

TAFSIR IBN KATHIR (ABRIDGED)

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TAFSIR IBN KATHIR (ABRIDGED)

Volume 9



Abdul Azeez

(Surat Al-Jathiyah to
the end of Surat Al-Munafiqun)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



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تفسير ابن كثير

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المِضَبَّاثُ الْمُنْيِرُ فِي تَهْذِيْتِ



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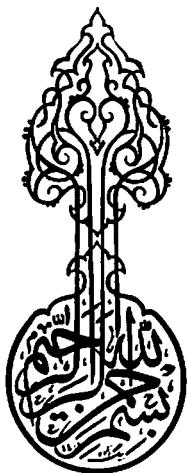
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**In the Name of Allâh
The Most Beneficent, the Most Merciful**

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the <i>Tafsīr</i> of Ibn Kathīr	14
The <i>Tafsīr</i> of Sūrat Al-Jāthiyah	17
A Directive to contemplate over Allāh's Āyāt:	18
The Description of the Sinful Liar and His Requital	20
The Subjugation of the Sea, etc., is among Allāh's Signs	22
The Command to be Patient with the Harm of Idolators	23
Preference of Allāh to the Children of Israel and their dispute thereafter	25
Warning to this <i>Ummah</i> against following the Ways of the Children of Israel	26
The Life and the Death of the Believers and the Disbelievers are not Equal	28
The Conviction of the Disbelievers, Their Argument and the Refutation of it	30
Some of the Conditions of the Day of Resurrection and its Horrors	34
The <i>Tafsīr</i> of Sūrat Al-Aḥqāf	42
The Qur'ān is a Revelation from Allāh and the Universe is His True Creation	43
Refuting the Idolators	44
Refuting Claims of the Idolators about the Qur'ān and the Messenger ﷺ	47
The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it	52
Allāh's Advice about the Parents	57
Mention of the Undutiful Children and Their End	62
The Story of 'Ād	66
The Story of the <i>Jinns</i> listening to the Qur'ān	74
Evidence for Life after Death	81
Commanding the Prophet ﷺ to persevere	82
The <i>Tafsīr</i> of Sūrat Al-Qitāl	84
The Reward of the Disbelievers and the Believers	84

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom	87
Merit of the Martyrs	90
Support Allāh's Cause, He will then support You	92
Admonition and Fire for the Disbelievers; Paradise for Those Who have <i>Taqwā</i>	93
The Worshipper of the Truth and the Worshipper of Lust are not Equal	98
Description of Paradise and Its Rivers	98
The Description of the Situation of the Hypocrites and the Command to maintain <i>Tawhīd</i> and seek Forgiveness	102
The Situation of the True Believer and the Sick-Hearted when the Command for <i>Jihād</i> was revealed	107
The Command to reflect upon the Qur'ān	111
Condemning Apostasy	112
Exposing the Hidden Secret of the Hypocrites	114
Nullifying the Disbelievers' Deeds and the Command to chase Them	116
Showing the Triviality of the Worldly Life and encouraging Spending	119
The <i>Tafsīr</i> of <i>Sūrat Al-Fath</i>	122
The Merit of <i>Surah Al-Fath</i>	122
The Reason behind revealing <i>Sūrat Al-Fath</i>	122
Allāh sent down the <i>Sakīnah</i> into the Hearts of the Believers	128
Qualities of the Messenger of Allāh ﷺ	131
The Pledge of <i>Ar-Ridwān</i>	131
<i>Hadīths</i> about the Pledge at Al-Hudaybiyyah	133
The Reason behind conducting the Pledge of <i>Ar-Ridwān</i>	134
The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Hudaybiyyah; Allāh's Warning for Them	142
Allāh conveys the News that there will be Many Cases of <i>Jihād</i> , and that <i>Jihād</i> distinguishes the Ranks of the Believers and exposes the Hypocrites	146
Acceptable Reasons for not joining <i>Jihād</i>	147
Good News to the Participants of the <i>Ridwān</i> Pledge of	

Allāh's Pleasure and earning Spoils of War	148
Good News of abundant Spoils of War	150
Good News of continuous Muslim Victories until the Day of Resurrection	151
Had Makkah's Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat	152
Some of the Benefits gained from the Treaty at Al-Hudaybiyyah	155
The <i>Hadīths</i> that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed	157
Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ	171
The Good News that Muslims will conquer the Known World, and ultimately the Entire World	176
Qualities of the Faithful Believers and Their Refinement .	178
The <i>Tafsīr</i> of <i>Sūrat Al-Hujurāt</i>	
The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ	183
Admonishing Those Who call the Prophet ﷺ from behind Dwellings	188
Investigating the Reliability of the News conveyed by Wicked People	190
The Prophet's Decision is Better	190
Making Peace between Disputing Muslims	194
The Prohibition of mocking and ridiculing One Another	198
The Prohibition of Unfounded Suspicion	200
Accepted Repentance from Backbiting and Slander	205
All of Mankind are the Children of ‘Ādam and Ḥawwā’	206
Honor is earned through <i>Taqwā</i> of Allāh	207
There is a Difference between a Believer and a Muslim	210
The <i>Tafsīr</i> of <i>Sūrah Qāf</i>	215
The Beginning of the <i>Mufaṣṣal</i> Section of the Qur’ān	215
The Virtues of <i>Sūrah Qāf</i>	216
The Disbelievers wonder at the Message and Resurrection	218
Allāh's Power and Ability over what is Greater than Resurrection	221
Reminding the Quraysh of the Destruction of earlier	

Disbelieving Nations	224
Repeating the Creation is Easier than originating It	226
Allāh encompasses and watches all of Man's Activity	227
Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering	230
The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire	234
Man and Devil dispute before Allāh	235
<i>Jahannam</i> and Paradise and their Dwellers	238
Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience	242
Admonition from Some Scenes of the Day of Resurrection	247
Comforting the Prophet ﷺ	249
The <i>Tafsīr</i> of <i>Sūrat Adh-Dhāriyāt</i>	252
Affirming the News of the Resurrection	253
The Differing Claims of the Idolators	254
Qualities of Those Who have <i>Taqwā</i> and Their Reward	257
Allāh's Signs on the Earth and in Mankind	261
The Guests of the Prophet Ibrāhīm	263
The Angels were sent to destroy the People of Lüt	267
Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūh	269
Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth	273
All Messengers met the Same Type of Denial from Their Nations	275
Allāh Only created Mankind and <i>Jinns</i> to worship Him Alone	276
The <i>Tafsīr</i> of <i>Sūrat At-Tūr</i>,	279
The Virtues of <i>Sūrat At-Tūr</i>	279
Allāh swears that the Coming of Torment is Near	280
Describing the Day of Torment, the Day of Resurrection	283
Description of the Destination of the Happy	285
The Offspring of Righteous Believers will be elevated to their Grades in Paradise	287
Allāh is Just with the Sinners	290
Description of the <i>Khamr</i> of Paradise and the Delight of	

<i>Contents</i>	9
its Dwellers	291
Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him	294
Affirming <i>Tawhīd</i> and annulling the Plots of the Idolators	296
The Stubbornness of the Idolators; Their Punishment	300
Ordering the Prophet ﷺ to have Patience and to glorify Allāh	301
The <i>Tafsīr</i> of <i>Sūrat An-Najm</i>	305
The First <i>Sūrah</i> in which a Prostration is revealed	305
Allāh swears the Messenger is True and His Words are a Revelation from Him	305
Muhammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire	306
The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ	308
Meaning of "at a distance of two bows' length or less"	310
Did the Prophet ﷺ see His Lord during the Night of <i>Isrā'</i> ?	312
Angels, Light and colors covered <i>Sidrat Al-Muntahā</i>	316
Refuting Idolatry, Al-Lāt and Al-'Uzzā	319
Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females	321
Wishful Thinking does not earn One Righteousness	323
No Intercession except with Allāh's Leave	323
Refuting the Claim of the Idolators that the Angels are Allāh's Daughters	325
The Necessity of turning away from People of Misguidance	326
Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds	327
Qualities of Good-Doers; Allāh forgives the Small Faults	327
Encouraging Repentance and forbidding Claims of Purity for Oneself	329
Chastising Those Who disobey Allāh and stop giving Charity	331
The Meaning of 'fulfilled'	332
None shall carry the Burden of Any Other on the Day of Resurrection	333
Some Attributes of the Lord: He returns Man as He	

originated Him, and some of what He does with His Servants	336
A Warning and Exhortation, the Order to prostrate and to be humble	340
The Tafsīr of Sūrah Iqtarabat As-Sā'ah	344
The Hour draws near; the cleaving of the Moon	345
<i>Hadīths</i> about the Last Hour	345
The Stubbornness of the idolators	349
The terrible End the Disbelievers will meet on the Day of Resurrection	351
The Story of the People of Nūh and the Lesson from it	353
The Story of 'Ād	357
The Story of Thamūd	359
The Story of the People of Lüt	362
The Story of Fir'awn and His People	364
Advising and Threatening the Quraysh	364
The Destination of the Criminals	367
Everything was created with Qadar	367
A Warning to beware of Allāh's Threats	372
The Good End for Those with Taqwā	373
The Tafsīr of Sūrat Ar-Rahmān	375
The Introduction to Sūrat Ar-Rahmān	375
Ar-Rahmān revealed and taught the Qur'ān	377
Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth	377
Mankind is surrounded by Allāh's Favors	381
The Creation of Humans and Jinn	382
Allāh is the Lord of the Two Easts and the Two Wests	382
Allāh created Different Types of Water	383
Allāh is the Ever Living, Free of all Need	386
A Warning for Humans and Jinn	388
The Horrors of the Day of Resurrection	391
The Delight of Those Who have Taqwā in Paradise	396
The Tafsīr of Sūrat Al-Wāqi'ah	409
The Virtues of Sūrat Al-Wāqi'ah	409
The Horrors of the Day of Resurrection	410
Three Categories of People on the Day of Resurrection	413

The Reward of the Foremost in Faith	415
The Reward of Those on the Right	423
Those on the Left and Their Recompense	435
Proof that Resurrection will occur	439
Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs	442
Allāh swears to the Greatness of the Qur'ān	448
When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur	452
The Condition of People at the Time of Their Death	454
The Tafsīr of Sūrat Al-Ḥadīd	460
The Virtues of Sūrat Al-Ḥadīd	460
Everything that exists glorifies Allāh and mentioning some of His Attributes	461
Allāh's Knowledge, Power and Kingdom are Limitless	464
Ordering Faith and encouraging spending	469
The Virtues of spending and fighting before the Conquest of Makkah	473
The Encouragement to make a Handsome Loan in the Cause of Allāh	476
The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds	478
The Condition of the Hypocrites on the Day of Resurrection	479
Encouraging <i>Khushū'</i> and the Prohibition of imitating the People of the Scriptures	483
Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers	486
This Life of this World is Fleeting Enjoyment	490
Everything that affects Mankind, is duly measured and destined	495
Ordering Patience and Gratitude	496
Censuring Stinginess	497
The Prophets were given Miracles and Sent with truth and Justice	498
The Benefits of Iron	499
Many of the Nations of the Prophets were Rebellious	502

The Believers of the People of the Scriptures will earn Double their Rewards	505
The Tafsīr of Sūrat Al-Mujādilah	509
Az-Zihār and the Atonement for It	511
Explaining the Punishment of the Enemies of the Religion	517
Allāh's Knowledge encompasses Creation	518
The Evil of the Jews	520
Manners of the Najwā, (Secret Counsel)	523
Manners for Assemblies	525
The Virtues of Knowledge and People of Knowledge	527
The Order to give Charity before One speaks to the Prophet ﷺ in private	529
Chastising the Hypocrites	532
The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail	536
The Believers do not befriend the Disbelievers	537
The Tafsīr of Sūrat Al-Hashr	542
Everything glorifies Allāh in its own Way	543
The End that Bani An-Nadīr suffered	543
The Reason behind the Battle of Bani An-Nadīr	546
The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh	551
The Fai' and how it is spent	554
Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions	558
Those Who deserve the Fai'; and the Virtues of the Muhājirin and Al-Anṣār	560
The Anṣār never envied the Muhājirin	562
Selflessness of the Anṣār	562
The False Promise of Support the Hypocrites gave to the Jews	568
The Parable of the Hypocrites and the Jews	570
The Command to have <i>Taqwā</i> and to prepare for the Day of Resurrection	572
The Residents of Paradise and the Residents of Hell are never Equal	574
Asserting the Greatness of the Qur'ān	576

Glorifying Allāh the Exalted by mentioning His Names and Attributes	577
<i>Al-Asmā' Al-Husnā</i>	580
Everything praises and glorifies Allāh	581
The Tafsīr of Sūrat Al-Mumtahana	582
Reason behind revealing Sūrat Al-Mumtahana	583
The Command to have Enmity towards the Disbelievers and to abandon supporting Them	585
The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People	590
Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies	594
The Permissibility of being Kind to Disbelievers who do not fight against the Religion	595
The Prohibition of being Kind towards Combatant Disbelievers	597
After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers	599
The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress	600
The Matters the Women pledged to	605
The Tafsīr of Sūrat Aṣ-Ṣaff	612
The Virtues of Sūrat Aṣ-Ṣaff	612
Chastising Those Who say what They do not do	612
Mūsā admonishes His People for annoying Him	616
The Good News of Ḥisā about Our Prophet ﷺ and that His Name is Aḥmad	617
The Most Unjust among all People	621
The Trade that saves One from the Painful Torment	623
Muslims are always the Natural Supporters of Islām	625
A Group of the Children of Israel believed in Ḥisā and a Group of Them disbelieved	626
Allāh gives Victory to the Believing Group	626
The Tafsīr of Sūrat Al-Jumu'ah	629
The Virtues of Sūrat Al-Jumu'ah	629
Everything praises and glorifies Allāh	629

The Favor that Allāh granted by sending Muḥammad ﷺ	630
Muhammad ﷺ is the Messenger to Arabs and Non-Arabs alike	632
Admonishing the Jews and challenging Them to wish for Death	635
<i>Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday</i>	638
Necessity of the Remembrance of Allāh on Friday, by attending the <i>Khuṭbah</i> and the Prayer	639
Virtues of <i>Jumu'ah</i>	642
The Meaning of the Call in the Āyah is the <i>Adhān</i> that precedes the <i>Khuṭbah</i>	644
Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it	644
The Prohibition of leaving the <i>Masjid</i> while the Imām is delivering the Friday Sermon	646
<i>The Tafsīr of Sūrat Al-Munafiqūn</i>	649
The Case of the Hypocrites and their Behavior	649
Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them	653
The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death	658

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 Ṭalḥah (Al-Wālibī) reported that Ibrāhīm 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibrāhīm 'Abbās said...
- Ad-Daḥḥāk from Ibrāhīm 'Abbās.
- As-Suddī reported from Abū Mālik and Abū Ṣalīḥ from Ibrāhīm 'Abbās, Ibrāhīm 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

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsîr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathîr. 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-‘Âliyah, Sa‘îd bin Jubayr, Sa‘îd bin Al-Musayib, ‘Atâ’ (bin Abi Rabâh), ‘Atâ’ Al-Khurrâsâni, Muqâtil bin Hayyân, Ar-Rabi’ bin Anas, Ash-Shâbibi, Qatâdah, Mujâhid, Ikrimah, Ad-Dâhhâk, ‘Abdur-Râhmân bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

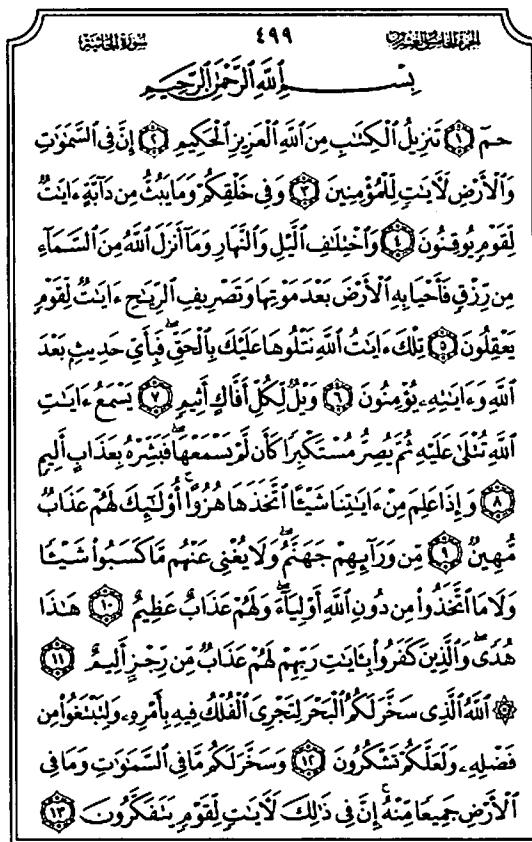
Other Scholars After the Companions

The following are some scholars that Ibn Kathîr 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’ân’s revelation, are not to be considered as important as authentically narrated texts.

Waki’, Sufyân Ath-Thawri, Muhammad bin Ishâq, Ibn ‘Atîyyah, Ibn Abi Hâtim, Ibn Jarîr (At-Tabari).

The Tafsīr of Sūrat Al-Jāthiyah (Chapter - 45)

Which was revealed in Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

١ تَبَرَّأَ إِلَيْهِ الْكِتَابُ مِنَ الْمُعْرِيزِ الْكَبِيرِ ۖ إِنَّ فِي أَسْمَائِ

وَالْأَرْضِ لَا يَنْبَتُ لِلْمُؤْمِنِينَ ۚ وَفِي خَلْقِكُمْ وَمَا يَبْثُثُ مِنْ دَأْبِهِ مَا يَنْبَتُ

لِلْقَوْمِ بِوَقْتِهِنَّ ۖ وَأَخْيَالُهُمْ أَيْلَلُ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ

مِنْ رِزْقٍ فَإِنَّمَا يَدُلُّ إِلَيْهِ الْأَرْضُ بَعْدَ مَوْتِهِمَا وَصَرْبِيفُ الْرَّيحِ مَا يَنْبَتُ لِلْقَوْمِ

يَقُولُونَ ۖ إِنَّكُمْ مَا يَنْبَتُ اللَّهُ نَتْلُوهُ عَلَيْكُمْ بِالْحَقِّ فَإِنَّمَا يَحْدِثُمْ بَعْدَ

الْمَوْتِ مَا يَنْبَتُ ۖ يَوْمَئِنُونَ ۖ وَيَلْتَمِسُ كُلُّ أَفَاقٍ أَشْيَرُ ۖ يَتَمَّمُ مَا يَنْبَتُ

الَّذِي وَعَلَيْهِمْ يَعْرِضُ مُسْتَكِرًا كَمَا لَرَسَمَهَا فَبِشِّرْهُ بِعَذَابِ الْيَمِ

الَّذِي تَنْلَعُ عَلَيْهِمْ بِعِصْرٍ مُسْتَكِرٍ كَمَا لَرَسَمَهَا فَبِشِّرْهُ بِعَذَابِ الْيَمِ

وَإِذَا عَلِمَ مِنْ مَا يَنْبَتُ سَيِّئًا أَخْذَهَا هُرْزًا وَأُلْتِكَهُمْ عَذَابٌ

مُهِينٌ ۖ مَنْ وَرَأَيْهُمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَبُوْشَيْمًا

وَلَا مَا أَخْذَهُو مِنْ دُونِ اللَّهِ أَوْلَاهُمْ وَلَمْ يَعْلَمُ عَذَابًا عَظِيمًا ۖ هَذَا

هُدًى وَالَّذِينَ كَفَرُوا إِنَّهُمْ رَجَمُونَ لَهُمْ عَذَابٌ مِنْ يَرْجِعُ إِلَيْهِ

الَّذِي سَخَّرَ لَكُمُ الْجَنَّاتِ الْفَلَكُ فِيهِ بَأْمُرِهِ وَلَكُمْ غَنِيمَةٌ

فَصَلِيلٌ وَلَكُمْ كُثُرٌ شَكُورٌ ۖ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاءِ وَمَا فِي

الْأَرْضِ جَمِيعًا مِنْهُ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَنْفَكِرُونَ ۖ

41. Ha Mim.»

42. The revelation of the Book is from Allāh, the Almighty, the All-Wise.»

43. Verily, in the heavens and the earth are signs for the believers.»

44. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.»

45. And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the

earth after its death, and in the turning about of the winds, are signs for a people who understand.»

A Directive to contemplate over Allâh's Âyât

Allâh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, *Jinns*, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allâh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

﴿أَنْجَسَ بِهِ الْأَرْضُ بَعْدَ مَوْتِهَا﴾

«and revives therewith the earth after its death,»

after it was dry and had no vegetation or life of any kind. Allâh said next,

﴿وَشَرِيفٌ أَيْنِسٌ﴾

«and in the turning about of the winds,»

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

Allâh said first.

﴿لَا يَبْتَدِئُ لِتَغْوِيَنَّ﴾

«are signs for the believers,» then

﴿بِئْرَقُونَ﴾

«who have faith with certainty,» then

﴿بِئْلُونَ﴾

«who understand», thus ascending from one honorable stage to what is more honorable and higher in grade. These Āyāt are similar to an Āyat in Sūrat Al-Baqarah

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآتِينَاكُمْ أَلْيَدُ وَالنَّهَارُ وَالنَّهَارُ أَلْيَقُ بَعْدَهُ فِي الظُّرُفِ إِنَّمَا يَنْعَثُ أَنفَاسٌ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّكَّاءِ إِنَّمَا مَنَّا أَنْزَلْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِنَا وَبَئَثَ فِيهَا مِنْ كُلِّ دَابِّةٍ وَتَصْرِيفُ الْيَمَنِ وَالشَّحَابُ الْمَسْحَرُ بَيْنَ السَّكَّاءِ وَالْأَرْضِ لَكُمْ يَقُولُونَ﴾

«Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.» (2:164)

﴿يَنِيدُكُمْ أَنَّهُ تَنْلُوْهَا عَلَيْكُمْ يَأْتِيَ حَدِيثُهُمْ بَعْدَ أَسْوَ وَمَا يَبْيَسُهُ وَرَبِّكُمْ لَكُمْ أَنَّكُمْ أَشْهُدُكُمْ بَعْثَمْ مَا يَنْتَهُ أَنَّهُ تَنْلُوْهَا عَلَيْكُمْ ثُمَّ يُبَشِّرُكُمْ كُلَّمَا لَمْ يَسْعَهُمْ بَعْثَمْ يَنْتَهُ أَنَّهُ تَنْلُوْهَا عَلَيْكُمْ وَلَذَا عَلَمْ مَا يَنْتَهُنَا شَيْئًا أَخْذَهُمْ هُنُّوا أُولَئِكَ لَمْ يَنْتَهُ شَيْئًا مِنْ دُنْيَاهُمْ جَهَنَّمُ وَلَا يَعْلَمُ عَنْهُمْ شَيْئًا كَفَرُوا شَيْئًا وَلَا مَا أَخْذَهُمْ مِنْ دُنْيَاهُمْ أُولَئِكَ لَمْ يَمْلِمُهُمْ عَذَابُ عَلِيِّمٍ هَذَا هُنَّدُّ وَاللَّهُنَّ كَفَرُوا بِنَبِيِّنَا لَمْ يَرْهُمْ لَمْ يَعْذَبْ مِنْ يَقْرَئُ أَلْيَدُ﴾

﴿6. These are the Āyāt of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?﴾

﴿7. Woe to every sinful liar.﴾

﴿8. Who hears the Āyat of Allāh Tutilā (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!﴾

﴿9. And when he learns something of Our Āyāt, he makes them a jest. For such there will be a humiliating torment.﴾

﴿10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allāh. And theirs will be a great torment.﴾

﴿11. This is guidance. And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.﴾

The Description of the Sinful Liar and His Requital

Allâh the Exalted says,

﴿هُنَّاكَ مَا يَتَّسِعُ لِأَلَّهُ﴾

﴿These are the Âyât of Allâh﴾ – in reference to the Qur’ân with the proofs and evidences that it contains,

﴿شَرِّوْمَا عَيْنَكَ بِالْحَقِّ﴾

﴿which We recite to you with truth.﴾ for they contain the truth from the Truth (i.e., Allâh). Therefore, if they do not believe in Allâh’s Âyât nor abide by them, what speech after Allâh and His Âyât will they then believe in? Allâh said next,

﴿وَزَلَّ لِكُنْ أَنَّكَ أَنْبَيْرَ﴾

﴿Woe to every sinful liar.﴾ who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allâh’s Âyât,

﴿بَتَّعَ بِكَنْ أَنَّهُ شَنَّ عَلَيْهِ﴾

﴿Who hears the Âyât of Allâh Tutlâ (recited) to him,﴾ meaning, being recited to him,

﴿مِنْ بِشَرَّهِ﴾

﴿yet persists﴾ in his disbelief, denial, pride and rebellion,

﴿فَكَانَ أَنْ يَسْتَهِنَّا﴾

﴿as if he heard them not.﴾ as if he did not hear them being recited to him,

﴿فَتَتَرَهُ بِعَدَابِ أَلِيمِهِ﴾

﴿So announce to him a painful torment!﴾ convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allâh. Allâh said,

﴿وَإِذَا عَلِمَ مِنْ مَا يَتَّسِعُ شَبَّنَا أَخْذَنَاهُ مُؤْرِّهِ﴾

﴿And when he learns something of Our Âyât, he makes them a jest.﴾

if he learns anything from the Qur’ân, he disbelieves in it and takes it as the subject of jest and ridicule,

﴿أُولَئِكَ لَمْنَ عَذَابٌ شَهِيدٌ﴾

«For such there will be a humiliating torment.» as recompense for ridiculing the Qur’ān and jesting about it. In the Ṣaḥīḥ, Muslim recorded from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ prohibited traveling with the Qur’ān to enemy lands for fear that the Qur’ān might be desecrated by the enemy.^[1]

Allāh explained the type of torment that these people earn on the Day of Return;

﴿فِينَ دَارِيْهِمْ جَهَنَّمُ﴾

«In front of them there is Hell.» meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

﴿وَلَا يَقْنَى عَنْهُمْ مَا كَسْبُهُ شَيْئًا﴾

«And that which they have earned will be of no profit to them,»

their wealth and children will not avail them,

﴿وَلَا مَا أَخْدَرُوا مِنْ دُونِ أَنْشَأْتِهِ﴾

«nor those whom they have taken as protecting friends besides Allāh.»

nor will the false gods that they worshipped besides Allāh benefit them in the least,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

«And theirs will be a great torment.» Allāh the Exalted said,

﴿هَذَا هُدًى﴾

«This is Hudā (guidance).» in reference to the Qur’ān,

﴿وَالَّذِينَ كَفَرُوا بِنَايَتِ رَبِّهِمْ لَمْنَ عَذَابٌ يَنْعِزُ أَلِيْهِ﴾

«And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.»

that is agonizing and severe. Allāh knows best.

^[1] Muslim 3:1491.

وَهُنَّ أَلَّا يَرْجِعُ لَكُمُ الْخَرَبُ لِيَغْرِيَ النَّفَّالَ بِهِ يَأْتِرُونَ وَلَا يَسْتَعْفُوا بِنَفْسِهِمْ وَلَئِكْنَ تَكْرُرُونَ ﴿١﴾ وَسَرَّ
لَكُمْ نَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جِبَّاً مِنْهُ إِنَّ فِي ذَلِكَ لَذِكْرَ لِقَاءَ يَوْمَ يَنْعَكِرُونَ ﴿٢﴾ قُلْ لِلَّذِينَ
مَا نَوْا يَقْدِرُونَا بِاللَّذِي كَلَّا لَرْجُونَ أَيَّامَ اللَّهِ يَعْجِزُ فِرْمَانُهَا كَانُوا يَكْسِبُونَ ﴿٣﴾ مَنْ عَمِلَ صَالِحًا
فَلَنْفِسِهِ وَمَنْ أَسَأَ فَمَلَّيْنَا مِمَّ إِنْ رَبِّكَ لَرْجُونَ ﴿٤﴾

﴿12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.﴾

﴿13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.﴾

﴿14. Say to the believers to forgive those who hope not for the Days of Allâh, that He may recompense people, according to what they have earned.﴾

﴿15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.﴾

The Subjugation of the Sea, etc., is among Allâh's Signs

Allâh the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

﴿لِيَغْرِيَ النَّفَّالَ بِهِ يَأْتِرُونَ﴾

﴿that ships may sail through the sea by His command,﴾ i.e., of Allâh the Exalted, Who ordered the sea to carry ships,

﴿وَلَا يَسْتَعْفُوا بِنَفْسِهِمْ﴾

﴿and that you may seek of His bounty,﴾ in commercial and business transactions,

﴿وَلَئِكْنَ تَكْرُرُونَ﴾

﴿and that you may be thankful.﴾ for earning various provisions brought to you from far away provinces and distant areas through the sea. Allâh the Exalted said,

﴿وَسَرَّ لَكُمْ نَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth;﴾

the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allāh's statement next,

﴿جَبَّا بِنَهْ﴾

﴿it is all from Him.﴾ Alone without partners in giving any of it. Allāh the Exalted said in another Āyah,

﴿وَمَا يُكُمْ بِنَ يَعْمَلُ فَيْنَ اللَّهِ نَذْرٌ إِنَّمَا تَعْمَلُ أَشْرُقُ فَلَيْلُهُ بَغْتَةً﴾

﴿And whatever of blessings you have, it is from Allāh. Then, when harm touches you unto Him you cry aloud for help.﴾
(16:53)

Ibn Jarīr recorded that Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَبَّا بِنَهْ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.﴾

“Everything is from Allāh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain.”¹¹ Allāh said.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْغَورِ بَغْتَةً﴾

﴿Verily, in it are signs for a people who think deeply.﴾

The Command to be Patient with the Harm of Idolators

Allāh's saying;

﴿فَلِلَّٰهِ مَا مَأْمَنُوا يَغْفِرُ لِلْمُؤْمِنِكُمْ لَا يَرْجُونَ آيَاتَ اللَّهِ﴾

﴿Say to the believers to forgive those who hope not for the Days of Allāh,﴾

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islām, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islām. However, when the disbelievers persisted in

¹¹ At-Tabari 22:65.

stubbornness, Allâh legislated for the believers to fight in *Jihâd*. Statements of this meaning were collected from 'Abdullâh bin 'Abbâs and Qatâdah.^[1] Mujâhid said about Allâh's statement,

﴿لَا يَرْجُونَ أَيَّامَ أُنَيْمَ﴾

«those who hope not for the Days of Allâh,» ^{﴿They do not appreciate Allâh's favors.﴾} Allâh said,

﴿لِيَجْزِيَ فَوْمًا كَافُوا بِكِفْرِهِنَّ﴾

«that He may recompense people, according to what they have earned.﴾

meaning, if the believers forgive the disbelievers in this life, Allâh will still punish the disbelievers for their evil in the Hereafter. Allâh's statement next,

﴿فَمَنْ عَمِلَ صَالِحًا فَلَنْقِسِهِ وَمَنْ أَسَاطَ شَرِّهِ ثُمَّ إِلَى رَبِّكُو تُرْجَعُوكَ﴾

«Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.﴾

meaning, you will all return to Allâh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

﴿وَلَقَدْ مَلَّتِنَا بَيْنَ إِسْرَائِيلَ الْكِتَابَ وَلِلَّهِ وَالثَّوْبَةُ وَرَدَقَتِهِمْ بَيْنَ الْأَيْمَنِ وَضَلَّتِهِمْ عَلَى النَّلَيْنِ
﴿وَمَا يَنْهَا مِنْ أَمْرٍ فَمَا لَهُمْ لَهُمْ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعَذَابُ بَعْدَمَا يَنْهَا إِنَّ
رَبَّكَ يَقْضِي بِنِعْمَتِهِ بِمَا كَافُوا فِيهِ بِغَلِيلِهِنَّ﴾

﴿ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَتِهِ مِنَ الْأَمْرِ فَأَيْمَنُهَا وَلَا تَشْجُعُ أُمَّةَ الَّذِينَ لَا يَتَّقِنُونَ﴾

﴿إِنَّهُمْ لَنَ يَنْقُوا عَنَّكَ مِنَ اللَّهِ شَيْئًا فَوْلَدَ
الظَّالِمِينَ بِمَقْضِيمِ أُولَئِكَ بَعْضُهُنَّ وَاللَّهُ وَلِلَّهِ الْمُنْتَهِيَّ هَذَا صَكِيرٌ لِلَّاتِي وَهُدُوٌّ وَرَحْمَةٌ لِلْغَارِبِ
بِوْفُورِكَ﴾

﴿16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and

^[1] At-Tabari 22:66, 67.

^[2] At-Tabari 22:67.

preferred them above the nations.»

﴿17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

﴿18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.﴾

﴿19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.﴾

﴿20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.﴾

Preference of Allāh to the Children of Israel and their dispute thereafter

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

﴿وَلَقَدْ مَنَّا بِنَا بِقِيمَةِ الْكِتَابِ وَالْكُرْبَلَاءِ وَرَزْقَنَاهُمْ مِنَ الطَّيَّبَاتِ﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,﴾

such as foods and drinks,

﴿وَفَضَّلْنَاهُمْ عَلَى النَّانِيَّةِ﴾

﴿and preferred them above the nations.﴾ of their time,

﴿وَمَا أَنْتُمْ بِيَشْتَهِيْنَ مِنَ الْأَمْرِ﴾

﴿And gave them clear proofs in matters.﴾ We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

﴿إِنَّ رَبَّكَ﴾

﴿Verily, your Lord﴾ 'O Muhammad',

﴿يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يُنْتَفِعُونَ﴾

﴿will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Ayah contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allâh said,

﴿فَلَمَّا جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنْ أَنْوَارٍ فَأَنْهِمْ هَا﴾

﴿Then We have put you on a (legal) way of commandment. So follow you that.﴾

'follow what was revealed to you from your Lord, O Muhammad, there is no true deity except Him, and turn away from the idolators.' Allâh said,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾ إِنَّهُمْ لَنْ يُفْتَنُ عَنِكَ مِنْ أَنَّهُ شَيْءًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْبَاءَ بَعْضِهِنَّ﴾

﴿and follow not the desires of those who know not. Verily, they can avail you nothing against Allâh. Verily, the wrongdoers are protecting friends of one another,﴾

Allâh says, 'what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

﴿وَرَأَسُوهُ وَلِئَلَّا تَشْتَدِ﴾

﴿but Allâh is the Protector of those who have Taqwâ.﴾

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allâh said,

﴿مَنْذَا بَصَّبَرُ لِلنَّاسِ﴾

٥٠٠

قُلْ لِّلَّذِينَ أَمْنَوْا وَغَفَرُوا لِلَّذِينَ لَا يَرْجُونَ آيَاتِ اللَّهِ لِيَحْزِي
قَوْمًا إِسْكَانًا وَأَيْكَبُوهُنَّ [١] مِنْ عَمَلٍ صَدِيقًا فَلَفَسِيهِ
وَمَنْ أَسَاءَ فَعَلَيْهِ ثُمَّ إِنْ رَيْكُرْتُ شَجَعُوكَ [٢] وَلَقَدْ أَلَيْتُ
بَنِي إِسْرَئِيلَ الْكِتَابَ وَالْحُكْمَ وَالثُّبُوتَ وَرَفَقُهُمْ مِنَ الظَّبَابِ
وَفَضَّلْتُهُمْ عَلَى الْعَلَيِّينَ [٣] وَإِنَّهُمْ بَيْتَنِتُ مِنَ الْأَمْرِ
فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَاجَاهَهُمُ الْعَالَمُ بَغَيَّا بَيْتَهُمْ إِنَّ
رَبَّكَ يَقْضِي بَيْنَهُمْ بِمِنْقَدَمَةٍ فِيمَا كَانُوا فِيهِ يَخْلِفُونَ
[٤] ثُمَّ جَعَلْتُكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَشْيَعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ [٥] إِنَّهُمْ لَنْ يُعْنِوْنَ عَنْكَ مِنَ اللَّهِ
شَيْئًا وَأَنَّ الظَّالِمِينَ بَعْضُهُمْ أَفْلَاهَهُ بَعْضٌ وَاللَّهُ وَلِيُّ الْمُنْصَرِينَ
[٦] هَذَا بَصَرَتِ الْمُنَاسِ وَهُدَى وَرَحْمَةٌ لِقَوْمٍ يُوْقَنُونَ
[٧] أَمَ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّعَاتَ أَنْ جَعَلَهُمْ كَالَّذِينَ
أَمْتَوْا وَعَمِلُوا الصَّلِحَاتِ سَوَاءً مَخْيَاهُمْ وَمَمَاهُمْ سَاءَ
مَا يَعْكُمُونَ [٨] وَخَلَقَ اللَّهُ الْمُسْنَدَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِتُجْرِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [٩]

﴿This is a clear insight and evidence for mankind,﴾ in reference to the Qur’ān,

﴿وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوْقَنُونَ﴾

﴿and a guidance and a mercy for people who have faith with certainty.﴾

﴿لَمْ حَسِبَ الَّذِينَ أَجْرَحُوا
الْسَّيِّعَاتَ أَنْ جَعَلَهُمْ كَالَّذِينَ مَامُوا
وَعَمِلُوا الصَّلِحَاتِ سَوَاءً مَخْيَاهُمْ
وَمَمَاهُمْ سَاءَ مَا يَعْكُمُونَ [٦] وَلِكَنْ
اللَّهُ الْمُسْنَدُ وَالْأَرْضُ يُلْقَى
وَلِتُجْرِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ [٧] إِنَّهُمْ مِنَ الْمُنْذَرِ
إِنَّهُمْ هُنَّهُ وَأَصْلَهُ اللَّهُ عَلَى عِلْمٍ وَرَفِيقٍ
عَلَى سَبِيلِهِ وَلَيَهُ وَجَعَلَ عَلَى بَصِيرَهِ
غَنِثَةً فَمَنْ يَتَبَدَّلُ مِنْ بَعْدِ أَنْهُ أَفَلَا
تَذَكَّرُونَ [٨]﴾

﴿21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾

﴿22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.﴾

﴿23. Have you seen him who takes his own lust as his god? And Allāh, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?﴾

The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another Āyah,

﴿لَا يَسْتَوِي أَنْجَبُ الْأَرَادِ وَأَنْجَبُ الْجَنَّةِ أَنْجَبُ الْجَنَّةِ 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 here,

﴿لَمْ حَيِّبْ لِلَّذِينَ أَجْرَيْحُوا أَلْثِقَاتٍ﴾

«Or do those who earn evil deeds think» those who commit and practice evil,

﴿أَنْ يُنْهَى كُلَّيْنِ مَا سَنُوا وَسَيُلَمَّا الْمُلْكِتَيْ سَوْءَةَ مُنْهَى هُنَّ مُنْهَى وَمُنْهَى هُنَّ﴾

«that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?»

treat them equally in the present life of the world and in the Hereafter?

﴿كَلَّا مَا يَنْكُرُونَ﴾

«Worst is the judgement that they make.» ‘worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.’

At-Ṭabarāni recorded that Shu'bāh said that 'Amr bin Murrah narrated that Abu Ad-Duhā said that Masrūq said that Tamīm Ad-Dāri once stood in voluntary prayer through the night until the morning only reciting this Āyah,

﴿لَمْ حَيِّبْ لِلَّذِينَ أَجْرَيْحُوا أَلْثِقَاتٍ أَنْ يُنْهَى كُلَّيْنِ مَا سَنُوا وَسَيُلَمَّا الْمُلْكِتَيْ﴾

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?»^[1]

Allāh said in reply:

﴿كَلَّا مَا يَنْكُرُونَ﴾

«Worst is the judgement that they make.» Allāh said,

^[1] At-Ṭabarāni 2:50.

﴿وَرَبَّنَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِيقَةِ﴾

﴿And Allāh has created the heavens and the earth with truth,﴾ meaning, in justice,

﴿وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُنَّ لَا يُظْلَمُونَ﴾

﴿in order that each person may be recompensed what he has earned, and they will not be wronged.﴾

Allāh the Exalted said,

﴿أَرَأَيْتَ مِنْ أَنْذَلَ اللَّهُ هَرَمَةً﴾

﴿Have you seen him who takes his own lust as his god?﴾, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh's statement,

﴿وَأَنْذَلَ اللَّهُ عَلَى عِزْرَى﴾

﴿And Allāh left him astray with knowledge,﴾

has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

﴿رَبَّنَ عَلَى سَمِيعٍ وَّقَدِيرٍ وَّعَلَى عَيْنَيْهِ غَشَّرَ﴾

﴿and sealed his hearing and his heart, and put a cover on his sight.﴾ so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

﴿فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ أَنَّهُ تَنَاهُرُونَ﴾

﴿Who then will guide him after Allāh? Will you not then remember?﴾ Allāh said in a similar Āyah,

﴿فَمَنْ يُغْلِي اللَّهَ فَكَلَّا مَارِيَ لَمْ وَلَدُوهُ فِي طَفْلَيْهِمْ يَمْهُولُونَ﴾

﴿Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾ (7:186).

وَقَالُوا نَا هِي إِلَّا حَيَانَا الْأَنْيَا تَمُوتُ وَعِيَا وَنَا يَتَكَبَّرُ إِلَّا الدَّهْرُ وَنَا لَمْ يَدْلُكْ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا
يُطْهِرُونَ^{١٦} وَلَا تُنَزَّلُ عَلَيْهِمْ مَا يَتَنَزَّلُ مَا كَانَ حُكْمُهُمْ إِلَّا أَنْ قَالُوا أَنْتُمْ يَا أَنْتُمْ إِنْ كُنْتُمْ
صَادِقِينَ^{١٧} قُلْ اللَّهُمْ بِسْمِكَ مَمْ يُسْكِنُكَ مَمْ يُسْكِنُكَ لَكَ يَوْمُ الْقِيَمَةِ لَا رَبِّ فِيهِ وَلَكَ أَكْثَرُ النَّاسِ
لَا يَعْمَلُونَ^{١٨}

¶24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume." ﴿٢٤﴾

¶25. And when Our Clear Ayāt are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"»

¶26. Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."»

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

وَقَالُوا مَا هِيَ إِلَّا حَاجَةُ الدُّنْيَا نَمُوذُ وَمُخَنَّا

«And they say : "There is nothing but our life of this world, we die and we live....»

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

﴿وَمَا يُلْكَأ إِلَّا الدَّهْرُ﴾

«and nothing destroys us except Ad-Dahr (time).»

Allāh the Exalted said in reply,

﴿وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُونَ﴾

«And they have no knowledge of it, they only presume.»
they speculate and guess!

As for the Ḥadīth recorded by the two collectors of the *Ṣaḥīḥ*, and Abu Dāwud and An-Nasā'ī, from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَى: يُؤذِنِي ابْنُ آدَمَ، يَشْبُثُ الدَّهْرَ وَأَنَا الدَّهْرُ، يَبْدِئُ الْأَمْرَ، أَفْلَبُ لَيْلَةً وَنَهَارَةً»

«Allāh the Exalted says, "The Son of 'Ādām annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights."»^[1] In another narration;

«لَا تَسْبِبُوا الدَّهْرَ فَإِنَّ اللَّهَ تَعَالَى هُوَ الدَّهْرُ»

«Do not curse Ad-Dahr (time), for Allāh is Ad-Dahr.»^[2]

Ash-Shāfi'ī, Abu 'Ubaydah and several other Imāms of *Tafsīr* explained the meaning of the Prophet's statement,

«لَا تَسْبِبُوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

«Do not abuse Ad-Dahr (time), for Allāh is Ad-Dahr.»

They said, "During the time of *Jāhiliyyah*, when an affliction, a calamity or a disaster struck them, the Arabs used to say, 'Woe to Ad-Dahr (time)!' So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allāh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allāh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr

^[1] *Fatḥ Al-Bāri* 8:437, *Muslim* 4:1762, *Abu Dāwud* 5:423, *An-Nasā'ī* in *Al-Kubrā* 6:457.

^[2] *Muslim* 4:1763

was prohibited due to this consideration, for it was Allāh Whom they meant by abusing *Ad-Dahr*, which – as we said – they accused of causing (distressful) incidents.”

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the Zāhiriyah like him made an error when they used this *Hadīth* to include *Ad-Dahr* among Allāh’s most beautiful Names.

Allāh’s statement,

﴿وَإِذَا قُرِئَ عَلَيْهِمْ مَا يَنْهَا بَيْسِرتُمْ﴾

﴿And when Our Clear Āyāt are recited to them,﴾

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

﴿فَتَأَكَّلُونَ حَتَّىٰ إِنْ قَالُوا أَنْتُمْ يَا أَيُّوبَ إِنْ كُنْتُ مُحْسِنُونَ﴾

﴿their argument is no other than that they say: “Bring back our fathers, if you are truthful!”﴾

‘bring them back to life, if what you say is true.’ Allāh the Exalted said,

﴿فَقُلْ أَنَّهُ يَخْبُرُكُمْ مِّمَّا يُنْبَغِي لَكُمْ﴾

﴿Say (to them): “Allāh gives you life and then causes you to die...”﴾

‘for you are witnesses that He brings you (or new life) to existence after non-existence,’

﴿كَيْفَ تَكُورُونَ بِاللَّهِ وَكُنْتُمْ أَنْوَاتِنَا فَأَخْبِرُكُمْ ثُمَّ يُبَيِّنُكُمْ ثُمَّ يُخَيِّبُكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.﴾ (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

﴿وَهُوَ الَّذِي يَبْدِئُ الْخَلْقَ ثُمَّ يُبَدِّدُهُ وَهُوَ أَهْوَثُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾ (30:27) Allāh said next,

﴿فَمَنْ يَعْسُلُكُمْ إِلَّا يَوْمَ الْقِيَامَةِ لَا رَبَّ بِهِ يَرْدُ﴾

﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾

'when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

﴿أَتَنْهَا يَابَائِنَ إِنْ كُثُرَ مُكْفِرُونَ﴾

﴿Bring back our (dead) fathers, if you are truthful!﴾ Allāh said,

﴿يَوْمَ جَمِيعُ الْجَنَاحِ﴾

﴿The Day when He will gather you (all) on the Day of Gathering.﴾ (64:9),

﴿لِلَّاتِي يَوْمَ أُولَئِكَ لِيَوْمِ النَّفْلِ﴾

﴿For what Day are these signs postponed? For the Day of sorting out.﴾ (77:12-13), and,

﴿وَمَا تُؤْمِنُوا إِلَّا لِأَجْلِي مَقْدُورٍ﴾

﴿And We delay it only for a term (already) fixed.﴾ (11:104) Allāh said here,

﴿فَمَنْ يَعْسُلُكُمْ إِلَّا يَوْمَ الْقِيَامَةِ لَا رَبَّ بِهِ يَرْدُ﴾

﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾

there is no doubt that it will come,

﴿وَلَكِنَّ أَكْثَرَ الْأَنْسَابِ لَا يَشْرَكُونَ﴾

﴿But most of mankind know not.﴾ and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allāh the Exalted said,

﴿إِنَّمَا يَرَوْنَهُ بَيْسَادًا وَرَزَقَنَهُ فَيَأْتِي﴾

﴿Verily, they see it afar off. But We see it (quite) near.﴾ (70:6), they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

٥٠١

أَنْرَىٰ يَتَ مِنْ أَنْزَلَ إِلَيْهِ هُوَ نَهٰ وَأَضْلَلَ اللَّهَ عَلَىٰ عَلِمٍ وَخَمٍ عَلَىٰ سَعْيِهِ
وَقَلِيلٌ عَلَىٰ بَصَرِهِ غَشِّيَّةٌ مَّنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
تَذَكَّرُونَ ﴿٢٩﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاةٌ الَّذِي أَنْتُمْ وَعَنِّا وَمَا يَهْدِكُمْ
إِلَّا اللَّهُ هُوَ مَالَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَطْغُونَ ﴿٣٠﴾ وَإِذَا شُلِّنَ
عَلَيْهِمْ مَا يَنْتَهِي إِلَيْهِ مَا كَانُ حَجَّتْهُمْ إِلَّا أَنْ قَالُوا أَنْتُمْ إِلَّا تَبَأْبَأُونَ
كُنْتُمْ صَدِيقِينَ ﴿٣١﴾ قُلِ اللَّهُمَّ يَحْبِبُكُمْ مُسْتَكْبِرُونَ مُجْمِعُكُمْ لِيَوْمٍ
الْقِيَمَةُ لَأَرْبَبِ فِيهِ وَلَكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٢﴾ وَلِلَّهِ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُوَمِّدُ يَحْسَرُ الْمُبْطَلُونَ
﴿٣٣﴾ وَرَئِيَ كُلُّ أُمَّةٍ جَاهِيَّةً كُلُّ أُمَّةٍ دُعَىٰ إِلَىٰ كَيْبَابِ الْيَوْمِ مُحْرَفٌ مَا كُنُّ
تَعْلَمُونَ ﴿٣٤﴾ هَذَا كَيْبَابٌ يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْنَسُ
مَا كُنَّتُمْ تَعْمَلُونَ ﴿٣٥﴾ فَإِمَّا الَّذِينَ مَأْتُوا وَعْدَنَا أَصْلَحُتْ
فِي دُجُونِهِمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْوَرَاثُ الْمُبِينُ ﴿٣٦﴾ وَأَمَّا
الَّذِينَ كَفَرُوا أَفَلَمْ يَكُنْ مَا يَنْتَقِي شَتَّىٰ عَلَيْكُمْ فَأَسْتَكْبِرُونَ وَكُنْتُمْ قَوْمًا
شَجَرٍ مِّنَ الْأَرْضٍ أَذَاقْلَيْ إِنَّ وَقْدَ اللَّهُ حَقٌّ وَالسَّاعَةُ لَأَرْبَبِ فِيهَا قُلْمَنْ
مَانَدِرِي مَا السَّاعَةُ إِنَّ نَظَلْنَا إِلَّا ظَنَّا وَمَا خَنَّ يُسْتَيْقِنُونَ ﴿٣٧﴾

you used to do.»

﴿29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.»

Some of the Conditions of the Day of Resurrection and its Horrors

Allah mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allah's statement,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ﴾

﴿And on the Day that the Hour will be established﴾
on the Day of Resurrection,

﴿يَحْسَرُ الْمُبْطَلُونَ﴾

﴿وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ
تَقُومُ السَّاعَةُ يُوَمِّدُ يَحْسَرُ
الْمُبْطَلُونَ ﴿٣٣﴾ وَرَئِيَ كُلُّ أُمَّةٍ جَاهِيَّةً
كُلُّ أُمَّةٍ دُعَىٰ إِلَىٰ كَيْبَابِ الْيَوْمِ مُحْرَفٌ
مَا كُنُّتُمْ تَعْلَمُونَ ﴿٣٤﴾ هَذَا كَيْبَابٌ يَنْطِقُ
عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْنَسُ مَا
كُنَّتُمْ تَعْمَلُونَ ﴿٣٥﴾﴾

427. And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established – on that Day the followers of falsehood shall lose.»

428. And you will see each nation humbled to their knees (Jāthiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what

﴿the followers of falsehood shall lose.﴾ those who disbelieve in Allāh and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allāh said,

﴿وَرَبِّكُلُّ أُنْثَى حَاجِيَةٌ﴾

﴿And you will see each nation humbled to their knees (Jāthiyah),﴾

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrāhīm, the Khalil. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allāh) but about myself." And even ‘Isā, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allāh said next,

﴿كُلُّ أُنْثَى تَدْعُ إِلَى كِتَابِهَا﴾

﴿each nation will be called to its Record.﴾ meaning, Record of deeds. Allāh said in a similar Āyah,

﴿وَرُصِّحَ الْكِتَابُ رَوَاهِيَةً بِالْيَقِينِ وَأَشَهَادَهُ﴾

﴿And the Book will be presented; and the Prophets and the witnesses will be brought forward﴾ (39:69). This is why Allāh said here,

﴿إِنَّمَا يُجْزِيَنَّ مَا كُنُّوا فَعَلُونَ﴾

﴿This Day you shall be recompensed for what you used to do.﴾ 'you will be judged according to your deeds, good and evil.' Allāh said in similar Āyat;

﴿فَيَوْمَ الْاِنْتِلْهِمْ بِكَا نَذَّرْتُمْ وَلَئِنْ كُلَّ اِنْشَاءٍ عَلَىٰ قَيْدِهِ بِسْمِهِ وَلَوْ اُنْقَضَ مَا عَاهَدْتُمْ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.﴾ (75:13-15)

Allāh said,

﴿هَذَا كِتَابُنَا يُبَطِّلُ عَلَيْكُمْ بِالْعَيْنِ﴾

﴿This, Our Record speaks about you with truth.﴾

It contains the record of all your actions, without addition or

deletion. Allāh also said:

﴿وَرُوحُنَّ الْكِتَبَ فَنَّى الْمُعْرِمِينَ مُشَيَّقِينَ مِمَّا فِيهِ وَيَقُولُونَ بِرُؤْلَتِنَا مَايلَ هَذَا الْكِتَبِ لَا يَمْدُورُ صَغِيرَةً وَلَا كِبِيرَةً إِلَّا أَنْصَهَا وَرَجَدَرَا مَا عَيْلَأُ حَاسِرًا وَلَا يَظْلِمُ رَبُّكَ لَهُمَا﴾ (٤٩)

«And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49) Allāh's statement,

﴿إِنَّا كَانَ تَسْتَنِيْحُ مَا كَثُرَ تَسْلُوْنَ﴾

﴿Verily, We were recording what you used to do.﴾

means, 'We ordered Our scribe angels to record your deeds.' Ibn 'Abbās and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from Al-Lawh Al-Mahfūz on each Night of Al-Qadr, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this Āyah,

﴿إِنَّا كَانَ تَسْتَنِيْحُ مَا كَثُرَ تَسْلُوْنَ﴾

﴿Verily, We were recording what you used to do.﴾

﴿فَأَنَّا الَّذِي كَسَّلَ وَعَيْلَأُ الصَّلْبَعَتِ فَيَدْخُلُهُنَّ رُؤْمَهُ فِي رَعْمِيَّةِ ذَلِكَ هُوَ الْفَرْدُ الْلَّذِينَ وَأَنَا الَّذِينَ كَفَرُوا أَنْذَرْتُنَّ مَا بَيْنِي شَقَّلَ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَقُمْ قَوْمًا غَيْرِيَّةِ ﴿١﴾ وَإِنَّا فَيْلَ إِنَّ وَقَدَ اللَّهُ حَقُّ وَالشَّاغَةُ لَا رَبَّ فِيهَا قَلْمَنَّ مَا نَذَرِي مَا أَنَّاهُ إِنْ نَلَّنَ إِلَّا ظَلَّنَ وَمَا حَنَّ يَسْتَبِيْنَ ﴿٢﴾ وَهَذَا لَهُمْ سَيِّئَاتٌ مَا عَيْلَأُ وَسَاقَ إِيمَنَّا كَافُوا بِهِ يَسْتَهْوِيْنَ ﴿٣﴾ وَفَيْلَ الْيَمَنَ تَسْكُنَ كَمَا يَسِّيَّهُ لَهُمَّ لَهُمْ بِهِمْ كُلُّ مُكَبَّرَةٍ مَّا وَأَنْتُمْ أَنْتَرَ وَمَا لَكُمْ مِّنْ نَعْيِيْنَ ﴿٤﴾ وَلَكُمْ بِاللَّهِ الْعِذْنَمُ مَا يَنْتَ اللَّهُ هُنَّ وَعَزَّزَتْكُمُ الْحَيَاةُ الَّذِيَّا فَالْيَوْمَ لَا يُخْسِيْونَ يَنْهَا وَلَا هُمْ يَسْتَنِيْرُونَ ﴿٥﴾ فَلَهُ الْمُسْتَدِرُ بِالْسَّنَوْتِ وَرَبِّ الْأَرْضِ رَبِّ التَّنَاهِيَّاتِ ﴿٦﴾ وَلَهُ الْكَبِيرَاتِ فِي السَّنَوْتِ وَالْأَرْضِ وَمَوْلُ الْعَزِيزِ الْعَكِيْكُ ﴿٧﴾﴾

«30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.»

﴿31. But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud, and you were a people who were criminals."﴾

﴿32. And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein)."﴾

﴿33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.﴾

﴿34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."﴾

﴿35. This, because you took the revelations of Allāh in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.﴾

﴿36. So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.﴾

﴿37. And His is the majesty in the heavens and the earth, and He is Al-'Azīz, Al-Hakīm.﴾

Allāh states to us His judgement in His creation on the Day of Resurrection,

﴿فَلَمَّا أَتَيْتَ مَأْمُوا وَعَيْلًا أَنْصَلْحَتْنَاهُمْ﴾

﴿Then, as for those who believed and did good deeds,﴾

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allāh and conforming with Islāmic legislation;

﴿فَتَدْخِلُهُمْ رَبِّهِمْ فِي رَحْمَةِ﴾

﴿their Lord will admit them to His mercy.﴾ and that is Paradise. In the Ṣahīh, Allāh said to Paradise;

﴿أَنْتَ رَحْمَنِي، أَرْسَمْ بِكَ مِنْ أَنَا﴾

““You are My mercy, with which I grant mercy to whom I will,””^[1]

^[1] Fath Al-Bārī 8:460.

Allāh said;

﴿ذَلِكَ هُوَ الْفَوْزُ الْبَيِّنُ﴾

¶ That will be the evident success. ¶ clear and apparent. Allāh said,

﴿وَإِنَّ الَّذِينَ كَفَرُوا أَمْأَنُوا مَا يُنَزَّلُ عَلَيْكُمْ فَأَسْتَكِنُهُمْ﴾

¶ But as for those who disbelieved (it will be said to them):
"Were not Our Āyāt recited to you? But you were proud..." ¶

They will be admonished and criticized with this statement, that means, 'have not the Āyāt of Ar-Rahmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

﴿وَكُنْتُمْ قَوْمًا شَغِيرِينَ﴾

¶ and you were a people who were criminals. ¶ by your actions, as well as, the denial that your hearts contained.'

﴿وَرَأَنَا فِيلَ إِنْ وَعَدَ اللَّهُ حَقًّا وَالشَّاعُورُ لَا رَبَّ فِيهَا﴾

¶ And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," ¶

'when the believers said these words to you;'

﴿فَقُلْنَا تَذَرِّي مَا أَنَّا عَاهَدْنَا﴾

¶ you said: "We know not what is the Hour..." ¶ 'we do not recognize what you are talking about,'

﴿إِنْ تَئْلُنَ إِلَّا طَنَّا﴾

¶ we do not think it but conjecture, ¶ 'we only remotely think that it might come,'

﴿وَنَأْنَا عَنْ بُشْتِيقِينَ﴾

¶ and we have no firm convincing belief (therein). ¶ 'we are not sure of it.' Allāh said,

﴿وَنَأْنَا قَمْ سَيَّئَتْ نَأْخِلَّا﴾

¶ And the evil of what they did will appear to them, ¶ the repercussion of their evil deeds will become apparent to them,

﴿وَسَاقَ إِلَيْهِمْ﴾

﴿and will completely encircle them.﴾ from all directions,

﴿هُنَا كَافُوا بِهِ يَسْتَهِنُونَ﴾

﴿that which they used to mock at﴾ of the coming torment and punishment,

﴿وَنِيلَ الْيَمَّ شَسَّكُ﴾

﴿And it will be said: "This Day We will forget you..."﴾

'We will treat you as if We have forgotten you, casting you in the fire of *Jahannam*,

﴿كَمَا نَيْسَرْ لَهُ يَوْمًا يَوْمًا﴾

﴿as you forgot the meeting of this Day of yours.﴾

'and did not work for it because you did not believe in its coming.'

﴿وَمَا وَنَكُمْ أَثَارْ وَمَا لَكُمْ بِنَ تَصْرِيفٍ﴾

﴿And your abode is the Fire, and there is none to help you.﴾

In the *Sahīh*, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أَزُوْجْكَ؟ أَلَمْ أَخْرِمْكَ؟ أَلَمْ أَسْخِرْ لَكَ الْخَيْلَ وَالْإِلَيْلَ، وَأَذْكَرْ تَرَأْسَ وَتَرْبِيعَ؟
فَيَقُولُ: بَلْنِي يَارَبِّ. فَيَقُولُ: أَفَظْتَ أَنَّكَ مُلَاقِي؟ فَيَقُولُ: لَا. فَيَقُولُ اللَّهُ تَعَالَى:
فَالْيَوْمَ أَنْسَاكَ كَمَا نَيْسَيْتَنِي»

“Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?” The servant will say in answer, “Yes, O Lord!” Allāh will say, “Did you think that you would ever meet Me?” He will say, “No.” Allāh the Exalted will say, “then this Day, I will forget you as you forgot Me.”^[1] Allāh the Exalted said,

﴿ذَلِكَ يَانَكَ لَعْنَتُنِي بَلَكَتِي أَلَمْ هُرِّبْ﴾

﴿This, because you took the revelations of Allāh in mockery.﴾

^[1] Muslim 4:2279.

'We gave you this punishment as retribution because you mocked Allâh's proofs that He sent to you, and made them the subject of jokes and jest,'

﴿وَغَرَّتُمُ الْحَيَاةَ الدُّنْيَا﴾

﴿and the life of the world deceived you.﴾ 'this life fooled you and you were seduced by it, thus becoming among the ultimate losers,'

﴿فَالَّتِيْمَ لَا يَعْلَمُونَ مِنْهُ﴾

﴿So this Day, they shall not be taken out from there﴾, from Hellfire,

﴿وَلَا هُمْ يُنْتَهُونَ﴾

﴿nor shall they be returned to the worldly life.﴾ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allâh mentioned His judgement for the believers and the disbelievers, He said,

﴿هُنَّ لِلّٰهِ بِأَنْفُسِهِمْ رَبُّهُمْ وَرَبُّ الْأَرْضَنَ﴾

﴿So all praise is due to Allâh, the Lord of the heavens and the Lord of the earth,﴾

He is their Owner and the Owner of all that is in and on them, and surely,

﴿رَبُّ الْعَالَمَيْنَ﴾

﴿and the Lord of all that exists.﴾ Allâh said next,

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضَنَ﴾

﴿And His is the majesty in the heavens and the earth,﴾

meaning, the kingship, according to Mujâhid. This Âyah means, Allâh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic *Hadîth*, the Prophet ﷺ said,

«يَقُولُ اللّٰهُ تَعَالٰى: الْعَظَمَةُ إِذَارِي، وَالْكِبْرِيَاءُ رِدَانِي، فَمَنْ تَازَ عَنِي رَاجِدًا مِنْهُمَا أَنْكَثَتْهُ نَارِي»

«Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"»^[1] Muslim collected a similar Hadīth.^[2] Allāh said,

﴿وَمَنْ أَنْتَرِيزُ﴾

«and He is the Al-'Azīz,» Who is never resisted or rivaled,

﴿أَنْكِرُ﴾

«Al-Hakīm» all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the *Tafsīr* of *Sūrat Al-Jāthiyah*. All praise and thanks are due to Allāh alone.

^[1] Abu Dāwud 4:350.

^[2] Muslim 4:2023.

The *Tafsīr* of *Sūrat Al-Ahqāf*

(Chapter - 46)

Which was revealed in Makkah

وَيَدَاهُمْ سِتَّاتٌ مَا عِلْمُوا وَحَاقَ بِهِمْ تَمَّا كَانُوا يَهْبِطُونَ
وَقِيلَ لِيَوْمَ تَسْنَدُكُنَّ كَاسِبِيْمُ لِقَاءَ يَوْمَ كُرْهَذَا وَمَا وَكَرْ أَنْتَارُ وَمَا
لَكُمْ مِنْ نَصْرٍ^(١) ذَلِكُمْ بِشَكْرَتْ خَذِّذَمْ إِيَّتَ اللَّهُ هُرْزَا وَغَرْنَهُ
الْمَبْرُوَةُ الْدَّيْنَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ مُسْتَبِّنُونَ
فَلِلَّهِ الْحِمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمَيْنَ^(٢) وَلَهُ
الْكَرْيَامَةُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
سِيَّدُ الْأَخْفَافِ

دُنْجَةٌ أَفَّوْ أَنْجَنَ الْجِنَّةَ

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

لِهِمْ ۝ تَنْزِيلُ الْكِتَابِ مِنْ أَنَّهُ
الْأَكْبَرُ لِتَكْبِيرٍ ۝ مَا خَلَقَنا
الْأَسْكُونَ وَالْأَرْضَ رَبَّا يَنْهَا إِلَّا
يَأْتِيَنَّا ۝ وَأَجْلَى مُسْئَلَةَ ۝ وَالَّذِينَ كَفَرُوا عَنَّا
أَنْذِرُوا مُنْهَاجَنَّا ۝ قُلْ أَعُوذُ بِهِمْ ۝ مَا
تَدْعُونَ ۝ مِنْ دُونِ اللَّهِ أُولَئِكُمْ مَا ذَلَّوْا
مِنْ أَذْرِيزِ أَنْ لَمْ يَرَوْهُ فِي الْأَسْكُونَ
أَنْذِرُوا يَكْتَبُنَّ مِنْ قَبْلِ هَذَا أَوْ
أَنْذِرُوا مِنْ عَلِيهِ إِنْ كَثُمْ
صَدِيقَيْنِ ۝ وَمَنْ أَصْلَى مِنَ
يَنْدَعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ
لَهُ إِنَّ يَوْمَ الْحِسْنَاتِ وَقُمْ عَنْ مُعَذَّبِهِمْ
غَنِيَّلُونَ ۝ وَإِذَا حُسِّرَ النَّاسُ كَانُوا لَمْ
أَعْدَاءَ وَكَانُوا يَمْدَدُنَّهُمْ كَفَرُونَ ۝

41. Ha Mim. ♫

¶2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.»

﴿3. We created not the heavens and the earth and all that is

between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.»

﴿4. Say: "Think you about all that you invoke besides Allāh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!"»

﴿5. And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?»

﴿6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.»

The Qur'ān is a Revelation from Allāh and the Universe is His True Creation

Allāh informs that He has revealed the Book to His servant and Messenger Muhammad – may Allāh's blessings be upon him until the Day of Judgement. Allāh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allāh then says,

﴿مَا خلقْتُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا إِلَّا بِالْحَقِّ﴾

﴿We created not the heavens and the earth and all that is between them except in truth,»

meaning, not in idle play and falsehood.

﴿وَأَبْلَغْتُ نُصْبِي﴾

﴿and for a specified term.»

meaning, for a fixed and specified duration that will not increase or decrease. Allāh continues,

﴿وَالَّذِينَ كَفَرُوا عَنْ أُنْذِرِنَا مُنْزَهُونَ﴾

﴿But those who disbelieve, turn away from that of which they are warned.»

Meaning, the disbelievers are distracted from what is intended for them. Allāh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all

of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allāh then says,

﴿فَلِنْ﴾

﴿Say﴾ meaning, to these idolators who worship others besides Allāh.

﴿وَرَبِّيْشُ مَا تَعْمَلُ مِنْ دُوْنِ اللَّهِ أَرْوَى مَاذَا خَلَقُوا مِنَ الْأَرْضِ﴾

﴿Think you about all that you invoke besides Allāh? Show me what they have created of the earth?﴾ (46:4)

meaning, 'show me the place that they have independently created from the earth.'

﴿أَفَمُّمْ لَمْ يَرَوْا فِي الْأَكَوَافِ﴾

﴿Or have they a share in the heavens?﴾

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allāh, Exalted is He. 'How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?' Thus, He says,

﴿أَتَرْءَى يَكْتُبُ مِنْ قَبْلِ هَذَا﴾

﴿Bring me a scripture prior to this﴾

meaning, 'bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.'

﴿أَزْ أَنْكَرْ مِنْ عَلِيهِ﴾

﴿or some trace of knowledge,﴾

meaning, 'some clear evidence justifying this way you have chosen.'

﴿إِنْ كُنْتُ صَدِيقًا﴾

﴿if you are truthful!﴾

meaning, ‘you have absolutely no evidence for that – neither textual (from revelation) nor rational.’ For this reason, some recited it;

(أَوْ أَنْزَلَ مِنْ عِلْمٍ)

“or something inherited from knowledge” meaning, ‘or true knowledge that you have inherited from anyone before you.’ This is similar to Mujāhid’s statement when he said,

﴿أَوْ أَنْزَلَ مِنْ عِلْمٍ﴾

﴿or some trace of knowledge.﴾

“Or anyone who has inherited any knowledge.”^[1]

Allāh then says,

﴿فَوَمَنْ أَصْلَى مِنْ يَدِهِ مِنْ دُونِ اللَّهِ مَنْ لَا يَتَسْجِبُ لَهُ إِنَّ اللَّهَ يَعْلَمُ الْأَيْمَنَةَ وَهُمْ عَنْ دُعَائِهِنَّ

﴿غَنِثَلُونَ﴾

﴿And who is more astray than those who invokes besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?﴾

meaning, no one is more misguided than those who invoke idols instead of Allāh, asking them for things that they cannot give – until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allāh then says,

﴿فَإِذَا جُحِيرَ أَنَاسٌ كَانُوا لَمْ يَعْلَمُوا مَا لَهُمْ بِهِ يَعْلَمُونَ كُفَّارٌ

﴿And when mankind are gathered, they will become their enemies and will deny their worship.﴾

This is similar to Allāh’s saying:

﴿وَلَمَّا هُنَّ مُنْذَرًا مِنْ دُونِ اللَّهِ مَا لَهُمْ بِهِ يَعْلَمُونَ كَلَّا سَيَكْفُرُونَ يَعْلَمُونَ مَا لَهُمْ بِهِ يَعْلَمُونَ

﴿صَدَّاقًا﴾

﴿They have taken gods beside Allāh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.﴾ (19:81, 82)

^[1] At-Tabarī 22:94.

٥٠٣

وَإِذَا حَسِرَ النَّاسُ كَثُرًا لَهُمْ أَعْدَاءٌ وَكَثُرُ أَعْيُدَاهُمْ كُفَّارٌ ۝ وَإِذَا
نُتْلَى عَلَيْهِمْ مَا يَنْتَهُ بَيْتُهُ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَاجَاهَهُمْ هَذَا
سِحْرٌ مِّنْ أَنْفُقُولُونَ أَفَرَأَتُهُ قَلْبُ إِنْ أَفْتَرْتُهُ فَلَا تَعْلَمُوْكُونَ
لِي مِنَ اللَّهِ شَيْءٌ هُوَ أَعْلَمُ بِمَا فِي صُونَوْنَ فِيهِ كَفَنْ يَدِهِ شَهِيدٌ أَبِي
وَيَنْكُزُوهُ الْفَقُورُ الرَّجِيمُ ۝ قُلْ مَا كُنْتُ بِدِعَائِنَ الرَّسُولِ
وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا يَكُونُ إِنْ أَيْمَانُ الْمَأْيُونِ إِلَّا وَمَا أَنَا
إِلَّا نَذِيرٌ مِّنْ ۝ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدَ اللَّهِ وَهُنَّ مِنْهُ
وَشَهِيدٌ شَاهِدٌ مِّنْ بَنَى إِسْرَائِيلَ عَلَىٰ مَثِيلِهِ فَقَامَنَ وَأَسْتَكَرُوْتُمْ
إِنَّ اللَّهَ لَا يَهِيَّدُ الْقَوْمَ الظَّلَمِيْنَ ۝ وَقَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ أَمْنَوْلَوْكَانَ خَيْرًا مَا سَبَبُوْنَا إِلَيْهِ وَلَذِلَّمَتْ يَهْتَدِي وَأَيْدِيهِ
فَسَيَقُولُونَ هَذَا إِفْكَ قَدِيمٌ ۝ وَمِنْ قَبْلِهِ كَتَبْ مُؤْمِنَ
إِيمَانًا وَرَحْمَةً وَهَذَا كَتَبْ مُصَدِّقٍ لِسَانًا عَرَبِيًّا إِلَيْسَنْدَرَ
الَّذِينَ طَلَمُوا وَيُشَرِّئُ لِلْمُتَحِسِّنِينَ ۝ إِنَّ الَّذِينَ قَاتَلُوْرَسَا
اللَّهُمْ سَتَقْدُمُوا فَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ بِحَرَزٍ ۝
أُولَئِكَ أَخْتَبَ لِجَنَّةَ خَلِيلِنَ فِيهَا جَرَاهَ إِنَّمَا كَافُوا يَعْمَلُونَ ۝

helpers. » (29:25)

وَإِذَا نُتْلَى عَلَيْهِمْ مَا يَنْتَهُ بَيْتُهُ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَاجَاهَهُمْ هَذَا سِحْرٌ مِّنْ ۝ أَرَى بَقْلُوْرَ
أَنْزِلَهُهُ قَلْبُ إِنْ أَفْتَرْتُهُ نَلَا تَعْلَمُوْكُونَ لِي مِنَ اللَّهِ شَيْءٌ هُوَ أَعْلَمُ بِمَا فِي صُونَوْنَ فِيهِ كَفَنْ يَدِهِ شَهِيدٌ
وَيَنْكُزُوهُ الْفَقُورُ الرَّجِيمُ ۝ قُلْ تَا كُنْتُ بِدِعَائِنَ الرَّسُولِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا
يَكُونُ إِنْ أَيْمَانُ الْمَأْيُونِ إِلَّا مَا يُؤْمِنُ إِلَّا وَمَا أَنَا إِلَّا نَذِيرٌ مِّنْ ۝

47. And when Our Clear Ayât are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!" »

48. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and

meaning, they will betray them when they need them the most. (Ibrâhîm) Al-Khalil, peace be upon him, said:

﴿إِنَّا أَعْذَدْرُ مِنْ دُونِ اللَّهِ أَوْنَدْنَا
مُؤْدَدَةً بِنَيْتُكُمْ فِي الْحَقَّةِ الْذِيْنَ
لَهُ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بِعَصْكُمْ يَقْعِضُ وَيَلْمَسْ
بِعَصْكُمْ بَعْصًا وَمَا وَنْتُمْ
لَهُ لَكُمْ مِنْ نَّعِيْرِكَ ۝﴾

«You have taken only idols besides Allah! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers. »

you! And He is the Oft-Forgiving, the Most Merciful."»

﴿9. Say : "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner."»

Refuting Claims of the Idolators about the Qur'an and the Messenger ﷺ

Concerning the disbelief and rebellion of the idolators, Allāh says that when the clear Āyāt of Allāh are recited to them they say;

﴿هَذَا سِخْرَيْةٌ مُّبِينٌ﴾

«This is plain magic!»

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

﴿أَنَّمَّا يَقُولُونَ أَنَّمَّا نَهَىٰكُمْ لِيٰ مِنْ أَنَّهُ شَيْءٌ﴾

«Or they say : "He has fabricated it." »

They are referring to Muhammad ﷺ. Allāh responds saying,

﴿فَقُلْ إِنِّي لَغَافِرٌ لِّلَّاتِ الْمُنْكَرِنَّ لَا تَكُونُ لِي مِنْ أَنَّهُ شَيْءٌ﴾

«Say : "If I have fabricated it, you have no power to support me against Allāh..."»

which means, 'if I lie against Allāh and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.' It is similar to Allāh's saying,

﴿فَقُلْ إِنِّي لَنْ يُعَذِّبَنِي مِنْ أَنَّهُ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُورِنِي مُنْتَهِيًّا إِلَّا بِلَهْوِنِي مِنْ أَنَّهُ وَرَسُولُهُ﴾

«Say : "None can protect me from Allāh, nor would I find a refuge except in Him. (My duty) is only to convey from Allāh and (deliver) His Messages."» (72:22-23)

Allāh says,

﴿وَلَزِّلَ نَفَرَ عَلَيْنَا بَعْضُ الْأَقَوِيلِ ﴿١١﴾ لَأَنَّنَا مِنَّهُ بَالَّذِينَ ﴿١٢﴾ فَمَمْ لَقَلَّمَنَا مِنْهُ الْأَرْقَانِ ﴿١٣﴾ فَمَا يَنْكُرُ مِنْهُ لَهُ عَذَّبَ حَسِيرِينَ ﴿١٤﴾﴾

«And if he made up a false saying concerning Us, We surely

would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.» (69:44-47)

Thus, Allâh says here,

﴿فَلَمَّا أَفْتَرْتُمُ فَلَا تُنِكِّرُونَ لِي مِنْ أَنَّهُ شَيْئًا هُوَ أَعْلَمُ بِمَا تُبَيِّنُونَ فِيهِ كُفُّرُهُمْ شَهِيدًا بِيَنِي وَبِنِكِّرْهُمْ﴾

«Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you!..."»

This is a severe threat, intimidation and warning for them.
Allâh then says,

﴿وَرَحْمَةُ النَّفَرُورِ الْجَيْشُ﴾

«And He is the Oft-Forgiving, the Most Merciful.»

This is an encouragement for them to repent and turn to Allâh. It means, 'despite all of this, if you turn back and repent, Allâh will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allâh's saying in Sûrat Al-Furqân,

﴿رَبَّنَا أَسْطَيْرُ الْأَوَّلِينَ أَكْتَبَهَا فَهِيَ شَيْئٌ عَلَيْهِ بُشَّرَةٌ وَأَصْلَامٌ ﴿٦﴾ قُلْ أَنْزَلَهُ اللَّهُ الَّذِي
يَعْلَمُ أَيْنَرِ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَنْهُمْ غَافِرًا تَعَالَى﴾

«And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful."» (25:5-6)

Allâh then says,

﴿فَلَمَّا كُنْتُ يَنْذَعُ فِي الْأَرْضِ﴾

«Say: "I am not a new thing among the Messengers..."»

which means, 'I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allâh has sent before me all of the Prophets to various nations.'

Allāh then says,

﴿وَنَا أَدْرِي مَا يَفْعَلُ بِكُمْ وَلَا يَنْهَا﴾

«nor do I know what will be done with me or with you.»

'Ali bin Abi Tālḥah reported from Ibn 'Abbās that he said, "It (this Āyah) was followed in revelation by,

﴿إِنَّمَا لَكَ اللَّهُ مَا شَاءَ مِنْ ذَلِكَ وَمَا تَأْخُذُ﴾

«That Allāh may forgive for you your sins of the past and future». [1]

Similarly, Ikrimah, Al-Hasan, and Qatādah all said that this Āyah was abrogated by the Āyah;

﴿إِنَّمَا لَكَ اللَّهُ مَا شَاءَ مِنْ ذَلِكَ وَمَا تَأْخُذُ﴾

«That Allāh may forgive for you your sins of the past and future».

They said that when the latter Āyah was revealed, one of the Muslims said to Allāh's Messenger ﷺ, "Allāh has declared what He will do for you. But what will He do for us?" Then Allāh revealed;

﴿إِنَّمَا لَكَ الْمُؤْمِنُونَ كَالْمُؤْمِنَاتِ جَنَّاتُ تَبَرِّي وَمَغْرِبُ الْأَنْهَارِ﴾

«That He may admit the believing men and the believing women to Gardens under which rivers flow». [2]

This is what they said. That which has been confirmed in the Ṣaḥīḥ is that the believers said, "May you enjoy that, O Allāh's Messenger! But what do we get?" So Allāh revealed this Āyah. [3]

Imām Ahmād recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-'Alā' – a woman from the Anṣār who had given her pledge of loyalty to Allāh's Messenger ﷺ – said, "When the Anṣār drew lots regarding taking in the Muḥājirūn to dwell with them, our lot was to have 'Uthmān bin Maz'ūn. Later, 'Uthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

[1] At-Tabarī 22:99.

[2] At-Tabarī 22:99,100.

[3] Fath Al-Bāri 7:516.

Allâh's Messenger ﷺ then came in, and I said, 'O Abû As-Sâ'ib! May Allâh have mercy on you. I bear witness that Allâh has indeed honored you.' Allâh's Messenger ﷺ asked,

وَمَا يُذْرِيكَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَهُ

«How do you know that Allâh has honored him?»

I said, 'I do not know – may my father and mother both be ransoms for you!' Allâh's Messenger ﷺ then said,

أَمَّا هُنَّ فَقَدْ جَاءُ الْيَقِينُ مِنْ رَبِّهِ، فَإِنِّي لَا زُجُورٌ لِّلْخَيْرِ وَاللَّهُ مَا أُذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يَفْعَلُ بِي

«As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allâh, even though I am Allâh's Messenger, I do not know what will happen to me (after death).»

I then said, 'Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that 'Uthmân owned a running water spring. I went to Allâh's Messenger ﷺ and told him about that. Allâh's Messenger ﷺ said,

كَذِبٌ عَنِّي

«That was his (good) deeds.»^[1]

Al-Bukhâri recorded this *Hadîth* but Muslim did not. In one of the narrations, Allâh's Messenger ﷺ said,

مَا أُذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يَفْعَلُ بِي

«Even though I am Allâh's Messenger, I do not know what will happen to him.»^[2]

This and similar texts indicate that it is not allowed to declare that a specific person will enter *Jannah* except for those who were distinctly indicated by Allâh or his Messenger ﷺ. Examples of those are the Ten,^[3] Ibn Sallâm, Al-

[1] Ahmad 6:436 and *Fath Al-Bâri* 7:310.

[2] *Fath Al-Bâri* 3:137.

[3] They are: Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Az-Zubayr, 'Abdur-Râhman bin 'Awf, Sa'd bin Abi Waqqâs, Sa'id bin Zayd, and Abu 'Ubaydah bin Al-Jarrâh.

Ghumaysā,^[1] Bilāl, Surāqah, ‘Abdullāh bin ‘Amr bin Ḥarām (Jābir’s father), the Seventy Recitors (of Qur’ān) who were assassinated near the Well of Ma‘ūnah, Zayd bin Ḥārithah, Ja‘far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

﴿إِنَّ أَنِيْعَ إِلَّا مَا يُوحَى إِلَيْنِ﴾

﴿I only follow that which is revealed to me,﴾

which means, ‘I only follow what Allāh has revealed to me of the revelation.’

﴿وَرَبَّنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿and I am but a plain warner.﴾

meaning, ‘my warnings are obvious to every person with sound intellect and reason.’ And Allāh knows best.

﴿فَلَمْ أَرْمِنْتُ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكُفَّرْتُمْ بِهِ وَشَهَدَ شَاهِيدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَيْنِ يَشْهُدُو فَقَاتَنَ وَأَنْتَكُمْ إِنَّ اللَّهَ لَا يَهْدِي الظَّالِمِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ مَآمَنُوا لَوْ كَانَ حَيْثَا نَأَى سَبُّوْتُ إِلَيْهِ وَإِذَا لَمْ يَهْتَدُوا يُوْبِيُّوْنَ فَسَبُّوْلُونَ هَذَا إِنَّكَ قَوِيْدَتُ ﴿١٢﴾ وَمِنْ قَبْلِهِ كَتَبَتْ مُؤْمِنَةً إِيمَانًا وَرَحْمَةً وَهَذَا كَتَبَتْ مُصْرِقَتِي إِسْرَائِيلَ عَرَبِيَاً يُشَدِّدُ الَّذِينَ ظَلَمُوا وَيُشَدِّدُ الْمُخْيَلَيْنَ ﴿١٣﴾ إِنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهَ ثُمَّ أَسْتَقْبَلُوْنَ فَلَا حَرْفٌ عَلَيْهِمْ وَلَا هُمْ بَصَرُوْنَ ﴿١٤﴾ أَرَبَّكَ أَحَبَّهُ لِلْجَنَّةِ خَلِيلِيْنِ فِيهَا جَرَاءٌ إِمَّا كَانُوا يَسْلُوْنَ ﴿١٥﴾﴾

﴿10. Say: “Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!” Verily, Allāh does not guide the wrongdoing people.﴾

﴿11. And those who disbelieve say of those who believe: “Had it been a good thing, they (the poor believers) would not have preceded us to it!” And when they have not been guided by it, they say: “This is ancient falsehood!”﴾

﴿12. And before this was the Scripture of Mūsā as a guide and

^[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.

a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.

﴿13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm, on them shall be no fear, nor shall they grieve.﴾

﴿14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾

The Qur'ân is Allâh's True Speech and the Position of the Disbelievers and the Muslims towards it

Allâh says,

﴿قُلْ﴾

﴿Say﴾ meaning, 'O Muhammâd to these idolators who disbelieve in the Qur'ân.'

﴿أَرَأَيْتَ إِنْ كَانَ﴾

﴿Tell me! If it was﴾ meaning, this Qur'ân.

﴿مِنْ عِنْدِ أَنْشُوٰ وَكُفَّارُمْ يُوْبِ﴾

﴿from Allâh, and you disbelieved in it?﴾ meaning, 'what do you think that Allâh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?'

﴿وَشَهَدَ شَاهِيدٌ مِّنْ بَيْتِ إِسْرَائِيلَ عَلَى مِنْلَوِ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾

meaning, 'the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophesied, well in advance, about things similar to that which this Qur'ân informs of.' Concerning Allâh's statement,

﴿قَاتِلٌ﴾

﴿and believed﴾

'this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

﴿وَأَنْتُمْ تُكْفِرُونَ﴾

﴿while you rejected (the truth)!﴾

'whereas you have arrogantly refused to follow it.' Masrūq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."^[1]

﴿إِنَّ اللَّهَ لَا يَهْدِي الظَّمِينَ﴾

﴿Verily, Allāh does not guide the wrongdoing people.﴾

The witness here refers to any witness in general. It includes 'Abdullāh bin Salām^[2] and other from them as well. For indeed, this Āyah was revealed in Makkah before 'Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

﴿فَوَلَمَّا يَقُولُ عَلَيْهِمْ قَالُوا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾

﴿And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims."﴾ (28:53)

It is also similar to Allāh's saying,

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يَشَّعَّلُ عَلَيْهِمْ بَغْرِيْبٌ لَا يَذَّكَّرُونَ وَرَبُّهُمْ شَهِيْخٌ رَّبِّنَا إِنَّ وَعْدَ رَبِّنَا لَمَفُولٌ﴾

﴿Verily! Those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled."﴾ (17:107-108)

It has been narrated from Sa'd, may Allāh be pleased with him, that he said, "I have not heard Allāh's Messenger ﷺ say about anyone walking on the surface of the earth that he is of the people of *Jannah* - except for 'Abdullāh bin Salām. Concerning him the following Āyah was revealed,

﴿وَقَدْ شَاهِدَ تِبْيَانٍ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾

^[1] At-Tabārī 22:103-104.

^[2] The Jewish scholar who accepted Islām from the Prophet ﷺ.

This has been recorded in the Two *Sahīhs* and *An-Nasā'ī*.^[1] Similarly, Ibn 'Abbās, may Allāh be pleased with him, Mujaḥid, Ad-Daḥḥāk, Qatādah, Ikrimah, Yūsuf bin 'Abdullāh bin Salām, Hilāl bin Yasāf, As-Suddi, Ath-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to 'Abdullāh bin Salām.^[2] Allāh then says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!"﴾

which means that those who disbelieve say of those who believe in the Qur'ān: "Had it (the Qur'ān) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilāl, 'Ammār, Suhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِعَصْبَرِهِمْ نَقْلُولَةً أَهْلَوْلَةً مِنْ أَهْلَهُمْ بَنْ يَنْسَنَ﴾

﴿Thus have We tried some of them with others, that they might say: "Is it these whom Allāh has favored from among us?"﴾ (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

﴿لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿Had it been good, they (the weak and poor) would not have preceded us to it!﴾

Contrary to this is the position of *Ahl us-Sunnah wal-Jamā'ah*: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because

^[1] At-Tabarī 22:104. This is recorded by Al-Bukhārī (*Fath Al-Bārī* 7:160), Muslim 4:1930, and *An-Nasā'ī* in *Al-Kubrā* 5:70.

^[2] At-Tabarī 22:104-105, and Al-Qurtubī 16:188.

they have not left off any of the good characteristics except that they hurried to perform them.”

Allāh continues,

﴿فَرَأَذْ لَمْ يَهْتَدُوا بِهِ﴾

﴿And when they have not been guided by it,﴾ meaning, the Qur’ān.

﴿تَسْتَهِلُونَ مَذَا إِنَّكُمْ قَوِيدُّونَ﴾

﴿they say: “This is an ancient falsehood!”﴾

meaning, an old lie. They mean by this that the Qur’ān has been quoted and taken from the ancient people, thereby belittling the Qur’ān and its followers. This is clear arrogance, as Allāh’s Messenger ﷺ said:

﴿بَطَرُ الْحَقَّ وَغَنْطُ النَّاسِ﴾

«(Arrogance is) rejecting the truth and belittling the people.»^[11]

Allāh then says,

﴿وَرِينَ قَبْلِهِ كِتَابٌ مُّوَعِّدٌ﴾

﴿And before this was the Scripture of Mūsā﴾ and it was the Tawrāh.

﴿إِيمَانًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ﴾

﴿as a guide and mercy. And this is a Book﴾ meaning, the Qur’ān.

﴿مُصَدِّقٌ﴾

﴿confirming﴾ meaning, that which came before it of the previous Books.

﴿إِنَّا عَرَبِيَّ﴾

﴿in the Arabic tongue,﴾ means that it is eloquent and clear.

﴿وَيُنذِرُ الَّذِينَ ظَلَمُوا وَيُنَزِّئُ الظَّاهِرِينَ﴾

﴿to warn those who do wrong, and as glad tidings for the doers of good.﴾

meaning, it contains a warning to the disbelievers and glad

^[11] Recorded by Muslim 1:93.

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وَوَصَّيْنَا الْأَنْسُونَ بِرَبِّهِ أَخْسَنَ حَلَّتْهُ أَمْ كَرْهَا وَوَضَعَتْهُ
كَرْهَا وَحَمَلَهُ وَفَصَلَهُ ثَلَاثُونْ شَهْرًا حَتَّى إِذَا بَلَغَ أَشَدَّهُ وَبَلَغَ
أَرْبَعِينَ سَنَةً قَالَ رَبِّي أَوْزَعْتِي أَنْ أَشْكُرَ يَعْمَلَكَ الَّتِي أَعْمَلَتْ
عَلَيَّ وَعَلَى وَلِدِي وَأَنْ أَعْمَلَ صَلَحًا تَرَضِيهِ وَأَصْلِحَنِي لِي فِي
ذُرْيَقٍ إِنِّي بَتَّ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١﴾ أُولَئِكَ الَّذِينَ
تَنَقَّلُ عَنْهُمْ أَحْسَنُ مَا عَمِلُوا وَنَجَّا وَرَدْ عَنْ سَيِّئَاتِهِمْ فِي أَخْيَرِ
الْمُجْعَلَةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوَعَّدُونَ ﴿٢﴾ وَالَّذِي قَالَ
لِوَالَّدِي هِيَ أَفَ لَكُمْ أَقْدَمَانِي أَنْ أُخْرِجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ
قَبْلِي وَهُمَا سَيِّفَيْنِي أَنَّ اللَّهَ وَيَكُمْ مَا إِنَّمَا يَنْهَا وَعَدَ اللَّهُ حَقٌّ فَيَقُولُ
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣﴾ أُولَئِكَ الَّذِينَ حَقٌّ عَلَيْهِمْ
الْقُولُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قِبَلِهِمْ مِنَ الْجِنِّ وَالْأَنْسِيَّةِ مَمْكُونُوا
خَسِيرِينَ ﴿٤﴾ وَلِكُلِّ دَرْحَتٍ مَا عَمِلُوا وَلِيُوَقِّعُوهُمْ أَعْنَاهُمْ وَهُمْ
لَا يَظْمَآنُ ﴿٥﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى اتَّارِ أَذْهَبُتْ طَيْبَتِكُوْ
فِي حَيَاةِكُمُ الدُّنْيَا وَاسْتَنْعَمُتُمْ بِهَا فَآيَوْمَ تُغْزَوْنَ عَذَابَ الْهُوَنِ
بِمَا كُنْتُمْ تَكْرِهُونَ فِي الْأَرْضِ يُغَيِّرُ الْحَقُّ وَعِنَادُكُمْ تَسْقُونَ ﴿٦﴾

tidings for the believers. Allāh then says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْبَلُو﴾

﴿Verily, those who say: "Our Lord is (only) Al-lāh," and thereafter stand firm,﴾

The explanation of this has been discussed earlier in Sūrat As-Sajdah. [See 41:30] Allāh then says,

﴿فَلَا خُوفُ عَلَيْهِمْ﴾

﴿on them shall be no fear,﴾ meaning, concerning their future.

﴿وَلَا هُمْ يَخْرُجُونَ﴾

﴿nor shall they grieve.﴾ meaning, over what they have left behind.

Allāh continues,

﴿أُولَئِكَ أَصْنَبُ الْمَجْنَعَ خَلِيلِنِ فِيهَا جَزَاءٌ يَمْا كَانُوا يَعْمَلُونَ﴾

«Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.»

meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it – and Allāh knows best.

﴿وَوَصَّيْنَا الْأَنْسُونَ بِرَبِّهِ إِخْسَنَ حَلَّتْهُ أَمْ كَرْهَا وَوَضَعَتْهُ كَرْهَا وَحَمَلَهُ وَفَصَلَهُ ثَلَاثُونْ شَهْرًا
حَتَّى إِذَا بَلَغَ أَشَدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّي أَوْزَعْتِي أَنْ أَشْكُرَ يَعْمَلَكَ الَّتِي أَعْمَلَتْ
وَلِدِي وَأَنْ أَعْمَلَ صَلَحًا تَرَضِيهِ وَأَصْلِحَنِي لِي فِي ذُرْيَقٍ إِنِّي بَتَّ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١﴾
أُولَئِكَ الَّذِينَ تَنَقَّلُ عَنْهُمْ أَحْسَنُ مَا عَمِلُوا وَتَنَجَّارُ عَنْ سَيِّئَاتِهِمْ فِي أَخْيَرِ
الْمُجْعَلَةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوَعَّدُونَ ﴿٢﴾

﴿15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."﴾

﴿16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.﴾

Allāh's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allāh follows that by giving instructions regarding the parents. These appear together in many places of the Qur'ān, such as Allāh's saying,

﴿وَقَضَيْنَا رِبَّكَ أَلَا تَسْمِدُوا إِلَّا إِيمَانَهُ وَإِلَّا لِذِيَّتِهِ إِنْ هُنَّ مُنْكَرٌ﴾

﴿Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.﴾ (17:23)

Allāh says,

﴿أَنْ أَشْكُرُ لِي وَلِوَالِدَيَّ إِنَّ الْمُصِيرُ﴾

﴿Be grateful to Me and to your parents. Unto Me is the final destination.﴾ (31:14)

There are many other Āyāt like this as well. Here Allāh says,

﴿وَوَسِّعْنَا لِأَنْسَنَ بِرِّ الْأَرْضِ إِنْ هُنَّ مُنْكَرٌ﴾

﴿And We have enjoined on man to be dutiful and kind to his parents.﴾ (46:15)

meaning, 'We have commanded him to treat them well and show compassion towards them. Abu Dāwud At-Tayālisi recorded from Sa'd bin Abi Waqqās, may Allāh be pleased with him, that his mother said to him: "Hasn't Allāh commanded

that you obey your parents? Then I will not eat any food or drink any drink until you disbelieve in Allâh." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this Âyah was revealed,

﴿وَرَسَّيْنَا لِلْأَكْنَانِ بِرِبْلَيْهِ إِخْتَنَاء﴾

«And We have enjoined on man to be dutiful and kind to his parents.»^[1]

This was also recorded by Muslim and the Sunan compilers, except for Ibn Mâjah.^[2]

Allâh continues,

﴿كُنْتَ إِنَّمَا كُنْتَ مَهْمَلا﴾

«His mother bears him with hardship.»

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

﴿وَرَسَّتْهُ كُنْجَما﴾

«And she delivers him with hardship.»

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

﴿وَحَمَلَهُ وَفَصَالَهُ ثَلَاثُونَ شَهْرًا﴾

«And (the period of) his gestation and weaning is thirty months.»

'Ali, may Allâh be pleased with him, used this Âyah along with the following two Âyât to prove that the minimum period of pregnancy (gestation) is six months:

﴿وَصَلَّهُ فِي عَامَيْن﴾

«And his weaning is in two years.» (31:14) and

﴿وَالْأَذْنَاثُ يُطِينُنَ أَوْلَادُهُنَ حَوْنَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُمَكِّنَ الرَّضَاعَة﴾

^[1] Musnad At-Tayâlîsî (28). These narrations are about Luqmân 31:14 - 15. See no: 6238 of Muslim.

^[2] Muslim 4:1878, Abu Dâwud 3:177, Tuhfât Al-Ahwâdhî 9:48, and An-Nasâ'i in Al-Kubrâ 6:348.

﴿The mothers suckle their children two complete years – for those who desire to complete the term of suckling.﴾ (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Ishāq bin Yasār^[1] narrated from Ba'jah bin 'Abdullāh Al-Juhāni that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh's creation except him (my husband). So let Allāh decree (for me) as He wills." When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Alī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Alī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Alī) then said: 'Haven't you heard Allāh's saying,

﴿وَمِنْهُ مَوْلَانَا نَلَّتْ وَقْتَ الْعَيْنِ شَهْرٌ﴾

﴿and his gestation and weaning is thirty months﴾, and;

﴿كَاهِلَيْنَ مَوْلَانِي﴾

﴿two complete years﴾ (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."^[2]

^[1] This narration is not authentically transmitted.

^[2] Ibn Abī Ḥātim and Ibn Al-Mundhir according to *Ad-Durr Al-Manthūr* 6:9. As stated above, this is a weak narration.

Ibn Abi Ḥātim related from his father that Farwah bin Abi Al-Maghra' told them that 'Alī bin Mušir narrated to them from Dāwud bin Abi Hind, who narrated from Ikrimah that Ibn 'Abbās, may Allāh be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

﴿وَجَاءَهُمْ وَفِصْلَةً تَلَقَّوْنَ شَهْرًا حَتَّىٰ إِذَا بَلَغُ أَشْدَهُمْ﴾

«and his gestation and weaning is thirty months, till when he attains full strength.»^[1]

meaning, he becomes strong, youthful, and attains full ability.

﴿وَرَبِيعَ أَعْوَانَ سَنَةٍ﴾

«and reaches forty years,»

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

﴿تَالَّا رَبِّ أَزْغَنِي﴾

«he says: "My Lord! Grant me the power and ability, meaning, 'inspire me.'

﴿أَنْ أَشْكُرَ يَتَسَكَّرَ أَنِّي أَنْتَ عَلَىٰ وَلَكَ فَلَذَّتْ وَلَكَ أَعْلَمُ كَلِيلًا تَرْضَهُ﴾

«that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,»

meaning, in the future.

﴿وَأَصْلِحْ لِي فِي ذُرْيَةٍ﴾

«and make my offspring good.» meaning, my offspring and descendants.

﴿إِنِّي شَتَّ إِلَيْكَ تَائِفَ مِنَ الْمُتَسَبِّينَ﴾

«Truly, I have turned to You in repentance, and truly, I am

^[1] Al-Bayhaqi 7:332.

one of the Muslims.»

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allāh with strong resolution.

Allāh then says,

﴿أُولَئِكَ الَّذِينَ تَفَعَّلَ عَنْهُمْ أَنْسَنَ مَا عَمِلُوا وَتَبَارَزَ عَنْ سَيِّئَاتِهِمْ فِي أَحْسَبِ الْجَنَّةِ﴾

«Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.»

meaning, those to whom applies the above description – those who repent to Allāh, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allāh will accept from them a modest amount of deeds.

﴿فِي أَحْسَبِ الْجَنَّةِ﴾

«among the dwellers of Paradise.»

which means that they will be among the dwellers of Paradise. That is Allāh's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

﴿وَرَغْدَ الْقِدْنِيَّ الَّذِي كَانُوا يُوعَدُونَ﴾

«That is the promise of truth that they had been promised.»

﴿وَالَّذِي قَالَ لِإِبْرَاهِيمَ أَقْبِلْ لَكُمَا أَجْرَى إِنِّي أَنْخِجَ وَقَدْ خَلَقَ الْفَرْنَنُ مِنْ قَبْلِ وَقُبْلًا يَسْتَفِيَنَاهُ اللَّهُ وَبِكَ إِنِّي إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِرُ الْأَوَّلِينَ ﴾١٧﴿ أُولَئِكَ الَّذِينَ حَسَّ عَلَيْهِمُ الْقُولُ فِي أُمِّيَّةِ دَلَّتْ مِنْ قَبْلِهِمْ بَنِي الْمِنْ وَالْأَنْسَى إِنَّهُمْ كَافُرُوا خَسِيرُونَ ﴾١٨﴿ وَلَكُلُّ دَرْكٍ حَسَّ بَنِي عَيْلًا وَلَيَرْقِيمُمْ أَعْنَاهُمْ رَهْنٌ لَا يَنْظَمُونَ ﴾١٩﴿ وَقَوْمٌ يَرْضُوا الَّذِينَ كَفَرُوا عَلَى الْأَقْبَلِمْ طَبَّيْرُكُو فِي حَمَائِلِكُ الدُّنْيَا وَلَاسْتَقْمُمْ بِهَا فَالْيَوْمَ نُبَرِّئُنَ عَذَابَ الْهُرُونِ بِمَا كَفَرُوا تَنْكِبُونَ فِي الْأَرْضِ يَغْتَرِ لَهُنَّ فَوْيَا كَفَمْ شَعْشُونَ ﴾٢٠﴾

¶17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?" While they invoke Allāh for help: "Woe to you! Believe! Verily, the promise of Allāh is true." But he says:

"This is nothing but the legends of the ancient."♦

﴿18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

﴿19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.﴾

﴿20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allâh's command.﴾

Mention of the Undutiful Children and Their End

In the previous Âyât, Allâh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allâh says,

﴿وَالَّذِي قَاتَلَ لِوَالِدَيْهِ أُفْ لَكُمَا﴾

﴿But he who says to his parents: "Uff to you! ..."﴾

As for the saying "Uff" in this Âyah, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about 'Abdur-Rahmân bin Abi Bakr. But this claim is weak and rejected, because 'Abdur-Rahmân bin Abi Bakr embraced Islâm after this was revealed. His adherence to Islâm was excellent, and he was among the best of his contemporaries.

Al-Bukhârî recorded from Yûsuf bin Mâhak that Marwân (bin Al-Hakam) was governor of Hijâz (Western Arabia), appointed by Mu'âwiyah bin Abi Sufyân. He (Marwan) delivered a speech in which he mentioned Yazid bin Mu'âwiyah and urged the people to give a pledge of allegiance after his father. 'Abdur-Rahmân bin Abi Bakr said something to him in response to that, upon which Marwân commanded

his men: "Arrest him!" But he entered 'Āishah's house, and they were not able to capture him. Marwān then said: "This is the one about whom Allāh revealed:

﴿وَاللَّهُ قَالَ لِرَبِّنِي أَفَ لَكُمَا أَنْدَانِقَ أَنْ أُخْرِجَ وَقَدْ خَلَتِ الْقَرْوَنِ مِنْ قَبْلِي﴾

﴿But he who says to his parents: "Uff to you! Do you promise me that I will be raised – when generations before me have passed?"﴾

From behind the curtain, 'Āishah responded: "Allāh did not reveal any Qur'ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence."^[1]

In another report recorded by An-Nasā'i, Muḥammad bin Ziyād reported that when Mu'awiyah was soliciting people to pledge allegiance to his son, and Marwān declared: "This follows the tradition of Abū Bakr and 'Umar." On hearing this, 'Abdur-Rahmān bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar." Marwān responded: "This is the one about whom Allāh revealed,

﴿وَاللَّهُ قَالَ لِرَبِّنِي أَفَ لَكُمَا﴾

﴿But he who says to his parents: "Uff to you!"﴾

When that was conveyed to 'Āishah, she said: "Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh's Messenger ﷺ placed a curse on Marwān's father (Al-Ḥakam bin Abi Al-'Aṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh's curse."^[2] As for Allāh's statement:

﴿أَنْدَانِقَ أَنْ أُخْرِجَ﴾

﴿Do you promise me that I will be raised?﴾

meaning, resurrected.

﴿وَقَدْ خَلَتِ الْقَرْوَنِ مِنْ قَبْلِي﴾

﴿when generations before me have passed?﴾

meaning, generations of people have already passed away, and

^[1] *Fath Al-Bāri* 8:439. She was referring to Sūrat An-Nūr 24:11-18.

^[2] An-Nasā'i in *Al-Kubrā* 6:458.

none of them has ever returned to tell (what happened to them)?

﴿وَهُمَا يَتَنَبَّئُانِ اللَّهُ عَلَيْهِ بِمَا يَرَى﴾

﴿While they invoke Allâh for help﴾

meaning, they ask Allâh to guide him, and they say to their son,

﴿وَقَاتَلَكَ مَا يَنْهَا إِنَّ اللَّهَ هُوَ أَعْلَمُ بِمَا فِي الْأَرْضِ﴾

﴿“Woe to you! Believe! Verily, the promise of Allâh is true.”

But he says: “This is nothing but the legends of the ancient.”﴾

Allâh then says,

﴿أُولَئِكَ الَّذِينَ حَسَدُوا عَلَيْهِمُ الْفَرَّارُ فِي أُمَّرٍ فَدَحْتَ مِنْ قَبْلِهِمْ مِنْ تِلْيَنَ وَالْأَنْتَ إِنَّهُمْ كَانُوا

﴿خَاسِرِينَ﴾

﴿They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection.

Allâh's saying,

﴿أُولَئِكَ﴾

﴿Those are﴾ after He said,

﴿وَالَّذِي قَالَ﴾

﴿But he who says﴾ confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Hasan and Qatâdah both said, “This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection.”^[1] Allâh then says,

﴿وَلِكُلِّ ذَرَجَاتٍ مِمَّا عَصَمُوا﴾

﴿And for all, there will be degrees according to that which they did,﴾

meaning that there will be degrees of punishment for each of them according to what they did.

^[1] At-Tabari 22:118.

﴿وَلِيُوْجِبُمْ أَعْنَاهُمْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿so that He might fully recompense them for their deeds, and they will not be wronged.﴾

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. ‘Abdur-Rahmān bin Zayd bin Aslam said: “The levels of the Fire descend, and those of Paradise ascend.”^[1] Allāh then says,

﴿وَرَبِّمَا بَعْرُضَ الَّذِينَ كَفَرُوا عَلَى الْأَيَارِ أَذْهَبْتَمْ طَيْبَتِكُمْ فِي حَيَاكُمُ الدُّنْيَا وَأَنْسَنْتُمْ هَمَّكُمْ﴾

﴿On the Day when those who disbelieve will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein...”﴾

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, “I am afraid of being like those whom Allāh has reproached and condemned by saying,

﴿أَذْهَبْتُمْ طَيْبَتِكُمْ فِي حَيَاكُمُ الدُّنْيَا وَأَنْسَنْتُمْ هَمَّكُمْ﴾

﴿You received your good things in the life of the world, and you took your pleasure therein.﴾

Abū Mijlaz said: “Some people will lose good deeds that they had in the worldly life, and they will be told,

﴿أَذْهَبْتُمْ طَيْبَتِكُمْ فِي حَيَاكُمُ الدُّنْيَا﴾

﴿You received your good things in the life of the world.﴾

Then Allāh says,

﴿قَاتِلُوكُمْ يَوْمَ عَذَابِ الْمُهُونِ إِنَّمَا كُنْتُمْ تَشْكِرُونَ فِي الْأَرْضِ يَغْرِيَنَّ الْفَحْشَىٰ وَمَا كُنْتُمْ تَفْسُدُونَ﴾

﴿Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh’s command.﴾

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

^[1] At-Tabarī 22:119.

sinning and disobedience. Thus, Allâh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allâh protect us from all of that.

﴿وَإِذْكُر لَنَا عَادَ إِذْ أَنْدَرَ قَوْمَهُ بِالْأَخْغَافِ وَقَدْ خَلَّتِ الْأَنْدَرُ بِنَا بَيْنَ يَدَيْهِ وَبَيْنَ حَلْوَاهُ، أَلَا تَعْدُوا
إِلَّا اللَّهُ يَعْلَمُ لِئَلَّا عِذَابٌ بِوَمِ عَظِيمٍ ﴾٢١﴾ فَارَأَيْنَا أَجِنَّتَنَا لِتَأْفِيكُنَا عَنْ مَالِهِنَا فَأَلْيَنَا بِمَا تَيَّدَّنَا
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّا آتَيْنَا إِلَيْنَاهُ عِنْدَ اللَّهِ وَأَلْيَنَكُنَّا مَا أُرِيَتْ لَهُ وَلِكِنَّكَ أَرَيْنَكَ
قَوْمًا بَجَهَلُوكَ ﴿٢٣﴾ فَلَمَّا رَأَوُهُ عَارِضاً مُسْتَقْبِلَ أَوْدَيْنَاهُمْ قَاتَلُوا هَذَا عَارِضاً غَمْطَرَانِ بَلْ هُوَ مَا
أَسْتَعْجَلْتُمْ بِهِ رَبِيعَ نِيَّهَا عَذَابُ الْيَمِّ ﴿٢٤﴾ ثَدَرَتْ كُلُّ شَفْعٍ بِأَنْزَرَ رَبِيعَهَا فَأَسْبَحُوا لَا يَرَى إِلَّا
مَنْكِبَهُمْ كَذَلِكَ يَعْرِي الْقَوْمُ التَّعْبِيرِيَّةَ ﴿٢٥﴾﴾

﴿21. And remember the brother of 'Âd, when he warned his people in Al-Ahqâf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day."﴾

﴿22. They said: "Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!"﴾

﴿23. He said: "The knowledge (of that) is only with Allâh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"﴾

﴿24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴾

﴿25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!﴾

The Story of 'Âd

Allâh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

﴿وَإِذْكُر لَنَا عَادَ﴾

﴿And remember the brother of 'Âd,﴾

This refers to Hûd, peace be upon him. Allâh sent him to

the first people of 'Ād who inhabited *Al-Ahqāf*. *Ahqāf* is plural of *Haqf*. According to Ibn Zayd, it means a sand dune;^[1] and according to 'Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that 'Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr."^[2]

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn 'Abbās narrated that the Prophet ﷺ said:

﴿بِرَحْمَةِ اللَّهِ وَأَخْلَاقِ عَادٍ﴾

«May Allāh have mercy on us and the Brother of 'Ād.»^[3]

Allāh then says,

﴿وَقَدْ حَذَّرَ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ﴾

«And surely, warners had already passed on before him and after him.»

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of 'Ād. This is similar to Allāh's saying,

﴿فَعَلَّمْنَا نَكَلًا لِّسَانًا بَيْنَ يَتَّهَا وَمَا خَلْفَهَا﴾

«And We made it a deterrent punishment for those who were present and those who succeeded them.» (2:66)

And it is also similar to Allāh's saying,

﴿فَإِنْ أَخْرَجُوا فَتَلَّ أَذْرِقُهُمْ صَوْفَةً يَتَلَّ صَوْفَةً عَلَوْ وَتَمُودَ﴾ ⑤ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَرَأَتِ الْمُغْرِبَةَ أَلَا تَمْبَدِّلُ أَلَا اللَّهُ﴾

«But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck 'Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh."» (41:13-14)

Allāh then says,

﴿إِنَّ أَخْافَ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

[1] At-Tabarī 22:125.

[2] At-Tabarī 22:124.

[3] Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albāni graded this *Hadīth* weak. Al-Buṣayrī said that it is *Sahīh*.

﴿truly, I fear for you the torment of a mighty Day.﴾ meaning, Hūd said this to them (his people), and they responded to him saying,

﴿أَجِنْتَنَا لِتُؤَاكِدَنَا عَنْ مَا لَمْ نَنْهَا﴾

﴿Have you come to delude us from our gods?﴾ meaning, to prevent us.

﴿عَنْ مَا لَمْ نَهَا﴾

﴿from our gods?﴾

﴿فَأَلَيْنَا يَسَا قَوْدَنَا إِنْ كُنْتَ مِنَ الْمُنْذِقِينَ﴾

﴿Then bring us that with which you threaten us, if you are one of the truthful!﴾

They sought to hasten Allāh's torment and punishment, believing that it will not happen. This is similar to Allāh's saying,

﴿يَسْتَغْفِلُ بِهَا الظَّالِمُ لَا يَرْجِعُنَّ بِهَا﴾

﴿Those who do not believe in it (the Last Hour) seek to hasten it﴾ (42:18).

Hūd's response was,

﴿قَالَ إِنَّمَا أَلِيمٌ عِنْدَ اللَّهِ﴾

﴿He said: "The knowledge (of that) is only with Allāh."﴾

which means, 'Allāh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

﴿وَلَكُفَّرُوا فَرِئَا مُجْهَلُونَ﴾

﴿But I see that you are a people given to ignorance!﴾

which means, 'you have no comprehension or understanding.' Allāh then says,

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلًا أَزْوَاجَنَّمْ﴾

﴿Then, when they saw it as a dense cloud approaching their valleys,﴾

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and

needed rain. Allāh then said,

﴿بَلْ هُوَ مَا أَسْتَعْجَلْتُمْ بِهِ رَبِيعَ فِيهَا عَذَابٌ أَلِيمٌ﴾

﴿Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴾

meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

﴿تَدْمِيرُ كُلِّ شَيْءٍ﴾

﴿Destroying every thing﴾ meaning, destroying every part of their land that could normally be destroyed.

﴿بِأَمْرِ رَبِّهِ﴾

﴿by the command of its Lord!﴾ meaning, it had Allāh's permission to do that.

This is similar to Allāh's saying,

﴿هُنَّا نَذَرٌ مِّنْ شَيْءٍ وَأَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَلَّا مِنْ يَقِينٍ﴾

﴿It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾ (51:42)

meaning, like something dilapidated (or decrepit).

Because of this, Allāh says,

﴿فَأَصْبَحُوا لَا يُرَى إِلَّا مُسْكِنٌ﴾

﴿So they became such that nothing could be seen except their dwellings!﴾

means, all of them were destroyed, and none of them were spared. Allāh then says:

﴿كَذَلِكَ تَجْزِي اللَّهُمَّ الظَّالِمِينَ﴾

﴿Thus do We recompense the criminal people!﴾

which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imām Ahmad recorded from ‘Ā’ishah, may Allāh be pleased with her, that she said, "I never saw Allāh's Messenger ﷺ fully laughing so that I would see his uvula. He would only smile." She added that when Allāh's Messenger ﷺ saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allāh's Messenger! When the people see clouds, they

become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face." Allāh's Messenger ﷺ replied,

«إِنَّمَا عَانِسَةً، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عَذَبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ
الْعَذَابَ وَقَالُوا: هَذَا عَارِضٌ مُنْظَرُنَا»

«O 'Ā'ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain."»^[1] This is also recorded by Al-Bukhāri and Muslim.

Imām Ahmād recorded that 'Ā'ishah, may Allāh be pleased with her, said that when Allāh's Messenger ﷺ saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

«اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

«O Allāh! I seek refuge with you from any harm that it (the cloud) contains.»

If Allāh removed those clouds, the Prophet ﷺ would praise Allāh, and if rain fell, he would say:

«اللَّهُمَّ صَبِّيَا نَافِعًا»

«O Allāh! Make it pouring and beneficent.»^[2]

Muslim also recorded in his Ṣaḥīḥ from 'Ā'ishah, may Allāh be pleased with her, that when the wind blew, Allāh's Messenger ﷺ would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُزِيلَتِ بِهِ، وَأَغْرُدُ بِكَ مِنْ شَرِّهَا،
وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُزِيلَتِ بِهِ»

«O Allāh! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.»

She added that if the sky became cloudy, his color would

^[1] Ahmad 6:66, Fath Al-Bārī 8:441, and Muslim 2:616.

^[2] Ahmad 6:190.

٥٠٥

وَإِذْ كُنَّا عَادِيِّيْ أَنذَرْ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النَّدْرُ
مِنْ يَدِهِ وَمِنْ خَلْفِهِ أَلَا تَبْدُوا إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١﴾ قَالُوا أَجِئْنَا إِنَّا فِي كَاعِنٍ مَا مَنَّا فَإِنَّا
يَمَانِعُونَا إِنْ كُنَّا إِنْ كُنَّا مِنَ الصَّادِقِينَ ﴿٢﴾ قَالَ إِنَّمَا الْعِلْمُ عَنِ اللَّهِ
وَإِنْ يَشْكُرْ مَا أَرْسَلْتُ لَهُ وَلَكُمْ فَوْمَا جَهَّلْتُكُمْ ﴿٣﴾
فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلِيْ أَوْ دِيْنَهُمْ قَالُوا هَذَا عَارِضٌ مُطْرَأٌ
بَلْ هُوَ مَا أَسْتَعْجِلُمُ بِهِ رَبِيعٌ فِيْهَا عَذَابٌ أَلِيمٌ ﴿٤﴾ تَدْمَرُ كُلَّ
شَيْءٍ بِمَا تَرَبَّاهَا فَاصْبَحُوا لَا يُرَى إِلَّا مَسْكِنُكُمْ كَذَلِكَ بَغْزِي
الْقَوْمَ الْمُجْرِمِينَ ﴿٥﴾ وَلَقَدْ مَكَنَّتُهُمْ فِيْهَا إِنْ شَكَنَّكُمْ فِيهِ
وَجَعَلْنَاهُمْ سَمِعاً وَبَصِيرًا وَأَفْتَدَهُمْ فَمَا أَعْنَى عَنْهُمْ سَعْيُهُمْ
وَلَا أَبْصِرُهُمْ وَلَا أُفِيدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْهَدُونَ
بِتَائِبَتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا يَهْيَءُونَ يَسْتَزِدُونَ وَنَ ﴿٦﴾ وَلَقَدْ
أَهْلَكَنَا حَوْلَكُمْ مِنَ الْفَرْيَ وَصَرَفَنَا الْأَيْنَتِ لَعَلَّهُمْ يَرْجِعُونَ
فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَنْجَدُوا مِنْ دُونِ اللَّهِ قَرْبَانَاهُمْ
بَلْ صَلَوَاعَنْهُمْ وَذَلِكَ إِنْكُمْ هُمْ وَمَا كَانُوا يَفْدِرُونَ ﴿٧﴾

the people of 'Ad in both *Sūrat Al-A'rāf* and *Sūrah Hūd*.^[2]
Thus, there is no need to repeat it here; and verily Allāh is
worthy of all praise and gratitude.

﴿وَلَقَدْ مَكَنَّهُمْ فِيمَا إِنْ شَكَنَّكُمْ فِيهِ وَجَعَلَنَا لَهُمْ سَمِعاً وَبَصِيرًا وَأَفْتَدَهُمْ فَمَا أَعْنَى عَنْهُمْ
سَعْيُهُمْ وَلَا أَبْصِرُهُمْ وَلَا أُفِيدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْهَدُونَ بِتَائِبَتِ اللَّهِ وَحَاقَ بِهِمْ مَا
كَانُوا يَهْيَءُونَ يَسْتَزِدُونَ وَنَ ﴿٦﴾ وَلَقَدْ أَهْلَكَنَا حَوْلَكُمْ مِنَ الْفَرْيَ وَصَرَفَنَا الْأَيْنَتِ لَعَلَّهُمْ يَرْجِعُونَ
فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَنْجَدُوا مِنْ دُونِ اللَّهِ قَرْبَانَاهُمْ بَلْ صَلَوَاعَنْهُمْ وَذَلِكَ إِنْكُمْ هُمْ وَمَا
كَانُوا يَفْدِرُونَ ﴿٧﴾

^[1] Muslim 2:616.

^[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:65-72], and volume five, the *Tafsīr* of *Sūrah Hūd* [11:50 - 60].

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'Āishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

«اللَّهُ يَا عَائِشَةَ كَمَا قَالَ قَوْمُ
عَادِيْ: «فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلِيْ
أَوْ دِيْنَهُمْ قَالُوا هَذَا عَارِضٌ مُطْرَأٌ»»

«O 'Āishah! It could be like what the people of 'Ad said, «Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!"»»^[1]

We have previously mentioned the story of the destruction of

the destruction of

﴿26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to ridicule!﴾

﴿27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.﴾

﴿28. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.﴾

Allāh says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

﴿وَجَعَلْنَا لَهُمْ سَمَا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَنْتُمْ عَنْهُمْ سَمِعْتُمْ وَلَا أَنْتُمْ مِنْهُمْ نَّى
سَمَّٰءٌ وَإِذَا كَانُوا يَعْمَلُونَ بِمَا يَنْهَا اللَّهُ وَمَا أَنْتُمْ بِهِمْ بَشِّرُونَ﴾

﴿We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allāh's signs, and they were completely encircled by that which they used to ridicule!﴾

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allāh then says,

﴿وَلَقَدْ أَنْتُكُمْ مَا حَوَلُكُمْ بَيْنَ الْأَرْضِ﴾

﴿And indeed We have destroyed towns round about you,﴾

This is addressed to the people of Makkah. Allāh destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as 'Ād who were at Al-Aḥqāf in Hadramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt

by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allāh then says,

﴿وَصَرَّفْنَا الْأَيْنَ﴾

﴿and We have shown (them) the signs in various ways﴾ meaning, 'We explained and clarified them.'

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَخْذَدُوا مِنْ دُونِ اللَّهِ مَا لَمْ يَكُنْ

﴿so that perhaps they might return. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them?﴾

meaning, did they help them when they were in the greatest need for them?

﴿بَلْ ضَلَّوْا عَنْهُمْ﴾

﴿but they vanished completely from them.﴾ Rather, they completely left them alone when they needed them the most.

﴿وَذَلِكَ إِنْكَهْمُ﴾

﴿And that was their falsehood,﴾ meaning, their lie.

﴿وَنَمَا كَانُوا يَتَنَزَّلُونَ﴾

﴿and what they were fabricating.﴾ which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them - and Allāh knows best.

﴿وَلَذِكْرُنَا إِلَيْكَ تَنَزَّلُ مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا سَمِعُوهُ قَالُوا أَنْهِيْسْرَا مَلَئَتْهُ شُفَّى وَلَذَا إِلَى قَوْمِهِ مُشْدِرِينَ﴾ قَالُوا يَقْرُؤُنَا إِنَّا سَيِّفَنَا حَكَيْتَنَا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ بَهْدِي إِلَى الْحَقِّ وَلَكَ طَرِيقٌ شَتَّىْمِ﴾ يَقْرُؤُنَا لَمِيزُنَا دَاعِيَ اللَّهُ وَمَاءِيْسُو يَهُ يَقْفِرُ لَكُمْ مِنْ ذُؤُوكُرْ ذُؤُوكُرْ مِنْ عَذَابِ الْجِنِّ وَمَنْ لَا يُبَيِّنَ دَاعِيَ اللَّهُ فَلَيْسَ يَمْعِزِزُ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُوَيْهِ أُولَيَّةً أُولَيَّكَ فِي صَلَلِ ثَيْنِ﴾

﴿29. And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.﴾

﴿30. They said: "O our people! Verily, we have heard a Book

sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path.” ﴿

﴿31. “O our people! Respond to Allāh’s Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment.”﴾

﴿32. “And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error.”﴾

The Story of the Jinns listening to the Qur’ān

Imām Ahmad recorded from Az-Zubayr that he commented on the Āyah;

﴿وَإِذْ سَرَّفَتِ إِلَيْكَ نَّارًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ﴾

﴿And (remember) when We sent towards you a group of the Jinn, to listen to the Qur’ān.﴾

“They were at a place called Nakhlah^[1] while Allāh’s Messenger ﷺ was performing the ‘Ishā’ prayer, and

﴿كَذُرُّا بِكَوْنُونَ عَنْهُ لَدُّ﴾

﴿they crowded on top of each other to hear him.﴾ (72:19)”

Sufyān said, “They stood on top of each other like piled wool.”^[2] Ahmād was alone in recording this. Imām Ahmād and the famous Imām, Al-Hāfiẓ Abu Bakr Al-Bayhaqī in his book *Dalā’il An-Nubuwwah*, both recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Allāh’s Messenger ﷺ never recited Qur’ān to the Jinns, nor did he see them. Allāh’s Messenger ﷺ was heading with a group of his Companions towards the ‘Ukāz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, ‘We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.’ Their people told

[1] Nakhlah is the name of a valley located between Makkah and At-Tā’if

[2] Ahmād 1:167.

them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah,^[1] and found Allāh's Messenger ﷺ while he was at a place called Nakhlah along the way to the 'Ukāz market. He was leading his Companions in the *Fajr* prayer. When the *Jinns* heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet ﷺ,

﴿قُلْ أَوْيَ إِنَّ اللَّهَ أَنْشَأَ شَرَابَ مِنْ تِينٍ﴾

﴿Say: It has been revealed to me that a group of *Jinns* have listened (to the Qur'ān).﴾ (72:19)

Thus, what was revealed to him was only the saying of the *Jinns*.^[2] Al-Bukhārī recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasa'i in his *Tafsīr*.^[3]

'Abdullāh bin Mas'ūd reported that the *Jinns* came down upon the Prophet ﷺ while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

﴿فَأَلْوَا أَنْسِرَا﴾

﴿They said: "Listen quietly."﴾

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

^[1] A village about seventy-two miles toward the west of Al-Madīnah.

^[2] Ahmad 1:252 and *Dalā'il An-Nubuwwah* 2:225.

^[3] Al-Bukhārī no. 773, 4921, Muslim 1:331, *Tuhfat Al-Ahwadhi* 9:168, and An-Nasa'i in *Al-Kubrā* 6:499.

﴿وَرَدَ مَرْفَأَنَا إِلَيْكُمْ نَفَرًا مِّنَ الْجِنِّ يَسْتَعِمُونَ الْقُرْمَانَ فَلَمَّا حَقَرُوهُ قَالُوا أَنْصِتُرَا فَلَمَّا قُضِيَ وَلَّا
إِلَّا قَوْمَهُمْ مُّنْذَرُينَ﴾

﴿And when We sent toward you a group of Jinns, to listen to the Qur'ân. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.﴾ until His saying:

﴿فَضَلَّلُ شَيْئِنَ﴾

﴿manifest error.﴾^[11]

Thus, this report along with the above one by Ibn 'Abbâs, may Allâh be pleased with him, indicate that Allâh's Messenger ﷺ was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allâh's saying,

﴿وَلَوْا إِلَّا قَوْمَهُمْ مُّنْذَرُينَ﴾

﴿they returned to their people as warners.﴾

It means that they went back to their people and warned them about what they heard from Allâh's Messenger ﷺ. This is similar to Allâh's saying,

﴿لَيَتَّقَفُّهُوا فِي الْأَيَّامِ وَلَيَشْدُرُوا فَوْمَهُ إِذَا رَجَعُوا إِلَيْهِمْ لَعْنَةُ بَحَرَرِكَ﴾

﴿...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).﴾ (9:122)

This Ayah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allâh did not send Messengers from among the Jinns, because He says,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِسَالًا نُوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرْآنِ﴾

﴿And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.﴾

^[11] Al-Hâkim 2:456.

(12:109)

And Allāh says,

﴿وَرَبَّا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَشْتَوْنَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily they ate food and walked in the markets.﴾ (25:20)

And He says about Ibrāhīm Al-Khalil, upon him be peace,

﴿وَجَعَلْنَا فِي دُرْبِيهِ الشَّبَّوَةَ وَالْكَتَبَ﴾

﴿...And We placed in his descendants prophethood and Scripture.﴾ (29:27)

Thus, every Prophet whom Allāh sent after Ibrāhīm was from his offspring and progeny. As for Allāh's saying in Sūrat Al-An'ām,

﴿يَسْعَى مَرْجِينَ الْجِنَّاتِ وَالْأَرْضِ أَذْنَ بِأَنْكُمْ رُسُلٌ مِّنْكُمْ﴾

﴿O company of Jinns and human beings! Did there not come to you Messengers from among you?﴾ (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allāh's saying,

﴿يَخْرُجُ مِنْهَا الْتَّلُولُ وَالْمَرْجَانُ﴾

﴿From both of them (salty and fresh waters) emerge pearl and Marjān.﴾^[11] (55:22)

Although He said "both of them" this applies to only one of the two types of water (the salty water). Allāh then explains how the Jinns warned their people. He says,

﴿فَالْأَرْجُوا يَنْقُوتُنَا إِنَّا سَيِّفَنَا كَيْتَابًا أُنزَلَ مِنْ بَعْدِ مُوسَى﴾

﴿They said: "O our people! Verily, we have heard a Book sent down after Mūsā..."﴾

They did not mention Isā, peace be upon him, because the Injil that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

^[11] See the explanation of this Āyah.

Tawrāh, the Tawrāh being the reference. That is why they said, "Sent down after Mūsā." This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibril, An-Nāmūs, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you)."^[1]

﴿وَصَدِيقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿confirming what came before it,﴾ meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ means in belief and information.

﴿وَرَأَكَ طَرِيقًا مُسْتَقِيمًا﴾

﴿and to the straight path.﴾

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

﴿وَتَمَّتْ كَيْمَةُ رِبَكَ حِدَثًا وَعَلَّا﴾

﴿And the Word of Your Lord has been fulfilled in truth and in justice.﴾ (6:115)

Allāh says,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولًا إِلَيْهِمْ دِينَ الْحَقِّ﴾

﴿It is He Who has sent His Messenger with the guidance and the religion of truth.﴾ (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinn said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ in matters of belief,

﴿وَرَأَكَ طَرِيقًا مُسْتَقِيمًا﴾

^[1] See *Fath Al-Bārī* 1:30 but without the words "Bakh, Bakh" (very good, very good).

﴿and to the straight path.﴾ meaning, in regard to actions.

﴿بِنَفْرَتِنَا أَجِيبُوكُمْ دَاعِيَ اللَّهُ﴾

﴿O our people! Respond to Allāh's Caller,﴾ This is proof that Muḥammad ﷺ has been sent to both the human beings and the Jinns. Thus, Allāh says,

﴿أَجِيبُوكُمْ دَاعِيَ اللَّهُ وَمَا إِشْرَأَتِي﴾

﴿Respond to Allāh's Caller and believe in him.﴾

Then Allāh says,

﴿بَنْفَرِكُمْ لَكُمْ بَنْ ذُنُوبُكُمْ﴾

﴿He will then forgive you some of your sins.﴾

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

﴿وَبَخْرَكُمْ بَنْ عَذَابَ الْيَوْمِ﴾

﴿and protect you from a painful torment.﴾

meaning, He will protect you from His painful punishment. Then Allāh informs that they said,

﴿وَمَنْ لَا يُعْبُدُ دَاعِيَ اللَّهُ فَلَئِنْ يُمْعَذَّبُ فِي الْأَرْضِ﴾

﴿And whosoever does not respond to Allāh's Caller, he cannot escape on earth,﴾

meaning, Allāh's power encompasses him and surrounds him.

﴿وَلَئِنْ لَمْ يَنْ دُونِيَهُ أَزْلَلَهُ﴾

﴿and he will not have besides Allāh any protectors.﴾

meaning, no one can protect him against Allāh.

﴿أَزْلَلَكَ فِي ضَلَالٍ مُّبِينٍ﴾

﴿Those are in manifest error.﴾

This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allāh's Messenger ﷺ in successive delegations; and verily, Allāh is worthy of all praise and gratitude, and Allāh knows best.

الْمَرْءُ الظَّالِمُ لِنَفْلَتِهِ

٥٠٦

وَإِذْ سَرَقْنَا إِلَيْكُنَّا نَفَرَ مِنَ الْجِنِّ يَسْتَمِعُونَ كَالْقُرْبَاءَ إِنْ فَلَمْ
حَضِرُوهُ قَالُوا أَنْصِسُوا فَلَمَّا أُتُضْغِنُوا وَلَوْلَا إِلَيْهِمْ مُنْذَرِينَ
﴿٢﴾ قَالُوا إِنَّمَا قُوَّةُنَا إِنَّا سَيِّدُنَا كَيْتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِنْ طَرِيقًا مُسْقِطِيمًا
﴿٣﴾ يَقُولُونَا أَجْيِسُوا أَدَعِيَ اللَّهَ وَمَا مُنْزَأُهُ بِهِ يَقْرَأُكُمْ مِنْ
ذُنُوبِكُمْ وَمُخْزِنُكُمْ مِنْ عَذَابِ الْيَمِينِ ﴿٤﴾ وَمَنْ لَا يُحْبِبُ دَاعِيَ اللَّهِ
فَلَيَسْ يُعْجِزُهُ فِي الْأَرْضِ وَلَيَسَ لَهُ مِنْ دُونِهِ أُولَئِكَ أُولَئِكَ
فِي ضَلَالٍ مُّبِينٍ ﴿٥﴾ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ وَلَمْ يَعِي بِخَلْقِهِنَّ يَقْدِيرُ عَلَى أَنْ يُحْكِمَ الْمُوْقَبَةَ
إِنَّهُ عَلَى كُلِّ شَيْءٍ وَقِدِيرٌ ﴿٦﴾ وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا يَأْلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا
كَثَرَ كُفُورُونَ ﴿٧﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزَمِ مِنَ الرُّسُلِ
وَلَا سَتَعِيلُ لَهُمْ كُلَّهُمْ يَوْمَ يُرَوَّنُ مَا يُوْعَدُونَ لَرَبِّنَاهُمْ إِلَّا
سَاعَةً وَمَنْ تَهَاجِرْ لِيَعْ لَهُ فَهُلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِدُونَ

سُورَةُ هُجَّاجٍ

﴿٨﴾ أَوْلَئِكَ رَبِّنَا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعِي
بِخَلْقِهِنَّ يَقْدِيرُ عَلَى أَنْ يُحْكِمَ
الْمُوْقَبَةَ بَلْ كَانَ إِنَّهُ عَلَى كُلِّ شَيْءٍ وَ
قَدِيرٌ ﴿٩﴾ وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا
عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا يَأْلَى
وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا
كَثَرَ كُفُورُونَ ﴿١٠﴾ فَاصْبِرْ كَمَا
صَبَرَ أُولُو الْعَزَمِ مِنَ الرُّسُلِ وَلَا
تَسْتَعِيلُ لَهُمْ كُلَّهُمْ يَوْمَ يُرَوَّنُ
مُوْهَدُونَ لَرَبِّنَاهُمْ إِلَّا سَاعَةً يَنْ
تَهَاجِرْ لِيَعْ لَهُ فَهُلْ يَهْلِكُ إِلَّا الْقَوْمُ
الْفَاسِدُونَ ﴿١١﴾

dead? Yes, He surely is Able to do all things.»

¶33. 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.»

¶34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"»

¶35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people?»

Evidence for Life after Death

Allāh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day – Do they not see,

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَنْ يَنْعَمُ بِعِلْمِنَ﴾

﴿that Allāh, Who created the heavens and the earth, and was not wearied by their creation,﴾

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allāh said elsewhere,

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.﴾
(40:57)

Allāh responds to the above question by saying,

﴿بَلْ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Yes, He surely is Able to do all things.﴾

Then Allāh says, as a threat and a warning to whoever disbelieves in Him,

﴿وَيَوْمَ يَمْرِضُ الَّذِينَ كَفَرُوا عَلَى أَنَّهُمْ هُنَّا يَالْمَغْرِبُ﴾

﴿And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?"﴾

meaning, it will be said to them, "Isn't this the truth? Is this magic, or do you not see?"

﴿قَالُوا بَلْ وَرَبِّنَا﴾

﴿They will say: "Yes, by our Lord!"﴾ meaning, they will have no choice but to confess.

﴿قَالَ فَذُوقُوا النَّارَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

﴿He will say: "Then taste the torment, because you used to disbelieve!"﴾

Commanding the Prophet ﷺ to persevere

Allāh then commands His Messenger ﷺ to observe patience with those who rejected him among his people. He says,

﴿فَاتَّقِنَزْ كَمَا صَبَرَ الْمُتَّصَرِّفُونَ مِنَ الرُّسُلِ﴾

﴿Therefore be patient as did those of determination among the Messengers.﴾

meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nūh, Ibrāhīm, Mūsā, Īsā and the last of all of the Prophets, Muḥammad ﷺ. Allāh has specifically mentioned their names in two Āyāt: Sūrat Al-Aḥzāb (33:7) and Sūrat Ash-Shūrā (42:13).

﴿وَلَا تَسْعِلْ لَهُمْ﴾

﴿and be in no hurry for them.﴾ which means, 'do not rush the punishment for them.' This is similar to Allāh's saying:

﴿وَرَدِّقْ وَالْكَافِرُونَ أُذْلُلُونَ وَهُنَّ لَهُمْ بَلَّا﴾

﴿And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.﴾ (73:11)

﴿فَقِيلَ لِكُفَّارِنَ أَمْلَأْنَاهُمْ رُؤْيَاً﴾

﴿So allow time for the disbelievers, and leave them for a while.﴾ (86:17)

Then Allāh says:

﴿كَانُوكُمْ يَوْمَ بَرَّةً مَا يُوعَدُوكُمْ لَكُمْ بَلْنَزِّلُوا إِلَّا كَانَةَ يَوْمَ تَبَرَّةً﴾

﴿On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.﴾

Which is similar to Allāh's saying,

﴿كَانُوكُمْ قَمْ رَجَبًا لَكُمْ بَلْنَزِّلُوا إِلَّا عَيْنَةً أَوْ حَسْنَةً﴾

﴿On the Day they see it (the Hour), it will be as though they

had not remained (in the world) except for a day's afternoon or its morning.» (79:46)

and as He says,

﴿وَوَيْمَ يَعْشُرُهُمْ كَلَّا لَّوْ يَتَبَرَّزُ إِلَّا سَاعَةً مِّنَ الظَّاهِرِ يَعْلَمُونَ بِتِبَّاعِهِمْ﴾

«And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.» (10:45)

Then Allāh says,

﴿بَلَى﴾

«A clear message.» meaning, this Qur'ān provides a clear concept.

﴿فَهَذَا بِهِلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ﴾

«But will any be destroyed except the defiantly rebellious people?»

Which means that Allāh does not destroy anyone except those who choose the way of destruction. It is part of Allāh's justice that He does not punish anyone except those who deserve the punishment – and Allāh knows best.

This concludes the explanation of Sūrat Al-Ahqāf. And all praise and blessings are due to Allāh. Both success and protection from faults are by His help.

The Tafsīr of Sūrat Al-Qitāl ^[1] (Chapter - 47)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَشْكَلُ أَعْنَافَهُمْ ۚ وَالَّذِينَ مَأْتُوا وَعَلُوا الشَّاهِدَاتِ وَمَا مَأْتُوا بِنَا نُزَّلَ عَلَىٰ مُحَمَّدٍ رَّوْحٌ مِّنْ رَّبِّهِمْ كَفَرُ عَنْهُمْ سَيِّئَاتِهِمْ وَأَنْسَلَهُمْ بَالْمُنْكَرِ ۖ ذَلِكَ يَاءُ الَّذِينَ كَفَرُوا أَثْمَمُوا بِالْبَطْلَ وَإِنَّ الَّذِينَ مَأْمَنُوا أَبْتَلُوا أَلْقَانَ مِنْ رَّبِّهِمْ كَذَلِكَ يَفْرِبُ اللَّهُ لِلَّائِي أَنْتُمْ ۚ﴾

﴿1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.﴾

﴿2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad – for it is the truth from their Lord – He expiates from them their sins and amends their Bāl.﴾

﴿3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.﴾

The Reward of the Disbelievers and the Believers

Allāh says,

﴿الَّذِينَ كَفَرُوا﴾

﴿Those who disbelieve﴾ meaning, in the Āyāt of Allāh.

﴿وَصَدُّوا﴾

﴿and hinder (men)﴾ Others.

﴿عَنْ سَبِيلِ اللَّهِ أَشْكَلُ أَعْنَافَهُمْ﴾

﴿from the path of Allāh, He will render their deeds vain.﴾

meaning, He renders their deeds vain and futile, and He

[1] This Sūrah is commonly called Sūrah Muḥammad.

denies them any rewards or blessings for them. This is similar to His saying,

﴿وَقَنِيتَ إِنَّ مَا عَيْلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مُّثَرِّبًا﴾

﴿And We will approach what they have done of deeds and make them as dispersed dust.﴾ (25:23)

Allāh then says,

﴿وَالَّذِينَ يَأْتُوا وَعَمِلُوا أَنْتَ لَهُمْ بَشِّيرٌ﴾

﴿And those who believe and do righteous good deeds,﴾

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allāh's Law.

﴿وَآتَيْنَاهُمَا ثُرَّلَ عَلَى مُحَمَّدٍ﴾

﴿And believe in that which has been sent down to Muhammad﴾

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad's advent, believing in him is a required condition for the true faith.

Allāh then says,

﴿وَهُوَ لِلْكُفَّارِ مِنْ رَّبِّهِمْ﴾

﴿For it is the truth from their Lord.﴾ which is a beautifully placed parenthetical clause. Thus, Allāh says,

﴿كَذَّ عَنْهُمْ سَيِّئَاتُهُمْ وَأَسْلَحَ بَالْمُؤْمِنِينَ﴾

﴿He expiates from them their sins and amends their Bāl.﴾

Ibn 'Abbās, said, "This means their matter." Mujāhid said, "This means their affair." Qatādah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the Ḥadīth of the responding to one who sneezes,

﴿يَهْدِيْكُمُ اللَّهُ وَيُنْصَلِّحُ بِالْكُفَّارِ﴾

«May Allāh guide you and rectify your (Bāl) affairs.»^[1]

Then Allāh says,

^[1] Tuhfah Al-Ahwadhi 8:11.

اللَّهُ أَعْلَمُ
بِالْحِكْمَةِ وَالْعِلْمِ
يَسِّرْ لِلْمُتَّقِينَ
وَلَا يَعُذِّبْ لِلظَّالِمِينَ
۝

٥٧

اللَّهُ أَعْلَمُ
بِالْحِكْمَةِ وَالْعِلْمِ
يَسِّرْ لِلْمُتَّقِينَ
وَلَا يَعُذِّبْ لِلظَّالِمِينَ
۝

الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْنَالَهُمْ ۝ وَالَّذِينَ
أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ وَأَمْنَوْا بِمَا نَزَّلَ عَلَى مُحَمَّدٍ وَهُوَ الْمُقْرَنُ مِنْ
رَبِّهِمْ كَذَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالْمُؤْمِنِينَ ۝ ذَلِكَ بِإِنَّ الَّذِينَ كَفَرُوا
أَبْغَوُ الْبَطْلَلَ وَإِنَّ الَّذِينَ مَأْمَنُوا تَبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَقْرِبُ
اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۝ فَإِذَا لَقِيْمَ الَّذِينَ كَفَرُوا فَاضْرِبُ الرِّقَابَ حَقَّ
إِذَا اخْتَسُوْهُ فَشَدُّوا الْوَرَاقَ فَإِمَامًا بَعْدَ وَإِمَامًا حَقَّ تَصْعِيْلَ الْمُرْبَتِ
أَوْ زَارَهَا ذَلِكَ وَرَوْسَاهَ اللَّهُ لَا تَنْصُرْهُمْ وَلَكِنْ يَتَبَلَّوْ اعْصِمَكُمْ
بِعَصْفِ الَّذِينَ قُتُلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضْلِلَ أَعْنَالَهُمْ ۝ سَبِيلِهِمْ
وَصَلْحُ بَالْمُؤْمِنِينَ ۝ وَيَنْهَامُمُ الْجَنَّةَ عَرْفَهَا لَهُمْ ۝ يَتَبَاهَى الَّذِينَ
مَأْمَنُوا إِنْ تَصْرُّوْ اللَّهُ يَنْصُرُكُمْ وَرَبِّتُ أَقْدَامَكُمْ ۝ وَالَّذِينَ كَفَرُوا
فَعَسَاهُمْ وَأَضَلَّ أَعْنَالَهُمْ ۝ ذَلِكَ بِإِنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ
فَأَجْبَطَ أَعْنَالَهُمْ ۝ فَأَفَنْسِرِيْوْا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عِقْبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ عَلَيْهِمْ وَالْكُفَّارُ أَمْتَلَهَا
ذَلِكَ بِإِنَّ اللَّهَ مَوْلَى الَّذِينَ مَأْمَنُوا وَإِنَّ الْكُفَّارِ لَمَوْلَى هُنْ ۝

Allâh set forth for the people their parables. »

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allâh knows best.

فَإِذَا لَقِيْمَ الَّذِينَ كَفَرُوا فَقْرِبُ الرِّقَابَ حَقَّ إِذَا اخْتَسُوْهُ فَشَدُّوا الْوَرَاقَ فَإِمَامًا بَعْدَ وَإِمَامًا حَقَّ
تَصْعِيْلَ الْمُرْبَتِ أَوْ زَارَهَا ذَلِكَ وَرَوْسَاهَ اللَّهُ لَا تَنْصُرْهُمْ وَلَكِنْ يَتَبَلَّوْ اعْصِمَكُمْ بِعَصْفِ
الَّذِينَ قُتُلُوا فِي سَبِيلِ أَعْنَالَهُمْ ۝ سَبِيلِهِمْ وَصَلْحُ بَالْمُؤْمِنِينَ ۝ وَيَنْهَامُمُ الْجَنَّةَ عَرْفَهَا لَهُمْ ۝ يَتَبَاهَى
الَّذِينَ مَأْمَنُوا إِنْ تَصْرُّوْ اللَّهُ يَنْصُرُكُمْ وَرَبِّتُ أَقْدَامَكُمْ ۝ وَالَّذِينَ كَفَرُوا فَنَتَّ أَلْمَ وَأَضَلَّ أَعْنَالَهُمْ ۝
ذَلِكَ بِإِنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَجْبَطَ أَعْنَالَهُمْ ۝

44. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or

﴿ذَلِكَ بِإِنَّ الَّذِينَ كَفَرُوا أَتَبْغُوا
الْبَطْلَلَ﴾

«That is because those who disbelieve follow falsehood,» meaning, ‘We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.’ Meaning, they choose falsehood over the truth.

﴿هُوَ الَّذِينَ مَأْمَنُوا أَتَبْغُ الْمُقْرَنَ مِنْ
رَبِّهِمْ كَذَلِكَ يَقْرِبُ اللَّهُ لِلنَّاسِ
أَمْثَالَهُمْ﴾

«while those who believe follow the truth from their Lord. Thus does

ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;– but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.♦

¶5. *He will guide them and amend their condition.♦*

¶6. *And admit them to Paradise, which He has made known to them.♦*

¶7. *O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.♦*

¶8. *But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.♦*

¶9. *That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.♦*

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

﴿فَإِذَا لَيْلَمُثُ الَّذِينَ كَفَرُوا فَضْرِبُ أَنْجَابَ﴾

¶*So, when you meet those who disbelieve (in battle), smite their necks.♦*

which means, 'when you fight against them, cut them down totally with your swords.'

﴿فَعَلَّقُ إِذَا اغْتَسَلُوا﴾

¶*until you have fully defeated them,♦* meaning, 'you have killed and utterly destroyed them.'

﴿فَشَدُّوا أَنْجَابَ﴾

¶*tighten their bonds.♦* This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this Āyah was revealed after the battle of

Badr. At that time, Allâh reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

هُنَّا كَانَ لِتَبَيْنَ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْعِرَ فِي الْأَرْضِ مُرْدُوكَ عَرْضَ الدُّنْيَا وَاللَّهُ بُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧﴾ لَوْلَا كَتَبَ اللَّهُ سَبَقَ لَكُمْ فِيمَا أَخْذَتُمْ عَذَابٌ
عَظِيمٌ ﴿٨﴾

﴿It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allâh desires (for you) the Hereafter. Allâh is Mighty and Wise. Were it not for a prior decree from Allâh, a severe torment would have touched you for what you took.﴾ (8:67-68)

Allâh's saying,

﴿حَتَّى تَشَعَّ لِمَرْتَبِ أَنْزَارًا﴾

﴿...until the war lays down its burden.﴾ Mujâhid said: "Until 'Isâ bin Maryam (peace be upon him) descends."^[1] It seems as if he derived this opinion from the Prophet's ﷺ saying,

«لَا تَرَالْ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يَقْاتِلَ آخِرُهُمُ الدَّجَاجَ»

«There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjâl.»^[2]

Imâm Ahmad recorded from Jubayr bin Nufayr who reported from Salâmah bin Nufayl that he went to the Messenger of Allâh ﷺ and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet ﷺ said to him,

«الآن جاءَ الْقِتَالُ، لَا تَرَالْ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُرِيعُ اللَّهُ ثَمَانِي
فُلُوبَ أَفْوَامٍ، يَقْاتِلُوْهُمْ وَيَرْزُقُهُمُ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ، أَلَا
إِنَّ عَفْرَ دَارِ الْمُؤْمِنِينَ الشَّامَ، وَالْخَيْلُ مَغْفُورَةٌ فِي تَوَاصِيهِا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

«Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allâh will turn the hearts of some people away (from the truth), so they (that

^[1] At-Tabârî 22:157.

^[2] Abu Dâwud 3:11.

group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) – until Allāh's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Shām. And goodness is tied around the horses' foreheads till the Day of Resurrection.»^[1]

An-Nasā'ī also recorded this narration.^[2]

Allāh then says,

﴿ذلِكَ وَلَوْ بَرِئَ اللَّهُ لَنَصَرَهُمْ﴾

«Thus, and had Allāh so willed, He could have taken vengeance against them;»

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

﴿وَلَكِنْ لَيْلًا تَعْصِمُ بَعْضُكُمْ يَغْضِبُ﴾

«but (He lets you struggle) so as to test with one another.»

meaning, He has ordered Jihād and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of Jihād in the following two Sūrahs, Al 'Imrān and At-Tawbah, in which He says,

﴿أَفَحَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَا يَعْلَمُ اللَّهُ الَّذِينَ جَنَحُوا مِنْكُمْ وَيَعْلَمُ الظَّالِمِينَ﴾

«Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?» (3:142)

﴿تَبَتَّلُوْهُمْ بِعَذَابِهِمْ اللَّهُ يَأْتِيْهِمْ وَيَخْزُنُهُمْ وَيَعْصِمُكُمْ عَلَيْهِمْ وَيَنْهَا شَدَادُ قَوْمٍ مُؤْمِنِيْنَ وَيُذَهِّبُ عَيْنَهُمْ فَلَوْبَثَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَيْهِ حَكِيْمٌ﴾

«Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.» (9:14-15)

^[1] Ahmad 4:104.

^[2] An-Nasā'ī 6:214, and in Al-Kubrā 5:218.

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

﴿وَالَّذِينَ قُتلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضْلَلُ أَعْنَاطُمُ﴾

«But those who are killed in the way of Allāh, He will never let their deeds be lost.»

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in *Al-Barzakh*.^[1] This has been mentioned in a *Hadīth* recorded by Imām Aḥmad in his *Musnād* on the authority of Kathīr bin Murrah, who reported from Qays Al-Judhāmī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«يُعْطَى الشَّهِيدُ سَبْتُ خَصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِّنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطَايَا، وَيُرَى
مَقْعَدَهُ مِنَ الْجَنَّةِ، وَتُزَوَّجُ مِنَ الْحُورِ الْعَيْنِ، وَيَأْمُنُ مِنَ النَّفَرِ الْأَكْثَرِ، وَمِنْ عَذَابِ
الْقَبْرِ، وَيُحَلَّى حُلَّةُ الْإِيمَانِ»

«As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Īmān.»

Aḥmad was alone in recording this *Hadīth*.^[2]

Abū Ad-Dardā', may Allāh be pleased with him, reported that Allāh's Messenger ﷺ said,

«يُشَفَّعُ الشَّهِيدُ فِي سَبْعينَ مِنْ أَهْلِ بَيْتِهِ»

«A martyr is allowed to intercede for seventy members of his household.»

This was recorded by Abu Dāwūd,^[3] and there are numerous other *Hadīths* mentioning the merits of the martyrs.

As for Allāh's saying,

[1] The intermediate state between this life and the Hereafter.

[2] Ahmad 4:200.

[3] Abu Dāwūd no. 2522.

﴿سَبِّيلٌ﴾

﴿He will guide them﴾

meaning, He will guide them to *Jannah*. This is similar to Allah's saying,

﴿إِنَّ الَّذِينَ مَا شُرُّوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِنَّ رَبُّهُمْ بِإِيمَانِهِمْ تَغْرِي بِنِعَمِهِمُ الْأَنْهَارُ فِي جَنَّاتِ الْأَعْصِمِ﴾

﴿Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith : beneath them rivers will flow in the Gardens of Pleasure.﴾ (10:9)

Allah says,

﴿وَتَسْلِيْلُ بَلَّمْ﴾

﴿and amend their condition.﴾ meaning, their situation and affairs.

﴿وَتَبَلِّلُهُمْ لِجَنَّةَ عَرَفَهَا لَمْ﴾

﴿And (He will) admit them to Paradise, which He has made known to them.﴾

It means that He has acquainted them with Paradise and guided them to it. Mujāhid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allah has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created."^[1]

Al-Bukhārī recorded from Abū Sa'īd Al-Khudrī, may Allah be pleased with him, that Allah's Messenger ﷺ said,

﴿إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِّسُوا بِقُنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَّصَارُوْنَ مَظَالِمَ كَانُوكُنْتُمْ فِي الدُّنْيَا، حَتَّى إِذَا مُدْبِرُوا وَثُرُوا أُدْنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَهَسِي بِيَدِي! إِنَّ أَخْدَمُمْ بِمَتْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْ بِمَتْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا﴾

﴿After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of

^[1] At-Tabarī 22:160.

this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.^[1]

Support Allāh's Cause, He will then support You

Allāh then says:

﴿إِنَّمَا الَّذِينَ عَاصُوا إِنْ تَصْرِفُوا اللَّهَ يَصْرِفُكُمْ وَلَيَسْتَ أَنَّكُمْ﴾ (٥)

«O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.»

This is similar to His saying,

﴿وَيَصْرِفُ اللَّهُ مَنْ يَصْرِفُ﴾

«Indeed, Allāh will surely support those who support Him (His cause).» (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

﴿وَلَيَسْتَ أَنَّكُمْ﴾

«and make your foothold firm.» Allāh then says,

﴿وَالَّذِينَ كَفَرُوا فَسَّلَامٌ لَّهُمْ﴾

«But as for those who disbelieve - misery awaits them»

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a Ḥadīth that Allāh's Messenger ﷺ said,

«تَعْسَنَ عَبْدُ الدِّينَارِ، تَعْسَنَ عَبْدُ الدِّرْهَمِ، تَعْسَنَ عَبْدُ الْقَطْنِيفَةِ، تَعْسَنَ وَانْكَسَنَ وَإِذَا شَبَكَ فَلَا انتَشَرَ»

«Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.»^[2]

[1] Al-Bukhārī no. 6535.

[2] Fath Al-Bārī 6:95 and Ibn Mājah 2:1386.

This means may Allāh not cure him. Then Allāh says,

﴿وَأَنْهَىٰ أَعْنَاهُمْ﴾

«and (Allāh) will make their deeds vain.» meaning, He will nullify them and make them fruitless. Thus, Allāh says,

﴿هُدًىٰ لَّهُ يَأْنِفُهُ كَيْفُوا مَا أَنْزَلَ اللَّهُ﴾

«That is because they hate that which Allāh has sent down;» which means that they did not want or like what Allāh revealed.

﴿فَأَنْجَبْتُ أَعْنَاهُمْ﴾

«so He made their deeds fruitless.»

﴿أَنْذَرْتُ يَبْرُو فِي الْأَرْضِ بَيْنُطْرُوا كُلَّكَيْهِ أَلَّيْنَ مِنْ قِلْهَمَةِ دَمَرَ اللَّهُ عَلَيْهِمْ وَلِلَّكَنْهِمْ أَنْتَهُمْ﴾ ذَلِكَ إِنَّ اللَّهَ مَوْلَ أَلَّيْنَ مَا نَشَرَ وَأَنَّ الْكُفَّارِ لَا مَوْلَ لَهُمْ إِنَّ اللَّهَ يَدْعُلُ أَلَّيْنَ مَا نَشَرَ وَعَلَوْهُ الْمَسْلِحَتِ جَنَّتُ تَجْرِي مِنْ تَحْيَنَهَا الْأَنْهَرُ وَالْأَيْنَ كَفَرُوا بِسَمْوَهُ وَرَأْكُونَ كَمَا تَأْكُلُ الْأَنْسَمْ وَلَأَنَّهُمْ مُنْكَرُ لَهُمْ وَلَكَنْ بَنْ قَرِبَهُ هِيَ أَنْدُو فُورَهُ بَنْ قَرِبَكَ الْقِيَمَرْتُكَ أَهْلَكَهُمْ فَلَا تَأْمِنُهُمْ﴾

¶10. Have they not traveled through the earth and seen what happened in the end to those before them? Allāh destroyed them completely, and a similar (awaits) the disbelievers.»

¶11. That is because Allāh is the Protector of those who believe, whereas the disbelievers have no protector.»

¶12. Certainly Allāh will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.»

¶13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!»

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwā

Allāh says,

﴿أَنْذَرْتُ يَبْرُو﴾

«Have they not traveled» meaning, those who associate

partners with Allâh and deny His Messenger ﷺ.

﴿فِي الْأَرْضِ يَنْظُرُوا كُلَّتِيْنَ عَنْ أَعْيُّنِهِمْ إِنَّمَا يَرَوْنَ مَآءِلَةَ الَّذِينَ قَاتَلُوكُمْ وَمَا هُنَّ بِإِيمَانِهِمْ بَالْمُؤْمِنِينَ﴾

﴿through the land and seen what happened in the end to those before them? Allâh destroyed them completely.﴾

which means that Allâh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

﴿وَلِلّٰكِنَّيْتِ أَنْتَهَا﴾

﴿and a similar (end awaits) the disbelievers.﴾ Then Allâh says,

﴿فَذٰلِكَ بِأَنَّ اللّٰهَ مَوْلٌ لِّلّٰئِيْنَ مَاءِلُوا وَأَنَّ الْكٰنِيْنَ لَا مَوْلٌ لَّهُمْ﴾

﴿That is because Allâh is the Protector of all those who believe, whereas the disbelievers have no protector.﴾

After the battle of Uhud, Abû Sufyân Sakhr bin Harb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abû Bakr, and 'Umar, may Allâh be pleased with them. When he heard no response, he announced: "Verily, those three have died!" 'Umar then responded to him: "You lie, O enemy of Allâh! Allâh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!"

Abû Sufyân then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allâh's Messenger ﷺ said:

﴿أَلَا تُحِبُّهُمْ؟﴾

«Aren't you going to respond to him?»

The Companions said: "What should we say, O Messenger of Allâh?" He ﷺ said:

﴿قُولُوكُمْ: اللّٰهُ أَعْلَى وَأَجْلٌ﴾

«Say: "Allâh is Most High and Most Glorious."»

Then Abû Sufyân said: "We have Al-'Uzzâ (their second idol),

and you have no 'Uzzā. (honor)." Allāh's Messenger ﷺ said:

﴿أَلَا تُجِيبُونَ؟﴾

«Aren't you all going to respond to him?» They said: "What should we say, O Messenger of Allāh?" He said:

«قُولُوا: إِنَّمَا مَرْزُقُنَا وَلَا مَرْزُقٌ لَكُمْ»

«Say: "Allāh is our Protector, and you have no protector."»^[1]

Allāh then says,

﴿إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ مَبْرُورِي مِنْ عِنْدِهِ أَنَّهُمْ بِهِ أَنْتَمْ﴾

«Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow.» meaning, on the Day of Resurrection.

﴿وَالَّذِينَ كَفَرُوا يَتَسَمَّوْنَ وَلَا كُنُونَ كَمَا نَكُلُ الْأَنْثِمَ﴾

«Whereas those who disbelieve enjoy their life and eat as cattle eat.»

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ يَأْكُلُ فِي مَعْنَى وَاجِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَنْعَاءٍ»

«A believer eats with one intestine, and a disbeliever eats with seven intestines.»^[2]

Then Allāh says,

﴿وَإِنَّهُمْ مَنْيَ لَهُمْ﴾

«but the Fire will be their abode.» meaning, on the Day of their Reckoning.

Allāh then says,

﴿وَإِنَّمَا مِنْ قَرِيبَةِ هِيَ أَشَدُّ فُوَّةً مِنْ قَرِيبَكُمْ أَلَيْهِ أَنْرَجَّلَكُمْ﴾

«And how many a town mightier than your town that has driven you out» meaning, Makkah.

^[1] Fath Al-Bārī 6:188.

^[2] Fath Al-Bārī 9:446.

﴿أَهْلَكْنَاهُمْ فَلَا تَأْتِيَنَّ لَهُمْ﴾

«We have destroyed, with none to help them!»

This is a great threat and severe warning to the people of Makkah because they rejected Allâh's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allâh had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allâh would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allâh says,

﴿يُضَنِّفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتُغْرِيُونَ أَشْنَعَ وَمَا كَانُوا يَبْصُرُونَ﴾

«Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).» (11:20)

Concerning Allâh's saying,

﴿فِينَ قَرِبَكَ أَلْقَى أَخْرَجَكَ﴾

«than Your town that has driven you out» This means, 'its people who have driven you (Muhammad ﷺ) out from amongst them (the people of Makkah).' Ibn Abi Hâtim recorded from Ibn 'Abbâs, may Allâh be pleased with him, that when Allâh's Messenger ﷺ left Makkah (at the time of *Hijrah* – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتَ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ إِلَيَّ، وَأَنْتَ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُوكَ لَمْ أَخْرُجْ مِنْكَ»

«You are the most beloved to Allâh among Allâh's lands, and you are also the most beloved to me among Allâh's lands. Were it not that the idolators have driven me out from you, I would never have left you.»

Ibn 'Abbâs then said, "The worst of enemies is he who transgresses against Allâh in His own sacred place, who kills a person who is not trying to kill him, or who kills because of *Jâhilîyyah* vengeance. Allâh then revealed to His Prophet ﷺ,

٥٠٨

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْنِهَا الْأَنْهَارُ وَالَّذِينَ فَرَّوا سَعْيَهُونَ وَلَا مَوْلَانَ كَانَ أَكْلُ الْأَنْثُمُ
وَالنَّارُ مُشْوِى لَهُمْ ۝ وَكَانُوا مِنْ قَوْمٍ هُنَّ أَشَدُّ فَوَّةً مِنْ قَوْمِكَ
الَّتِي أَخْرَجْنَاكَ أَهْلَكَهُمْ فَلَا تَأْصِرْ لَهُمْ ۝ أَفَنْ كَانَ عَلَىٰ يَتِيمٍ
مِنْ رَبِّهِ، كَمْ رُبِّنَ لَهُ سُوءٌ عَلَيْهِ، وَأَبْعَوْهُ أَهْوَاهُمْ ۝ إِنَّمَا لِلنَّاسَ
الَّتِي وَعَدَ السَّمَّاقُونَ فِيهَا أَنْهَرٌ مِنْ مَاءٍ غَيْرِ أَسِنٍ وَأَنْهَرٌ مِنْ لَبَوْلَنَدٍ
يَغْيِرُ طَعْمَهُ وَأَنْهَرٌ مِنْ حَرَّ لَذَّةٍ لِلشَّرَبِينَ وَأَنْهَرٌ مِنْ عَسَلٍ مُصَقَّبٍ
وَهُمْ فِيهَا مِنْ كُلِّ الشَّرَبَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمْ كَانُ هُوَ خَلِدًا فِي الْأَرْضِ
وَمَقْوِمًا مَاءً حَيْمًا فَقَطْعَ أَعْمَاءَهُمْ ۝ وَمِنْهُمْ مَنْ يَسْتَعِيْدُ إِلَيْكَ
حَقَّيًّا إِذَا أَخْرَجُوكَ مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُولُو الْعِلْمِ مَاذَا قَالَ مَا لَنَا
أَوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَأَبْعَوْهُ أَهْوَاهُهُمْ ۝ وَالَّذِينَ
أَهْتَدَوْا زَادُهُمْ هُدًى وَأَنْشَهُمْ قُوَّةً ۝ فَهَلْ يُشَرِّعُونَ إِلَّا
السَّاعَةَ أَنْ تَأْتِيهِمْ بَعْدَ فَقْدَ جَاهَ أَسْرَاطُهَا فَإِنَّهُمْ إِذَا جَاءَهُمْ
ذُكْرُهُمْ ۝ فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْعَفَهُ لِذِلْكَ
وَلِمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَّلِّكَكُمْ وَمُتَّلِّكَهُمْ ۝

﴿١١﴾

هُنَّ كَلِّيْنَ مِنْ قَرِيبَهُ هُنَّ أَشَدُّ فَوَّةً مِنْ
قَرِيبَكَ الَّتِي أَخْرَجَكَ أَهْلَكَهُمْ فَلَا
نَاصِرٌ لَهُمْ ۝

¶ And how many a town
mightier than your town
that has driven you out
have We destroyed, with
none to help them! ¶^[1]

﴿أَفَنْ كَانَ عَلَىٰ يَتِيمٍ مِنْ رَبِّهِ كَمْ
رُبِّنَ لَهُ سُوءٌ عَلَيْهِ، وَالْمَعْوَذَةُ
أَهْوَاهُمْ ۝ إِنَّمَا لِلنَّاسَ الَّتِي وَعَدَ
الشَّرَقُونَ فِيهَا أَنْهَرٌ مِنْ مَاءٍ غَيْرِ مَاسِنٍ
وَأَنْهَرٌ مِنْ لَبَوْلَنَدٍ لَمْ يَتَنَزَّلْ طَسْمَةً
وَأَنْهَرٌ مِنْ حَرَّ لَذَّةٍ لِلشَّرَبِينَ وَأَنْهَرٌ
مِنْ عَسَلٍ مُصَقَّبٍ لَهُمْ فِيهَا مِنْ كُلِّ
الشَّرَبَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمْ كَانُ هُوَ
خَلِدًا فِي الْأَرْضِ وَسُقْرًا مَاءً حَيْمًا
يَغْيِرُ أَعْمَاءَهُمْ ۝

¶ 14. Can then he, who stands on clear evidence from his Lord,
be like those for whom their evil deeds are beautified for them,
while they follow their own lusts? ¶

¶ 15. The description of Paradise which is promised to those who
have Taqwā, (is that) in it are rivers of water that are not Ḵasīn,
rivers of milk the taste of which never changes, rivers of wine
delicious to those who drink it, and rivers of refined honey; and
therein for them are all kinds of fruits, and forgiveness from
their Lord. Can this be likened to those who abide eternally in
the Fire and are given to drink boiling water that severs their
intestines? ¶

^[1] At-Tabārī 22:165.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allâh says:

﴿أَعْنَى كَانَ عَلَى بَيِّنَاتٍ مِّن رَّبِّيهِ﴾

«Can then he, who stands on clear evidence from his Lord...»

This means a person who is upon clear vision and certainty concerning Allâh's commands and His religion, because of the guidance and knowledge that Allâh has revealed in His Book, and because of the pure nature upon which Allâh has created him.

﴿كَنْ زُيْنَ لَهُ سُوْءَةُ عَلِيْهِ. وَأَبْعَدُوا أَمْوَالَهُمْ﴾

«(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?»

which means that they cannot be equal. This is similar to Allâh's saying,

﴿أَعْنَى يَمْلَأُ أَنَّا أَنْزَلْ إِبْرِيكَ مِنْ زَيْكَ الْمُنْقُوذَ كَنْ هُوَ أَغْنَى﴾

«Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?» (13:19) And,

﴿لَا سَتُوْقِي أَخْبَثُ الْكَارِ وَأَخْبَثُ الْجَنَّةَ أَصْحَّثُ الْجَنَّةَ هُمُ الْفَاتِرُوْنَ﴾

«Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.» (59:20)

Description of Paradise and Its Rivers

Allâh then says:

﴿مِثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ﴾

«The description of Paradise which is promised for those who have Taqwâ...»

Ikrimah said,

﴿مِثْلُ الْجَنَّةِ﴾

«The description of Paradise» “This means its description.”

﴿وَهِيَأَنْهَرُ مِنْ نَاءِ عَنْ مَاسِنِ﴾

«In it are rivers of water that are not Āsin.»

Ibn ‘Abbās, may Allāh be pleased with him, Al-Hasan, and Qatādah all said, “It does not change.”^[1] Qatādah, Ad-Dāḥhāk, and ‘Atā’ Al-Khurāṣānī all said, “It is not foul-smelling.” The Arabs say Āsin if its (water) scent changes.^[2]

﴿وَأَنْهَرٌ مِّنْ لَّؤْلَؤٍ لَا يَنْتَهُ طَعْنَةٌ﴾

﴿rivers of milk, the taste of which never changes,﴾

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ “Their milk did not come out of the udders of cattle.”

﴿وَأَنْهَرٌ مِّنْ حَمْرَ لَّذُّ لَشَرِبَتِنَ﴾

﴿rivers of wine delightful to those who drink it,﴾

which means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

﴿لَا فِيهَا عَوْلٌ وَلَا فِمْ عَنْهَا بَيْتُوكَ﴾

﴿it (the wine) has no bad effects, nor does it cause intoxication.﴾ (37:47) and,

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ﴾

﴿From which (the wine) they will have no headache, nor will they be intoxicated.﴾ (56:19)

﴿بِسْمَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿white, delicious to the drinkers.﴾ (37:46)

It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, “Their wine was not pressed under men’s feet.”

﴿وَأَنْهَرٌ مِّنْ عَلَى مُضْفَقٍ﴾

﴿and rivers of refined honey;﴾

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, “Their honey did not come out of

[1] At-Tabārī 22:166.

[2] At-Tabārī 22:167.

the bellies of bees.”^[1]

Imām Ahmād recorded from Ḥakīm bin Mu‘awiyah who narrated from his father that Allāh’s Messenger ﷺ said,

«فِي الْجَنَّةِ بَخْرُ الْلَّبَنِ وَبَخْرُ الْمَاءِ وَبَخْرُ الْعَسْلِ وَبَخْرُ الْحَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَنْدَهُ»

“Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.”^[2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, “Hasan Ṣaḥīḥ.”^[3]

In the Ṣaḥīḥ, it is recorded that Allāh’s Messenger ﷺ said,

«إِذَا سَأَلْتُمُ اللَّهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَغْلَى الْجَنَّةِ، وَمِنْهُ تَسْجُرُ أَنْهَارُ الْجَنَّةِ، وَنُورُهُ عَرْشُ الرَّحْمَنِ»

“When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.”^[4] Allāh says,

﴿وَلَمْ يَرَهَا مِنْ كُلِّ الشَّرَبَاتِ﴾

﴿...and therein for them are all kinds of fruits, ...﴾

This similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَنْكَهَةٍ مَا يَبْتَغِ﴾

﴿They will call in it for every kind of fruit in peace and security.﴾ (44:55)

And His saying,

﴿لِنُوَسِّاً مِنْ كُلِّ فَنْكَهَةٍ نَّذَرْيَانِ﴾

﴿In them will be every kind of fruits in pairs.﴾ (55:52)

Allāh says

^[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa‘īd bin Jubayr according to *Ad-Durr Al-Manthūr* 6:25.

^[2] Ahmad 5:5.

^[3] *Tuhfat Al-Ahwadhi* 7:287.

^[4] *Fath Al-Bāri* 6:14.

﴿وَمِنْفَرَةٌ مِّنْ زَيْتٍ﴾

﴿...and forgiveness from their Lord.﴾ meaning, in addition to all of the above. Allāh says,

﴿كُنْ هُوَ خَيْرٌ فِي أَنَارٍ﴾

﴿Can this be likened to those who abide eternally in the Fire?﴾

meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

﴿وَسَقُوا مَاءً حَيْسًا﴾

﴿and are given to drink boiling water﴾ meaning, extremely hot; so hot that it is unbearable.

﴿فَتَلْعَثُ أَعْمَاءَهُمْ﴾

﴿that severs their intestines﴾ meaning, that will cut their insides - both bowels and intestines. We seek refuge in Allāh from that.

﴿وَقَوْنُوكُمْ لَنْ يَسْتَعِي إِلَيْكُمْ حَقْ إِذَا حَرَجُوكُمْ مِّنْ عِنْدِكُمْ قَاتِلُوا لِلَّهِ مَا دَلَّ فَالْمَأْنَى أُولَئِكَ
الَّذِينَ طَعَنُ اللَّهَ عَلَى قُلُوبِهِمْ وَأَسْبَعُوهُمْ أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ أَفْتَرُوا رَازِفَهُ مُهَى وَأَنْتُمْ تَقْوِيمُهُمْ
فَهُنَّ بَلَّغُرُونَ إِلَّا أَكْتَافُهُمْ يَقْتَلُهُمْ فَقَدْ جَاءَهُمْ أَشْرَاطُهُمْ فَإِنَّ لَمْ يَأْتِهِمْ بِمَا جَاءَهُمْ ذَكَرُهُمْ ﴿١٧﴾ فَاعْلَمُ
أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَلِكَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ رَبُّهُمْ يَعْلَمُ مُشَائِكُكُمْ
وَمُشَوِّنِكُوكُمْ ﴿١٨﴾

﴿16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now?" "Such are men whose hearts Allāh has sealed because they followed their lusts.﴾

﴿17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwā.﴾

﴿18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?﴾

﴿19. So know that Lā ilâha illallâh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allâh knows well your moving about, and your place of rest.﴾

The Description of the Situation of the Hypocrites and the Command to maintain Tawhîd and seek Forgiveness

Allâh describes the hypocrites' stupidity and limited understanding. They used to sit before Allâh's Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

﴿فَالْأُولَئِكَ أُولُو الْأَعْمَالِ﴾

﴿they say to those who have received knowledge﴾
from the Companions

﴿مَاذَا قَالَ مَا يَقُولُ﴾

﴿“What is it that he has said just now?”﴾ meaning, at this moment. They did not understand what he said, nor did they care about it.

Allâh says,

﴿أَوْلَئِكَ الَّذِينَ طَبِعَ اللَّهُ عَلَىٰ فُلُونِهِمْ وَأَبْشِرُوهُمْ أَهْوَاءَهُرُّ﴾

﴿Such are the men whose hearts Allâh has sealed because they followed their lusts.﴾

which means that they had neither sound understanding nor correct intentions. Allâh then says,

﴿وَإِلَيْنَاهُ أَمْتَرُوا زَانِفَهُ مَذْكُورَ﴾

﴿And as for those who accept guidance, He increases them in guidance﴾

which means that those who seek guidance, Allâh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

﴿وَإِنَّهُمْ شَرِيفُونَ﴾

﴿and bestows on them their Taqwâ.﴾ meaning, He inspires them to their righteous guidance. Allâh then says,

﴿فَهُنَّ لَا يُنَظَّرُ إِلَّا أَكْثَرُهُمْ بَشَّارٌ﴾

﴿Do they then await except that the Hour should come upon them suddenly?﴾

meaning, while they are unaware of it.

﴿فَقَدْ جَاءَ أَشْرَاطُهَا﴾

﴿But already there have come (some of) its portents;﴾

meaning, the signs of its approach. This is similar to Allāh's saying,

﴿هَذَا نَذِيرٌ مِّنَ النُّورِ الْأَوَّلُ لَرَبِّ الْآزْمَةِ﴾

﴿This is a warmer of the warners of old. The approaching Day has drawn near.﴾ (53:56-57)

And His saying,

﴿أَقْرَبَتِ الْأَسْعَادُ وَأَشَقَّ الْقُسْرُ﴾

﴿The Hour has drawn near, and the moon has split.﴾ (54:1)

And His saying,

﴿إِنَّ أَنْزُلَ اللَّهُ فَلَا تَنْقِمُوا﴾

﴿The command of Allāh is coming, so do not be impatient for it.﴾ (16:1)

And His saying,

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّغَرَّبُونَ﴾

﴿The people's Day of Reckoning has approached while they turn away in heedlessness.﴾ (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh's Messenger ﷺ has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhāri recorded from Sahl bin Sa'd, may Allāh be pleased with him, that he saw Allāh's Messenger ﷺ bring his index and middle fingers together while he said,

﴿بَيْثَنْتُ أَنَا وَالشَّاعِرُ كَهَانِينَ﴾

«I have been sent before the Hour as these two (fingers).»^[1]

Allâh continues,

﴿فَلَمَّا كَانُوا يَذَّهَّبُونَ ذَكَرْنَاهُمْ﴾

«and when it (actually) is on them, how can they benefit then by their reminder?»

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allâh's saying,

﴿يَوْمَ نَذِّكِرُ الْإِنْسَنَ وَأَنَّ لَهُ الْذِكْرَ﴾

«On that Day will the human being remember, but what would that remembrance avail him then?» (89:23)

And His saying,

﴿وَقَالُوا إِنَّا يَرَى وَأَنَّ لَمْ أَشْتَأْشِ منْ شَكَانِ بَعْدِهِ﴾

«They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?» (34:52)

Allâh then says,

﴿فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

«So know that Lâ ilâha illallâh»

This is a declaration that there is no true God except Allâh. It is not something that is easy for him to command the people to have knowledge of. That is why Allâh connected it with,

﴿وَأَنْسَقِرْ لِذَلِكَ وَلِلْمُؤْمِنِينَ وَالْمُرْسَلِينَ﴾

«and ask forgiveness for your sin and for the believing men and women.»

In the *Sahîh*, it is recorded that Allâh's Messenger ﷺ used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِئِي وَجَهْلِي وَإِنْزَافِي فِي أُنْزِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي حَرْلِي وَجَدْيِي، وَخَطَّافِي وَعَمْدِي، وَكُلُّ ذُلْكَ عَنِّي»

«O Allâh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than

[1] *Fath Al-Bâri* 8:560.

myself. O Allāh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) – and I have done of all that.^[1]

It is also reported in the *Sahih* that he ﷺ used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا فَعَلْتُ وَمَا أَخْرَجْتُ، وَمَا أَشْرَكْتُ وَمَا أَغْلَبْتُ، وَمَا أَشْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

«O Allāh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.»^[2]

It is also recorded in the *Sahih* that he ﷺ used to say,

سَبْعِينَ مَرَّةً

“O people! Repent to your Lord! Verily, I ask Allāh for forgiveness and repent to Him more than seventy times every day.”^[3] Allāh then says,

وَاللَّهُ يَعْلَمُ مُتَقْبِكُمْ وَمُتَوَنِّكُمْ

﴿And Allāh knows well your moving about, and your place of rest.﴾

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

﴿وَهُوَ الَّذِي يَنْوَهُكُمْ بِالنَّيلِ وَتَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

﴿It is He Who takes your souls by night and knows all that you do by day.﴾(6:60)

And He says,

هُوَمَا مِنْ دَائِرٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْبُّهَا وَسَلَّمَ مُسَنَّدُهَا وَمُسَنَّدُهَا كُلُّ فِي كِتَابٍ

^[11] *Fath Al-Bāri* 11:200.

^[2] *Fath Al-Bâri* 13:473.

^[3] *Fath Al-Bārī* 11:104.

Some commentators including Al-Jabarī suggest the meaning: 'if you were given the authority', instead of 'if you turned away'.

422. So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?"

¶21. Obedience and good words. And when the matter is resolved, then if they had been true to Allah, it would have been better for them.]

420. Those who believe say: "Why is not a Surah sent down (for us)?". But now that a decisive Surah is sent down mentioning Fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them."

And there is no moving creature on earth but its procreation is up to Allah, and He knows its dwelling place and its deposit before birth and after death) — all is in a clearer register.» (11:6)

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﴿23. Such are the ones whom Allāh has cursed, so that He has made them deaf and blinded their vision.﴾

The Situation of the True Believer and the Sick-Hearted when the Command for Jihād was revealed

Allāh mentions that the believers were hoping that *Jihād* would be legislated. But when Allāh ordained it, many of the people turned back, as Allāh says,

**هَلْ أَنْزَلَ اللَّهُنَّا بِإِلَيْكُمْ وَأَقْبَلُوا إِلَيْكُمْ فَلَمَّا آتُوكُمْ كِتَابَ عَلَيْهِمُ الْفَتْحَ إِذَا
رَفِيقٌ مِنْهُمْ يُخْسِدُ النَّاسَ كَفَيْهُ أَنْ أَنْدَدْ خَفْيَةً وَقَالُوا رَبُّنَا لَرَبَّ كَبَتْ عَلَيْنَا الْيَوْمَ تَوْلَةٌ
خَرَقَنَا إِنْ أَبْعَلَ قَرِيبٌ قُلْ مُتَّعِنُ الدُّنْيَا قُلْ مَلِلَ الْآخِرَةُ خَيْرٌ لِئِنْ أَنْتَ فِي وَلَا تَنْلُمُونَ فَيَسِّرْ** ۝

﴿Have you not seen those who were told: "Restrain your hands (from fighting), establish the Salāh, and give Zakāh." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allāh or more. They said: "Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwā of (Allāh), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).”﴾ (4:77)

Similarly, Allāh says here,

﴿وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ﴾

﴿Those who believe say: "Why is not a Sūrah sent down (for us)?"﴾

means, a *Sûrah* containing an order to fight. Then He says,

﴿فَإِذَا أُنزِلتْ سُورَةً مُّنْكَرٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ شَرًّا مُّبِينًا يُظْرَوُنَ إِلَيْكَ نَظَرًا أَتَشْعِنُ عَلَيْهِ مِنَ الْمَوْتِ﴾

﴿But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.﴾

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allāh then encourages them by saying,

﴿فَأَذْلَلَ لَهُمْ طَاعَةً وَقَوْلٌ مَعْرُوفٌ﴾

«But it was better for them, obedience and good words.»

which means that it would have been better for them to listen and obey in that present situation.

﴿فَإِذَا عَرَمَ الْأَمْرُ﴾

﴿When the matter (of fighting) is resolved.﴾ which means when the situation becomes serious and the time of fighting truly arrives.

﴿فَلَمَّا صَدَقُوا أَنَّهُ﴾

﴿if they had been true to Allāh,﴾ meaning, by making their intentions sincerely for Him.

﴿لَكُنْ حِبْرًا لَهُنَّ﴾

﴿it would have been better for them.﴾ Allāh then says,

﴿أَنَّهُلَّ عَيْنَتَهُ إِنْ تَوَلَّنَّ﴾

﴿So would you perhaps, if you turned away?﴾ meaning, from Jihād and you withdrew from it.

﴿أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُنْظِلُوا أَرْسَالَكُمْ﴾

﴿spread corruption on earth, and sever your ties of kinship?﴾

which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allāh then says,

﴿أُولَئِكَ الَّذِينَ لَمْ يَهُمُ اللَّهُ أَنْصَرُ وَأَعْمَلُ أَنْكَرُهُمْ﴾

﴿Such are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.﴾

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allāh has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Ḥadīths have been reported through numerous routes of transmission from Allāh's Messenger in this regard. Al-Bukhārī recorded from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«خَلَقَ اللَّهُ تَعَالَى الْخَلْقَ فَلَمَّا قَرَعَ مِنْهُ قَامَتِ الرَّجْمُ فَأَخَدَتِ بِهِنْدِي الرَّجُلَيْنِ عَزَّ وَجَلَّ فَقَالَ: مَنْ، فَقَالَ: هَذَا مَقْعَدُ الْعَابِدِ إِبْكَ مِنَ الْقَطْبِيَّةِ، فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ

أَمِيلَ مِنْ وَصَلَكَ وَأَقْطَعَ مِنْ قَطْعَكِ؟ قَالَ: بَلَى، قَالَ: فَذَلِكَ لَكِ

«After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allāh said, 'Would it not please you that I join whoever joins you and sever whoever severs you?' It replied, 'Yes indeed!' He said, 'You are granted that!»

Abu Hurayrah then added, "Read if you wish:

﴿فَهَلْ عَسِيْتُ إِنْ تَوَلَّتُمْ أَنْ فَسِدُوا فِي الْأَرْضِ وَفَطَّلُوا أَرْجَامَكُمْ﴾

«So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?»

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

﴿أَفَرَءُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسِيْتُ إِنْ تَوَلَّتُمْ أَنْ فَسِدُوا فِي الْأَرْضِ وَفَطَّلُوا أَرْجَامَكُمْ﴾﴾

«Read if you wish: «So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?»»

Muslim also recorded it.

Imām Ahmād recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَا مِنْ ذَنْبٍ أَخْرَى أَنْ يُعَجِّلَ اللَّهُ تَعَالَى عَذَابَهُ فِي الدُّنْيَا، مَعَ مَا يَدْعُرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَنْيَ وَقَطْعِيَّةِ الرَّجَمِ»

«No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.»^[1]

This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, "This Ḥadīth is Ṣaḥīḥ."^[2] Imām Ahmād recorded from Thawbān, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

^[1] Ahmād 5:38.

^[2] Abu Dāwud 5:208, Tuhfah Al-Ahwadhi 7:213, Ibn Mājah 2:1408.

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجْلِ وَالْزِيادةُ فِي الرَّزْقِ، فَلْيَصِلْ رَحْمَهُ»

«Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.»^[1]

Aḥmad was alone in recording this narration, but it has a supporting narration in the Ṣaḥīḥ.

Imām Aḥmad recorded from ‘Abdullâh bin ‘Amr, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said,

«إِنَّ الرَّحْمَ مُعْلَّةٌ بِالْغَرْشِ، رَئِيسُ الْوَاصِلِ بِالْمَكَافِيِّ، وَلَكِنَ الْوَاصِلُ الَّذِي إِذَا
طَعَطَ رَحْمَهُ وَضَلَّهَا»

«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one’s kinsfolk sever the ties, he connects them.»^[2]

This ḥadîth was also recorded by Al-Bukhâri.

Aḥmad also recorded from ‘Abdullâh bin ‘Amr, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said,

«تُوَضَّعُ الرَّاهِمُ يَوْمَ الْقِيَامَةِ لَهَا [حُجْنَةُ حُجْنَةٍ] الْمَغْزِلُ تَكَلُّمُ بِلِسَانِ طَلِيقِ ذَلِيقٍ،
فَتَقْطَعُ مَنْ قَطَعَهَا وَتَبْصِلُ مَنْ وَصَلَهَا»

«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»^[3]

Imām Aḥmad recorded from ‘Abdullâh bin ‘Amr, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said,

«الرَّاجِحُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَفْلَلَ الْأَرْضِ يَرْحَمُكُمْ أَفْلَلُ النَّسَاءِ، وَالرَّاهِمُ
شُجَنَّةُ بَنِ الرَّاحِمِينَ، مَنْ وَصَلَهَا وَصَلَّتُهُ وَمَنْ قَطَعَهَا بَثَثَهُ»

«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Rahim (the womb) is from Ar-Rahmân, so whoever joins it, it joins him;

^[1] Aḥmad 5:279, and similar with Al-Bukhâri 5985.

^[2] Fath Al-Bâri 10:437, and Aḥmad 2:163.

^[3] Aḥmad 2:189.

and whoever severs it, it severs him.^[1]

Abu Dāwud and At-Tirmidhi both recorded this Ḥadīth and it has been reported with continuous chains of transmission. At-Tirmidhi said, “*Hasan Ṣāḥīḥ.*”^[2] There are numerous other Ḥadīths in this regard.

﴿أَفَلَا يَتَبَرَّوْنَ الْقُرْآنَ أَذْ عَلَى قُلُوبِ أَفْنَالَهَا ﴾ إِذَا دَرَّبُوهُمْ بِإِنْ بَدَّ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَنْكَرَ لَهُمْ ذَلِكَ يَا أَنْتُمْ قَالُوا لِلَّهِ يَسْأَلُونَ كَيْهُوْ مَا تَرَوْكَ اللَّهُ شَطِيْبُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَكُمْ فَكَبَّتْ إِذَا نَوْفَنَهُمُ الْكَلِيْكَةُ بِقَرْبَوْتُ وُجُومَهُمْ وَأَذْتَرَهُمْ ذَلِكَ يَا أَنْتُمْ أَشْبَوْمَا أَسْخَطَ اللَّهُ وَكَيْهُوْ رِضْوَنَهُمْ تَأْخِبَطْ أَغْنَالَهُمْ ﴾

﴿24. Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

﴿25. Verily, those who have turned back as disbelievers after guidance had become clear to them - Shayṭān has enticed them and filled them with false hopes.﴾

﴿26. That is because they said to those who hate what Allāh has sent down: “We will obey you in part of the matter.” And Allāh knows their secrets.﴾

﴿27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

﴿28. That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.﴾

The Command to reflect upon the Qur'ān

Commanding the people to reflect and ponder upon the Qur'ān, and prohibiting them from turning away from it, Allāh says,

﴿أَفَلَا يَتَبَرَّوْنَ الْقُرْآنَ أَذْ عَلَى قُلُوبِ أَفْنَالَهَا ﴾

﴿Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

[1] Ahmad 2:160.

[2] Abu Dāwud 5:231, and Tuhfat Al-Ahwadhi 6:51.

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarîr recorded from Hishâm bin 'Urwah, from his father, may Allâh be pleased with him, that Allâh's Messenger ﷺ once recited this Ayah,

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَذْعَنْتُ لِلْقُلُوبِ أَنْفَالَهَا﴾

«Will they not then reflect upon the Qur'ân, or are there locks upon their hearts?»

and a young man from Yemen said, “Indeed, there are locks upon them – until Allâh opens them totally or slightly.” After that 'Umar, may Allâh be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).^[1]

Condemning Apostasy

Allâh then says,

﴿إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَنْفُسِهِمْ﴾

«Verily, those who have turned back» meaning, they departed from the faith and returned to disbelief.

﴿فَمَنْ يَقْدِمْ تَبَيَّنَ لَهُ الدِّيَنُ الشَّيْطَانُ سُوَّلَ لَهُمْ﴾

«... after guidance had become clear to them - Shaytân has enticed them»

meaning he adorned and beautified that (apostasy) for them.

﴿وَأَنْجَلَ لَهُمْ﴾

«and filled them with false hopes.» meaning, he tempted them, and deceived them.

﴿فَذَلِكَ بِأَنَّهُمْ قَاتُلُوا لِلَّهِ رِبِّ الْعَالَمِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سُلْطَنُهُمْ فِي بَعْضِ الْأُمُورِ﴾

«That is because they said to those who hate what Allâh sent down: “We will obey your in part of the matter.”»

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

^[1] At-Tabârî 22:180.

Allāh says,

﴿وَاللَّهُ يَعْلَمُ إِنْسَارَهُمْ﴾

﴿And Allāh knows their secrets.﴾

whatever they hide and conceal, Allāh is well-acquainted with it and He knows it. This is similar to His saying,

﴿وَاللَّهُ يَكْتُبُ مَا يَعْمَلُونَ﴾

﴿...And Allāh records all that they plot by night.﴾ (4:81)

Allāh then says,

﴿كَيْفَ إِذَا نَقَمَهُ الْمَلَائِكَةُ يَقْتُلُونَ رُجُونَهُمْ وَأَذْبَرُهُمْ﴾

﴿How (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allāh's saying,

﴿وَلَوْ تَرَى إِذْ يَنْتَهُ الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَقْتُلُونَ رُجُونَهُمْ وَأَذْبَرُهُمْ﴾

﴿If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.﴾ (8:50)

And His saying,

﴿وَلَوْ تَرَى إِذَ الظَّالِمُونَ فِي غَمَرَتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands.﴾ (6:93).

meaning, to beat them.

﴿أَخْرِجُوا أَنْسَحَكُمْ أَيْمَنَمْ بَغْرِبَتِ عَذَابَ الْمُهُونِ يَهَا كُنْتُمْ تَنْهَوْنَ عَلَى اللَّهِ عَنِ الْمُقْرَبَةِ رَكْسَمْ عَنْ مَا يَنْهَا. تَنْكِبُونَ﴾

﴿(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth, and because you used to arrogantly reject His signs."﴾ (6:93)

Because of the above, Allāh says,

﴿ذَلِكَ يَأْنَهُمُ الَّذِينَ مَا أَتَخْطَلَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَخْبَطَ أَغْنَاهُمْ﴾

٥١٠

وَلَوْنَاهُ لَا زَيْتُكُمْ فَلَعْنَاهُمْ بِسِمَهُ وَلَتَعْرِفَهُمْ فِي
لَهْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْنَالَكُمْ ﴿٢٦﴾ وَلَتَبْلُوَنَّكُمْ حَتَّىٰ تَمَدَّ
الْمُجَهِّدِينَ مِنْكُمْ وَالصَّابِرِينَ وَبَلَوَ الْخَارِكُمْ ﴿٢٧﴾ إِنَّ الَّذِينَ
كَفَرُوا وَصَدَّوْعَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَىٰ لَنْ يَضُرُّ اللَّهُ شَيْئاً وَسَيَعْلِمُ اللَّهُ أَعْنَالَهُمْ
يَأْتِيهِمُ الَّذِينَ مَأْمُونُ أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَلَا يَبْطِلُوا
أَعْنَالَكُمْ ﴿٢٨﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْعَنْ سَبِيلِ اللَّهِ فَمَانُوا
وَهُمْ كُفَّارٌ لَنْ يَعْلِمَهُمْ ﴿٢٩﴾ فَلَا يَهُنُوا وَنَذْعُونَ إِلَى السَّلَوةِ
وَأَسْرَمُ الْأَغْلُونَ وَاللَّهُ مَعْكُمْ وَلَنْ يَرُكُمْ أَعْنَالَكُمْ ﴿٣٠﴾ إِنَّمَا
لِحِيَةَ الدُّنْيَا لِعِبٍ وَلَهُوَ لَنْ تُؤْمِنُوا وَتُنَقُّوا يُوَقِّنُكُمْ لُجُورُكُمْ
وَلَا سَتْعِنُكُمْ أَنْوَلُكُمْ ﴿٣١﴾ إِنْ يَسْلُكُمُوهَا فَإِنْ خَفِقْكُمْ
بَخْلُوأَوْ تَخْرِيجُ أَسْعَدَنَكُمْ ﴿٣٢﴾ هَاتِنَتِهُنَّ لَوْلَا إِذْ دَعَوْنَ
لِتُنَقُّوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَنْبَخلُ
فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ أَعْلَمُ رَأَشَدَ الْفُقَرَاءِ وَإِنَّ
تَنَوَّلُوا إِسْتَبَدَلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَمْ يَكُنُوا أَمْنَلَكُمْ ﴿٣٣﴾

«That is because they pursued what angered Allâh and disliked what earns His pleasure, so He rendered their deeds worthless.»

﴿لَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ
مَرْضٌ أَنْ لَنْ يَخْرِجَ اللَّهُ أَسْفَنَهُمْ
أَسْفَنَهُمْ ﴿٢٦﴾ وَلَوْنَاهُ لَا زَيْتُكُمْ
لَعْنَاهُمْ فَلَعْنَاهُمْ بِسِيمَهُ وَلَتَعْرِفَهُمْ فِي
لَهْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْنَالَكُمْ
أَعْنَالَكُمْ ﴿٢٧﴾ إِنَّ الَّذِينَ مِنْكُمْ وَالصَّابِرِينَ وَبَلَوَ
الْخَارِكُمْ ﴿٢٨﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْعَنْ سَبِيلِ اللَّهِ فَمَانُوا
وَهُمْ كُفَّارٌ لَنْ يَعْلِمَهُمْ ﴿٢٩﴾ فَلَا يَهُنُوا وَنَذْعُونَ إِلَى السَّلَوةِ
وَأَسْرَمُ الْأَغْلُونَ وَاللَّهُ مَعْكُمْ وَلَنْ يَرُكُمْ أَعْنَالَكُمْ ﴿٣٠﴾ إِنَّمَا
لِحِيَةَ الدُّنْيَا لِعِبٍ وَلَهُوَ لَنْ تُؤْمِنُوا وَتُنَقُّوا يُوَقِّنُكُمْ لُجُورُكُمْ
وَلَا سَتْعِنُكُمْ أَنْوَلُكُمْ ﴿٣١﴾ إِنْ يَسْلُكُمُوهَا فَإِنْ خَفِقْكُمْ
بَخْلُوأَوْ تَخْرِيجُ أَسْعَدَنَكُمْ ﴿٣٢﴾ هَاتِنَتِهُنَّ لَوْلَا إِذْ دَعَوْنَ
لِتُنَقُّوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَنْبَخلُ
فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ أَعْلَمُ رَأَشَدَ الْفُقَرَاءِ وَإِنَّ
تَنَوَّلُوا إِسْتَبَدَلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَمْ يَكُنُوا أَمْنَلَكُمْ ﴿٣٣﴾﴾

«49. Or do those in whose hearts is a disease, think that Allâh will not expose their ill-wills?»

«50. Had We so willed, We could have shown

them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allâh knows (all) your deeds.»

«51. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.»

Exposing the Hidden Secret of the Hypocrites

Allâh says,

﴿لَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ أَنْ لَنْ يَخْرِجَ اللَّهُ أَسْفَنَهُمْ
أَسْفَنَهُمْ ﴿٣٤﴾﴾

«Or do those in whose hearts is disease think that Allâh would never expose their ill-wills?»

meaning, do the hypocrites think that Allâh will not expose

their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it. In that regard, Allāh revealed Sūrah Barā'ah (or At-Tawbah), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this Sūrah (Surah Barā'ah) is also called "The Exposer". *Adghān* is the plural of *Dīghn*, which means what the souls harbor of envy and hatred toward Islām and its people who support it.

Allāh then says,

﴿وَلَئِنْ شَاءَ لَأَزْعَجْنَاهُمْ فَلَمْ يَعْلَمُوهُمْ﴾

﴿Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.﴾

Allāh is telling His Messenger ﷺ, "Had We willed, O Muhammād, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them." However, Allāh did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.

Allāh then adds,

﴿وَتَنْتَهِيَنَّ فِي لَهِنِ الْقُرْبَى﴾

﴿But you will know them by the tone of their speech!﴾

which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words – as the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him, said, "Never would one conceal a secret but Allāh will expose it by the look on his face and the uncontrolled words of his tongue."

Allāh then says,

﴿وَتَنْبَرُوكُمْ﴾

﴿And We will surely try you﴾ meaning, 'We will surely test you with commands and prohibitions.'

﴿حَتَّىٰ نَعْلَمَ الْمُجْهَدِينَ مِنْكُمْ وَالظَّاهِرِينَ وَتَبْلُو لَهُمَا رُكْزَكُمْ﴾

﴿until We know those who strive among you and the patient,

and We will put to a test all your affairs.♦

There is absolutely no doubt that Allāh's knowledge precedes the occurrence of all events. In this Āyah, "until We know" means 'until We know of its occurrence.' This is why Ibn 'Abbās said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَأْلُوا الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَ لَهُمُ الْآتِينَ لَئِنْ يَعْلَمُوا^١
اللَّهُ شَبَّابًا وَسَيِّدِنَا وَسَيِّدِ الْعَالَمِينَ ﴾ يَا أَيُّهَا الَّذِينَ مَاتُوكُمْ أَطْبَلُوا اللَّهَ وَأَطْبَلُوا الرَّسُولَ لَا تَنْظِرُوا^٢
أَعْنَلُكُمْ ﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوكُمْ فَهُمْ كُفَّارٌ لَكُنْ يَقْرَئُ اللَّهُ لِمَذْكُورٍ^٣
لَا يَئْتُهُمْ وَيَنْقُضُوا إِلَى أَنْفُلِهِنَّ وَأَنَّهُ مَعَكُمْ وَلَنْ يَرْجُعُوا أَعْنَلُكُمْ ﴾﴾

﴿32. Verily, those who disbelieve, and hinder from the path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless.♦

﴿33. O you who believe! Obey Allāh, and obey the Messenger and invalidate not your deeds.♦

﴿34. Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh not forgive them.♦

﴿35. So do not lose heart and beg for peace while you are superior. Allāh is with you and He will never deprive you of (the reward of) your deeds.♦

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allāh then informs about those who disbelieve, obstruct others from the path of Allāh, oppose the Messenger ﷺ and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allāh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allāh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil

deeds. Imām Ahmād Ibnu Naṣr Al-Marwāzī reported in *Kitāb As-Salāh* (the Book of Prayer) that Abū Al-Āliyāh said, "The Prophet's Companions used to think that no sin would harm a person who says '*Lā ilāha illāllāh*', just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

﴿أَلْبِسُوا أَنَّهُ رَلَيْسُوا أَرْسُولُ وَلَا تُنْهِلُوا أَعْتَدْكُ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

This made them fear that some sins could nullify their deeds.^[1]

It has also been reported from Ibnu ‘Umar, may Allāh be pleased with him, that he said, "We, the Companions of Allāh's Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

﴿أَلْبِسُوا أَنَّهُ رَلَيْسُوا أَرْسُولُ وَلَا تُنْهِلُوا أَعْتَدْكُ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

So we asked each other: 'What is it that can nullify our deeds?' So we said, 'The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allāh revealed,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يَشْرُكَ بِهِ وَغَفِيرَ مَا دُونَ ذَلِكَ لِمَنِ يَتَّقَدِّمُ﴾

﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾ (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.^[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

^[1] As-Salāh by Al-Marwāzī 2:645.

^[2] As-Salāh by Al-Marwāzī 2:646.

﴿لَا تُبْلِرُ أَعْنَاكُمْ﴾

«and do not invalidate your deeds.» meaning, by apostasy. Thus, Allâh says after this,

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ مِمَّا مَأْتُوا وَمُنْهَمْ كُثُرٌ ثُمَّ لَمْ يَقْفَرُ أَفَلَا لَهُمْ لِئَلَّا﴾

«Verily, those who disbelieved and obstructed others from the path of Allâh and then died as disbelievers – never will Allâh forgive them.»

This is similar to His saying,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَلَا يَغْفِرُ مَا دُرِّيَ ذَلِكَ لِمَنْ يَكْسِبُ﴾

«Verily, Allâh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.» (4:48)

Allâh then addresses His believing servants by saying,

﴿فَلَا تَهْزِئُهُمْ﴾

«So do not lose heart!» meaning, do not be weak concerning the enemies.

﴿وَلَا تَنْدُعُوا إِلَى اللَّهِ﴾

«and beg for peace» meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allâh says,

﴿فَلَا تَهْزِئُهُمْ وَلَا تَنْدُعُوا إِلَى اللَّهِ وَإِنَّهُ أَلَّا يَعْلَمُ﴾

«So do not lose heart and beg for peace while you are superior.»

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imâm (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allâh's Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allâh then says:

وَاللَّهُ مَعَكُمْ

﴿And Allāh is with you﴾ This contains the good news of victory and triumph over the enemies.

﴿وَلَن يُرْكِنُ أَعْمَالَكُمْ﴾

﴿and He will never deprive you of (the reward of) your deeds.﴾

meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allāh knows best.

إِنَّا لِلّٰهِ الدُّنْيَا لَهُتْ وَلَهُوَ فَدَنْتُمْ وَنَتَقْرَبُونَ إِلَيْكُمْ لَبُورَكُمْ وَلَا يَسْتَأْلِمُكُمْ أَنْوَلَكُمْ ٢٣
بِتَنَكُمْ مَا فَعَلْتُمْ تَسْتَأْلِمُكُمْ تَسْتَغْرِفُونَ وَيَخْرُجُ أَسْتَغْرِفُكُمْ ٢٤ **كَانَتْ هَذِهِ الْأَيَّامُ تَذَعَّرُتْ لِيَسْتَغْرِفُونَ فِي سَبِيلِ**
اللّٰهِ فَيَسْكُنُكُمْ مَنْ يَتَحَلَّ وَمَنْ يَبْتَحَلَ فَإِنَّمَا يَتَحَلَّ عَنْ لَفْتَيْهِ وَاللّٰهُ الْفَقِيرُ وَإِنَّمَا الْفَقِيرُ
وَلَمْ يَتَنَزَّلْ فَوْقَكُمْ بَغْرِيْكُمْ ثُمَّ لَا يَكُونُوا أَنْتَلَكُمْ ٢٥

¶36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.»

¶37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.»

¶38. Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.»

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

﴿إِنَّمَا لِلْبَرَّةِ الْذُبَابُ لَوْلَهُ﴾

«This worldly life is only amusement and diversion.»

which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,

﴿إِنْ تَرْمِثُوا وَتَنْثِرُوا بِقِرْبِكُمْ وَلَا يَسْأَلُكُمْ أَنْتُكُمْ﴾

¶And if you believe and have Taqwâ of Allâh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.¶

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.

Allâh then says,

﴿إِنْ يَعْلَمُوْهُمْ بِمَنْهَلِهِمْ﴾

¶If He would demand of you all of it and urge you, you would withhold.¶

meaning, if He pressures you much, you would become stingy.

﴿وَمَنْجِنِيْغَ أَسْتَنْدَرُ﴾

¶And He will expose your (secret) ill-wills.¶ Qatâdah said, "Allâh knows that extracting wealth (i.e., money from people) brings about ill-wills."¹¹ Indeed, Qatâdah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.

Allâh then says,

﴿هَاتَّا شَهْرَهُ شَهْرُكُمْ لِتُنْفِرُوا فِي سَبِيلِ أَللّٰهِ مِمَّا كُنْتُمْ مَنْ يَخْلُلُ﴾

¶Here you are now invited to spend in Allâh's cause; but among you are those who withhold (stingily).¶

meaning, they refuse to spend. Allâh continues,

﴿وَمَنْ يَسْخَلُ فَإِنَّمَا يَسْخَلُ عَنْ أَنْفُسِهِ﴾

¶And whoever acts stingily is but stingy toward himself.¶

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

﴿وَرَأَسَهُ الْفَقِيرُ﴾

¶For Allâh is indeed Al-Ghani.¶

Allâh is in need of nothing else, whereas everything is ever in

¹¹ Abdur-Razzâq 3:224.

need of Him. Thus, Allāh says,

﴿وَأَنْتُمْ تَنْهَىٰنِي﴾

«while you are the needy.»

meaning, specifically of Him. The description of Allāh as *Al-Ghāni* (in no need) is a necessary description of Allāh; on the other hand, the description of the creation as *Faqr* (needy) is a necessary description for them that they cannot avoid.

Allāh then says,

﴿فَإِذَا تَنْزَلُواٰهُ﴾

«And if you turn away,» which means, if you turn away from obeying Him and adhering to His Laws.

﴿بَسْتَبِيلُ فَوْمًا عَنْكُمْ ثُمَّ لَا يَكُونُوا أَمْتَلَكُمْ﴾

«He will replace you with other people; then they will not be like you.»

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the *Tafsīr* of *Sūrat Al-Qitāl*. And Allāh is worthy of all praise and gratitude.

The Tafsīr of Sūrat Al-Fātḥ (Chapter - 48)

Which was revealed in Al-Madīnah

The Merit of Surah Al-Fātḥ

Imām Ahmad recorded from 'Abdullāh bin Mughaffal, who said that Allah's Messenger ﷺ recited Sūrah Al-Fātḥ on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu'āwiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhāri and Muslim recorded this Ḥadīth through Shu'bāh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِنَّا مَنَّا لَكُمْ ثُمَّ إِنَّمَا لِلْفَتْرَةِ أَنَّ اللَّهَ مَا مَنَّا بِأَنَّمَا مَنَّا لَكُمْ وَمَا تَأْخُرَ فَتْرَتُهُ نَعْمَلُهُ عَلَيْكُمْ وَمَا يَدْرِيكُ اللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ﴾

- ﴿1. Verily, We have given you a manifest victory.﴾
- ﴿2. That Allāh may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path.﴾
- ﴿3. And that Allāh may help you with strong help.﴾

The Reason behind revealing Sūrat Al-Fātḥ

This honorable Sūrah was revealed after the Messenger of Allāh ﷺ returned from the area of Al-Hudaybiyyah, during the month of Dhul-Qa'dah, in the sixth year of Hijrah. This is when the idolators prevented him from reaching Al-Masjid Al-Harām to perform the 'Umrah he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted

stipulating that the Messenger ﷺ would return this year and then come back for 'Umrah the following year. The Messenger ﷺ agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this Sūrah. After the Prophet ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madīnah, Allāh the Exalted and Most Honored revealed this Sūrah about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. 'Abdullāh bin Mas'ud and other Companions said, "You consider the conquering of Makkah to be *Al-Fath* (the victory), while to us, *Al-Fath* is the treaty conducted at Al-Ḥudaybiyyah." Jābir (bin 'Abdullāh) said, "We only considered *Al-Fath* to be the day of Ḥudaybiyyah!"^[1] Al-Bukhāri recorded that Al-Barā' (bin 'Āzib) said, "You consider *Al-Fath* to be the conquest of Makkah, which was indeed a victory. However, we consider *Al-Fath* to be the pledge of *Ar-Ridwān* on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh ﷺ. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh ﷺ, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."^[2]

Imām Ahmād recorded that 'Umar bin Al-Khaṭṭāb said, "We were with the Messenger of Allāh ﷺ on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, 'May your mother lose you, O son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh ﷺ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'ān might be revealed in

^[1] At-Tabārī 22:201.

^[2] *Fath Al-Bārī* 7:505.

my case. Suddenly, I heard a caller calling, 'O 'Umar! So, I went to the Messenger ﷺ while fearing that part of the Qur'an was revealed about me. The Prophet ﷺ said,

﴿أَنْزَلَ عَلَيَّ الْبَارِحَةَ سُورَةً هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: ﴿إِنَّمَا نَقْدَمُ لَكَ قَدْمًا مُّبِينًا﴾ لِيغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ ذَلِكَ وَمَا تَأْخُرُ﴾[¶]

«Last night, a Sûrah was revealed to me that is dearer to me than this life and all that it contains: «Verily, We have given you a manifest victory. That Allâh may forgive you your sins of the past and the future.»[¶]^[1]

Al-Bukhâri, At-Tirmidhi and An-Nasâ'i collected this *Hadîth* from several chains of narration through Mâlik, may Allâh grant him His mercy.^[2] 'Ali bin Al-Madîni commented, "This is a good chain of narration consisting of the scholars of Al-Madînah." Imâm Ahmad recorded that Anas bin Mâlik said, "This Ayah was revealed to the Prophet ﷺ,

﴿لِيغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ ذَلِكَ وَمَا تَأْخُرُ﴾

«That Allâh may forgive you your sins of the past and the future,»

on his return from Al-Hudaybiyyah. The Prophet ﷺ said,

«لَقَدْ أَنْزَلْتَ عَلَيَّ الْأَيَّةَ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ»

«Tonight, an Ayah, that is dearer to me than all that the earth carries, was revealed to me.»

The Prophet ﷺ recited the Ayah to them. They said, 'Congratulations, O Allâh's Messenger! Allâh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?' These Ayât were revealed to the Prophet ﷺ,

﴿لِيُنَظِّلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ يَجْرِي بَيْنَهُنَّ أَلَّا يَرْأُونَ﴾

«That He may admit the believing men and the believing women to Gardens under which rivers flow...», until,

[1] Ahmad 1:31.

[2] *Fath Al-Bâri* 8:675, *Tuhfat Al-Ahwâdhi* 9:167, An-Nasâ'i in *Al-Kubrâ* 6:461.

﴿فَوْزًا عَظِيمًا﴾

﴿...a supreme success.﴾^[1] This *Hadīth* is recorded in the Two *Sahīhs*.^[2] Imām Ahmad recorded that Al-Mughīrah bin Shubāh said, "The Prophet ﷺ used to pray until both his feet were swollen. He was asked, 'Has not Allāh forgiven you all your sins of the past and of future?' He ﷺ said,

﴿أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟﴾

«Should I not be a thankful servant?»^[3] The two collectors of the *Sahīhs* collected this *Hadīth*, as well as, the rest of the Group, except Abu Dāwud.^[4]

Allāh's statement,

﴿إِنَّمَا مُنَزَّلُ اللَّهُ تَعَالَى مِنْ بَيْنِ يَدَيْهِ﴾

﴿Verily, We have given you a manifest victory.﴾ means, clear and apparent victory. This Āyah is about the treaty at Al-Hudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh's statement,

﴿لِتَغْفِرَ اللَّهُ مَا تَشَدَّدَ مِنْ ذَنْبِكَ وَنَاهِرٌ﴾

﴿That Allāh may forgive you your sins of the past and the future,﴾

contains one of the special virtues of the Messenger ﷺ, and no one else shares this honor with him. There is not an authentic *Hadīth* that states that any person other than the Messenger ﷺ earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh ﷺ, who fulfilled the

^[1] Ahmad 3:197.

^[2] *Fath Al-Bārī* 7:516, Muslim 3:1413.

^[3] Ahmad 4:55.

^[4] Al-Bukhārī no. 4836, Muslim no. 2819, At-Tirmidhi no. 412, An-Nasā'ī 3:219 and Ibn Mājah no. 1419.

requirements of Allāh's obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muḥammad ﷺ is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allāh's creation to Him and the most honoring of Allāh's commands and prohibitions, he said when his she-camel insisted on kneeling down,

«جَبَسَهَا حَابِسُ الْفَيلِ»

«He Who stopped the elephant, has stopped her too.»

The Prophet ﷺ then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَنْأُونِي النَّعْمَ شَيْئاً يَقْطُمُونَ بِهِ حُرْمَاتِ اللَّهِ إِلَّا أَجْبَثُهُمْ إِلَيْهَا»

«By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allāh, I will grant it to them.»^[11]

And when the Messenger ﷺ obeyed Allāh and accepted the peace offer from the Quraysh, Allāh the Exalted said to him,

﴿إِنَّا نَعْلَمُ لَكَ مَا تَعْمَلُونَ ۖ إِنَّمَا لِكُنَّ لَكُنْ لَكَ اللَّهُ مَا تَعْدُ مِنْ ذَلِكَ وَمَا تَأْخُرُ وَمَا تَبْرُدُ بِغَيْرِهِ مَا يَعْلَمُ﴾

«Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His favor on you,»

in this life and the Hereafter,

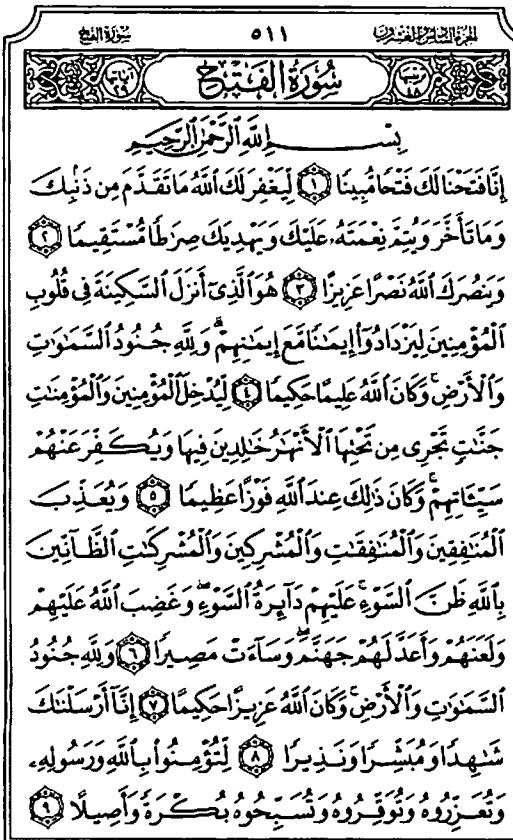
﴿وَتَبَدِّلِكَ اللَّهُ نَصِّرُكَ عَزِيزًا﴾

«and guide you on the straight path,» with the glorious legislation and the straight religion that He ordains on you,

﴿وَنَصِّرُكَ اللَّهُ نَصِّرُكَ عَزِيزًا﴾

«And that Allāh may help you with strong help.» due to your obedience of the orders of Allāh, the Exalted and Most Honored;

^[11] Fath Al-Bārī 5:388.



Allāh will elevate your status and give you victory above your enemies. An authentic *Hadīth* states,

«وَمَا زَادَ اللَّهُ عَنْهَا يَعْفُو إِلَّا
عِزَّاً ۝ وَمَا تَوَاضَعَ أَحَدٌ لِهِ غَرَّ
وَجَلَّ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى ۝»

«No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank).»^[1]

Umar bin Al-Khaṭṭāb said, “You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him.”

«هُوَ الَّذِي أَنْزَلَ الشَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِرَدَادِهِ وَإِيمَانِهِمْ وَلَهُ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ ۝ وَكَانَ اللَّهُ عَلَيْهِ حِكْمَةً ۝ لِيُنْهَا الشَّوَّافِينَ وَالْمُؤْمِنَاتِ جَهَنَّمَ بَحْرِيَّ
مِنْ خَمْنَاهَا الْأَنْهَرِ خَلِيلِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۝ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَرِزْعًا عَظِيمًا ۝ وَيُعَذِّبُ الْمُنْفَقِينَ وَالْمُنْفَقِتَيْنَ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمَاتِ بِاللَّهِ طَرَقَ السَّرَّ عَلَيْهِمْ دَأْبَرَ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝ وَلَهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۝ وَكَانَ اللَّهُ عَزِيزًا
حِكْمَةً ۝»

¶ 4. He it is Who sent down As-Sakīnah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allāh belong the armies of the heavens and the

^[1] Muslim 4:2001.

earth, and Allāh is Ever All-Knower, All-Wise.»

﴿5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allāh supreme success,﴾

﴿6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.﴾

﴿7. And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾

Allāh sent down the Sakīnah into the Hearts of the Believers

Allāh the Exalted said,

﴿فَمَنِ الْأَيُّ أَنْزَلَ الْأَنْجِيلَ﴾

﴿He it is Who sent down As-Sakīnah﴾, meaning, tranquility. Qatādah commented, “Grace into the hearts of the believers”, that is, the Companions, may Allāh be pleased with them, on the Day of Al-Hudaybiyyah. The companions were they, who accepted the call of Allāh and His Messenger ﷺ and obeyed the decisions of Allāh and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allāh increased their faith, joining it to the faith they already had. Al-Bukhāri, and other Imāms, relied on this Āyah as proof that faith increases and decreases in the hearts. Allāh the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allāh says;

﴿وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿And to Allāh belong the armies of the heavens and the earth﴾

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allāh the Exalted willed Jihād and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allāh the Great said next,

﴿وَكَانَ اللَّهُ عَلِيًّا حَكِيمًا﴾

﴿and Allāh is Ever All-Knower, All-Wise.﴾

Allāh the Exalted and Most Honored said,

﴿يَنْجُلُ الْمُتَّقِينَ وَالْمُؤْمِنَاتِ جَنَّتٍ مُّبَرِّي مِنْ تَعْبِهَا الْأَنْهَارُ خَلِيلَنِ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾

We mentioned the *Hadīth* that Anas narrated in which the Companions said, “Congratulations, O Allāh’s Messenger! This good news is for you, so what good news do we have?” Allāh the Exalted sent down this Āyah,

﴿يَنْجُلُ الْمُتَّقِينَ وَالْمُؤْمِنَاتِ جَنَّتٍ مُّبَرِّي مِنْ تَعْبِهَا الْأَنْهَارُ خَلِيلَنِ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾^[1]

meaning they will remain in Paradise forever,

﴿وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ﴾

﴿and He may expiate from them their sins;﴾ Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

﴿وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَرِضًا عَظِيمًا﴾

﴿and that is with Allāh supreme success.﴾ Allāh the Exalted said in a similar Āyah,

﴿فَمَنْ رُحْنَجَ عَنِ الْكَارِ دَأْذِنَ الْجَنَّةَ فَنَّدَ فَازَ﴾

• ﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴾ (3:185) Allāh said,

﴿وَيُمْذَبُ الْمُتَّقِينَ وَالْمُؤْمِنَاتِ وَالشَّرِيكَاتِ وَالشَّرِيكَاتِ الظَّانِيَاتِ بِاللَّهِ ظَنَّ الظَّنَّ﴾

﴿And that He may punish the hypocrites, men and women,

^[1] *Fath Al-Bāri* 7:516.

and also the idolators, men and women, who think evil thoughts about Allâh,»

who question the wisdom in Allâh's decisions and think that the Messenger ﷺ and his Companions, may Allâh be pleased with them, might be killed and exterminated. This is why Allâh the Exalted said,

﴿عَلَيْهِمْ دَأْبُرَةُ النَّوْرٍ وَغَيْبَ اللَّهُ عَلَيْهِمْ وَلَعْنَتُهُمْ﴾

«for them is a disgraceful torment. And the anger of Allâh is upon them, and He has cursed them»

He has cast them away from His mercy,

﴿وَأَعْدَ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَيْدَانًا﴾

«and prepared Hell for them - and worst indeed is that destination.»

Allâh the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islâm and all disbelievers and hypocrites,

﴿وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

«And to Allâh belong the armies of the heavens and the earth. And Allâh is Ever All-Powerful, All-Wise.»

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا لَتَقُولُوا يَا أَئُونِي دَوْسُولِي وَتَسْرِيَةُ وَتُوْقِرُوْةُ وَتُسِيْخُوْ بُكْشَرَةُ وَأَصِيلَا لَبَّ إِنَّ الَّذِي يَأْمُرُكُ يَأْمُرُكَ إِنَّمَا يَأْمُرُكُ اللَّهُ يَدِ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَّ فَإِنَّمَا يَنْكُّ عَلَى تَقْيِيمِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ قَسْبُونِي أَجْرًا عَظِيمًا﴾

«8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.»

«9. In order that you (O mankind) may believe in Allâh and His Messenger and that you Tu'azzirûh and Tuwaqqirûh, and Tusabbihûh Bukrah and Aşlâ.»

«10. Verily, those who give pledge to you, they are giving pledge to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allâh, He will bestow on him a great reward.»

Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muhammad ﷺ,

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا﴾

﴿Verily, We have sent you as a witness,﴾ of the creation,

﴿وَبَشِيرًا﴾

﴿as a bearer of glad tidings,﴾ to the believers,

﴿وَنَذِيرًا﴾

﴿and as a warner.﴾ to the disbelievers. We explained these meanings in the *Tafsīr* of Sūrat Al-Ahzāb.^[1] Allāh said,

﴿أَتَقْرَبُوا بِاللَّهِ وَرَسُولِهِ وَمُشْرِكُوْهُ﴾

﴿In order that you may believe in Allāh and His Messenger, and that you Tu'azzirūh﴾

or you honor him, according to 'Abdullāh bin 'Abbās and several others,^[2]

﴿وَتَوَقِّرُوهُ﴾

﴿and Tuwaqqirūh﴾, where *Tawqīr* means, respect, honor and high regard,

﴿وَتَسْتَغْرِيْهُ﴾

﴿and that you Tusabbihūh﴾, glorify Allāh's praises,

﴿بِحَمْدِهِ وَأَمْلَاهُ﴾

﴿Bukrah and Aṣlāh﴾, the early and late part of the day.

The Pledge of *Ar-Ridwān*

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

﴿إِنَّ الَّذِي كَانَ يَأْمُونُكَ إِنَّمَا يَأْمُونُكَ اللَّهُ﴾

^[1] See volume seven, the *Tafsīr* of Sūrat Al-Ahzāb (33: 45 - 46)

^[2] At-Tabari 22:207.

﴿Verily, those who give pledge to you, they are giving pledge to Allâh.﴾

Allâh the Exalted and Most High said in another Âyah,

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ﴾

﴿He who obeys the Messenger, has indeed obeyed Allâh.﴾
(4:80) Allâh said, next,

﴿إِنَّ اللَّهَ فِي أَيْدِيهِمْ﴾

﴿The Hand of Allâh is over their hands.﴾ meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allâh the Exalted was indeed taking the pledge from them through His Messenger ﷺ.

﴿إِنَّ اللَّهَ أَشَرَّى مِنَ النَّذِيرِ أَنْسَهُهُ وَأَتَوْلَمُ بِأَكْلِ لَهُمْ الْجَنَّةَ يَنْتَهُونَ فِي سَبِيلِ اللَّهِ فَيَقُولُونَ رَبِّنَا عَلَيْهِ حَنْنَاءُ فِي التَّرْوِيدَةِ وَالْجَبِيلِ وَالثَّرَبَانِ وَمَنْ أَوْفَ بِعِهْدِهِ فَإِنَّ اللَّهَ فَاتَّسِيرُوا يَتَبَقَّمُ الَّذِي يَأْتِيْكُمْ بِهِ وَذَلِكَ هُوَ الْفَرْجُ الْمَظِيدُ﴾

﴿Verily, Allâh has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allâh's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrah and the Injil and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain you have concluded. That is the supreme success.﴾(9:111)

Allâh said,

﴿وَمَنْ أَوْفَ بِمَا عَاهَدَ اللَّهَ مَسْبِقُهُ أَجْرًا عَظِيمًا﴾

﴿...and whosoever fulfills what the covenants he makes with Allâh, He will bestow on him a great reward.﴾

a generous reward. The pledge mentioned here is the pledge of Ar-Ridwân which was pledged under a tree, a Samurah, in the area of Al-Hudaybiyyah. The number of the Companions who gave their pledge to Allâh's Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadīths about the Pledge at Al-Hudaybiyyah

Al-Bukhārī recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said, “We numbered one thousand and four hundred on the day of Hudaybiyyah.”^[1] Muslim also collected this *Hadīth*.^[2]

The Two *Sahīhs* recorded that Jābir said; “We numbered one thousand and four hundred at that time. The Messenger ﷺ placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst.”^[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Hudaybiyyah and the Messenger of Allāh ﷺ gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Hudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, “We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all.”^[4] In another narration collected in the Two *Sahīhs*, Jābir bin ‘Abdullāh said that they were one thousand and five hundred at the time.^[5]

Al-Bukhārī recorded that Sa‘d bin Al-Musayyib was asked by Qatādah, “How many were present for the pledge of *Ar-Ridwān*?” Sa‘d said, “One thousand and five hundred.” Qatādah posed, “Jābir bin ‘Abdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred.” Sa‘d said, “He forgot. He told me that they were one thousand and five hundred.”^[6] However, Al-Bayhaqī commented, “This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred.”^[7]

[1] *Fath Al-Bāri* 8:451.

[2] Muslim 3:1484.

[3] *Fath Al-Bāri* 7:505 and Muslim 3:1484.

[4] *Fath Al-Bāri* 7:504.

[5] *Fath Al-Bāri* 7:507 and Muslim 3:1484.

[6] *Fath Al-Bāri* 7:507.

[7] *Dalā'il An-Nubuuwwah* 4:97.

The Reason behind conducting the Pledge of Ar-Ridwān

Muhammad bin Ishāq bin Yasār said in his book on *Sīrah*: “The Messenger of Allāh ﷺ beckoned ‘Umar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet’s intent (to perform ‘Umrah at Makkah). ‘Umar said, ‘O Allāh’s Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani ‘Adi bin Ka'b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: ‘Uthmān bin ‘Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.’ ‘Uthmān left to Makkah. He met Abān bin Sa‘d bin Al-Ās upon entering Makkah or just before that. As a result, Abān took ‘Uthmān with him and extended his protection to him so he could deliver the message of Allāh’s Messenger ﷺ. ‘Uthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet’s message that he was sent with. When ‘Uthmān finished delivering the Prophet’s message to them they said to him, ‘If you wish, you can perform *Tawāf* around the House.’ ‘Uthmān replied, ‘I would not do that before the Messenger of Allāh ﷺ gets the chance to perform *Tawāf* around it.’ So the Quraysh kept ‘Uthmān waiting in Makkah. However, the Messenger of Allāh ﷺ and the Muslims were told that ‘Uthmān had been killed.” Ibn Ishāq continued, “I was told by ‘Abdullāh bin Abu Bakr that when news of ‘Uthmān’s death was conveyed to him, the Messenger of Allāh ﷺ said,

وَلَا تَرْجُحْ حَتَّىٰ تُنَاجِزَ الْقَزْمَ

“We will not leave until we fight the people.”^[1]

Ibn Ishāq continued, “The Messenger of Allāh ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of *Ar-Ridwān* being conducted under the tree. Later, people used to say that the Messenger of Allāh ﷺ took the pledge from them to die. However, Jābir bin ‘Abdullāh said, The

^[1] Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.

Messenger of Allāh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).^[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jābir used to say afterwards, ‘By Allāh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.’ Soon afterwards, news came to the Messenger of Allāh ﷺ that the story of Uthmān’s death was not true.”^[2]

Al-Bukhāri recorded that Nāfi’ said, “People said that ‘Abdullāh bin ‘Umar embraced Islām before ‘Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, ‘Umar sent ‘Abdullāh to bring his horse that he kept with a man from Al-Anṣār, so he could use it to fight. The Messenger of Allāh ﷺ was then taking the pledge from the Muslims under the tree while ‘Umar was unaware. So, ‘Abdullāh conducted his pledge and fetched the horse and brought it to ‘Umar, who was wearing his armor in preparation for battle. ‘Abdullāh told ‘Umar that the Messenger of Allāh ﷺ was accepting the pledge under the tree. ‘Umar proceeded with ‘Abdullāh and gave his pledge to the Messenger of Allāh ﷺ. This is why some people thought that ‘Abdullāh bin ‘Umar embraced Islām before ‘Umar, may Allāh be pleased with them both.”^[3]

Al-Bukhāri also recorded Ibn ‘Umar saying that, the people who were with the Messenger of Allāh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and ‘Umar said, “O ‘Abdullāh! Investigate why the people are gathering around Allāh’s Messenger.” Ibn ‘Umar found the people giving their pledge. He gave his pledge, then went back and told ‘Umar, who also went and gave his pledge.^[4] In a *Hadīth* collected by Muslim,^[5] Jābir bin ‘Abdullāh said, “On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while ‘Umar was holding the Prophet’s hand

[1] See the references for Muslim that follow.

[2] Ibn Hishām 3:329-330.

[3] *Fatḥ Al-Bārī* 7:521.

[4] *Fatḥ Al-Bārī* 7:521.

[5] Muslim 3:1483.

under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die."

Muslim recorded that Ma'qil bin Yasâr, may Allâh be pleased with him, said, "On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle."^[1]

However, Al-Bukhâri recorded that Salamah bin Al-Akwa', may Allâh be pleased with him, said, "I gave the pledge to the Messenger of Allâh ﷺ under the tree." Yazid asked him, "O Abu Maslamah, to what did you pledge at that time?" Salamah said, "To die!"^[2] Al-Bukhâri also collected a *Hadîth* from Salamah bin Al-Akwa' that he said, "I gave my pledge to the Messenger of Allâh ﷺ on the day of Hudaybiyyah. I stood to the side and the Messenger ﷺ said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«Why not give the pledge, O Salamah?» and I said, 'I did.' He ﷺ said,
«أَقْبِلْ فَبَأْيَنْ»

"Come and give pledge". I went close to him and gave him my pledge." Salamah was asked, "What was the pledge that you gave then, O Salamah?" Salamah said, "To die."^[3] Muslim collected this *Hadîth*^[4] as well, while Al-Bukhâri collected from 'Abbâd bin Tamîm that the pledge they gave was to die.^[5]

Al-Bayhaqi recorded that Salamah bin Al-Akwâ', may Allah be pleased with him said, "We went to Al-Hudaybiyyah with the Messenger of Allâh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allâh ﷺ sat on its rim, invoked Allâh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

[1] Muslim 3:1485.

[2] *Fath Al-Bâri* 6:136.

[3] *Fath Al-Bâri* 13:211.

[4] Muslim 3:1486.

[5] *Fath Al-Bâri* 6:136.

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«بَايْغَنِي يَا سَلَمَةً»

«Give me the pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«وَأَنْفَسًا»

«Do it again.»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تَبْيَعُ يَا سَلَمَةً؟»

«Will you not give me your pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«وَأَيْضًا»

«Do it again.»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«يَا سَلَمَةً أَيْنَ حَجَّتَكَ أَزْدَرْتَكَ الَّتِي أَغْطَيْتَكَ؟»

«Where is the armor that I gave you O Salamah?» I said, 'O Allāh's Messenger! 'Amir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«إِنَّكَ كَالذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَبْغُنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنِّي فِيهِ»

«You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!'»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Talhah bin 'Ubaydullah, may Allāh be pleased with him, by

providing water for his horse. For taking care of it, Ṭalḥah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muhammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Āmir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«ذَعْرُهُمْ يَكُنْ لَّهُمْ بَذْلَةُ الْفُجُورِ وَشَاهَةٌ»

«Let them go, for theirs will be the initiation of hostilities and its burden.»

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

﴿وَمَنْ أَنْزَلَهُمْ كُلَّ أَنْذِيَتْهُمْ عَنْكُمْ وَأَنْذِيَتْهُمْ عَنْهُمْ بَلَى مَكَّةَ مِنْ بَعْدِ أَنْ أَنْظَفْتُكُمْ عَنِّيهِمْ﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.» [48:24]^[1] Muslim collected a narration that is the same or similar.^[2]

The Two *Sahīhs* recorded that Sa'īd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for *Hajj* and we could not find the tree.' Therefore, if you

^[1] *Dalā'il An-Nubuwwah* 4:138.

^[2] Muslim 1807.

know where that tree is, then you have more knowledge!»^[1]

Abu Bakr Al-Humaydi recorded that Jābir said, “When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel.”^[2] Muslim collected this ḥadīth.^[3] Al-Humaydi also recorded that ‘Amr said that he heard Jābir say, “On the day of Hudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

“Today, you are the best people on the earth.”

Jābir went on saying, “If I still had my sight, I would have shown you the tree.”^[4] Sufyān commented that the Companions later on differed over the location of the tree of Al-Hudaybiyyah; the Two Shāfi‘īs collected this statement from him.^[5] Imām Ahmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَنْدَخِلُ النَّارَ أَحَدٌ مِّمَّنْ بَاتَعَ تَحْتَ الشَّجَرَةِ»

“None among those who gave the pledge under the tree shall enter Hellfire.”^[6]

‘Abdullāh bin Imām Ahmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«مَنْ يَصْعُدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حَطَّ عَنْ بَنِي إِسْرَائِيلَ»

“He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.”

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

^[1] *Fath Al-Bāri* 7:512, Muslim 3:1485.

^[2] *Musnad Al-Humaydi* 2:537.

^[3] Muslim 3:1483.

^[4] *Musnad Al-Humaydi* 2:514, Muslim no. 4811.

^[5] *Fath Al-Bāri* 7:507, Muslim 3:1484.

^[6] Ahmad 3:350.

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبُ الْجَمَلِ الْأَخْمَرِ»

«All of you will be forgiven, except the owner of the red camel.»

We said to him, "Come, let the Messenger of Allāh ﷺ invoke Allāh to forgive you," but he said, "By Allāh! Finding my lost camel is dearer to me than having your companion invoke Allāh to forgive me." That man was only looking for his lost camel. Muslim collected this *Hadīth* from Ubaydullāh (from Jābir).^[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, "Umm Mubashshir told me that she heard the Messenger of Allāh ﷺ saying, while he was with Hafṣah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَيَّنُوا تَحْتَهَا، أَحَدٌ»

«Allāh willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.» She said, 'No, O Allāh's Messenger.' The Prophet ﷺ rebuked her but Hafṣah said,

«فَوَلَمْ يَمْكُرْ إِلَّا وَإِدْهَا»

«There is not one of you but will pass over it (Hell)»(19:71) but the Prophet ﷺ responded,

«فَذَلِكَ قَالَ اللَّهُ تَعَالَى: فَمَنْ شَرِقَ الْيَنْعَمُ أَتَقْرَأُ وَنَذَرَ الْفَلَمِيدَكَ فِيهَا جِنِينَ»^[2]

«Allāh the Exalted said next, «Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.»»^[2]

Muslim also narrated that Jābir said, "A slave of Hātib bin Abi Balta'ah came to the Messenger ﷺ complaining against Hātib and saying, 'O Allāh's Messenger! Hātib shall surely enter Hell.' The Messenger of Allāh ﷺ replied,

«كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهَدَ بِذَرَّا وَالْحَدِيَّةَ»

«You lie, he shall never enter the Fire; he participated in Badr and Al-Hudaybiyyah.»^[3]

This is why Allāh the Exalted said while praising these Companions,

^[1] Muslim 4:2144.

^[2] Muslim 4:1942.

^[3] Muslim 4:1942.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٥١٢
إِنَّ الَّذِينَ كُنْتَ بِيَأْمُونَكَ إِنَّمَا يَأْمُونُكَ اللَّهُ يَدُ اللَّهِ وَقُوَّةٌ أَيْدِيهِمْ
فَمَنْ تَكَثُرَ فَإِنَّمَا يَكُثُرُ عَلَى نَفْسِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلَيْهِ
اللَّهُ أَفْسَدَ لَهُ أَعْطَيْهِ أَجْرًا عَظِيمًا ١١ سَيَقُولُ لَكَ الْمُخَلَّفُونَ
مِنَ الْأَغْرِيَابِ شَغَلْتَنَا آمُونَا وَأَهْلُونَا فَأَسْتَغْفِرُكَ يَا يَهُوَلُونَ
يَا سَيِّدِنَا مَا لِيَسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَتَلَكَّلُ لَكُمْ مِنَ اللَّهِ
شَيْءًا إِنَّ رَادِيَكُمْ ضَرًّا أَوْ زَادَ بِكُمْ فَقْعَادًا كَانَ اللَّهُ يَعْلَمُ
حَيْرًا ١٢ بَلْ طَنَنْتُمْ أَنْ يَنْقِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
أَهْلِيهِمْ أَيْدِيَوْزِيرْ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ طَرَبَ السَّوَاءِ
وَكُنْتُمْ فَوْمَابُورَا ١٣ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّهَا
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ١٤ وَلَهُ مَلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يَعْفُرُ لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا
رَجِيمًا ١٥ سَيَقُولُ الْمُخَلَّفُونَ إِذَا أَنْظَلْقُتُمُ إِلَيْكُمْ
مَغَانِمَ إِنَّا خُذْلُوهَا دُرُّ وَنَانِي عَكْمَ بِرِيدُونَ أَنْ يَسِّدُلُوا
كُلُّمَ اللَّهُ قُلْ لَنْ تَسْمِعُونَ أَكَذَّلَكُمْ قَالَ اللَّهُ مِنْ قَبْلِ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَ وَتَنَابِلُ كَثُرًا لَا يَفْهَمُونَ إِلَّا قَلِيلًا ١٦

**فَإِنَّ الَّذِي يُبَايِعُكَ إِلَّا
يُبَايِعُوكَ اللَّهُ يَدْعُ
كُوْنَتْكَ فَإِنَّمَا يَنْكُثُ عَنْ تَقْيِيمِ
وَمَنْ أَوْقَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
مُقْبِلُونَ لَعْنَأَعْظَمِكُوْنَاتِكَ**

¶ Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allāh, He will bestow on him a great reward. ¶

Allāh the Exalted and Most Honored said in another Āyah,

لَئِنْدَ رَضَى اللَّهُ عَنِ الْمُزَمِّينَ
إِذْ بَيْأَعُونَكَ تَحْتَ الشَّجَرَةِ فَعِلْمَ مَا

﴿Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.﴾ (48:18)

¶11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Aware of what you do." ¶

¶12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bûra." ¶

¶13. And whosoever does not believe in Allâh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire. ¶

¶14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Forgiving, Most Merciful. ¶

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Hudaybiyyah; Allâh's Warning for Them

Allâh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allâh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allâh ﷺ to invoke Allâh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allâh the Exalted said about them,

﴿بَقِرْبَةٌ بِأَنْتَهِمْ نَّا لَيْسُ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَتَوَلَّ كُلُّمَا فَمَنْ أَنْشَأَ إِنَّ اللَّهَ شَهِدَ إِنْ أَرَادَ يَكُنْ مَّا أَرَادَ إِنْ أَرَادَ يَكُنْ شَهِيدًا﴾

¶They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit?" ¶

Allâh says, none can resist what Allâh has decided in your case, all praise and honor belong to Him. Allâh is the Knower of your secrets and what your hearts conceal, even if you

pretend and choose to be hypocritical with us. This is why Allāh the Exalted said,

﴿بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«Nay, but Allāh is Ever All-Aware of what you do.» then He said,

﴿بَلْ ظَنَنتُمْ أَنْ لَنْ يَفْتَأِرُ الرَّسُولُ وَالْأَئِمَّةُ إِلَّا أَغْبَيْتُمُوهُمْ أَبْدًا﴾

«Nay, but you thought that the Messenger and the believers would never return to their families,»

for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

﴿وَظَنَنتُمْ طَرِيقَ النَّازِفِ وَكُشِّنْتُمْ قَوْبَرًا﴾

«and you did think an evil thought and you became a people Būr»

going for destruction, according to 'Abdullāh bin 'Abbās, Mujāhid and several others.^[1] Qatādah explained Būr to mean, corrupt^[2] and some said that it is a word used in the Arabic dialect of the area of Oman. Allāh the Exalted then said,

﴿وَمَنْ لَذْ بِمِنْ يَأْتِيَنَّ بِاللَّهِ وَرَسُولِهِ﴾

«And whosoever does not believe in Allāh and His Messenger,»

Allāh states here that whoever does not purify his actions outwardly and inwardly for Allāh's sake, then Allāh the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allāh the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

﴿يَقْبَلُ لِمَنِ يَشَاءُ وَيُقْبِلُ مَنِ يَشَاءُ وَكَاتَ اللَّهُ عَمَّا رَّجِمَ﴾

[1] At-Tabari 22:214.

[2] At-Tabari 22:214.

﴿He forgives whom He wills, and punishes whom He wills.
And Allâh is Forgiving, Most Merciful.﴾

with those who repent, return and submit to Him with humiliation.

﴿سَيِّئُ الْمُخَلَّفُونَ إِذَا أَنْظَلْتَهُمْ إِلَكَ مَكَانَهُمْ إِنَّهُمْ عَاذُونَ إِنْ يَعْمَلُوكُمْ بِإِيمَانِكُمْ بِرُبُورٍ كَمْ يَشَاءُ لَكُمْ لَكُمْ أَلْوَانُهُمْ فَلَمْ يَنْتَهُوا كَذَلِكَمْ قَالَ اللَّهُ مِنْ قَبْلٍ فَسَيِّئُونَ إِذَا تَعْمَلُونَ إِنْ تَعْمَلُونَ إِذَا كَانُوكُمْ لَا يَنْتَهُونَ إِلَّا قَلِيلًا﴾

¶15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.﴾

Allâh characterizes the bedouins who lagged behind the Messenger of Allâh ﷺ during the 'Umrah of Hudaybiyyah, saying that when the Prophet ﷺ and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allâh the Exalted ordered His Messenger ﷺ to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allâh has promised those who were present at Al-Hudaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allâh gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allâh's statement,

﴿بِرُبُورٍ كَمْ أَلْوَانُهُمْ﴾

¶They want to change Allâh's Words﴿, which refers to the promise that Allah gave those who were present at Al-Hudaybiyyah, according to the explanation reported from Mujâhid, Qatâdah, Juwaybir and which Ibn Jarîr preferred.^[1] Allâh said,

﴿فُلْ أَنْ تَقْعُدُنَا كَذَلِكَمْ قَالَ اللَّهُ مِنْ قَبْلٍ﴾

¶Say: "You shall not follow us; thus Allâh has said beforehand."﴾

^[1] At-Tabari 22:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٣

الْفَاتُحَةُ

قُلْ لِلشَّهْرِيْنَ مِنَ الْأَعْرَابِ سَتُّعَوْنَ إِلَى قَوْمٍ أُولَئِيْ أَمْرٍ شَدِيدٍ
 نَقْتِلُهُمْ أَوْ سُلِّمُونَ فَإِنْ يُطِيعُوا فَنُوقِّمُكُمُ اللهُ أَجْرًا حَسَنًا
 وَإِنْ تَتَوَلُّوْا كَانُوكُمْ مِنْ قَبْلِ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ أَيْسَرٌ
 عَلَى الْأَغْنَى حَرْجٌ وَلَا عَلَى الْأَغْرِيْجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ
 وَمَنْ يُطِيعُ اللهَ وَرَسُولَهُ يُدْخَلُهُ جَنَّتٍ تَجَرِّي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَمَنْ يَتَوَلَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللهُ عَنِ
 الْمُؤْمِنِينَ كَمَا ذَيْلَيْمُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
 فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَنْبَثَمْ فَتَحَافَرَ بِهَا ﴿١٨﴾ وَمَعَانِي
 كَثِيرَةٌ يَأْخُذُونَهَا وَكَانَ اللهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللهُ
 مَفَائِدَ كَثِيرَةً يَأْخُذُونَهَا تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَ أَيْدِيَ
 النَّاسِ عَنْكُمْ وَلَكُونُ مَا يَأْتِي لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
 مُسْتَقِيْمًا ﴿٢٠﴾ وَأَخْرَى لِمَنْ قَدِيرُوا عَلَيْهَا فَلَمْ أَحَاطَ اللهُ بِهَا
 وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْفَتْكُمُ الظَّنِينَ كَفَرُوا
 لَوْلَوْا الْأَدْبَرَ ثُمَّ لَمْ يَجِدُوْنَ وَلَيْاً وَلَا نَصِيرًا ﴿٢٢﴾ شَهَادَةُ
 اللهِ الَّتِي قَدْ خَلَّتْ مِنْ قَبْلِ وَلَنْ يَجِدَ لِسَنَةً اللهُ يَبْدِيلُهَا
 وَلَوْلَوْا الْأَدْبَرَ شَمَّ لَأَجِدُوهُنَّ وَلَيْاً وَلَا نَصِيرًا ﴿٢٣﴾

'when He promised the participants of Al-Hudaybiyyah before you asked to join them.'

﴿فَسَبَّوْنَ بَلْ عَسْدَوْنَا﴾

«Then they will say: "Nay, you envy us."»
 'you do not want us to share the war spoils with you,'

﴿بَلْ كَانُوا لَا يَقْهُمُونَ إِلَّا قَلِيلًا﴾

«Nay, but they understand not except a little.»

the truth is nothing close to what they claimed, but they understand not.

﴿قُلْ لِلشَّهْرِيْنَ مِنَ الْأَعْرَابِ
 سَتُّعَوْنَ إِلَى قَوْمٍ أُولَئِيْ أَمْرٍ شَدِيدٍ
 نَقْتِلُهُمْ أَوْ سُلِّمُونَ فَإِنْ يُطِيعُوا فَنُوقِّمُكُمُ اللهُ أَجْرًا حَسَنًا
 وَإِنْ تَتَوَلُّوْا كَانُوكُمْ مِنْ قَبْلِ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾
 أَيْسَرٌ عَلَى الْأَغْنَى حَرْجٌ وَلَا عَلَى الْأَغْرِيْجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ
 وَمَنْ يُطِيعُ اللهَ وَرَسُولَهُ يُدْخَلُهُ جَنَّتٍ تَجَرِّي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَمَنْ يَتَوَلَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا ﴿١٧﴾

¶ 16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."»

¶ 17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allah and His Messenger, He will admit him to Gardens

beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.»

Allāh conveys the News that there will be Many Cases of Jihād, and that Jihād distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of *Tafsīr* differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Hawāzin, as Shu'bah narrated from Abu Bishr from Sa'īd bin Jubayr, or Ikrimah, or both of them.^[1] Hushaym narrated this explanation from Abu Bishr, from both Sa'īd bin Jubayr and Ikrimah.^[2] Qatādah, as narrated from him in one version, held the same view.^[3] The second view is that these people are the tribe of Thaqif, according to Ad-Dahhāk. The third view is that they are Banu Hanifah, according to Juwaybir and Az-Zuhri, as Muhammād bin Ishāq narrated from him.^[4] Similar was narrated from Sa'īd bin Jubayr and Ikrimah.^[5] The fourth opinion is that they are the Persians, according to 'Alī bin Abi Talhah who reported that from 'Abdullāh bin 'Abbās. This is also the view of 'Atā', Mujāhid, and Ikrimah.^[6] Ka'b Al-Ahbār said that they are the Romans,^[7] while Ibn Abi Laylā, 'Atā, Al-Hasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.^[8] Mujāhid also said that they are the idolators.^[9] In another narration Mujāhid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.

Allāh's statement,

[1] At-Tabari 22:220.

[2] At-Tabari 22:220.

[3] At-Tabari 22:220.

[4] At-Tabari 22:220.

[5] At-Tabari 22:220.

[6] At-Tabari 22:219, Al-Qurṭubi 16:272.

[7] At-Tabari 22:221.

[8] At-Tabari 22:219.

[9] *Ad-Durr Al-Manthūr* 7:520.

﴿فَتُقْسِلُوهُمْ أَوْ يُسْلِمُونَ﴾

﴿Then you shall fight them, or they shall surrender.﴾

means, 'you are called to fight them in *Jihād*, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

﴿إِنْ تُطِعُوهُمْ﴾

﴿Then if you obey,﴾ 'if you accept the call to *Jihād* and prepare for it and fulfill your duty in this regard,'

﴿بِئْرَكُمُ اللَّهُ أَجْرًا حَسَنًا وَلَنْ تَنْجُونَا كَمَا تَوَلَّتُمْ إِنْ تَزَلُّ﴾

«Allāh will give you a fair reward; but if you turn away as you turned away before,»

'on the day of Al-Hudaybiyyah, when you were called to *Jihād*, yet lagged behind.'

﴿سَيَذَّمِّنُوكُمْ عَذَابًا أَلِيمًا﴾

﴿He will punish you with a painful torment.﴾

Acceptable Reasons for not joining *Jihād*

Allāh then mentions the legal reasons that allow one to be excused from joining the *Jihād*, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the *Jihād* and obeying Allāh and His Messenger ﷺ,

﴿وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ يَدْخُلُهُ جَنَّةً مُّجْرِيٍّ مِّنْ مَّا هَبَّ اللَّهُ وَرَسُولُهُ وَمَنْ يَرْجِعُ﴾

«And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,»

from joining the *Jihād* and busies himself in his livelihood,

﴿يَمْنَعُهُمْ عَذَابًا أَلِيمًا﴾

«He will punish him with a painful torment.» in this life with

humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَأْمُونُكُمْ ثُمَّ أَشْجَرُهُمْ فَلَمَّا مَا فِي ثُلُوْبِهِمْ فَازُوا
الْكِبَرَىٰ عَلَيْهِمْ وَأَنْتُمْ فَتَنَمَا قَبْيَانَهُمْ وَمَعَانِهِمْ كَثِيرَةٌ بَأْتُمُوهُنَّا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿18. Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakīnah upon them, and He rewarded them with a near victory.﴾

﴿19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴾

Good News to the Participants of the *Ridwān* Pledge of Allāh's Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh ﷺ under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a *Samurah* tree, located in the area of Ḥudaybiyyah.

Al-Bukhāri narrated from Ṭāriq that ‘Abdur-Rahmān said, “I went on *Hajj* and passed by people praying and asked, ‘What is this *Masjid*?’ They said, ‘This is the tree where the Messenger of Allāh took the pledge of *Ar-Ridwān*.’ So, I went to Sa‘d bin Al-Musayyib and told him. Sa‘d said, ‘My father told me that he was among those who gave their pledge to the Messenger of Allāh ﷺ under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.’ Sa‘d said, ‘The Companions of Muḥammad ﷺ forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!’”^[1]

Allāh said,

﴿فَلَمَّا مَا فِي ثُلُوْبِهِمْ﴾

﴿He knew what was in their hearts,﴾ meaning, of truthfulness, trustworthiness, obedience and adherence,

﴿فَازُوا الْكِبَرَىٰ﴾

^[1] *Fath Al-Bāri* 7:512.

﴿and He sent down As-Sakīnah﴾, calmness and tranquillity,

﴿عَلَيْهِمْ وَأَنَّبَّهُمْ فَتَحَمَّلُوا فَرِيقًا﴾

﴿upon them, and He rewarded them with a near victory.﴾

in reference to the goodness that Allāh the Exalted and Most Honored caused to happened to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allāh the Exalted said,

﴿وَمَنَّا نَدِّ كَبِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴾

﴿وَعَدَكُمُ اللَّهُ مَنَّا كَبِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هُنْدُو. وَكَفَ أَبْيَدَ أَنَّا نَسِّعُ عَنْكُمْ وَنَكْرُنَّ
عَلَيْهِ لِلْمُؤْمِنِينَ وَنَقْدِيبُكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿١﴾ وَأَخْرَى لَئِنْ تَفَدِرُوا عَلَيْهَا فَدَ أَمَالَ اللَّهُ بِهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢﴾ وَلَوْ فَتَّلَكُمُ الظَّيْنَ كَفَرُوا لَرَوُا الْأَدْبَرَ ثُمَّ لَا يَعْدُونَكَ وَإِنَّا
لَا نَسِيرُكُمْ ﴿٣﴾ شَيْئًا أَنَّ اللَّهَ أَنْتَ فَدَ خَلَتْ مِنْ قَبْلِكُمْ وَلَنْ يَجِدَ لِسْتَهُ أَنَّهُ تَبِيلًا ﴿٤﴾ وَهُوَ الَّذِي
كَفَ أَبْيَدَهُمْ عَنْكُمْ وَأَبْيَدَكُمْ عَنْهُمْ يَطْلُنُ مَكَانًا مِّنْ بَعْدِ أَنْ أَطْفَلَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
صَبِيرًا ﴿٥﴾﴾

﴿20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.﴾

﴿21. And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.﴾

﴿22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.﴾

﴿23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the

way of Allāh.»

﴿24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.﴾

Good News of abundant Spoils of War

Mujāhid said that Allāh's statement,

﴿وَعَدَنَا اللَّهُ مَغَاةً كَثِيرًا تَحْذِيرًا﴾

«Allāh has promised you abundant spoils that you will capture,»

refers to the spoils that Muslims earned up until this time, while,

﴿فَمَجَلَ لَكُمْ هَذِهِ﴾

«and He has hastened for you this,» means, the conquest of Khaybar.^[1] Al-'Awfi reported that Ibn 'Abbās said,

﴿فَمَجَلَ لَكُمْ هَذِهِ﴾

«and He has hastened for you this,» means, "The peace treaty of Al-Hudaybiyyah."^[2] Allāh said,

﴿وَرَكِكَ أَيْمَانَ الظَّالِمِينَ﴾

«and He has restrained the hands of men from you,»

meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

﴿وَلَا يَكُونُ مَأْيَةُ الْمُؤْمِنِينَ﴾

«that it may be a sign for the believers,» with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

^[1] At-Tabari 22:230.

^[2] At-Tabari 22:230.

these decisions might look unfavorable outwardly,

﴿وَعَسْتَ أَن تَكْهُرُوا شَيْئًا وَمَا هُوَ بِكُمْ لَكُمْ﴾

¶*It may be that you dislike a thing that is good for you*» (2:216). Allāh said,

﴿وَهُدِّيْكُمْ صِرَاطًا مُسْتَقِيمًا﴾

¶*and that He may guide you to the straight path*»

on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

﴿وَأَخْرَى لَمْ تَقْبُلُوا عَلَيْهَا مَذْأَدِ اللَّهِ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرًا﴾

¶*And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.*»

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have *Taqwā*, from resources they could never imagine.

Scholars of *Tafsīr* differ over the reference to other war spoils mentioned here. Al-'Awfi reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.^[1] This meaning is sound according to the Āyah,

﴿فَسَعَى لَكُمْ هُدُوْرٌ﴾

¶*and He has hastened for you this.*» which refers to the treaty of Al-Hudaybiyyah. This is view of Ad-Dāhhāk, Muhammad bin Ishāq and 'Abdur-Rahmān bin Zayd bin Aslam.^[2] Qatādah said that this part of the Āyah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.^[3] Ibn Abi Laylā

[1] At-Tabari 22:233.

[2] At-Tabari 22:233-234.

[3] At-Tabari 22:234.

and Al-Hasan Al-Bâṣrî said that it refers to victories over the Persians and the Romans,^[1] while Mujaḥid said that it refers to every victory and all spoils of war, until the Day of Resurrection.^[2] Abu Dâwud At-Ṭayâlîsi recorded that Ibn ‘Abbâs commented on the Āyah,

﴿وَآخَرَى لَمْ تَنْدُرُوا عَلَيْهَا مَذْهَابَ اللَّهِ بِهَا﴾

«And other (victories) which are not yet within your power; indeed Allâh compasses them.»

“They are the victories that are continuing until this day.”^[3]

Had Makkah’s Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat

Allâh said,

﴿وَإِنْ قَاتَلُوكُمْ الَّذِينَ كَفَرُوا لَوْلَا أَنَّدِيرُكُمْ لَا يَجِدُونَكُمْ لَكُمْ وَلَا تَسْبِرُوكُمْ﴾

«And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.»

Allâh the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allâh would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allâh, His Messenger ﷺ and His Faithful Party. Allâh the Exalted and Most Honored said,

﴿شَهَادَةُ اللَّهِ مَذْهَبٌ مِّنْ قَبْلِكُمْ وَمَنْ يَعْمَدْ لِسْتَهُ شَهَادَةُ اللَّهِ بِهِ يَأْتِي إِلَيْكُمْ﴾

«That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh.»

means this is the way Allâh deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allâh

[1] At-Tabâri 22:233.

[2] At-Tabâri 22:233.

[3] At-Tabâri 22:233 mentioned that Ibn ‘Abbâs commented, “They are the victories over Persia and Rome.” Mujaḥid added, “So go on earning victories until the Day of Resurrection.”

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allāh the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allāh the Exalted and Most Honored said,

وَمَنْ أَذْيَاهُمْ كَثُرٌ أَذْيَكُمْ عَنْكُمْ وَأَذْيَكُمْ عَنْهُمْ إِنَّمَا مِنْ بَعْدِ الظَّفَرِ كُمْ عَلَيْهِمْ وَكَانَ اللَّهُ
۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١١﴾

﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.﴾

Allāh the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allāh restrained the hands of the believers and they did not fight the idolaters near *Al-Masjid Al-Harām*. Rather, Allāh saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a *Hadīth* from Salamah bin Al-Akwā' in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allāh ﷺ, who looked at them and said,

اَرْسِلُوهُمْ يَكُنْ لَهُمْ بَذَنَةُ الْفَجُورِ وَيَثَاءُهُمْ

«Release them, so that they earn the burden of starting hostilities and its infamy.»^[1]

Thereafter, Allāh the Exalted and Most Honored sent down this Āyah about that incident,

وَمَنْ أَذْيَاهُمْ كَثُرٌ أَذْيَكُمْ عَنْكُمْ وَأَذْيَكُمْ عَنْهُمْ ﴿١١﴾

﴿And He it is Who has withheld their hands from you and your hands from them...﴾

Imām Ahmad recorded that Anas bin Mālik said, “On the day of Hudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan‘im to ambush the Messen-

^[1] This appeared earlier.

٥٤

وَهُوَ الَّذِي كَفَرَ أَبْدِيهِمْ عَنْكُمْ وَلَيَدِيْكُمْ عَنْهُمْ يَطْعَنُ مَكَّةَ مِنْ
بَعْدِ أَنْ أَطْفَرْتُكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ يُمَاقِمُكُمْ بَصِيرًا ﴿١﴾ هُمُ
الَّذِينَ كَفَرُوا وَصَدَّرُكُمْ عَنِ الْسَّجْدَةِ الْحَرَامِ وَالَّذِي
مَنْكُوفُهُ أَنْ يَسْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٍ
لَمْ تَعْلَمُوهُمْ أَنْ تَظْفَرُهُمْ فَتُشَيِّبُكُمْ مِنْهُمْ مَعْرَةً بِعِرْ عَلْمٍ
لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْزَرَبِّا الْعَذَابَ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢﴾ إِذْ جَعَلَ اللَّذِينَ كَفَرُوا
فِي قُلُوبِهِمُ الْحَمِيمَةَ حَيَّةً لِلْجَهَنَّمَةَ فَأَنْزَلَ اللَّهُ سَكِينَةً
عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَرْمَهُمْ كَلِمَةً أَلْقَوْيَ
وَكَانُوا أَحْقَبُهَا وَأَهْلَهَا وَكَانَ اللَّهُ يُكْلِّفُ شَيْئًا عَلَيْهِما ﴿٣﴾
لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرَّأْيَ يَا بِالْعِقْلِ لِتُدْخَلُنَ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ مَا يَرِيدُ مُحَلِّقِي رُءُوسِكُمْ وَمُفَصِّرِي
لَا يَخَافُونَ فَلِمَ مَالَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ
فَتَحَافِرُهُمْ ﴿٤﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهَدَىٰ وَدِين
الْحَقِّ لِيُظْهِرُهُ عَلَى الَّذِينَ كُلُّهُمْ وَكَفَنَ بِاللَّهِ شَهِيدًا ﴿٥﴾

Nasâ'i, in the Tafsîr section of their Hadith.^[1]

ger of Allâh ﷺ. The Messenger ﷺ invoked Allâh against them, and they were taken prisoners.” Affân added, “The Messenger ﷺ pardoned them, and this Ayah was later on revealed,

﴿وَهُوَ الَّذِي كَفَرَ أَبْدِيهِمْ عَنْكُمْ
وَلَيَدِيْكُمْ عَنْهُمْ يَطْعَنُ مَكَّةَ مِنْ
أَنْ أَطْفَرْتُكُمْ عَلَيْهِمْ﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.»^[11]

Muslim, Abu Dâwud in his Sunan and At-Tirmidhi and An-Nasâ'i, collected this

﴿فَمَنِ الَّذِينَ كَفَرُوا وَصَدَرُكُمْ عَنِ السَّجْدَةِ الْحَرَامِ وَالَّذِي مَنْكُوفُهُ أَنْ يَسْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَظْفَرُهُمْ فَتُشَيِّبُكُمْ مِنْهُمْ مَعْرَةً بِعِرْ عَلْمٍ
فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْزَرَبِّا الْعَذَابَ الَّذِينَ
الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيمَةَ حَيَّةً لِلْجَهَنَّمَةَ فَأَنْزَلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَرْمَهُمْ كَلِمَةً أَلْقَوْيَ وَكَانُوا أَنْقَبُهَا وَأَهْلَهَا وَكَانَ اللَّهُ يُكْلِّفُ شَيْئًا

عليهما السلام ﴿٦﴾

[1] Ahmad 3:122.

[2] Muslim 3:1442, Abu Dâwud 3:137, Tuhsîf Al-Ahwadhi, An-Nasâ'i in Al-Kubrâ 9:149.

﴿25. They are those who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.﴾

﴿26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.﴾

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allāh the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ﷺ,

﴿فُمُّ الْأَيْنِ كَفَرُوا﴾

﴿They are those who disbelieved﴾, they are indeed the disbelievers,

﴿وَمَذْدُوكُمْ عَنِ الْتَّسْبِيدِ الْحَرَامِ﴾

﴿and hindered you from Al-Masjid Al-Harām﴾ ‘even though you are its people and more worthy of being responsible for it,’

﴿وَالَّذِي شَكَرُوا أَنْ يَلْعَجَ حَلَّهُ﴾

﴿and detained the sacrificial animals, from reaching their place of sacrifice.﴾

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allāh willing. Allāh the Exalted and Most Honored said,

﴿وَلَمَّا رَجَأُوا مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٍ﴾

﴿Had there not been believing men and believing women﴾

living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allâh's statement,

﴿أَنْ تَعْلَمُوهُمْ أَنْ نَظَرُهُمْ فَشَيْبُكُمْ مِنْهُمْ شَرَّهُمْ﴾

﴿whom you did not know, that you may kill them and on whose account a sin would have been committed by you﴾

an evil and erroneous act,

﴿إِنَّمَا يَنْهَا لِتَدْعُوا اللَّهَ فِي رَحْمَتِهِ مَنِ يَشَاءُ﴾

﴿without (your) knowledge, that Allâh might bring into His mercy whom He wills﴾

that Allâh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islâm. Allâh the Exalted and Most Honored said,

﴿لَئِنْ تَرَنُوا﴾

﴿if they had been apart﴾, if the disbelievers and the believers who were living among them had been apart,

﴿لَمْ يَذِدُ الظَّالِمُونَ كُفْرًا مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴿We verily, would have punished with painful torment those of them who disbelieved﴾

'We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allâh the Exalted and Most Honored said,

﴿إِذْ جَعَلُ الظَّالِمُونَ كُفْرًا فِي قُلُوبِهِمْ لَهُمْ حَيَّةً مُلْهِلَةً﴾

﴿When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance,﴾

when they refused to write (in the treaty document), 'In the Name of Allāh, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muhammad, Allāh's Messenger,'

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَأَرْسَلَهُ كَلِمَةً النَّقْرَئِ﴾

﴿then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwā;﴾

the word of *Taqwā* refers to sincerity, according to Mujāhid.^[1] 'Aṭā' bin Abi Rabāḥ commented, "None has the right to be worshipped but Allāh, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."^[2] Yūnus bin Bukayr said that Ibn Ishāq narrated from Az-Zuhri, from 'Urwah, from Al-Miswar, commenting on,

﴿وَأَرْسَلَهُ كَلِمَةً النَّقْرَئِ﴾

﴿and made them stick to the word of Taqwā;﴾ "La ilāha illāl-lāh, alone without partners."

The Hadīths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed

Al-Bukhāri, may Allāh have mercy with him, recorded in his *Sahīh* in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam, both narrated attesting to the truthfulness of the other, "Allāh's Messenger ﷺ set out at the time of Al-Hudaybiyyah with several hundred of his Companions. When he reached Dhul-Hulayfah, he had the sacrificial animals garlanded and marked and resumed the state of *Ihrām* for 'Umrah. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtāt, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including *Al-Ahābīsh* tribes.^[3] They are intent on fighting you, stopping you, and preventing you.' The Messenger ﷺ said,

[1] At-Tabari 22:255.

[2] At-Tabari 22:256.

[3] Tribes living in the vicinity of Makkah.

﴿أَشِبُّوا أَهْلًا النَّاسَ عَلَيْهِ، أَتُرْزُنَ أَن تُبَيِّنَ عَلَى عِبَالِهِمْ وَذَرَارِيْ هُؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَن يَصُدُّوْنَا عَنِ الْبَيْتِ؟﴾

«Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?» in another narration, the Prophet ﷺ said,

﴿[أَ]تُرْزُنَ أَن تُبَيِّنَ عَلَى ذَرَارِيْ هُؤُلَاءِ الَّذِينَ أَعْثَرُوهُمْ، فَإِنْ يَأْتُنَا كَانَ اللَّهُ قَدْ قَطَعَ عَنَّا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرْكَنُاهُمْ مَخْرُونِينَ﴾

«Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allāh would have diminished the idolator forces. Or we leave them to grieve!» In another narration, the Prophet ﷺ said,

﴿فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُوْدِينَ مَخْرُونِينَ، وَإِنْ نَجَّوْهُمْ يَكُنْ عَنَّا قَطْعَهَا اللَّهُ عَزَّ وَجَلَّ. أَمْ تُرْزُنَ أَن نَّوْمَ الْبَيْتِ فَمَنْ صَدَّنَا عَنْهُ قَاتَلَنَا﴾

«If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allāh the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?»

“Abu Bakr, may Allāh be pleased with him, said, “O, Allāh’s Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him.” In another narration, Abu Bakr said, “Allāh and His Messenger know that we only came to perform ‘Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him.” The Prophet ﷺ said,

﴿فَرُوْحُوا بِإِذْنِ﴾

«Go forth then.» In another narration, the Prophet ﷺ said,

﴿فَأَقْضُوا عَلَى اسْمِ اللَّهِ تَعَالَى﴾

«Go forth, in the Name of Allāh, the Exalted.»

"When they proceeded for a distance, the Prophet ﷺ said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لَقُرَيْشٍ طَلِيعَةٌ، فَخُدُّوا ذَاتَ الْبَيْنِينَ»

«Khālid bin Al-Walīd is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.»

By Allāh, Khālid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the *Thaniyyah* (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, 'Al-Qaṣwā' has become stubborn! Al-Qaṣwā' has become stubborn!' The Prophet ﷺ said,

«مَا خَلَأْتِ الْفَضْوَاءَ وَمَا ذَكَّرْتِهَا بِخُلُونِي، وَلَكِنْ حَبَسَهَا حَابِسُ الْفَلِيلِ»

«Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.» Then he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِي خُطْهَةً يَعْظُمُونَ فِيهَا حُرْمَاتُ اللَّهِ تَعَالَى إِلَّا أَغْطِنُهُمْ بِإِيمَانِهِ»

«By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.»

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Hudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh's Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā' Al-Khuza'i came with some people from his tribe, Khuza'ah. They were the advisers of Allāh's Messenger ﷺ who would keep no

secret from him and were from the people of Tihâmah.^[1] Budayl said, I left (the tribes of) Ka'b bin Lu'ay and 'Âmir bin Lu'ay residing at the abundant water of Al-Hudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka'bah.' Allâh's Messenger ﷺ said,

إِنَّا لَمْ نَحْجِيْ هُوَ لِقَتَالٍ أَخِيدِ، وَلِكُنْ جِئْنَا مُغْتَرِبِينَ، وَإِنْ فَرِيْنَا قَدْ نَهَكْتُهُمُ الْحَرْبُ،
وَأَضْرَبْتُ بِهِمْ، فَإِنْ شَاءُوا مَا ذَهَبُوهُ مُهَمَّةٌ وَيُنْخَلُوْا بَيْنِ النَّاسِ، فَإِنْ أَظْهَرْنَا، فَإِنْ
شَاءُوا أَنْ يَذْهَلُوْا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَهُوا، وَإِنْ هُمْ أَبْنَا
فَرَّالَّيْ نَفْسِي بِيَدِهِ! لَا قَاتِلَتْهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرَ سَالِفِنِي أَزْ لَيْسِنَدَ اللَّهُ
أَمْرَهُ

«We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islâm as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allâh in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allâh will definitely make His cause victorious.»

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. 'Urwah bin Mas'ûd stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukâz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,

[1] An area about seventy two miles to the west of Al-Madînah.

'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.'

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then 'Urwah said, 'O Muḥammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lāt's womb! Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' 'Urwah kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking, while Al-Mughīrah bin Shubāh was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīrah would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allāh's Messenger.' 'Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughīrah bin Shubāh.' 'Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islām, Al-Mughīrah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islām. The Prophet ﷺ said to him,

أَنَا إِنْسَانٌ فَأَقْبُلُ، وَأَنَا النَّارُ فَلَئِنْتُ بِمِثْهُ فِي شَنِيءٍ

«As regards to your Islām, I accept it, but as for the property I do not take anything of it.»

'Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would

struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, 'O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi. Yet, by Allāh! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allāh, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinānah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet ﷺ and his Companions, Allāh's Messenger ﷺ said,

هَذَا قَلْانٌ وَمُؤْمِنٌ مِنْ قَوْمٍ يَقْتَطِعُونَ الْبَذَنَ فَابْتَغُوهُ لَهُ

«He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.»

So, the sacrificial camels were brought before him and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allāh! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka'bah.' Another person called Mikraz bin Hafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

هَذَا بَكْرٌ وَمُؤْمِنٌ رَجُلٌ فَاجِرٌ

«Here is Mikraz and he is a vicious man.»

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin 'Amr came."

Ma'mar said that Ayyub said to him that Tkrimah said, "When Suhayl bin 'Amr came, the Prophet ﷺ said,

هَذَا سَهْلٌ لَكُمْ مِنْ أَمْرِكُمْ

«Now the matter has become easy for you.»

Ma'mar said that Az-Zuhri narrated, "When Suhayl bin 'Amr came, he said to the Prophet ﷺ, 'Please conclude a peace treaty with us.' So, the Prophet ﷺ called 'Ali bin Abi Tālib and said to him,

«اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: In the Name of Allāh, Ar-Rahmān, Ar-Rahīm.»

Suhayl bin 'Amr said, 'As for Ar-Rahmān, by Allāh, I do not know what it means. So write: By Your Name, O Allāh, as you used to write previously.' The Muslims said, 'By Allāh, we will not write except: By the Name of Allāh, Ar-Rahmān, Ar-Rahīm.' The Prophet ﷺ said,

«اَكْتُبْ بِاسْمِكَ اللَّهُمَّ»

«Write: "In Your Name O Allāh."»

Then he dictated,

«هَذَا مَا قَاضَنِي عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»

«This is a peace treaty, which Muḥammad, Allāh's Messenger has concluded.»

Suhayl said, 'By Allāh, if we knew that you are Allāh's Messenger, we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muḥammad bin 'Abdullāh.' The Prophet ﷺ said to him,

«وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبُوكُمْ نِي، اَكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ»

«By Allāh! I am the Messenger of Allāh even if your people do not believe me. Write: "Muḥammad bin 'Abdullāh."»

Az-Zuhri continued, "The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allāh, the Exalted."

The Ḥadīth continues, "The Prophet ﷺ said to Suhayl,

«عَلَى أَنْ تُخْلُوا بَيْتَنَا وَبَيْنَ الْبَيْتَ فَنَطْرُونَ بِهِ»

«On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.»

Suhayl said, 'By Allāh, we will not, so as not to give the Arabs

a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allāh! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muḥammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet ﷺ said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بِهُدًى»

«The peace treaty has not been written yet.» Suhayl said, 'Then by Allāh, I will never conduct peace with you.' The Prophet ﷺ said,

«فَأَجْزِهُ لِي»

«Release him to me,» and Suhayl responded, 'I will never allow you to keep him.' The Prophet ﷺ said,

«بَلْ فَافْعُلْ»

«Yes, do.» He said, 'I will not.' Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allāh, the Exalted and Most Honored.

Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said,

«بَلْ»

«Yes, indeed.» I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلْ»

«Yes.» I said, 'Then why should we be humble in our religion?' He said,

«إِنِّي رَسُولُ اللَّهِ وَلَنْسِ أَغْصِبِي وَهُوَ نَاصِرِي»

«I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform Tawāf around it?' He said,

«بَلْ أَفَأَخْبَرْتُكُمْ أَنَا نَاتِيَهُ الْعَامَ؟»

«Yes, but did I tell you that we would visit the Ka'bah this year?»

I said, 'No.' He said,

«فَإِنَّكَ آتَيْهُ وَمُطْرُوفٌ بِهِ»

«So you will visit it and perform Tawāf around it.»

'Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allāh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform Tawāf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform Tawāf around it.'

Az-Zuhri said, "Umar, may Allāh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.'"

"When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his Companions,

«فُوْمُوا فَانْحَرُوا ثُمَّ اخْلِقُوا»

«Get up and slaughter your sacrifices and have your heads shaved.»

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allāh

ﷺ went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush – and sadness – that there was a danger of killing each other. Then some believing women came and Allâh the Exalted and most Honored revealed the following Ayât,

﴿إِنَّمَا الْأَيُّنَ مَا سَلَّمْتُ إِذَا جَاءَكُمُ النَّسَاءُ﴾

«O you who believe! When believing women come to you» (60:10), until,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

«Likewise hold not the disbelieving women as wives.» Umar then divorced two of his wives, who were disbelievers. Later on Mu‘awiyah bin Abu Sufyân married one of them, and Șafwân bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madînah, Abu Bašîr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, ‘Abide by the promise you gave us.’ So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madînah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Bašîr said to one of them, ‘By Allâh, O, so-and-so, I see you have a fine sword.’ The other drew it out (of its sheath) and said, ‘Yes, by Allâh, it is very fine and I have tried it many times.’ Abu Bašîr said, ‘Let me have a look at it.’ When the other gave the sword to Abu Bašîr, he struck him with it until he died. His companion ran away until he reached Al-Madînah, entering the Masjid running. When Allâh’s Messenger ﷺ saw him he said,

﴿لَئِنْ رَأَى مَذْعُورًا﴾

«This man appears to have been frightened.»

When he reached the Prophet ﷺ he said, ‘My companion has been murdered, by Allâh, and I would have been murdered too.’ Abu Bašîr came and said, ‘O Allâh’s Messenger, by Allâh! Allâh has made you fulfill your obligations by returning me to them, but Allâh the Exalted has saved me from them.’ The

Prophet ﷺ said,

وَقُلْ أَمْوَالُهُ مُسْتَهْزِئٌ حَزِيبٌ لَّوْ كَانَ مَنَّةً أَحَدٌ

«Woe to his mother! What an excellent war kindler he would be, if he only have supporters.»

When Abu Baṣir heard this from the Prophet ﷺ, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Baṣir. Thereafter, whenever a man from Quraysh embraced Islām he would follow Abu Baṣir until they formed a strong group. By Allāh, whenever they heard about a caravan of the Quraysh heading towards Ash-Shām (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (Abu Baṣir and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allāh the Exalted and Most Honored revealed the following Āyāt,

فَوَمَنْ أَلَّا يَرَى كَيْفَ أَذْيَبُوكُمْ عَنْكُمْ وَأَبْيَكُوكُمْ عَنْهُمْ يَطْمَئِنُونَ

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah», until,

﴿جِبَّةُ الْبَهَائِةِ﴾

«the pride and haughtiness of the time of ignorance,»

Their pride and haughtiness was that they did not confess that Muḥammad ﷺ was the Prophet of Allāh, refused to write, 'In the Name of Allāh, Ar-Rahmān, Ar-Rahīm,' and prevented Muslims from visiting the Ka'bah.^[1] This is the narration Al-Bukhārī collected in the Book of *Tafsīr*,^[2] 'Umrat Al-Hudaybiyyah,^[3] Hajj, and so forth.^[4] Allāh is the Only One sought for help, all reliance is on Him alone and there is no

^[1] *Fath Al-Bāri* 5:388.

^[2] *Fath Al-Bāri* 8:451.

^[3] *Fath Al-Bāri* 7:518.

^[4] *Fath Al-Bāri* 3:634.

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhārī narrated in the Book of *Tafsīr* that Ḥabīb bin Abi Thābit said that he went to Abu Wā'il asking him about something and he said, "We were at Ṣiffīn, when a man said, Do you not see those who call to Allāh's Book?" 'Ali bin Abi Tālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Hudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

«بِنَابِنِ الْخَطَابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضِيقَنِي اللَّهُ أَبْدًا»

"O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me."

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' *Sūrat Al-Fath* was later revealed." Al-Bukhārī collected this *Hadīth* in several other parts of his *Ṣaḥīḥ*, and so did Muslim and An-Nasā'i using various chains of narration from Abu Wā'il, Sufyān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "*Sūrat Al-Fath* was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."^[1]

Imām Ahmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

^[1] *Fath Al-Bārī* 8:451.

idolators then. The Prophet ﷺ said to ‘Ali,

«اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: "In the Name of Allāh, the Most Gracious, the Most Merciful."»

Suhayl said, 'We do not know the meaning of: In the Name of Allāh, Ar-Rahmān Ar-Rahīm. However, write what we do know: In Your Name, O Allāh!' The Messenger ﷺ said,

«اَكْتُبْ مِنْ مُحَمَّدٍ رَسُولُ اللَّهِ»

«Write: "From Muḥammad, Allāh's Messenger,"»

and Suhayl said, 'If we knew that you are Allāh's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet ﷺ said,

«اَكْتُبْ مِنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ»

«Write: "From Muḥammad son of ‘Abdullāh."»

They set the terms with the Prophet ﷺ that, 'If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' ‘Ali said, 'O Allāh's Messenger! Should I write this,' and the Prophet ﷺ said,

«نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَ إِلَيْهِمْ فَأَبْرَدَهُ اللَّهُ»

«Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.»^[1] Muslim also collected this Hadith.^[2]

Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, "When Al-Haruriyyah rebelled, they set a separate camp for their group. I said to them, 'On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to ‘Ali,

«اَكْتُبْ يَا عَلَيْهِ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»

«Write, O ‘Ali: "These are the terms agreed to by Muḥammad, Allāh's Messenger."»

^[1] Ahmad 3:268.

^[2] Muslim 3:1411.

The idolators said, 'If we knew that you are Allah's Messenger, we would not have fought you.' Allah's Messenger ﷺ said,

«امْحْ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحْ يَا عَلِيُّ وَأَكْتُبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ»

«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muhammad bin 'Abdullah."»

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this?' They said, 'Yes.'^[1] Abu Dāwud also collected a similar narration.^[2]

Imām Ahmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."^[3]

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الْأَرْبَيَا بِالْحَقِّ لَتَدْعُنَ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ مَا يُرِيدُ
وَمَنْ كُنْمَ وَمَقْبِرَتَ لَا تَخَافُونَ قَلِيلٌ مَا لَمْ نَقْتُلُوا فَجَاهَلُ مِنْ دُونِ ذَلِكَ فَتَحَمَّا فَرِسْتَا
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَبِنِ الْقِوَى لِيُطَهِّرَ عَلَى الَّذِينَ كُفَّارٌ وَكَفَرُوا بِاللَّهِ
نَهْبَدَا﴾

¶27. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Harām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

¶28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.»

[1] Ahmad 1:342.

[2] Abu Dāwud 3:317.

[3] Ahmad 1:314.

Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing *Tawāf* around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Hudaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, "Haven't you told us that we will go to the House and perform *Tawāf* around it?" The Prophet ﷺ said,

«بَلْ أَفَأَخْبَرْتُكُمْ أَنَّكُمْ تَأْتِيُهُ غَامِكَ هَذَا؟»

«Yes. Have I told you that you will go to it this year?» 'Umar said, "No." The Prophet ﷺ said,

«فَإِنَّكُمْ آتِيُهُ وَمُطْرُوفُ بِهِ»

«Then you will go to it and perform *Tawāf* around it.»

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.^[11] This is why Allāh the Exalted and Most honored said,

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ أَرْبَابًا بِالْحَقِّ لَتَتَخَلَّنَ الْمُسْجِدُونَ حَرَامٌ إِنَّمَا اللَّهُ أَعْلَمُ﴾

«Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills,»

and He willed that this matter shall certainly occur,

﴿كَمِيلَاتٍ﴾

«secure,» means, 'upon your entering.'

﴿عَمَلِينَ رُؤُوسَكُمْ وَمَقْعِدَيْنَ﴾

«(some) having your heads shaved, and (some) having your hair cut short,»

^[11] *Fath Al-Bāri* 5:390.

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two *Sahīhs* recorded that the Messenger of Allāh ﷺ said,

«رَحْمَةُ اللَّهِ الْمُحْلِفِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And (invoke Allāh for) those who get their hair cut short.” He ﷺ said,

«رَحْمَةُ اللَّهِ الْمُحْلِفِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And those who get their hair cut short.” The Prophet ﷺ said,

«رَحْمَةُ اللَّهِ الْمُحْلِفِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And those who get their hair cut short.” The Prophet ﷺ said (the third or the fourth time),

«رَأْنَقَتْرِينَ»

«And to those who get their hair cut short.»^[1]

Allāh said,

﴿لَا خَوْفٌ﴾

(having no fear), indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the ‘Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa’dah.

When the Messenger ﷺ left from Al-Hudaybiyyah, during the month of Dhul-Qa’dah (the sixth year of Hijrah), he went back to Al-Madīnah. He remained in Al-Madīnah during the months of Dhul-Hijjah and Al-Muharram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

^[1] *Fath Al-Bāri* 3:656, *Muslim* 2:946.

to a part of its green fields and divided the province among those who attended Al-Hudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja'far bin Abi Tālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ash'ari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.^[11] This fact is well recorded in (the Books of) history. The Prophet ﷺ then returned to Al-Madīnah.

When the month of Dhul-Qa'dah came, the seventh year of Hijrah, the Prophet ﷺ went to Makkah for 'Umrah accompanied by those who were with him at Al-Hudaybiyyah. He resumed *Ihrām* from Dhul-Hulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ﷺ and his Companions started reciting the *Talbiyah* aloud. When they came close to Marr Az-Zahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ﷺ would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ﷺ made camp in the area of Marr Az-Zahrān, where he was close enough to see the idols that were erected all around the *Haram*, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya'jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ﷺ was still on the way to Makkah, the Quraysh sent Mikraz bin Ḥafṣ who said, "O Muḥammad! We never knew you to be one who betrays his promises." The Prophet ﷺ said,

﴿إِنَّمَا تَرْكُونَ﴾

"*Why do you say that?*" Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet ﷺ said,

^[11] At-Tabari 22:259.

«لَمْ يَكُنْ ذَلِكَ وَقْدَ بَعْثَتَا بِهِ إِلَى يَاجِعٍ»

«I did not do that, I sent all that to the valley of Ya'jaj.»

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allāh ﷺ and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allāh ﷺ and his Companions. The Messenger ﷺ entered Makkah with his Companions while reciting the *Talbiyah*. The Prophet ﷺ sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā', the same camel he was riding on the day of Hudaybiyyah. 'Abdullāh bin Rawāḥah, from Al-Anṣār, was holding the bridle of the Prophet's camel and repeating this poem,

"In the Name of He, other than Whose religion there is no true religion,

In the Name of He, Whom Muḥammad is His Messenger,
O children of the disbelievers, stay out of his way,
For today, we shall impose on you the fulfillment of its interpretation,

Just as we fought with you to accept its revelation,
Severe fighting that removes the heads from where they rest,
And overwhelms the companion from attending to his companion,

Ar-Rahmān has sent down in His revelation,
In pages that are being recited before His Messenger,
That the best death is that which occurs in His cause,
So, O Lord, I believe in its statements."

This story is collected from various narrations.

Imām Ahmad recorded that 'Abdullāh bin 'Abbās said, "When Allāh's Messenger ﷺ and his Companions came to Makkah, the fever of Yathrib (Al-Madīnah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madīnah). The idolators sat in the area close to Al-Hijr. Allāh conveyed to His Prophet what the idolators said, so he ordered his Companions to do *Ramal* in the first three rounds, so that the

idolaters witness their strength. The Companions did *Ramal* the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them. The idolators commented, ‘Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!’^[1] The Two *Sahīhs* also recorded this *Hadīth*.^[2]

In another narration, “Allāh’s Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa’dah. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Tawāf*. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them.”^[3]

Al-Bukhārī recorded that Ibn ‘Abbās said, “In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, ‘Perform *Ramal*.’ So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu’ayqīān.”^[4] ^[5] Ibn ‘Abbās said, “Allāh’s Messenger ﷺ performed *Tawāf* of the Ka’bah and the *Sa’y*^[6] at Aṣ-Ṣafā and Al-Marwah to show his strength to the idolators.”^[7]

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger ﷺ set out for ‘Umrah, but the Quraysh idolators prevented him from reaching the Ka’bah. So, he slaughtered his sacrifice, got his head shaved at Al-Hudaybiyyah, agreed to a formal pact with them that he would perform ‘Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the ‘Umrah in the

[1] Ahmad 1:294.

[2] *Fath Al-Bārī* 7:581, *Muslim* 2:923.

[3] *Fath Al-Bārī* 3:548.

[4] The small hill towards the *Hijr*.

[5] *Fath Al-Bārī* 7:581.

[6] Walking at a fast pace.

[7] *Fath Al-Bārī* 7:581.

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he ﷺ departed.”^[1]

Allāh’s statement,

﴿تَلِمَّا لَمْ تَكُنُوا تَجْعَلُ مِنْ دُونِ ذَلِكَ فَتَحْمَلُ قَرْبَتِهِ﴾

﴿He knew what you knew not, and He granted besides that a near victory.﴾

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Ḥudaybiyyah, He knew that which you had no knowledge of,

﴿فَجَعَلَ مِنْ دُونِ ذَلِكَ﴾

﴿and He granted besides that﴾ ‘before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.’

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger ﷺ will triumph over his enemies and the rest of the people of the earth,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَبِبِينِ الْحَقِيقَةِ﴾

﴿He it is Who has sent His Messenger with guidance and the religion of truth,﴾

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic *Shari’ah* has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

﴿لِتُنَاهِرَ عَلَى الظَّنِينِ كُلِّهِ﴾

﴿that He may make it superior to all religions.﴾ all the religions of

[1] *Fath Al-Bāri* 7:571.

سَيِّدُ الْمُرْتَاجِينَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْقِيدُ مَا يَبْيَنِي اللَّهُ وَرَسُولُهُ وَأَفْوَاهُ اللَّهِ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أصواتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا بَجُورُهُ وَاللَّهُ بِالْقُولِ كَجَهْرٍ يَعْصِمُكُمْ
لِيَعْصِمَ أَعْمَلَكُمْ وَأَسْرِلَا شَعْرَرَنَ ﴿٢﴾ إِنَّ الَّذِينَ
يَعْصِمُونَ أَصواتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ آتَهُنَّ اللَّهَ
قُلُوبَهُمْ لِتَقْوِيَ لَهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ
يُنَادَوْنَكَ مِنْ وَرَاءِ الْمَحْجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

أَخْرَجَ سُلَطَّةً فَازَرَهُ فَاسْتَفَلَتْ فَاسْتَوَى عَلَى سُوفَهُ بِعِجَابِ الْرَّبَّاعِ لِيُعِظِّ يَهُمُ الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ
مَاءَمُوا زَعِيلًا الصَّالِحِيَّاتِ مِنْهُمْ شَفَرَةً وَأَعْزَرَا عَظِيمًا ﴿١٩﴾

¶29. Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrāh. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.»

Qualities of the Faithful Believers and Their Refinement

Allâh declares that without doubt, Muhammâd ﷺ is truly His Messenger,

﴿عَمَّا يُنَزِّلُ اللَّهُ﴾

«Muhammâd is the Messenger of Allâh.» and this quality includes every beautiful description. Allâh praises the Companions of the Messenger ﷺ, may Allâh be pleased with them all,

﴿وَالَّذِينَ مَعَهُ، أَيْمَانَهُ عَلَى الْكَفَارِ رُحْمَةٌ يَنْهَا﴾

«And those who are with him are severe against disbelievers, merciful among themselves.»

just as He, the Exalted and Most Honored, said in another Âyah,

﴿فَسَوْفَ يُأْتِيَ اللَّهُ بِقَوْمٍ يُخْبِرُهُمْ أَنَّهُمْ أَعَزَّ أَنْهَا عَلَى الْكُفَّارِ﴾

«Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.»(5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allâh the Exalted said in another Âyah,

﴿إِنَّمَا يَنْهَا الَّذِينَ مَأْتُوا نَصِيبًا لِّلَّذِينَ يَلْوَثُونَكُمْ وَلَيَجِدُوا فِيمْكُمْ غَلَظَةً﴾

«O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.» (9:123) The Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَرَاحِمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاجِدِ، إِذَا اشْتَكَنَ مِنْهُ عُضُُورٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالشَّهْرِ»

«The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.»^[1]

The Prophet ﷺ also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْانِ يُشَدُّ بِنَصْعَةٍ بَغْصَانِ»

^[1] Muslim 4:1999.

“A believer to another believer is like a building whose different parts enforce each other.”

Then he clasped his hands with his fingers interlaced.^[1] Both of these *Hadīths* were collected in the *Sahīh*.

Allāh the Exalted and Most Honored said,

﴿تَرَبَّعُونَ رَبِيعاً مُّبِينًا يَسْتَغْفِرُونَ فَضْلًا مِّنْ أَنَّهُ وَرَضَوْنَا﴾

“You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.”

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

﴿وَرَضَوْنَاهُنَّ مِّنْ أَنَّهُ أَكْتَبَ﴾

“But the greatest bliss is the acceptance by Allāh” (9:72)

The statement of Allāh the Exalted next,

﴿يَسِيرَاتٌ فِي وَجْهِهِمْ يَنْأِي إِلَيْهِ الْمُجْدِدُونَ﴾

“The mark of them is on their faces from the traces of prostration.”

refers to graceful appearance, according to Ibn ‘Abbās as reported from him by ‘Ali bin Abi Talhah.^[2] Mujāhid and several others explained: “It means, humbleness and reverence.”^[3] Some said, “The righteous good deed brings light to the heart, brightness to the face, amplexness in provisions, and love in people's hearts.” The Leader of the faithful, Uthmān bin ‘Affān said, “Everyone who hides a secret, then Allāh the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth.”

Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said that the Prophet ﷺ said,

[1] *Fath Al-Bārī* 5:119.

[2] At-Tabarī 22:263.

[3] At-Tabarī 22:263.

إِنَّ الْهُدَىَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْأَقْصَادَ، جُزْءٌ مِّنْ خَمْسَةِ وَعِشْرِينَ
جُزْءًا مِّنَ النَّبُوَّةِ

Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.^[1]

Abu Dāwud also collected this Ḥadīth.^[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, “I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, ‘These people are, by Allāh, better than the Disciples (of Isā) according to what has been conveyed to us.’” They indeed said the truth, for this *Ummah* was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this *Ummah* are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

﴿وَذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ﴾

﴿This is their description in the Tawrāh﴾, then said,

﴿وَمَثَلُهُ فِي الْإِنجِيلِ كَرَعَ أَخْرَجَ سَطْفَهُ﴾

﴿But their description in the Injil is like a seed which sends forth its shoot (Shat'ah,)﴾ its shoot or branch,

﴿تَانِزَةً﴾

﴿then makes it strong,﴾ able to stand on its own,

﴿فَاسْتَقْلَلَ﴾

﴿and becomes thick﴾, youthful and long,

﴿فَاسْتَوَى عَلَى سُوقِهِ، يُمْجِذُ الْتَّرْبَاعَ﴾

﴿and it stands straight on its stem, delighting the sowers,﴾

Such is the parable that describes the Companions of Allāh’s

^[1] Ahmad 1:296.

^[2] Abu Dāwud 5:136.

Messenger ﷺ. They gave the Messenger ﷺ aid, support and victory, just as the shoot hardens the plant,

﴿لِيَنْبَطِحُ إِلَّمَ الْكُفَّارُ﴾

﴿that He may enrage the disbelievers with them.﴾

Relying on this Āyah, Imām Mālik stated that the Rawāfiḍ⁽¹¹⁾ are disbelievers because they hate the Companions, may Allāh be pleased with them all. Mālik said, "The Companions enrage them, and according to this Āyah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Mālik's opinion, may Allāh be pleased with them. There are numerous *Hadīths* mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allāh the Exalted has praised them and declared that He is pleased with them. Allāh the Exalted and Most Honored said,

﴿وَعَدَ اللَّهُ الَّذِينَ مَاتُوا رَغِيلًا أَسْلِيَّتْهُ مِنْهُمْ تَقْرِئَةً﴾

﴿Allāh has promised those among them who believe and do righteous deeds, forgiveness﴾ for their sins,

﴿وَأَجْرًا عَظِيمًا﴾

﴿and a mighty reward.﴾ a generous reward and honorable provisions. Certainly, Allāh's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allāh be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this *Ummah* will be able to attain their level. May Allāh be pleased with them and make them pleased. May He place them in the gardens of *Al-Firdaws*, and make it their abode, and He indeed has done all of that. In his *Saḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَشْبُوا أَضْحَابِي، فَوَالَّذِي نَفْسِي بِنِدْوِي! لَنْ أَنْ أَخْدُمُ أَنْفَقَ مِثْلَ أَخْدُمُ ذَهَبًا، مَا أَذْرَكَ مُدَّ أَحِيدُهُمْ وَلَا نَصِيفَهُ»

⁽¹¹⁾ A category of Shiites.

«Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhud in gold, that amount will never reach the level of one of them spending a Mudd half of it.»^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fātḥ*; all praise and thanks is due to Allāh.

^[1] A small dry measurement, Muslim 4:1967

The Tafsīr of Sūrat Al-Hujurāt (Chapter - 49)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا لَا تُقْرِئُوا بَيْنَ يَدِي أَنَّهُ وَرَسُولُهُ وَأَقْرَئُوا أَنَّهُ إِنَّهُ سَيِّعُ عَلَيْهِ ﴾ يَا أَيُّهَا الَّذِينَ مَاءَنُوا لَا تُرْفَعُوا أَصْوَاتُكُمْ فَوْقَ صَوْتِ الْأَيْمَنِ وَلَا يَمْهُرُوا لَمَّا بَالَّغُوكُمْ كَجْفِرٌ كَجْفِرٌ تَضَكَّلُمْ لَيَضِعُنَّ أَنْعَنَكُمْ وَأَنْشَرُ لَا تَشْعُرُونَ ﴾ إِنَّ الَّذِينَ يَعْصُمُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ آتَيْنَاهُمْ لِتَقْرَئُ لَهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ ﴾

﴿1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger, and have Taqwā of Allāh. Verily, Allāh is Hearing, Knowing.﴾

﴿2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.﴾

﴿3. Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.﴾

The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ

In these Āyāt, Allāh the Exalted teaches His faithful servants the good manners they should observe with the Messenger ﷺ, which are respect, honor and esteem. Allāh the Exalted and Most Honored said,

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا لَا تُقْرِئُوا بَيْنَ يَدِي أَنَّهُ وَرَسُولُهُ.﴾

﴿O you who believe! Make not (a decision) in advance before Allāh and His Messenger,﴾

meaning, do not rush in making decisions before him, rather, follow his lead in all matters. 'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be pleased with him, commented;

﴿لَا شَيْءٌ مِّنْ يَنْبَغِي لِلّٰهِ وَرَسُولِهِ﴾

﴿Make not (a decision) in advance before Allâh and His Messenger,﴾

"Do not say anything that contradicts the Qur'ân and Sunnah."^[1] Qatâdah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allâh the Exalted disliked this attitude."^[2] Allâh said,

﴿وَاتَّقُوا اللّٰهَ﴾

﴿and have Taqwâ of Allâh.﴾ meaning, 'in what He has ordered you;'

﴿إِنَّ اللّٰهَ يَعْلَمُ﴾

﴿Verily, Allâh is Hearing,﴾ 'your statements,'

﴿عَلَمٌ﴾

﴿Knowing.﴾ 'your intentions.'

Allâh said,

﴿يَأَيُّهَا الَّذِينَ مَاصُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ الرَّبِّ﴾

﴿O you who believe! Raise not your voices above the voice of the Prophet,﴾

This contains another kind of favorable behavior. Allâh the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet ﷺ. It was stated that this Āyah was revealed about Abu Bakr and 'Umar.

Al-Bukhâri recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and 'Umar, almost earned destruction when they raised their voices before the Prophet ﷺ who was receiving the delegation of Bani Tamîm. One of them

^[1] At-Tabâri 22:275.

^[2] At-Tabâri 22:276.

recommended Al-Aqra' bin Ḥabis the member of the Banu Mujāshi' while the other recommended another man. Nafi' (a subnarrator) said: "I don't remember his name." Abu Bakr said to 'Umar, 'You only wanted to contradict me,' while 'Umar said, 'I did not intend to contradict you.' Their voices then became loud, thereupon Allāh the Exalted sent down this Āyah,

﴿يَا أَيُّهَا الَّذِينَ مَاءَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ الرَّبِّيٍّ وَلَا يَجْهَرُوا لَهُ بِأَقْوَالِ كَثِيرٍ
تَعْصِيمُكُمْ لِتَعْلَمُنَّ أَنْ تَخْبِطَ أَعْنَانَكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾

«O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.»

'Abdullāh bin Az-Zubayr said, "After that, 'Umar's voice was so low that the Messenger of Allāh ﷺ had to ask him to repeat what he said so that he could understand what he was saying to him." 'Abdullāh bin Az-Zubayr did not mention the same regarding his father, Abu Bakr,^[1] may Allāh be pleased with him.^[2] Muslim did not collect this *Hadīth*.

In another narration collected by Al-Bukhārī, he said that a delegation from the tribe of Banu Tamīm came to the Prophet ﷺ and that Abu Bakr recommended Al-Qa'qā' bin Ma'bād to be appointed as their leader, while 'Umar recommended Al-Aqra' bin Ḥabis.^[3] Muslim did not collect this narration.

Al-Bukhārī recorded that Anas bin Mālik said, "The Prophet ﷺ missed Thābit bin Qays and a man said, 'O Allāh's Messenger! I will find out about his news.' That man went to Thābit and found him sitting at home with his head lowered and asked him, 'What is the matter?' Thābit said, 'An evil matter!' And he said that he used to raise his voice above the voice of the Prophet ﷺ. He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet ﷺ and conveyed Thābit's statement and returned to Thābit with a wonderfully good

^[1] Meaning his grandfather.

^[2] *Fath Al-Bārī* 8:454.

^[3] *Fath Al-Bārī* 8:457.

news. The Prophet ﷺ said,

﴿إذْهَبُ إِلَيْهِ قُتْلَةً لَهُ: إِنَّكَ لَشَّتَ مِنْ أَفْلَى النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ﴾

«Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.»¹¹

Al-Bukhâri collected this *Hadîth* with this wording.¹¹

Imâm Ahmad recorded that Anas bin Mâlik said, “When this Ayah was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ الرَّسُولِ﴾

«O you who believe! Raise not your voices above the voice of the Prophet ﷺ, until,

﴿وَأَنْتُرْ لَا تَنْتَرُنِ﴾

«while you perceive not», Thâbit bin Qays bin Ash-Shammâs, whose voice was loud, said, ‘I was the one who raised his voice above the voice of Allâh’s Messenger ﷺ. I am among the dwellers of the Fire. My good deeds have been done in vain.’ He remained in his house feeling distressed, and the Messenger of Allâh ﷺ noticed his absence. So some men went to Thâbit and said to him, ‘The Prophet ﷺ noticed your absence. What is the matter with you?’ Thâbit said, ‘I used to raise my voice above the voice of the Prophet ﷺ and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.’ They went to the Prophet ﷺ and told him what Thâbit said and the Prophet ﷺ said,

﴿لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ﴾

“Nay, he is among the dwellers of Paradise.”

Anas commented, “We used to see Thâbit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thâbit bin Qays bin Shâmmâs came, having put on his *Hanûf*²¹ and shrouds, and said, ‘The worst habit is the one you acquire from your enemy and do not set a bad

^[11] *Fath Al-Bâri* 8:454.

^[21] Fragrance used when shrouding the dead for burial.

example for your companions.' And he went on fighting until he was martyred, may Allāh be pleased with him."^[1]

Allāh then prohibited speaking to the Prophet ﷺ in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allāh the Exalted and Most Honored said,

﴿وَلَا جَهْرًا لِمَ بِالْقَوْلِ كَجَهْرٍ تَعْكِمُ لِيَقْنِنَ﴾

﴿nor speak aloud to him in talk as you speak aloud to one another,﴾

just as He said in another Āyah,

﴿لَا يَعْلَمُ دُعَاءَ الرَّسُولِ يَتَكَبَّرُونَ كَدُعَاءَ يَتَكَبَّرُونَ﴾

﴿Make not the calling of the Messenger among you as your calling one of another.﴾ (24:63)

Allāh's statement,

﴿أَنْ تُحْبِطَ أَعْمَالَكُمْ وَأَنْ تَلَا شَفَاعَتَكُمْ﴾

﴿lest your deeds should be thwarted while you perceive not.﴾

means, 'We ordered you to refrain from raising your voices to the Prophet ﷺ, so that he will not get angry with you, because in doing so, you will also anger Allāh.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the Ḥaḍīth, there is a Ḥadīth that states,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى لَا يُلْفِي لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا
الْجَنَّةُ، إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْنَتِ اللَّهِ تَعَالَى لَا يُلْفِي لَهَا بَالًا، يُهْرَبُ بِهَا
فِي النَّارِ أَبْنَدَ تَابِعَنَّ السَّمَاءَ وَالْأَرْضَ،

«Verily, a man might utter a word that pleases Allāh the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allāh the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.»^[2]

[1] Ahmad 3:137. Similar was recorded by Muslim no. 119.

[2] Fath Al-Bāri 11:314.

Allāh then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

﴿إِنَّ الَّذِينَ يَعْفُونَ أَمْوَالَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ آتَيْنَاهُمْ لِلتَّقْوَىٰ﴾

﴿Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā.﴾

whose hearts have been purified by Allāh and made as a residence and dwelling for the Taqwā,

﴿لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴿For them is forgiveness and a great reward.﴾

Imām Ahmād recorded in the Book of Az-Zuhd that Mujaħid said, "Someone wrote to 'Umar, 'O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it?' 'Umar replied, 'He who feels desire to commit a sin, but does not commit it,

﴿أُولَئِكَ الَّذِينَ آتَيْنَاهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴿they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.﴾"

﴿إِنَّ الَّذِينَ يَنْادِيْنَكُمْ مِنْ وَرَائِكُمْ أَكْثَرُهُمْ لَا يَتَفَلَّوْنَ﴾ وَلَوْ أَنَّهُمْ صَدَقُوا حَتَّىٰ

﴿تَخْرُجُ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ عَفُورٌ تَحِسُّدُ﴾

﴿4. Verily, those who call you from behind the dwellings, most of them have no sense.﴾

﴿5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Forgiving, Most Merciful.﴾

Admonishing Those Who call the Prophet ﷺ from behind Dwellings

Allāh the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet ﷺ from behind the dwellings which belong to his wives,

﴿أَكْثَرُهُمْ لَا يَتَفَلَّوْنَ﴾

﴿most of them have no sense.﴾ Allāh the Exalted and Most Honored then ordains the better behavior in this regard,

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾

¶And if they had patience till you could come out to them, it would have been better for them.¶

it would have earned them the better benefit of this life and the Hereafter. Allāh, Worthy of all praise, then encourages them to turn to Him in repentance.

وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٤﴾

﴿And Allāh is Forgiving, Most Merciful.﴾

It was reported that this *Āyah* was revealed about Al-Aqra' bin Hābis At-Tamīmi, may Allāh be pleased with him, according to more than one source. Imām Ahmad recorded that Al-Aqra' bin Hābis said that he called the Messenger of Allāh ﷺ from behind his dwellings, saying, "O Muḥammad! O Muḥammad!" "O Allāh's Messenger!" according to another narration, but the Messenger ﷺ did not answer him, Al-Aqra' said, "O Allāh's Messenger. My praise (of others) is worthwhile and my admonishment (of others) is degrading." The Prophet ﷺ replied,

«ذَاكَ اللَّهُ عَزَّ وَجَلَّ»

«It is Allāh the Exalted (Who is worthy of this description).»^[1]

الآيات **١٧** **فَسَلِّمُوا إِلَيْهِمْ وَسَمِّّهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ**

¶6. O you who believe! If a Fâsiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.»

¶7. And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely

^[1] Ahmad 3:488.

be in trouble. But Allâh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, Fusiq and 'Isyân hateful to you. Such are they who are the rightly guided.»

«8. (This is) a grace from Allâh and His favor. And Allâh is All-Knowing, All-Wise.»

Investigating the Reliability of the News conveyed by Wicked People

Allâh the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allâh the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of *Hadîth* refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet's Decision is Better

Allâh said,

﴿وَاعْلَمُوا أَنَّ بِكُمْ رَسُولَ اللَّهِ﴾

«And know that among you there is the Messenger of Allâh.»

'know that among you is the Messenger of Allâh ﷺ. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allâh the Exalted and Most Blessed said in another Ayah,

﴿أَنَّهُ أَنَّكُمْ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

«The Prophet is closer to the believers than themselves» (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

: ﴿لَا يُطِيعُكُمْ فِي كُثُرٍ مِّنَ الْأَمْرِ لَتَعْلَمُونَ﴾

﴿If he were to obey you in much of the matter, you would surely be in trouble.﴾

'if he obeys all of your opinions and desires, you will earn trouble and hardship.' Allāh the Exalted and Most Honored said,

﴿وَلَوْ أَتَيْتُهُمْ أَعْوَامَ مِنْ فَسَدَتِ الْأَنْجَوْثَ وَالْأَرْضَ وَمَنْ فِيهَا بَلْ أَنْتُمْ بِذِكْرِهِمْ فَمُهْمَّةٌ عَنْ ذِكْرِهِمْ شَفَاعَتْكُمْ﴾

﴿And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾ (23:71)
Allāh's statement,

﴿وَإِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَرَزَقَنَّاهُمْ فِي قُلُوبِهِمْ﴾

﴿But Allāh has endeared the faith to you and has beautified it in your hearts,﴾

'made faith dear to your souls and beautified it in your hearts.'

Allāh said,

﴿وَرَكِّزَ إِلَيْهِمُ الْكُفْرَ وَالْفُسُوقَ وَالْيَقْنَانَ﴾

﴿and has made disbelief, Fusūq and 'Iṣyān hateful to you.﴾ 'He has made disbelief, sins, whether major or minor, and 'Iṣyān – all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allāh's bounty. Allāh's statement next,

﴿أَوْلَئِكَ هُمُ الْمُرْشَدُونَ﴾

﴿Such are they who are the rightly guided.﴾ those who have these qualities are the rightly guided ones whom Allāh has granted guidance and correctness.

Imām Ahmad recorded that Abu Rifā'ah Az-Zuraqī said that his father said, "During the battle of Uhud, when the idolaters retreated, the Messenger of Allāh ﷺ said,

﴿إِنْتُمْ أَنْجَوْتُمْ عَلَى رَبِّي عَزَّ وَجَلَّ﴾

«Stay in straight lines so that I praise my Lord, the Exalted

and Most Honored.»

They stood behind him in lines and he ﷺ said,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَالِبَ لِمَا بَسَطَ وَلَا بَاسِطَ لِمَا قَبَضَتْ، وَلَا
هَادِي لِمَنْ أَضَلَّتْ، وَلَا مُضِلٌّ لِمَنْ هَدَيْتَ، وَلَا مُغْنِي لِمَا مَنَعَ لِمَا
أَغْنَيْتَ، وَلَا مُقْرِبٌ لِمَا بَاغَدَتْ، وَلَا مُبَاعِدٌ لِمَا قَرَبَتْ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ
بَرَائَاتِكَ وَرَحْمَاتِكَ وَفَضْلِكَ وَرِزْقَكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّعِيمَ الْمُقْيَمَ الَّذِي لَا يَمُولُ
وَلَا يَرُوْلُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّعِيمَ بِيَوْمِ الْعِزْوَةِ وَالْأَمْنِ بِيَوْمِ الْخُوفِ. اللَّهُمَّ إِنِّي
عَايَدْتُكَ مِنْ شَرِّ مَا أَغْطَيْنَا وَمِنْ شَرِّ مَا مَنَعْنَا. اللَّهُمَّ حَبَّبْ إِلَيْنَا الْإِيمَانَ وَرَزَّيْتَهُ فِي
قُلُوبِنَا وَكَرَّهْتَ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعُسْبَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا
مُسْلِمِينَ وَأَخْيَنَا مُسْلِمِيْنَ وَأَلْجَفَنَا بِالصَّالِحِينَ عَيْرَ خَرَايَا وَلَا مُقْتَنِيْنَ، اللَّهُمَّ قَاتِلْ
الْكُفَّارَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ وَيَصْدُدُونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ بِرْخَكَ وَعَذَابَكَ،
اللَّهُمَّ قَاتِلْ الْكُفَّارَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَهُ الْحَقِّ»

«O Allâh! Your is the praise. O Allâh! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allâh! Bestow on us from Your blessings, mercy, grace and provisions. O Allâh! I ask You for the eternal delight that never ends or fades away. O Allâh! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allâh! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allâh! Make faith dear to us and beatify it in our hearts and make disbelief, Fusûq and 'Isyân hateful to us, and make us among the rightly guided. O Allâh! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allâh! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allâh! Fight the disbelievers who were given the Scriptures, the True God.»⁽¹⁾

⁽¹⁾ Ahmad 3:424.

الْمُرْسَلُونَ

٥١٦

وَلَوْ أَنَّمِنْ صَبْرًا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَدْرًا لَهُمْ وَاللَّهُ عَفُورٌ
رَّحِيمٌ ﴿١﴾ يَا تَائِبَةِ الَّذِينَ أَمْنَوْا إِنْ جَاءَكُمْ فَاسِقٌ مُّبَانٌ فَبِئْسَ بِهِمْ
أَنْ تُصْبِيْوَا قَوْمًا مَّا يَعْلَمُونَ لَكُمْ فَنَصِيبُهُمْ وَعَلَىٰ مَا فَعَلْتُمْ تَرْدِيمُنَ ﴿٢﴾
وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولُ اللَّهِ لَوْ بَطَّعُوكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعِنْتُمْ
وَلَكُنَّ اللَّهُ حَبِّبَ إِلَيْكُمُ الْإِيمَنَ وَرَنَّتُهُ فِي قُلُوبِكُمْ وَكَرِهَ إِلَيْكُمْ
الْكُفَّارُ وَالشُّوْفُ وَالْعُصْبَانُ أُولَئِكُمْ هُمُ الرَّشِيدُونَ ﴿٣﴾
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةٌ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٤﴾ قَوْلُ طَالِيفَنَانَ
مِنَ الْمُؤْمِنِينَ أَفَتَلُوا فَاصْلِحُوا بَيْنَهُمْ مَا فَتَأَنَّ بَعْثَتْ إِنْدَهُمَا
عَلَى الْآخْرَىٰ فَقَاتِلُوا الَّتِي تَبَغُّ حَتَّىٰ تَقْرَئَ إِلَيْكُمُ الْأَمْرُ مِنَ اللَّهِ فَإِنْ قَاتَلْتُمْ
فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
إِنَّمَا الْمُؤْمِنُونَ إِخْرَاجُهُمْ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥﴾ يَا تَائِبَةِ الَّذِينَ أَمْنَوْا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ
عَسَّىٰ أَنْ يَكُونُوا أَحْيَا مِنْهُمْ وَلَا يَسْأَءَهُمْ مِّنْ يَسَّأَهُ عَنِّيْ أَنْ يَكُنْ خَدْرًا
مِّنْهُنَّ وَلَا تَلِمُوْرُ وَأَنْسَكُرُ وَلَا نَابِرُوْيَا لَا لَقْبٌ يُشَّبَّهُ بِهِ الْأَسْمَمُ
الْفُسُوفُ بَعْدَ إِيمَنِيْنَ وَمَنْ لَمْ يَتَبَّعْ فَأُولَئِكُمْ هُمُ الظَّالِمُونَ ﴿٦﴾

An-Nasa'i collected this Hadith in 'Amal Al-Yawm wal-Laylah.^[1] Allāh said,

﴿فَضْلًا مِّنَ اللَّهِ وَنِعْمَةٌ﴾

﴿(This is) a grace from Allāh and His favor.﴾ meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

﴿وَاللَّهُ عَلَيْهِ سَلَامٌ﴾

And Allāh is All-Knowing, All-Wise.

All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

﴿قَوْلُ طَالِيفَنَانَ مِنَ الْمُؤْمِنِينَ أَفَتَلُوا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعْثَتْ إِنْدَهُمَا عَلَى الْآخْرَىٰ فَقَاتِلُوا الَّتِي
تَبَغُّ حَتَّىٰ تَقْرَئَ إِلَيْكُمُ الْأَمْرُ فَإِنْ قَاتَلْتُمْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْرَاجُهُمْ فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

49. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.﴾

50. The believers are but a brotherhood. So make reconciliation

^[1] An-Nasa'i in Al-Kubrā 6:156.

between your brothers, and have Taqwā of Allāh that you may receive mercy.♦

Making Peace between Disputing Muslims

Allāh commands making peace between Muslims that fight each other,

﴿وَإِنْ طَائِفَتَا مِنَ الْمُؤْمِنِينَ أَنْفَثَتُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

«And if two parties among the believers fall to fighting, then make peace between them both.♦

Therefore, Allāh calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhāri and other scholars relied on this *Hadīth* as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawārij sect and those who accepted their idea, such as the Mu'tazilah sect. Al-Bukhāri narrated that Al-Hasan said that Abu Bakrah said that the Messenger of Allāh ﷺ gave a speech on the *Minbar* while Al-Hasan bin 'Ali was with him. He was repeatedly looking at Al-Hasan and then at the people; then said,

﴿إِنَّ أَبْنَى هُدَا سَيِّدٌ وَلَعَلَّ اللَّهُ تَعَالَى أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتِينِ عَظِيمَتِينِ مِنَ الْمُسْلِمِينَ﴾

«Verily, this son of mine is a Sayyid (chief or master), and may Allāh make peace between two great groups of Muslims through him.»^[1]

What the Prophet ﷺ said, occurred. Al-Hasan brought peace between the people of Ash-Shām and Irāq, after they fought tremendous wars and frightening battles. Allāh's statement,

﴿فَإِنْ بَعْثَتْ إِمَامَهَا عَلَى الْآخَرَى فَقَاتِلُوا الَّتِي تَبَيَّنَ لَهُنَّ أَنَّهُ أَنْهَى﴾

«But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.♦

means, until the rebellious group refers to the commands of Allāh and His Messenger ﷺ for judgement and they listen to and obey the truth. There is a *Hadīth* in the *Sahīh* in which

^[1] *Fath Al-Bāri* 5:361.

Anas states that the Messenger of Allāh ﷺ said,

«انصِرْ أخَاكَ ظَالِمًا أَوْ مُظْلِمًا»

«Help your brother, whether he is an oppressor or he is oppressed.»

"I asked, 'O Allāh's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?' He ﷺ said,

«نَعْمَةٌ مِّنَ الظُّلْمِ فَدَاكَ نَصْرَكَ إِيَّاهُ»

«By preventing him from oppressing others; this is how you help him in this case.»^[1]

Sa'īd bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allāh revealed this honorable Āyah commanding them to make peace between them.^[2]

As-Suddi said, "A man from Al-Anṣār, whose name was Imrān, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This Āyah was then revealed in their case, and the Messenger of Allāh ﷺ sent someone to bring peace between them, and they both agreed to resort to the decision of Allāh the Exalted."^[3] The statement of Allāh the Exalted, next,

﴿إِنْ فَاتَتْ نَفْسٌ مَا سِلِّمَتْ بِأَمْلَى وَأَفْسَرَ إِنَّ اللَّهَ يُحِبُّ الْمُقْبِلِينَ﴾

«Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the

^[1] *Fath Al-Bāri* 5:118.

^[2] *Ad-Durr Al-Manthūr* 7:560.

^[3] At-Tabārī 22:294. This and the previous statement fall under the category of those narrations mentioned in the beginning of the book.

equitable.»

means, be fair in your judgement regarding the dispute that occurred between them,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«*Verily, Allâh loves those who are the equitable.»*

Ibn Abi Hâtim recorded, that 'Abdullâh bin 'Amr said that the Messenger of Allâh ﷺ said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرٍ مِّنْ لُؤْلُؤٍ بَيْنَ يَدَيِ الرَّحْمَنِ عَزَّ وَجَلَّ بِمَا أَفْسَطُوا فِي الدُّنْيَا»

«*Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Rahmân, the Exalted and Most Honored, on account of their fairness in this life.»*

An-Nasa'î collected this *Hadîth*.^[1] Allâh's statement,

﴿إِنَّا لِلنَّاسِ مُؤْمِنُونَ إِخْوَةً﴾

«*The believers are but a brotherhood.»* means, all of them are brothers in Islâm. The Messenger of Allâh ﷺ said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ ذَلِكَ يُشْرِكُهُ»

«*The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.»*^[2]

In the *Şâhîh*,

«رَأَاهُ اللَّهُ فِي عَزَّوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَزَّوْنِ أَخِيهِ»

«*Allâh helps the servant as long as the servant helps his brother.*»^[3] Also in the *Şâhîh*:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهِيرِ النَّيْلِ قَالَ الْمَلَكُ: أَمِينٌ وَلَكَ بِيَثْلِيَّهُ»

«*If the Muslim invokes Allâh for the benefit of his absent brother, the angel says afterwards, "Âmîn, and for you the same."*»^[4]

^[1] An-Nasâ'î in *Al-Kubrâ* 5917.

^[2] *Fath Al-Bâri* 5:116.

^[3] Muslim 4:2074.

^[4] Muslim 4:2094.

There are many *Hadīths* with this meaning, such as, in the *Sahīh*,

«أَمْثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاجِدِ، إِذَا اشْكَنَى مِنْهُ عُضُورٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَى وَالسَّهْرِ»

«The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.»^[1] And also in *Sahīh*.

«الْمُؤْمِنُ لِلنَّمِيْنِ كَالْبَيْانِ يَشْدُدُ بِقُضَّةِ بَقْضًا»

«A believer to another believer is like a building whose different parts enforce each other.»

The Prophet ﷺ then clasped his hands with the fingers interlaced.^[2]

Allāh's statement,

﴿فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ﴾

«So make reconciliation between your brothers,» refers to the two groups that fight each other,

﴿وَاتَّقُوا اللَّهَ﴾

«and have *Taqwā* of Allāh» in all of your affairs,

﴿لَلَّذِكُرُ تَرْحِيمُونَ﴾

«that you may receive mercy.» and this is a promise from Allāh that He will grant mercy to those who fear and obey Him.

﴿إِنَّمَا الَّذِينَ آمَنُوا لَا يَسْخَرُونَ قَوْمًا مَّا يَعْلَمُونَ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا يُنَاهَى عَنِ الْمُحْسَنَاتِ أَنْ يَكُنْ حَسَنَاتُهُمْ حَسَنَاتٍ وَلَا تَنِعِّزُوا أَنْفُسَكُمْ وَلَا تَنَاهُوا بِالْأَنْتَبِ يُشَّدَّ الْأَنْتَمُ الْفُسُوقُ بَعْدَ الْأَبْيَنِ وَمَنْ لَمْ يَسْتَهِ فَأُنْذِهِكُمْ أَنَّ الظَّالِمِينَ﴾

¶11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult

^[1] Muslim 4:1999.

^[2] *Fath Al-Bāri* 5:119.

one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.»

The Prohibition of mocking and ridiculing One Another

Allāh the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the Ṣaḥīḥ, it is recorded that the Messenger of Allāh ﷺ said,

«الْكَبِيرُ بَطَرَ الْخَنْجَرَ وَغَمْصَنَ النَّاسَ»

«Arrogance is refusing the truth and belittling people.»^[1]

And in another Version

«غَنْطَنَ النَّاسَ»

«And despising people»

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allāh the Exalted than those who ridicule and belittle them. This is why Allāh the Exalted said,

﴿إِنَّمَا يَنْهَا اللَّذِينَ مَاءُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَنْ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا يَنْهَا مِنْ يَسْأَلُ عَنِّي
أَنْ يَكُنَّ خَيْرًا مِّنْهُمْ﴾

«O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.»

thus, stating this prohibition for men and then women. The statement of Allāh the Exalted,

«وَلَا تَنْهِزُنَّ أَنْشَكُنَّ»

«Nor defame yourselves,» forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allāh states

«وَإِنَّ لِكُلِّ فُزُورٍ لَّمَزَّقَنَّ»

«Woe to every Humazah, Lumazah»(104:1) Hamz is defamation by

[1] Muslim 1:93.

action, while *Lamz* is by words. Allāh the Exalted and Most Honored said,

﴿هَمَارَ مَشَّامَ بِسْبُو﴾

﴿Hammāz (defaming), going about with slander.﴾ (68:11)

meaning, he belittles and defames people, transgressing and spreading slander among them, which is the *Lamz* that uses words as its tool. Allāh's statement here,

﴿وَلَا تُنْهِرُوا أَنفُسَكُمْ﴾

﴿Nor defame yourselves,﴾ just as He said in another Āyah,

﴿وَلَا تَقْتُلُوا أَنفُسَكُمْ﴾

﴿Nor kill yourselves﴾ (4:29), meaning, nor kill one another.

'Abdullāh bin 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and Muqātil bin Hayyān said that the Āyah,

﴿وَلَا تُنْهِرُوا أَنفُسَكُمْ﴾

﴿Nor defame yourselves,﴾ means, none of you should defame each other,' while,

﴿وَلَا تَنْابِرُوا بِالْأَنْقَبِ﴾

﴿nor insult one another by nicknames.﴾ means, 'you should not address people by nick names that people dislike.' Imām Ahmad recorded that Abu Jābirah bin Ad-Daḥḥāk said, "This Āyah was revealed about us, Banu Salamah;

﴿وَلَا تَنْابِرُوا بِالْأَنْقَبِ﴾

﴿nor insult one another by nicknames.﴾

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, every man among us had two or three nicknames. When the Prophet ﷺ called a man by one of these nicknames, people would say, 'O Allāh's Messenger! He hates that nickname.' Then this Āyah,

﴿وَلَا تَنْابِرُوا بِالْأَنْقَبِ﴾

﴿nor insult one another by nicknames.﴾ was revealed."^[1] Abu

^[1] Ahmad 4:460.

Dāwud also collected this *Hadīth*.^[1] The statement of Allāh the Exalted and Most Honored,

﴿بِئْسَ الْأَنْمَاءُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾

«Evil is the name of wickedness after faith», means, the names and descriptions of wickedness are evil; meaning, ‘to use the nicknames that were used by the people of *Jāhiliyyah*, after you embraced Islām and understood it,’

﴿وَرَبِّنَ لَمْ يَتَبَّ﴾

«And whosoever does not repent,» means, from this sin,

﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«then such are indeed wrongdoers.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَنَاحُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّمَا وَلَا يَمْتَشِّرُوا وَلَا يَتَبَّعُونَ كُلُّمَا أَحْدَثْتُمْ أَنْ يَأْكُلُ لَعْمَ أَخِيهِ مِنْنَا فَلَكُمُ الْأُفْلَامُ وَلَنَقْرِبُنَا اللَّهُ إِنَّ اللَّهَ تَوَّابٌ

﴿سَمِعْ﴾

«12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have *Taqwā* of Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.»

The Prohibition of Unfounded Suspicion

Allāh the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one’s family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful ‘Umar bin Al-Khaṭṭāb said, “Never think ill of the word that comes out of your believing brother’s mouth, as long as you can find a good excuse for it.”^[2]

Mālik recorded that Abu Hurayrah, may Allāh be pleased with him, said that Allāh’s Messenger ﷺ said,

^[1] Abu Dāwud 5:246.

^[2] Az-Zuhd by Imām Aḥmad, *Ad-Durr Al-Manthūr* 6:99.

إِيَّاكُمْ وَالظُّرُّ فَإِنَّ الظُّرُّ أَكْذَبُ الْحَجَبِ، وَلَا تَجْعَلُوْا وَلَا تَخْسِّنُوا، وَلَا تَأْفِسُوا
وَلَا تَخَاسِدُوا، وَلَا تَبَاغِضُوا وَلَا تَنْدَابِرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا»

«Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allāh's servants! Be brothers!»^[1]

The Two Ṣahīhs and Abu Dāwud recorded this Ḥadīth.^[2]
Anas said that the Messenger of Allāh ﷺ said,

«لَا تَقْطَعُوا وَلَا تَنْدَابِرُوا وَلَا تَبَاغِضُوا وَلَا تَخَاسِدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا، وَلَا
يَجُلُّ لِسْنَلِمَ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

«Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allāh. No Muslim is allowed to shun his brother for more than three days.»

Muslim and At-Tirmidhi collected this Ḥadīth, who considered it Ṣahīh.^[3] Allāh said,

﴿لَا يَمْسِرُوا﴾

«And spy not, on each other. Tajassus, usually harbors ill intentions, and the spy is called a Jāsūs. As for Tahassus (inquiring) it is usually done for a good reason. Allāh the Exalted and Most Honored said that Prophet Ya'qūb said,

﴿بَيْتَنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ بُوْسَقَ وَأَبْشِرُهُ وَلَا تَأْفِسُوا مِنْ رَفْعِ اللَّهِ﴾

«O my sons! Go you and inquire (Tahassasū) about Yūsuf and his brother, and never give up hope of Allāh's mercy.»^(12:87)

Both of these terms, 'Tajassus' and 'Tahassus' could have evil connotations. In the Ṣahīh it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَجْعَلُوْا وَلَا تَخْسِّنُوا، وَلَا تَبَاغِضُوا وَلَا تَنْدَابِرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا»

^[1] Al-Muwatta' 2:907.

^[2] Fath Al-Bārī 10:499.

^[3] Muslim 4:1983, Tuhfat Al-Ahwadhi 6:46.

«Neither commit *Tajassus* nor *Tahassus* nor hate each other nor commit *Tadābur*. And be brothers, O servants of Allāh.»^[1]

Al-Awzā’ī said, “*Tajassus* means, to search for something, while *Tahassus* means, listening to people when they are talking without their permission, or eavesdropping at their doors. *Tadābur* refers to shunning each other.” Ibn Abi Ḥātim recorded this statement.

Allāh the Exalted said about backbiting;

﴿وَلَا يَقْتَبِسْكُم بَعْضُكُم بَعْضًا﴾

«neither backbite one another», thus prohibiting it, which was explained in a *Hadīth* collected by Abu Dāwud that Abu Hurayrah said, “It was asked, ‘O Allāh’s Messenger! What is backbiting?’ He ﷺ said,

﴿فَنُكُرُكَ أَخَاهُ بَنَا يَكْرُهُ﴾

“Mentioning about your brother in a manner that he dislikes.”

He was asked, ‘What if my brother was as I mentioned?’ He ﷺ said,

﴿إِنْ كَانَ فِيهِ مَا تَهْوُلُ فَقَدْ أَغْبَثْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَهْوُلُ فَقَدْ بَهَثْتَهُ﴾

“If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.”^[2]

At-Tirmidhi collected this *Hadīth* and said “*Hasan Sahīh*.^[3] Backbiting was sternly warned against, and this is why Allāh the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

﴿أَيُحِبُّ أَمْكَنْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِنْكَ مَذْمُونَ﴾

«Would one of you like to eat the flesh of his dead brother? You would hate it.»

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This *Ayah* seeks to discourage people from backbiting and

^[1] *Fath Al-Bārī* 10:496.

^[2] Abu Dāwud 5:191.

^[3] Muslim no. 2589, *Tuhfat Al-Āhwadhi* 6:63.

warns against it. The Prophet ﷺ used these words to discourage taking back a gift that one gives to someone,

«كَالنَّكْلِبِ يَقْيِيْ ثُمَّ يَرْجُعُ فِي قَبَيْهِ»

«He is just like the dog that eats its vomit.» after saying,

«لَيْسَ لَنَا مَثْلُ السَّوْءِ»

«Ours is not an evil parable.»^[1]

Using various chains of narration, the Ṣaḥīḥs and Musnads record that the Prophet ﷺ said during the Farewell Hajj:

«إِنَّ دِيْنَكُمْ وَأَمْوَالَكُمْ وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَامِ يَوْمِ الْعِزْمَةِ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا»

«Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.»^[2]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِيْ؛ مِنَ الرُّزْعَ أَنْ يَخْفِيْ أَخَاهُ الْمُسْلِمَ»

«All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.»^[3]

At-Tirmidhi collected this Ḥadīth and said “Hasan Gharīb.”^[4] Al-Ḥāfiẓ Abu Ya’lā recorded that a cousin of Abu Hurayrah said, “Mā’iz came to the Messenger of Allāh ﷺ and said, ‘O Allāh’s Messenger! I have committed adultery,’ and the Messenger ﷺ turned away from him until Mā’iz repeated his statement four times. The fifth time, the Prophet ﷺ asked him,

«زَيَّتْ؟»

^[1] *Faṭḥ Al-Bārī* 5:278.

^[2] *Faṭḥ Al-Bārī* 3:670, *Muslim* 3:1306, *Tuhfat Al-Āḥwadhi* 8:481 and *Aḥmad* 1:230.

^[3] *Abu Dāwud* 5:195.

^[4] *Tuhfat Al-Āḥwadhi* 6:54.

«Have you committed adultery?» Mâ'iz said, 'Yes.' The Prophet ﷺ asked,

«وَتَدَرِي مَا الزَّنَى؟»

«Do you know what adultery means?» Mâ'iz said, 'Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet ﷺ said,

«مَا تُرِيدُ إلَى هَذَا الْقَوْلِ؟»

«What do you seek to accomplish by this statement?» Mâ'iz said, 'I intend that you purify me.' The Prophet ﷺ asked,

«أَذْخَلْتَ ذَلِكَ مِثْكَ فِي ذَلِكَ مِنْهَا كَمَا يَنْبَغِي لِلْمَيِّلِ فِي الْمَكْحُولَةِ وَالرَّشَّا فِي الْبَرِّ؟»

«Have you gone into her just as the stick goes into the kohl container and the rope goes into the well?»

Mâ'iz said, 'Yes, O Allâh's Messenger!' The Prophet ﷺ commanded that Mâ'iz be stoned to death and his order was carried out. The Prophet ﷺ heard two men saying to one another, 'Have you not seen the man who had Allâh cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned?' The Prophet ﷺ continued on and when he passed by the corpse of a donkey, he asked,

«أَينَ قَلَانْ وَفَلَانْ؟ أَنِّي لَا فَكُلَا مِنْ جِبَةِ هَذَا الْجَيْمَارِ»

«Where are so-and-so? Dismount and eat from this donkey.»

They said, 'May Allâh forgive you, O Allâh's Messenger! Would anyone eat this meat?' The Prophet ﷺ said;

«فَمَا يَلْتَمِسُ مِنْ أَخْيَكُمَا أَنْفَا أَشَدُ أَكْلًا مِنْهُ، وَالَّذِي تَشْسِي بِيَدِهِ! إِنَّهُ الْآنَ لَفِي أَنْهَارِ

الْجَنَّةِ يَنْجُوسُ فِيهَا»

«The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.» This *Hadîth* has an authentic chain of narration.^[1]

Imâm Ahmad recorded that Jâbir bin 'Abdullâh said, "We

^[1] *Musnâd Abu Ya'âlâ* 6:524, similar was recorded by Abu Dâwud, no. 4428.

were with the Messenger of Allāh ﷺ when a rotten odor was carried by the wind. The Messenger of Allāh ﷺ said,

﴿أَتَنْذِرُونَ مَا هُنَّ بِهِ رَبِيعٌ؟ هُنَّ ذِيَّنَ يَعْتَابُونَ النَّاسَ﴾

«Do you know what this odor is? It is the odor of those who backbite people.»^[1]

Accepted Repentance from Backbiting and Slander

Allāh the Exalted and Most Honored said,

﴿وَرَأَتُمُوا أَنَّهُ﴾

﴿And have Taqwā of Allāh﴾, that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

﴿إِنَّ اللَّهَ تَوَابُ رَحِيمٌ﴾

«Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.»

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

﴿بَلَى إِنَّ النَّاسَ إِذَا سَلَفْتُكُمْ مِنْ ذَكَرٍ وَأَنْتَ وَجْهَنَّمَ شَعُورًا وَفَيَأْتِ لِتَعَافُوا إِنَّ أَكْثَرَكُمْ عَنِ ا

﴿أَنَّهُمْ لَفْتَكُمْ إِنَّ اللَّهَ عَلَيْمٌ حَمِيرٌ﴾

^[1] Ahmad 3:351.

﴿13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾

All of Mankind are the Children of ‘Ādam and Ḥawwā’

Allāh the Exalted declares to mankind that He has created them all from a single person, ‘Ādam, and from that person He created his mate, Ḥawwā’. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that ‘nations’ refers to non-Arabs, while ‘tribes’ refers to Arabs. Various statements about this were collected in an individual introduction from the book, *Al-Inbāh*, by Abu ‘Amr Ibn ‘Abdul-Barr, and from the book, *Al-Qaṣad wal-Amam fi Ma’rifah Ansāb Al-Arab wal-‘Ājam*.

Therefore, all people are the descendants of ‘Ādam and Ḥawwā’ and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allāh the Exalted and their following of His Messenger ﷺ. After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allāh said,

﴿يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذِكْرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُرًا وَبَلَلَنَاكُمْ لَعَانِرًا﴾

﴿O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.﴾

so that they get to know each other by their nation or tribe. Mujāhid said that Allāh’s statement,

﴿لَعَانِرًا﴾

﴿that you may know one another.﴾ refers to one’s saying, “So-and-so the son of so-and-so, from the tribe of so-and-so.”^[1] Sufyān Ath-Thawri said, “The Ḥimyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Ḥijāz (Western Arabia) dealt with each other according to their tribes.”

^[1] At-Ṭabarī 22:312.

Honor is earned through *Taqwā* of Allāh

Allāh the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَقْنَعُكُمْ﴾

«Verily, the most honorable of you with Allāh is that (believer) who has *At-Taqwā*.»

meaning, ‘you earn honor with Allāh the Exalted on account of *Taqwā*, not family lineage.’ There are many *Hadīths* from the Prophet ﷺ that support this meaning. Al-Bukhārī narrated that Abu Hurayrah said, “Some people asked the Prophet ﷺ, ‘Who is the most honorable among people?’ He replied,

﴿أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتَقْنَعُهُمْ﴾

«The most honorable among them with Allāh is the one who has the most *Taqwā*.»

They said, ‘We did not ask you about this.’ He said,

﴿فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ ابْنُ خَلِيلِ اللَّهِ﴾

«Then the most honorable person is Yūsuf, Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khalil.»

They said, ‘We did not ask you about this.’ He said,

﴿فَمَنْ مَعَادِنُ الْمَرْبِ تَسْأَلُنِي؟﴾

«Then you want to ask me about the Arab lineage?» They said, ‘Yes.’ He said,

﴿فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا﴾

«Those among you who were best in *Jahiliyyah*, are the best among you in *Islam*, if they attain religious understanding.»^[1]

Al-Bukhārī collected this *Hadīth* in several places of his *Ṣaḥīḥ*,^[2] An-Nasā'ī did as well in the *Tafsīr* section of his *Sunan*.^[3] Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ لَا يَنْتَهُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلِكُنْ يَنْتَهُ إِلَى قُلُوبِكُمْ وَأَعْنَالِكُمْ﴾

^[1] *Fath Al-Bārī*:8:212.

^[2] *Fath Al-Bārī* 6:477 and 481.

^[3] An-Nasā'ī in *Al-Kubrā* 6:367.

«Verily, Allāh does not look at your shapes or wealth, but he looks at your hearts and actions.»^[1]

Ibn Mājah also collected this *Hadīth*.^[2]

Ibn Abi Ḥātim recorded that ‘Abdullāh bin ‘Umar said, “On the day Makkah was conquered, the Messenger of Allāh ﷺ performed *Tawāf* around the Ka’bah while riding his camel, Al-Qaṣwā’, and was touching the corners with a stick he had in his hand. He did not find a place in the *Masjid* where his camel could sit and had to dismount on men’s hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allāh ﷺ later gave a speech while riding Al-Qaṣwā’ and said, after thanking Allāh the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَعَالَى فَدَأَذْبَتْ عَنْكُمْ عَيْنَيْهِ الْجَاهِلِيَّةِ وَتَطْمِئِنُّهَا بِإِيمَانِهَا، فَالثَّالِثُ رَجُلٌ: رَجُلٌ بُرُّ تَقْيَيْ كَرِيمٌ عَلَى اللَّهِ تَعَالَى، وَرَجُلٌ فَاجِرٌ شَفِيقٌ هَمِينٌ عَلَى اللَّهِ تَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: «بَنَاهُمَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَرَّةٍ وَجَعَلْنَاكُمْ شَعْرًا وَفَتَّالِيًّا لَعَلَّكُمْ يَعْلَمُونَ»، إِنَّ أَكْثَرَكُمْ إِذَنَ اللَّهِ عَلِمُ خَيْرَهُمْ».»

“O people! Allāh the Exalted has removed from you the slogans of *Jāhiliyyah* and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allāh and honorable to Allāh, or a man who is vicious, miserable and little to Allāh the Exalted. Verily, Allāh the Exalted and Most Honored said, «O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has *At-Taqwā*. Verily, Allāh is All-Knowing, All-Aware.»

The Prophet ﷺ said,

«أَقُولُ قَوْلِيْ هَذَا وَأَشْغَفُرُ اللَّهَ لِي وَلَكُمْ»

“I say this and invoke Allāh for forgiveness for me and for you.”

This was recorded by ‘Abd bin Ḥumayd.^[3] Allāh the Exalted said,

[1] Muslim 4:1987.

[2] Ibn Mājah 2:1388.

[3] *Al-Muntakhab* by ‘Abd bin Ḥumayd 793.

٦٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأَلَّمُ الَّذِينَ مَأْتُوا أَجْنِبَيْوْا كَبِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنْ شَاءَ
وَلَا يَجْعَلُ سُوًا وَلَا يَقْتَبِعُ بِعَصْكُمْ بَعْضًا أَيْحَى أَحَدُكُمْ أَنْ
يُأْكُلَ لَحْمَ أَخِيهِ مِنْ تَفْكِرِهِمُوهُ وَانْقُوا اللَّهَ إِنَّ اللَّهَ تَوَابٌ
رَّحِيمٌ ١٢ يَتَأَلَّمُ النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَرَّةٍ وَأَنَّنِي وَجَعَنَّكُمْ
شَعُورًا وَقَابِلٌ لِتَعَارُفِهِ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْقَدْتُكُمْ إِنَّ اللَّهَ
عَلِيمٌ حَمِيرٌ ١٣ قَالَتِ الْأَغْرَابُ مَا مَنَّا قُلْ لَمْ تُؤْمِنُوا لِكُنْ
قُولُوا اسْلَمْنَا وَلَمَّا يَدْخُلَ الْإِيمَنَ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَكُونُ مِنْ أَعْمَلِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٤
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ مَأْتُوا إِلَيْهِ وَرَسُولَهُ ثُمَّ لَمْ يَرْتَأُوا
وَرَحَمَهُمُوا يَأْمُرُهُمْ وَأَنْفَسِهِمْ فِي سَكِيلِ اللَّهِ أَوْلَئِكُمْ هُمُ
الْفَسِيدُونَ ١٥ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَدِينُكُمْ وَأَنَّ اللَّهَ
يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ يَعْلَمُ شَيْئًا عَلَيْهِ
يَمْسُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْسُونَ عَلَى إِسْلَامِكُمْ بَلَّ اللَّهُ
يَمْنُ عَلَيْكُمْ أَنْ هَذَا كُلُّ الْإِيمَنِ إِنْ كَثُرَ صَدِيقُونَ ١٦ إِنَّ اللَّهَ
يَعْلَمُ عَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ ١٧

﴿إِنَّ اللَّهَ عَلِيمٌ حَمِيرٌ﴾

﴿Verily, Allāh is All-Knowing, All-Aware.﴾ means, ‘He is All-Knowing of you and All-Aware of all of your affairs.’ Allāh guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable Ayah and the honorable Hadīths we mentioned as evidence that compatibility in marriage^[1] is not a

condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allāh, the Exalted,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْقَدْتُكُمْ﴾

﴿Verily, the most honorable of you with Allāh is the one with the most Taqwa.﴾

﴿قَالَتِ الْأَغْرَابُ مَا مَنَّا قُلْ لَمْ تُؤْمِنُوا لِكُنْ قُولُوا أَنْتُنَا وَلَنَا يَدْخُلُ الْإِيمَنَ فِي قُلُوبِكُمْ وَإِنْ
تُبَلِّمُوا اللَّهُ وَرَسُولُهُ لَا يَكُونُ مِنْ أَعْمَلِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٣ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
مَأْتُوا يَأْمُرُهُمْ وَرَسُولَهُ ثُمَّ لَمْ يَرْتَأُوا وَجَنَحُوا إِلَيْهِمْ وَأَنْفَسِهِمْ فِي سَكِيلِ اللَّهِ أَوْلَئِكُمْ هُمُ
الْفَسِيدُونَ ١٤ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَدِينُكُمْ وَأَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ

^[1] With regards to social status, wealth, family lineage, etc.

يَكُلُّ شَفَوْعَ عَلَيْهِ يَمْتَهِنُونَ عَلَيْكَ أَنْ أَتَسْتَهِنُ فَلَمْ لَا تَسْتَهِنُ عَلَيْكُمْ أَنْ هَذِهِكَ لِلْأَبْيَنِ إِنْ كُنْتُ صَدِيقَنَ إِنَّ اللَّهَ بِمَا يَعْصِي بَصِيرٌ وَاللَّهُ أَعْلَمُ وَاللَّهُ بِصَبَرٍ يَمْتَهِنُونَ ﴿١٧﴾

¶14. The bedouins say: "We believe." Say: "You do not believe. But say, 'We have submitted,' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allâh is Forgiving, Most Merciful."»

¶15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allâh. Those! They are the truthful.»

¶16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is on the earth, and Allâh is All-Aware of everything."»

¶17. They regard as a favor to you that they have embraced Islâm. Say: "Do not count your Islâm as a favor to me. Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."»

¶18. "Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do."»

There is a Difference between a Believer and a Muslim

Allâh chastises the bedouins who, when they embraced Islâm, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

﴿قَالَ الْأَغْرَبُ مَا كُنَّا نَعْلَمْ تُؤْمِنُوا وَلَكُمْ فُؤُلَّا أَنْسَلَنَا وَلَنَا يَدْخُلُ الْأَبْيَنَ فِي قُلُوبِكُمْ ﴾

¶The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts..."»

This honorable Âyah provides proof that Faith is a higher grade than Islâm, according to the scholars of the *Ahl us-Sunnah wal-Jamâ'ah*. This is also demonstrated in the *Hadîth* of Jibrîl, peace be upon him, when he questioned the Prophet ﷺ about Islâm, then *Imân* then *Ihsân*. Thus moving the

general matter to one more specific, then even more specific.

Imām Aḥmad recorded that ‘Amir bin Sa’d bin Abi Waqqāṣ said, “The Messenger of Allāh ﷺ gave (something to) some men and did not give one of them. Sa’d said, ‘O Allāh’s Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.’ The Prophet ﷺ said,

﴿أَوْ مُسْلِمٌ؟﴾

«Or say, a Muslim.»

Sa’d repeated his statement thrice each time the Prophet ﷺ answered,

﴿أَوْ مُسْلِمٌ؟﴾

«Or say, a Muslim.» The Prophet ﷺ then said,

«إِنِّي لَا أَغْطِي رِجَالًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَمَّا أَعْطَيْتُ شَبَّابًا مَخَافَةً أَنْ يُكَبِّرَا
فِي النَّارِ عَلَى وُجُوهِهِمْ»

“I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.”^[1]

This *Hadith* is recorded in the Two *Sahīhs*.^[2] Therefore, the Prophet ﷺ made a distinction between the grade of believer and the grade of Muslim, indicating that *Imān* is a more exclusive grade than *Islām*. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on *Imān* in *Sahīh Al-Bukhārī*, all praise is due to Allāh and all the favors are from Him.

So this proves that the bedouins whom the *Āyah* mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn ‘Abbās, Ibrāhīm An-Nakha‘ī, Qatādah and that preferred by Ibn Jarīr. These

^[1] Ahmad 1:176.

^[2] *Fath Al-Bārī* 1:99, Muslim 1:132.

bedouins were taught a lesson,

﴿فَلَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْمَنَا وَلَمَّا يَدْخُلُ الْإِيمَنُ فِي ثُلُوكُمْ﴾

«Say: ‘You do not believe, but say ‘We are Muslims,’ for Faith has not yet entered your hearts...»

meaning, ‘you have not yet achieved the reality of Faith.’ Allâh the Exalted said,

﴿وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَكُنُّ عَلَيْكُمْ شَيْئًا﴾

«But if you obey Allâh and His Messenger, He will not decrease anything in reward for your deeds...»

‘He will not decrease any of your rewards,’ as Allâh said;

﴿وَرَبَّ النَّاسِ مِنْ عَبْدِهِ مِنْ شَيْءٍ﴾

«We shall not decrease the reward of their deeds in anything.»
(52:21)

Allâh said:

﴿إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Verily, Allâh is Oft-Forgiving, Most Merciful.» for those who repent and return to Him. Allâh’s statement,

﴿إِنَّمَا الْمُؤْمِنُونَ﴾

«Only those are the believers», who have perfect Faith,

﴿الَّذِينَ مَأْمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا﴾

«who have believed in Allâh and His Messenger, and afterward doubt not»

They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

﴿وَجَنَاحَهُ دُوَّا بِأَمْوَالِهِنَّ وَأَنْفِسِهِنَّ فِي سَبِيلِ اللَّهِ﴾

«but strive for the cause of Allâh with their wealth and their lives»

meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allâh as a means of seeking His pleasure,

﴿أُولَئِكَ هُمُ الْمُسْكِدُونَ﴾

﴿Those! They are the truthful.﴾ ‘in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!’

Allāh said,

﴿قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ﴾

﴿Say: “Will you inform Allāh of your religion...”﴾ ‘will you inform Allāh of what is in your hearts,’

﴿وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿while Allāh knows all that is in the heavens and all that is on the earth,﴾

Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

﴿وَاللَّهُ يَحْكُمُ شَفَاعَةً﴾

﴿and Allāh is All-Aware of everything.﴾ Allāh said,

﴿بَشِّرُوكُمْ أَنَّ أَنْتُمُ أُولَئِكَ الَّذِينَ لَا تَشْرُؤُ عَيْنًا إِلَيْنَا كُمْ﴾

﴿They regard as a favor to you that they have embraced Islām.

Say: “Do not count your Islām as a favor to me...”﴾

meaning the bedouins who considered embracing Islām, following and supporting the Messenger ﷺ as a favor to him. Allāh the Exalted refuted their false statement,

﴿فُلَّا تَشْرُؤُ عَيْنًا إِلَيْنَا كُمْ﴾

﴿Say: “Do not count your Islām as a favor to me...”﴾ ‘for the benefit of your Islām will only be yours, and this is a favor from Allāh to you,’

﴿بَلْ اللَّهُ يَعْلَمُ عَيْنَكُمْ أَنَّ مَنْ دَخَلَنَا إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true.﴾

‘in your claim that you are believers.’ The Prophet ﷺ said to the Anṣār on the day of the battle of Hunayn,

﴿يَا مَغْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمْ اللَّهُ بِي؟ وَكُنْتُمْ مُنْتَهَقِينَ فَأَنْفَكُمُ اللَّهُ بِي؟﴾

﴿يَا مَغْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمْ اللَّهُ بِي؟ وَكُنْتُمْ عَالَمَةً فَأَغْنَاكُمُ اللَّهُ بِي؟﴾

«O Anṣâr! Have I not found you astray and Allâh guided you through me? Were you not divided and Allâh united you around me? Were you not poor and Allâh gave you riches through me?»

Whenever the Prophet ﷺ asked them any of these questions, they would reply, “Allâh and His Messenger have most favored us.”^[1]

Al-Ḥâfiẓ Abu Bakr Al-Bazzâr recorded that Ibn ‘Abbâs said, “Banu Asad came to the Messenger of Allâh ﷺ and said, ‘O Allâh’s Messenger! We embraced Islâm, and before that, the Arabs fought against you, yet we did not fight against you.’ The Messenger of Allâh ﷺ said,

﴿إِنَّ فِقْهَهُمْ تَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِلُّ عَلَى أَسْبَاطِهِمْ﴾

«Verily, they understand but little and the Shaytân speaks through their words.»

This Âyah was later revealed,

﴿يَسْأَلُونَكُمْ أَنْ أَنْتُمْ قُلْ لَا تَمْنَعُوا عَلَى إِنْتَكُمْ بِإِنْ شَاءَ اللَّهُ يَتَّخِذُ عَلَيْكُمْ أَنْ هَذِهِكُمْ لِلْيَدِينِ إِنَّ كُثُرَ الْمُجْرِمِينَ إِنَّمَا يَنْهَا مُحَمَّدٌ وَاللَّهُ أَعْلَمُ بِمَا يَصِفُونَ﴾

«They regard as a favor to you that they have embraced Islâm. Say: “Do not count your Islâm as a favor to me.” Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith if you indeed are true.”»^[2]

Then Allâh reminds that He has complete knowledge of all creations and that He sees them all;

﴿إِنَّ اللَّهَ يَعْلَمُ عِنْدَهُ الْأَكْثَرُ وَالْأَرْضُ وَاللَّهُ بِعِزْمِهِ بِمَا تَمْلَأُونَ﴾

«Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.»

This is the end of the Tafsîr of Sûrat Al-Hujurât. Verily, all praise is due to Allâh, all the favors are from Him, and from Him comes the success and protection from error.

^[1] Fath Al-Bâri 7:644.

^[2] An-Nasâ’î in Al-Kubrâ 11519.

The *Tafsīr* of *Sūrah Qāf* (Chapter - 50)

Which was revealed in Makkah

The Beginning of the *Mufaṣṣal*^[1] Section of the Qur'ān

This *Sūrah* is the first *Sūrah* in the *Mufaṣṣal* section of the Qur'ān, according to the correct view. It is said that the *Mufaṣṣal* starts with *Sūrat Al-Hujurāt*. Some common people say that the *Mufaṣṣal* starts with *Sūrah 'Amma An-Nabā*, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Hudhayfah) said; "I asked the Companions of Allāh's Messenger (ﷺ) how they divided the Qur'ān. They said; 'Three, five, seven, nine, eleven, thirteen, and the *Mufaṣṣal* section as one.' "

This was recorded by Ibn Mājah and Imām Ahmād.^[2]

If one counts forty-eight *Sūrahs*, the next *Sūrah* will be *Sūrah Qāf*. The details are as follows: The [first] three *Sūrahs* are *Al-Baqarah* (chapter 2), *Āl 'Imrān* (3), then *An-Nisā'* (4). The five are *Al-Mā'idah* (5), *Al-An'ām* (6), *Al-A'rāf* (7), *Al-Anfāl* (8) and *Barā'ah* (or *At-Tawbah*) (9). The seven next *Sūrahs* are *Sūrah Yūnus* (10), *Hūd* (11), *Yūsuf* (12), *Ar-Ra'd* (13), *Ibrāhīm* (14), *Al-Hijr* (15) and *An-Nahl* (16). The nine next *Sūrahs* are, *Subḥān* (or *Al-Isrā'* (17)), *Al-Kahf* (18), *Maryam* (19), *Ta Ha* (20), *Al-Anbiyā'* (21), *Al-Hajj* (22), *Al-Mu'minūn* (23), *An-Nūr* (24) and *Al-Furqān* (25). The next eleven *Sūrahs* are *Sūrat Ash-Shu'arā* (26), *An-Naml* (27), *Al-Qaṣāṣ* (28), *Al-'Ankabūt* (29), *Ar-Rūm* (30), *Luqmān* (31), *Alif Lām Mīm As-Sajdah* (32), *Al-Aḥzāb* (33), *Saba'* (34), *Fātir* (35) and *Yā Sin* (36). The next thirteen are *Sūrat As-Şaffāt* (37), *Şād* (38), *Az-Zumar* (39), *Ghāfir* (40),

[1] *Mufaṣṣal* refers here to the short *Surāhs*. This starts from *Sūrah Qāf* to the end of the Qur'ān.

[2] Abu Dāwud 2:114, Ibn Mājah 1:427 and Ahmād 4:9. This is part of a weak *Hadīth* which was removed.

Ha Mîm As-Sajdah (or *Fuṣṣilat*) (41), *Ash-Shûrâ* (42), *Az-Zukhruf* (43), *Ad-Dukhân* (44), *Al-Jâthiyah* (45), *Al-Ahqâf* (46), *Al-Qitâl* (or *Muhammad*) (47), *Al-Fâtâh* (48) and *Al-Hujurât* (49).

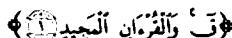
After that comes the *Mufâṣṣal* section, according to the Companions, may Allâh be pleased with them all.

Therefore, *Sûrah Qâf* (chapter 50) is the first of the *Mufâṣṣal*, just as we stated, and all praise is due to Allâh and all favors are from Him.

The Virtues of *Sûrah Qâf*

Imâm Ahmad recorded that 'Umar bin Al-Khaṭṭâb asked Abu Wâqîd Al-Laythî, "What did the Prophet ﷺ recite during the 'Id Prayer?" Abu Wâqîd said, "*Sûrah Qâf* and *Sûrat Iqtarabat* [i.e. *Sûrat Al-Qamar* (54)]." Muslim and the Four Collectors of the *Sunan* collected this *Hadîth*.^[1]

Imâm Ahmad recorded that Umm Hishâm bint Harithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized *Sûrah*,



﴿Qâf. By the Glorious Qur'ân.﴾ from the tongue of the Messenger of Allâh ﷺ who used to recite it every Friday while standing on the *Minbar* delivering the Friday sermon to the people."^[2] Muslim collected this *Hadîth*.^[3]

Abu Dâwud also recorded that the daughter of Al-Hârith bin An-Nu'man said, "I only memorized *Sûrah Qâf* from the mouth of the Messenger of Allâh ﷺ who used to recite it in every Friday *Khuṭbah*. Our oven and the oven of the Messenger ﷺ was one and the same."^[4] Muslim and An-Nasâ'i collected this *Hadîth*.^[5]

Therefore, the Messenger of Allâh ﷺ used to recite this *Sûrah* during large gatherings such as the 'âds and during

^[1] Ahmad 5:217, Muslim 2:607, Abu Dâwud 1:683, *Tuhfat Al-Ahwadhi*, An-Nasâ'i in *Al-Kubrâ* 3:79, 3:183 and Ibn Mâjah 1:408.

^[2] Ahmad 6:435.

^[3] Muslim 2:595.

^[4] Abu Dâwud 1:660.

^[5] Muslim 2:595, An-Nasâ'i in *Al-Kubrâ* 3:107.

فَوَالْفَرَّاءُ إِنَّ الْمَعِيدَ {١} بَلْ عَبُوا أَنْ جَاءَهُمْ مُذْدَرٌ فَنَهَمُ
فَقَالَ الْكُفَّارُ هَذَا شَيْءٌ عَيْنٌ {٢} إِذَا دَامْتُنَا وَكَانَ إِذَا ذَلِكَ
رَحْمٌ يَعِيدُ {٣} لَذِكْرَ عَمَانَ نَفَصَ الْأَرْضَ مِنْهُمْ وَعَنْهُ نَاكِبٌ
حَفِيفٌ {٤} بَلْ كَذَّبُوا بِالْحَقِّ لَمَاجَاهُمْ فَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ
أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَيْنَهَا وَرَبِّنَهَا
وَمَا لَهَا مِنْ فُرُوجٍ {٥} وَالْأَرْضَ مَدَّنَهَا وَالْفَتَنَافِهَارَ وَسَيِّ
وَأَنْبَسَنَهَا مِنْ كُلِّ رُوعٍ بَهِيجٌ {٦} تَصْرَهُ وَذَكْرُهُ لِكُلِّ عَبْدٍ
مُّبِينٌ {٧} وَزَرَّلَنَا مِنَ السَّمَاءِ مَاهُ مُبَشَّرٌ كَفَأَلْبَسَنَا بِهِ حَنَّتٍ
وَحَبَّ الْمَعِيدَ {٨} وَالنَّخْلَ بَاسِقَتْ لَهَا طَلْعَنْ ضَيْدٌ {٩}
رَزْفَاللِّيَّادِ وَأَحْيَنَا بِهِ بَلَدَةً مَيْتَنَا كَذَلِكَ الْمَغْرُوفُ لِلَّهِ كَذَبَتْ
بَلْهُمْ قَوْمٌ نُوحَ وَاصْبَحُ الرَّئِسُ وَمَوْدُهُ {١٠} وَعَادُ وَفَعَوْنُ وَلَوْهُونُ
لُوطٌ لِّلَّهِ وَأَصْبَحُ الْأَيْنَكَهُ وَقَوْمٌ نُوحٌ كُلُّ كَذَبِ الرُّسُلِ هُنَّ وَعِيدٌ
أَفَعَيْنَا بِالْحَلْقِ الْأَوَّلِ بَلْ هُرُفٌ لَّهِسٌ مِّنْ حَلْقِ جَدِيدٍ {١١}

Friday sermons. He did so because this *Sūrah* contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠ هُوَ فِي الْقُرْآنِ الْمَجِيدِ ۖ إِنَّمَا يَعْلَمُونَ أَنْ جَاهَهُمْ مُّذِّلٌ مِّنْهُمْ قَاتَلَ
الْكُفَّارَ هَذَا شَيْءٌ ۗ عَيْشٌ ۗ أَوْ دَمٌ
مِّنَّا وَكَانَ زَلَّاً ذَلِكَ رُبُغٌ بَعْدٌ ۗ
فَلَمَّا عَلِمْنَا مَا تَنْفَعُ الْأَرْضُ وَمِنْهُمْ وَعَنْهُمْ

¶1. Qāf. By the Glorious Qur'ān. ¶

¶2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"

¶3. "When we are dead and have become dust. (Shall we be resurrected?) That is a far return."»

¶4. We know that which the earth takes of them, and with Us is a Book preserved.»

﴿5. Nay, but they have denied the truth when it has come to them, so they are in a Marij state.﴾

﴿ق﴾

﴿Qāf﴾ which is one of the letters of the alphabet that are mentioned in the beginning of some *Surahs*, such as,

﴿ص﴾

﴿Sād﴾ (38:1)

﴿ت﴾

﴿Nūn﴾ (68:1)

﴿الن﴾

﴿Alif Lām Mīm﴾ (2:1),

﴿اللّم﴾

﴿Ha Mīm﴾ (40:1), and

﴿هـ﴾

﴿Tā Sīn﴾ (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of *Sūrat Al-Baqarah*, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection

Allāh said,

﴿وَالْرُّؤْبَانَ الْمَجِيدِ﴾

﴿By the Glorious Qur'ān.﴾ means by the Honorable and Great Qur'ān, which,

﴿لَا يَأْتِيهِ الْكُفَّارُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَزْبَلُ مِنْ 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)

The subject of the oath contained in this Āyah is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,

﴿هُنَّ وَالثَّرَانِ ذِي الْذِكْرِ لَا يَلَمِّذُونَ كُفَّارًا فِي عَزَّزٍ وَشَفَاقٍ﴾

﴿Sād. By the Qur'ān full of reminding. Nay, those who disbelieve are in false pride and opposition.﴾ (38:1-2) Allāh said here,

﴿أَفَ وَالْقُرْآنَ الْجَيِّدَ لَا يَلَمِّذُونَ أَنَّ جَاهَهُمْ مُتَنَزِّهُ مِنْهُمْ نَقَارُ الْكَافِرِونَ هَذَا شَيْءٌ عَيْنُكُمْ﴾

﴿Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"﴾

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another Āyah

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنَّا أَوْحَيْنَا إِلَيْكُمْ رُؤْبَلَ مِنْهُمْ أَنْ أَنْذِرَ أَنَّاسًا﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind."﴾ (10:2),

meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

﴿أَوَدَا مِنْنَا وَكُلًا نَرَى إِذَلَكَ رَجْعٌ بَيِّنٌ﴾

﴿When we are dead and have become dust. That is a far return.﴾

They said, 'after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

﴿إِذَلَكَ رَجْعٌ بَيِّنٌ﴾

﴿That is a far return.﴾ 'it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,

﴿فَنَذَّلْنَا مَا نَنْفَعُ الْأَرْضَ مِنْهُمْ﴾

﴿We know that which the earth takes of them.﴾ meaning, ‘We know what the earth consumes of their dead bodies.’ Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allâh’s knowledge.

﴿وَعِنْهَا كُلُّ حَيْثُنَا﴾

﴿and with Us is a Book preserved,﴾ ‘that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-‘Awfi narrated that ‘Abdullâh bin ‘Abbâs commented on the statement of Allâh the Exalted,

﴿لَمْ يَعْلَمْنَا مَا تَفْصِّلُ الْأَرْضُ بِنَهَائِهِ﴾

﴿We know that which the earth takes of them,﴾

“It refers to what the earth consumes of their flesh, skin, bones and hair.”^[1] A similar view was recorded from Mujâhid, Qatâdah, Ad-Dâhhâk and several others.^[2] Allâh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

﴿إِنَّكُمْ بِالْحَقِّ لَئِنْ جَاءَكُمْ فَهُنَّ فِي أَنْتِ مَرِيجٌ﴾

﴿Nay, but they have denied the truth when it has come to them, so they are in a Marij state.﴾

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. *Marij* means, in disarray, in a confused state and defying the characteristics of the Truth. Allâh the Exalted said in another Ayah,

﴿إِنَّكُمْ لَبِّي قَوْلُ مُخْتَلِفُونَ إِنَّكُمْ عَنْهُ مِنْ أَنْدَلِ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.﴾(51:8-9)

﴿أَنَّذَرْنَا بَلَّطِرُوا إِلَى السَّلَامِ فَوَهَمُنَّ كَيْفَ يَبْتَسِمُهَا وَرَبِّهَا وَمَا مَا مِنْ مُرْجِعٍ ① وَالْأَرْضُ مَذَاهِنُهَا
وَالْقَنْتَارُ فِيهَا رَوْسِيٌّ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ نَعْ بَهِيجٍ ② تَبَرِّةٌ وَدَرْكَنَّ لِكُلِّ عَبْرٍ ثَبِيبٌ ③ وَرَزْنَانَ

^[1] At-Tabari 22:328.

^[2] At-Tabari 22:329.

بِنَ السَّمَاءِ مَاهُ فَبَرَكَنَا بِهِ جَنَّتُ وَحْشَ الْمَحْسِدِ وَالنَّخْلَ يَا سَقَتْ لَمَّا طَلَعَ
شَبَدٌ وَرَقَ لِلْيَمَادِ وَأَجَبَنَا بِهِ بَلَدَةُ نَبِئَتْ كَذَلِكَ الْمَرْجُونُ ﴿٦﴾

﴿6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?﴾

﴿7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahij) pair.﴾

﴿8. An insight and a Reminder for every servant who turns to Allāh in repentance.﴾

﴿9. And We send down blessed water (rain) from the sky, then We produce therewith Jannat and grain that are reaped.﴾

﴿10. And date palms Bāsiqāt, with arranged clusters.﴾

﴿11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.﴾

Allāh's Power and Ability over what is Greater than Resurrection

Allāh the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

﴿وَأَنَّهُ يَنْظُرُوا إِلَى السَّمَاءِ فَوْهَمُهُ كَيْفَ بَيْتَهُمَا وَرَبِّهِمَا﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it,﴾ with lamps;

﴿وَمَا لَمَّا مِنْ فُرُوجٍ﴾

﴿and there are no Furūj in it?﴾ i.e., clefts, according to Mujāhid.^[11] Others said that Furūj means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

﴿الَّتِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا مَا تَرَى فِي خَلْقِ الْأَنْجَنِينَ مِنْ قَنَوْتٍ فَأَنْجَعَ الْبَصَرَ حَلْقَ رَقَى وَنِسْلَرَ﴾
 ﴿ثُمَّ أَنْجَعَ الْبَصَرَ كَثِيرًا يَنْقِلِبُ إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ﴾

^[11] At-Tabari 22:332.

﴿Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. 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.﴾ (67:2-4)

fatigued, unable to discover any imperfection or shortcomings.
The statement of Allāh the Exalted, the Blessed,

﴿وَالْأَرْضَ مَدَدْنَاهَا﴾

﴿And the earth! We have spread it out,﴾ means, 'We made it spacious and spread it out,'

﴿وَأَلْقَيْنَا فِيهَا رُزْقَنَا﴾

﴿and set thereon Rawāsi standing firm.﴾ which are the mountains to save the earth from shaking along with its inhabitants,

﴿وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَجَرٍ يَوْمَعْ﴾

﴿and We planted in it every lovely (Bahīj) pair.﴾
every kind and species of plant, fruit and vegetation,

﴿وَمِنْ كُلِّ شَجَرٍ خَلَقْنَا زَوْجَيْنِ لِكُلِّ كُلْكَرْنَ﴾

﴿And of everything We have created pairs that you may reflect.﴾(51:49)

Allāh's saying 'Bahīj', meaning a beautiful scene,

﴿بَيْهَةً وَدَكَرَى لِكُلِّ عَبْدٍ مُثِيبٍ﴾

﴿An insight and a Reminder for every servant who turns to Allāh in repentance.﴾

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

﴿وَرَزَقْنَا بِنَ الْكَلَمَ لَهُ مُتَّبِعٌ﴾

﴿And We send down blessed water from the sky,﴾ meaning beneficial,

﴿فَأَنْبَتْنَا بِهِ جَنَّاتٍ﴾

﴿then We produce therewith Jannāt﴾, means special and public parks, gardens, etc.

﴿وَرَضَتْ الْحَسِيدُونَ﴾

﴿and grain that are reaped﴾ grains that are harvested for food and for storage for later use,

﴿وَالنَّعْلَ بَايْسَقَتْ﴾

﴿And date palms Bāsiqāt﴾ meaning, tall and high, according to the explanation reported from Ibn ‘Abbās, Mujāhid, Ikrimah, Al-Hasan, Qatādah and As-Suddi.^[11] Allāh said,

﴿لَمَّا طَلَعَ شَبِيدُ﴾

﴿with arrranged clusters.﴾ producing fruits arranged in clusters,

﴿هُرَيْفَا لِقَبَادَ﴾

﴿A provision for (Allāh's) servants.﴾ for (Allāh's) creation,

﴿وَأَخْبَتْ بِهِ بَلَدَةَ مَيْتَانَ﴾

﴿And We give life therewith to a dead land.﴾ this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other Āyāt,

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind;﴾ (40:57),

وَزَرُوا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَنْ يَقْرَئَ بِخَلْقِهِنَّ يُنَذِّرُ عَلَى أَنْ يَجْنَبَ

﴿كُلَّ شَيْءٍ وَقَدْرَتْ﴾

^[11] At-Tabari 22:335.

﴿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) and,

﴿وَمِنْ مَا يَنْهَا إِنَّهُ تَرَى الْأَرْضَ خَيْثَةً فَإِذَا أَرْسَلْنَا عَلَيْهَا الْمَاءَ أَفْزَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَئِنْيَ الْمُوْتَقْدِرُ إِنَّمَا عَلَى كُلِّ شَيْءٍ قُدْرَتِهِ﴾^[1]

﴿And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾(41:39)

﴿كَذَّبُواْ قَالَهُمْ قَوْمٌ شُوْجٌ وَأَخْصَبَ الرَّبِّينَ وَنَمُودٌ ﴿٢١﴾ وَعَادٌ وَفِرْعَوْنُ وَلِيَخُونُ لُوطٌ ﴿٢٢﴾ وَأَخْصَبَ الْأَبْكَهَ وَقَوْمٌ شُعْجٌ كُلُّ كَذَّابٍ الرَّسُولُ حَقٌّ وَعَيْدٌ ﴿٢٣﴾ أَغَيَّبَنَا بِالْأَخْلَقِيِّ الْأَوَّلِ بَلْ هُوَ فِي لَبِيبٍ يَنْهَا حَسْنَى جَهَنَّمَ﴾^[2]

﴿12. Denied before them the people of Nūh, and the Dwellers of Rass, and Thamūd,﴾

﴿13. And 'Ād, and Fir'awn, and the brethren of Lūt,﴾

﴿14. And the Dwellers of Al-Aykhah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.﴾

﴿15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.﴾

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allāh the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allāh the Exalted punished the people of Nūh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in Sūrat Al-Furqān,^[1]

^[1] See volume seven, the Tafsīr of Sūrat Al-Furqān (25:38).

﴿وَسَمُودٌ ﴾ وَعَادٌ وَفِرْعَوْنٌ وَلِيَّلُونُ لُوطٌ﴾

﴿...and Thamūd, and 'Ād, and Fir'awn, and the brethren of Lüt,﴾

the people of Sadūm (Sodom) and the surrounding areas, to whom Lüt was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

﴿وَأَنْتَبْ آلَّبَدَ﴾

﴿And the Dwellers of Al-Aykah﴾, they are the nation of Shu'ayb, peace be upon him,

﴿وَقَمْ شَجَ﴾

﴿and the people of Tubba'﴾, King of Yemen; we explained his story in the *Tafsīr* of *Sūrat Ad-Dukhān*,^[11] and therefore, we do not need to repeat it here. All praise is due to Allāh.

﴿كُلُّ كُبَّ أَرْضِ﴾

﴿Everyone of them denied (their) Messengers,﴾ means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

﴿كَذَّبَ قَوْمٌ نُوحَ الْمَرْسَلِينَ﴾

﴿The people of Nūh denied the Messengers.﴾(26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

﴿فَهُنَّ وَيْدَ﴾

﴿so My threat took effect.﴾ meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

^[11] See volume eight, the *Tafsīr* of *Sūrat Ad-Dukhān* [44:37].

Repeating the Creation is Easier than originating It

Allâh the Exalted said,

﴿أَنْفَثَنَا بِالْخَلْقِ الْأَوَّلِ﴾

﴿Were We then tired with the first creation?﴾

meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

﴿قُلْ هُنَّ فِي لَبِسٍ مِّنْ خَلْقِنَا حَمِيرٌ﴾

﴿Nay, they are in confused doubt about a new creation.﴾

meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allâh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي يَدْرُأُ النَّحَقَ ثُمَّ يُبْعِدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

﴿وَضَرَبَ لَنَا مَثَلًا وَبَيَّنَ خَلْقَهُ قَالَ مَنْ يُنْيِي الْمُعْلَمَ وَهُنَّ رَسِيمُهُ ﴿٧﴾ قُلْ يَخْبِرُكُمْ الَّذِي أَنْشَأَهُمْ أَوَّلَ مَرَّةً وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨﴾﴾

﴿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!"﴾(36:78-79)

We mentioned earlier a *Hadîth* collected in the *Sahîh*,

﴿يَقُولُ اللَّهُ تَعَالَى يُؤْذِنِي ابْنُ آدَمَ يَقُولُ: لَنْ يُبَعِّدَنِي كَمَا بَذَأْنِي. وَلَئِنْ أَوْلَى الْخَلْقَ بِأَهْوَانَ عَلَيَّ مِنْ إِغَادَتِهِ﴾

«Allâh the Exalted said, "Son of 'Âdâm insults Me when he says, 'He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again."»^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَسْلَهُ مَا نُؤْتُهُ شُدُّهُ وَجَنَاحُهُ أَقْرَبُ إِلَيْهِ مِنْ حَلْبِ الْوَرَيدِ ﴿١﴾ إِذْ يَنْلَأُ الْمُلْقَابَانِ عَنِ الْأَبْيَانِ وَعَنِ الْعَمَالِ قَيْدُهُ ﴿٢﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَذِيَرَ قَبْضُ عَيْدُهُ ﴿٣﴾ وَجَاءَتْ سَكْرَةُ

^[1] Fath Al-Bâri 8:611.

الْوَرْقَ بِالْمُقْرَنِ ذَلِكَ مَا أَنْكَتَ مِنْهُ بَخِيلَتِي وَقَعَ فِي الْأَشْوَرِ ذَلِكَ يَوْمُ الْوَرْبِيدِ وَجَاءَتْ كُلُّ نَفْسٍ
عَمَّا تَأْتِي بِيَقِينًا لَقَدْ كَتَبَ فِي عَنْتَلٍ مِنْ هَذَا نَكْتَنَا مَنَكَ عَطْلَاهُ لَكَ فَبَعْرُكَ أَلْيَمْ حَدِيدٌ ﴿١٦﴾

﴿16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.﴾

﴿17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.﴾

﴿18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾

﴿19. And the stupor of death will come in truth: "This is what you have been avoiding!"﴾

﴿20. And the Trumpet will be blown – that will be the Day of the threat.﴾

﴿21. And every person will come forth along with a Sā'iq and a Shāhid.﴾

﴿22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"﴾

Allāh encompasses and watches all of Man's Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the Ṣahīh, the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى تَجَوَّزُ لِأَمْثَيْ مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقْلُ أَزْنَمَلْ»

«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»^[1]

The statement of Allāh the Exalted,

«وَمَنْ أَرْبَطَ إِلَيْهِ مِنْ حِلْ الْوَرْبِيدِ»

^[1] Most of the scholars do not hold the same view as Ibn Kathir regarding the usage of "We".

﴿And We are nearer to him than his jugular vein.﴾

means, His angels are nearer to man than his jugular vein. Those who explained ‘We’ in the Âyah to mean ‘Our knowledge,’ have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allâh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Âyah do not need this explanation (that ‘We’ refers to ‘Allâh’s knowledge’), for Allâh did not say, ‘and I am closer to him than his jugular vein.’ Rather, He said,

﴿وَمِنْ أَنْزَلْتُ إِلَيْهِ مِنْ خَلْقِي أَنْوَارٍ﴾

﴿And We are nearer to him than his jugular vein.﴾ just as He said in the case of dying persons,

﴿وَمِنْ أَنْزَلْتُ إِلَيْهِ مِنْكُمْ وَلَكُمْ لَا تُبُصِّرُونَ﴾

﴿But We are nearer to him than you, but you see not.﴾ (56:85),

in reference to His angels (who take the souls). Allâh the Exalted the Blessed said,

﴿إِنَّمَا تَعْنَى الْأَذْكُرُ وَإِنَّا لَمْ لَنُقْطِرْنَا﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.﴾ (15:9)

Therefore, the angels brought down the revelation, the Qurâan, by the leave of Allâh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allâh.^[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allâh’s Prophet ﷺ, who is truthful and was told the truth, told us. Allâh’s statement here,

﴿إِذْ يَلْقَى النَّبِيَّاَنِ﴾

﴿(Remember) that the two receivers receive,﴾ in reference to the two angels who receive and record the deeds of mankind.

﴿عَنِ الْبَيْنِ وَعَنِ الْغَيْمَالِ فَيَدُّ﴾

^[1] *Fath Al-Bâri* 11:557.

﴿one sitting on the right and one on the left.﴾ means ready to note,

﴿عَنْ يَقِينٍ﴾

﴿whatever he utters﴾, in reference to the human,

﴿فِيمَا قَوْلِهِ﴾

﴿of a word﴾, means any word that he or she speaks,

﴿إِلَّا لِدُنْهِ تَرْفِيْتُ عَيْدِنَ﴾

﴿but there is a watcher by him ready.﴾ means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

﴿كَرَامًا كَاتِبِينَ إِنَّمَا يَعْلَمُ مَا تَعْلَمُونَ﴾

﴿But verily, over you (are appointed angels) to watch you, Kirāman (honorable) Kātibin writing down (your deeds), they know all that you do.﴾ (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatādah.^[11] This is also the apparent meaning of this Āyah.

Imām Ahmad recorded that Bilāl bin Al-Hārith Al-Muzani said, "The Messenger of Allāh ﷺ said,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يَطْلُبُ أَنْ تَبْلُغَ مَا يَتَكَلَّمُ
اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْيَقَاءِ، إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْنَتِ
اللَّهِ تَعَالَى مَا يَطْلُبُ أَنْ تَبْلُغَ مَا يَتَكَلَّمُ، يَتَكَلَّمُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سُخْنَتَهُ إِلَى يَوْمِ
الْيَقَاءِ،

«Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.»

^[11] At-Tabari 22:345.

'Alqamah used to say, "How many words did I not utter because of the *Hadîth* that Bilâl bin Al-Hâarith narrated."^[1] At-Tirmidhi, An-Nasâ'i and Ibn Mâjah collected this *Hadîth*. At-Tirmidhi said, "*Hasan Sahîh*."^[2] There is a *Hadîth* similar to this in the *Sahîh*.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allâh the Exalted and Most High said,

﴿وَيَقُولُونَ سَكْرَةُ الْمَوْتِ يَأْتِيَ ذَلِكَ مَا كُنْتَ مِنْ تَحْمِيدٍ﴾

«*And the stupor of death will come in truth: "This is what you have been avoiding!"*»

Allâh the Exalted and Most Honored says, 'O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

﴿ذَلِكَ مَا كُنْتَ مِنْ تَحْمِيدٍ﴾

«*This is what you have been avoiding!*», means, 'this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the *Sahîh*, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللَّهِ إِنَّ لِلنَّزَاتِ لَسْكَرَاتٌ»

«*Glory be to Allâh! Verily, death has its stupor.*»^[3]

The Ayah,

﴿ذَلِكَ مَا كُنْتَ مِنْ تَحْمِيدٍ﴾

«*This is what you have been avoiding!*» has two possible meanings. One of them is this: 'what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, 'you had no way of escaping or averting this end.' At-Tabarâni collected a *Hadîth* in *Al-Mu'jam*

[1] Ahmad 3:469.

[2] *Tuhfat Al-Ahwadhi* 6:610, *Tuhfat Al-Ashraf* 2:555 and Ibn Mâjah 2:1312.

[3] *Fath Al-Bâri* 11:369.

Al-Kabīr^[11] from Samurah who said that the Messenger of Allāh ﷺ said,

«مَثَلُ الْذِي يَقْرُرُ مِنَ النَّوْزِ مِثَلُ النَّفَّالِ بَطْلُهُ الْأَرْضُ بِدَنِيزِهِ، فَجَاءَ يَشْتَى حَتَّى إِذَا أَغْبَيَ وَأَسْهَبَ دَخَلَ جُحْرَةً وَقَالَتْ لَهُ الْأَرْضُ: يَا نَفَّالُ، دَنِيزِيِّ. فَخَرَجَ وَلَهُ خُصَاصٌ، فَلَمْ يَرَنْ كَذِيلَكَ حَتَّى تَقْطَعَتْ عَنْقَهُ وَمَاتَ»

«The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!' The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.»

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allāh the Exalted the Blessed said,

﴿وَتَبَقَّعَ فِي الْأَشْوَارِ ذَلِكَ يَوْمُ الْزَّعْدِ﴾

«And the Trumpet will be blown – that will be the Day of the threat.»

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.^[12] We also mentioned that the Messenger of Allāh ﷺ said in a Ḥadīth,

«كَيْفَ أَنْتُمْ وَصَاحِبُ الْقَرْنَى قَدِ الْنَّقْمَ الْقَرْنَى، وَحَنَّى جَبَّهَتُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

«How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allāh to blow in it)?»

They said, "O Allāh's Messenger, what should we say?" He ﷺ said,

«فُولُوا حَنْبَلًا اللَّهُ وَنِسْمَةُ الْوَكِيلُ»

^[11] At-Tabarānī 7:222. This narration is *Mawqūf*, i.e., it is correct from the Companion only.

^[12] See volume six, the *Tafsīr* of Sūrah Ta Ha (20:102).

«Say, "Allâh is sufficient for us, and He is the best disposer of affairs.»^[1]

The Companions repeated this invocation, saying, "Allâh is sufficient for us, and He is the best disposer of affairs (for us)." Allâh said,

﴿وَمَاءِتُ كُلُّ شَفِيرٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

«And every person will come forth along with a Sâ'iq and a Shahîd.»

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable Âyah and it is the meaning that Ibn Jarîr preferred.^[2] It was narrated from Yahya bin Râfi', the freed servant of Thaqîf, that he heard 'Uthmân bin 'Affân, may Allâh be pleased with him, giving a speech in which he recited this Âyah,

﴿وَمَاءِتُ كُلُّ شَفِيرٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

«And every person will come forth along with a Sâ'iq and a Shahîd.»

and then said, "A Sâ'iq to drive every person to Allâh the Exalted, and a Shahîd to witness against him what he has done."^[3]

The statement of Allâh the Exalted,

﴿أَلَّا كُنْتَ فِي غَنَّمَةٍ مِنْ هَذَا دَكَّنَتْنَا عَنْكَ غَلَّاتٍ لَكَ فَصَرَّكَ الْيَوْمَ حَدِيدٌ﴾

«Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!»

is directed at humanity. Allâh said,

﴿أَلَّا كُنْتَ فِي غَنَّمَةٍ مِنْ هَذَا﴾

«Indeed you were heedless of this.», of this Day,

﴿وَدَكَّنَتْنَا عَنْكَ غَلَّاتٍ لَكَ فَصَرَّكَ الْيَوْمَ حَدِيدٌ﴾

«Now We have removed from you, your covering, and sharp is your sight this Day!»

[1] *Tuhfat Al-Ahwadhi* 7:117.

[2] At-Tabari 22:347.

[3] At-Tabari 22:347.

٥١٩

وَلَقَدْ خَلَقْنَا إِلَيْنَاهُ نَعْلَمٌ مَا تُوَسِّعُ بِهِ نَشْكُونَ وَمَنْ أَفْرَطَ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ﴿٢٣﴾ إِذَا لَقِيَ الْمُتَّقِيَّاً عَنِ الْمُبَيِّنِ وَعَنِ الشَّالِ فَيَعْدُ
مَا يَلْبِطُ مِنْ قَوْلِ إِلَّا لَدَيْهِ وَقِبْلَةُ عَيْدٍ ﴿٢٤﴾ وَجَاءَتْ سَكْرَةُ
الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَعْبِدُ ﴿٢٥﴾ وَتَبَيَّنَ فِي الصُّورِ ذَلِكَ
يَوْمُ الْوَعِيدِ ﴿٢٦﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَاقِٰتْ وَشَهِيدٌ ﴿٢٧﴾ لَقَدْ
كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَفَنَّا عَنْكَ غَطَّاءَ كَفَرْكَ أَيُّومَ حَدِيدٍ
وَقَالَ فِي نَهَّةٍ هَذَا مَا دَلَّتْ عَيْدٍ ﴿٢٨﴾ الْقِنَافِ جَهَنَّمُ كُلُّ كُفَّارٍ
عَيْدٍ ﴿٢٩﴾ شَانِعٌ لِلْخَيْرِ مُعَنِّيَ مُرِيبٌ ﴿٣٠﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَيْهَا
أَخْرَقَ الْفَيَّاهِ فِي الْمَدَابِ الْمُتَبَدِّلِ ﴿٣١﴾ قَالَ فِي نَهَّةٍ رَبِّنَا الْمُتَبَدِّلُ
وَلِكُنَّ كَانَ فِي ضَلَالٍ عَيْدٍ ﴿٣٢﴾ قَالَ لَا تَخْتَصِّمُوا لَدَيْنَا وَقَدْ قَدَّمْتُ
إِلَيْكُمْ بِالْوَعِيدِ ﴿٣٣﴾ مَأْيَدِلَ الْقُولُ لَدَيْنَا وَمَا أَنْظَلْنَا لِلْقِيَدِ
يَوْمَ تَقُولُ لِهِمْ هُلْ أَمْتَلَّتْ وَتَقُولُ هُلْ مِنْ مَرِيدٍ ﴿٣٤﴾ وَأَزْفَتْ
الْجَنَّةَ لِلْمُتَبَدِّلِينَ عَيْدٍ عَيْدٍ ﴿٣٥﴾ هَذَا مَا وَعَدْنَا وَلِكُلِّ أَوَّلَ حَفِظٍ
مُؤْمِنٍ عَنْ خَشْيَ الرَّحْمَنِ بِالْمُتَبَدِّلِ وَجَاءَ بِقَلْبٍ مُثِيبٍ ﴿٣٦﴾ أَذْخُلُوهَا
إِلَى ذَلِكَ يَوْمَ الْخُلُودِ ﴿٣٧﴾ لَمْ تَأْتِهِمْ مِنْ فِيهَا وَلَدَيْنَا مَرِيدٌ
﴿٣٨﴾

'your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allāh the Exalted said,

﴿هَلْ يَأْتِيْنَاهُمْ وَأَبْيَرْنَاهُمْ يَوْمَ يَأْتِنَا هُنَّا﴾

«How clearly will they (disbelievers) see and hear, the Day when they will appear before Us!» (19:38), and,

﴿وَلَئِنْ تَرَى إِذَا الْمُجْرِمُونَ نَاكِرُوا
رُؤُسِهِمْ عَنْ دِرِيَّهُمْ رَبَّنَا أَبْصَرَنا
وَسَيَّعْنَا فَأَنْجُونَا نَسْلَلْ مَسِيلًا
مُؤْمِنُوكُمْ﴾

«And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."» (32:12)

﴿وَقَالَ فِي نَهَّةٍ هَذَا مَا لَدَى مَتَّعْدٍ ﴿٣٩﴾ أَتَيْنَا فِي هُنْمٍ كُلُّ كُفَّارٍ عَيْدٍ ﴿٤٠﴾ شَانِعٌ لِلْعَرْ مُغَنِّي
مُرِيبٌ ﴿٤١﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَيْهَا مَأْتَرَ ثَالِيَّاهِ فِي الْمَدَابِ الْمُتَبَدِّلِ ﴿٤٢﴾ قَالَ فِي نَهَّةٍ رَبَّنَا مَا
الْمُتَبَدِّلُ وَلِكُنَّ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٤٣﴾ قَالَ لَا تَخْتَصِّمُوا لَدَيْنَا وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٤٤﴾ مَا يَبْدُلُ
الْقُولُ لَدَيْنَا وَمَا أَنْظَلْتُمْ لِلْقِيَدِ ﴿٤٥﴾

﴿٤٦. And his companion (angel) will say : "Here is (his record) ready with me!"﴾

﴿٤٧. (Allāh will say to the angels:) "Both of you throw into

Hell every stubborn disbeliever"♦

﴿25. "Hinderer of good, transgressor, doubter,"♦

﴿26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."♦

﴿27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."♦

﴿28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."♦

﴿29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."♦

The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

﴿هَذَا مَا لَدُنْكُمْ يَعْلَمُ﴾

﴿"Here is (his record) ready with me!"﴾, here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

﴿أَلَيْا فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَيْنُو﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

It appears that Allāh will say these words to the *Sā'iq* and *Shahīd* angels; the *Sā'iq* drove him to the grounds where Reckoning is held and the *Shahīd* testified. Allāh the Exalted will order them to throw him in the fire of *Jahannam*, and worse it is as a destination,

﴿أَلَيْا فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَيْنُو﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

﴿مُتَّعِنُ لِلْحَمْرَ﴾

﴿Hinderer of good,﴾ meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

﴿مُنْتَهٰ﴾

﴿transgressor,﴾ meaning, he transgresses the limits in spending. Qatādah commented, “He is a transgressor in his speech, behavior and affairs.”^[1] Allāh said,

﴿مُنْجِرٌ﴾

﴿doubter,﴾ meaning, he doubts and raises doubts in those who scrutinize his behavior.

﴿الَّذِي جَعَلَ مَعَ اللَّهِ بِالنَّهَا مَاءِ﴾

﴿who set up another god with Allāh.﴾ meaning, he associated others with Allāh and worshipped others besides Him,

﴿فَأَنْتُمْ فِي الْمَنَابِ أَشَدُّ بُرُوا﴾

﴿Then both of you cast him in the severe torment.﴾

Imām Ahmad recorded that Abu Saīd Al-Khudri said that the Prophet ﷺ said,

«يَخْرُجُ عَنِّي مِنَ التَّارِيَخَ كُلُّمَا يَقُولُ: وَكُلُّ النَّوْمِ بِنَلَاثَةٍ: يُكْلُ جَبَارٌ عَنِيدٌ، وَمَنْ جَعَلَ
مَعَ اللَّهِ إِلَيْهَا آخَرَ، وَمَنْ قَاتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنَطِّرِي عَلَيْهِمْ فَتَنْفِدُهُمْ فِي عَمَرَاتِ
جَهَنَّمَ»

“A neck from the Fire will appear and will speak saying, “Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right.” The neck will then close in on them and throw them in the midst of Jahannam.”^[2]

Man and Devil dispute before Allāh

Allāh’s saying:

﴿كَلَّ رَبِيعٍ﴾

﴿His companion will say﴾, refers to the devil who is entrusted to

^[1] At-Tabari 22:356.

^[2] Ahmad 3:40.

every man, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah and several others.^[11] He will say,

﴿وَرَبَّنَا مَا لَمْ يَقِنُ﴾

﴿Our Lord! I did not push him to transgression,﴾

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

﴿وَرَبَّنَا مَا لَمْ يَقِنُ﴾

﴿Our Lord! I did not push him to transgression﴾

meaning, "I did not lead him astray,"

﴿وَلَكِنْ كَانَ فِي ضَلَالٍ بَيْدَر﴾

﴿but he was himself in error far astray.﴾ meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another Āyah,

﴿وَقَالَ الشَّيْطَانُ لَهَا قُلْنِي الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَقَدْ لَمَّا قُلَّتْنَاهُمْ وَنَبَّأْنَاهُمْ بِأَنَّهُ كَانَ لِي عَلَيْكُمْ فِي نُشْرِنِي إِلَّا أَنْ دَعَنِي كُمْ فَلَمْ يَجْعَلْنِي لَيْلَةَ تَلُومُونِي وَلَمُؤْمِنًا أَنْفَسَكُمْ تَأْنِي بِشُعْرِيَّكُمْ وَمَا أَنْشَدْتُكُمْ إِنِّي سَكَرْتُ بِمَا لَئَكُنْتُمْ بِي مِنْ قَبْلٍ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ﴾

﴿أَللّٰهُمَّ﴾

﴿And Shayṭān 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 as a partner with Allāh. Verily, there is a painful torment for the wrongdoers."﴾
(14:22)

Allāh the Exalted said,

﴿فَأَلَّا يَخْتَصِمُوا لَدَنِي﴾

﴿(Allāh) will say: "Dispute not in front of Me."﴾

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before

^[11] At-Tabārī 22:357.

Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

﴿وَرَبَّنَا مَا أَنْتَ سِمِّيْتُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعْدِ بَيْسِيدٍ﴾

﴿Our Lord! I did not push him to transgression, but he was himself in error far astray.﴾

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

﴿لَا تَخْصِمُوا لَدَنِي﴾

﴿Dispute not in front of Me,﴾ or 'before Me,'

﴿وَقَدْ نَذَّرْتَ إِلَيْنَا بِالْوَعْدِ﴾

﴿I had already in advance sent you the threat.﴾

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

﴿فَإِنَّمَا يُؤَذِّنُ الْقُولُ لَدَنِي﴾

﴿The Sentence that comes from Me cannot be changed,﴾

"I have made My decision," according to the explanation of Mujāhid,^[1]

﴿وَرَبَّا أَنَا بِطَائِرٍ لِّلْقِيدِ﴾

﴿And I am not unjust to the servants.﴾

I will not punish anyone, except on account of their sins after the proof has been established against them.'

﴿وَيَوْمَ نَقُولُ لِجَهَنَّمَ هُلْ أَنْتَأَنِي وَنَقُولُ هُلْ بِنِ مَرْبِيدٍ ﴿١﴾ وَأَرْأَيْتَ اللَّهَةَ لِلشَّيْئِينَ عَدْ بَيْسِيدٍ ﴿٢﴾ هَذَا مَا نُوعَدُنَّ لِكُلِّ أَوَّلٍ حَفِظَرٍ ﴿٣﴾ مَنْ خَسِيَ الرَّحْنَنَ بِالْغَيْبِ وَمَاهَ يَقْلِبُ ثَيْبٍ ﴿٤﴾ أَذْخُلُوهُكَاهَا يَسْلَمُ ذَلِكَ بَيْمَ الْمَلْهُورٍ ﴿٥﴾ لَمْ تَأْكُلُونَ فِيهَا وَلَدَنِتَاهَا مَرْبِيدٍ ﴿٦﴾﴾

﴿30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"﴾

^[1] At-Tabari 22:359.

﴿31. And Paradise will be Uzlifat to those who had Taqwā, not far off.﴾

﴿32. (It will be said): "This is what you were promised – (it is) for those returning in sincere repentance, and Ḥafiz"﴾

﴿33. "Who feared Ar-Rahmān unseen and brought a heart turned in repentance."﴾

﴿34. "Enter you therein in peace and security – this is a Day of eternal life!"﴾

﴿35. There they will have all that they desire – and We have more.﴾

Jahannam and Paradise and their Dwellers

Allāh states that He will say to *Jahannam* on the Day of Resurrection, "Have you had your fill?" Allāh the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, 'Are there any more whom You will provide me with?' This is the apparent meaning of this Āyah which is supported by several *Hadīths*.

Imām Ahmād recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا يَرَأُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: مَلِّ مِنْ مَزِيدٍ؟ حَتَّى يَضْعَ رَبُّ الْجَزَّةَ قَدَّمَهُ فِيهَا، فَيَرْجُو بَغْضَهَا إِلَى بَغْضٍ وَتَقُولُ: قَطْ قَطْ وَأَعْزِيزَكَ وَكَرِيمُكَ . وَلَا يَرَأُ فِي الْجَنَّةِ نَصْلٌ حَتَّى يُنْشِيَ اللَّهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنُهُمُ اللَّهُ تَعَالَى فِي فُضُولِ الْجَنَّةِ»

"The people will be thrown into *Jahannam* and it will say, 'Are there any more?' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, 'Enough, enough by Your grace and compassion!' There will be sufficient empty space in *Paradise* until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of *Paradise*.^[1] Muslim also collected this *Hadīth*.^[2]

Al-Bukhārī recorded that Abu Hurayrah narrated that the

[1] Ahmād 3:234.

[2] Muslim 4:2187 and 2188.

Prophet ﷺ said,

«يَقُولُ لِجَهَنَّمَ مَلِ اتْلَاتٍ؟ وَتَقُولُ: مَلِ مِنْ مَزِيدٍ؟ فَيَقُصُّ الرَّبُّ بِأَرْبَكَ وَتَعَالَى قَدْمَهُ عَلَيْهَا فَتَقُولُ: قَطُّ قَطُّ»

“Jahannam will be asked, “Are you full?” and it will say, “Are there any more?” Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: “Enough! Enough!””^[1]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَحَااجَجَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوئِذْنُ بِالْمُكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: مَالِي لَا يَذْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَنِي أَرْحَمْ بِكَ مَنْ مِنْ عِبَادِي . وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أَعْذُبُ بِكَ مَنْ مِنْ أَشَاءَ مِنْ عِبَادِي وَلَكُلُّ وَاحِدَةٍ مِنْ كُلِّهَا، فَأَمَّا النَّارُ فَلَا تَمْلِئُهُ حَتَّى يَقْصُّ رِجْلَهُ فِيهَا فَتَقُولُ: قَطُّ قَطُّ، فَهُنَالِكَ تَمْلَأُهُ؛ وَيَنْزُوُنِي بِغَضْبِهِ إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا آخَرَ»

“Paradise and the Fire quarreled. The Fire said, “I have been favored with the arrogant people and tyrants.” Paradise said, “What is wrong with me that only the poor and humble people enter me?” Allāh the Exalted and Most Honored said to Paradise, “You are My mercy, with which I grant mercy to those whom I will among My servants.” He said to Hell, “You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you.” As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, “Enough! Enough!” She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it.”^[2]

Allāh the Exalted said,

«وَأَلْفَتِ الْجَنَّةَ لِلثَّنَيْنِ غَدَ بَيْدِيْنِ»

[1] *Fath Al-Bārī* 8:460.

[2] *Fath Al-Bārī* 8:460.

﴿And Paradise will be Uzlifat to those who had Taqwā, not far off.﴾

meaning, Paradise will be brought close and near to the pious, according to Qatādah, Abu Mālik and As-Suddi,^[1]

﴿لَيْلَةَ الْقِيَامَةِ﴾

﴿not far off﴾, and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

﴿هَذَا مَا تُوعَدُونَ لِكُلِّ أُوَالِ﴾

﴿This is what you were promised – (it is) for those returning﴾ who go back to Allāh in sincere repentance intending not to repeat sin,

﴿غَيْرِ مُنْبَطِحِينَ﴾

﴿Hafiz﴾, who preserve their covenant with Allāh and do not break or betray it,

﴿مَنْ خَيَّرَ الرَّجُلَنَ بِالْمُقْبِلِ﴾

﴿Who feared Ar-Rahmān unseen﴾ who feared Allāh in secret when only Allāh the Exalted and Most Honored could see him. The Prophet ﷺ said,

﴿وَرَأَيْلَ ذَكَرَ اللَّهَ تَعَالَى خَالِتَهَا، فَنَاضَتْ عَيْنَاهُ﴾

﴿And a man who remembered Allāh the Exalted while alone, and his eyes became tearful.﴾^[2]

Allāh said,

﴿وَإِذَا يَقْرَبُ مُسِيبٍ﴾

﴿and brought a heart turned in repentance.﴾

meaning, he will meet Allāh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,

﴿أَذْلَمُوكُمْ﴾

^[1] At-Tabari 22:363.

^[2] Fath Al-Bāri 2:168. That is, one of those under the shade of the Throne.

﴿Enter you therein﴾, meaning Paradise,

﴿بِسْلَمٍ﴾

﴿in peace and security﴾, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the *Salām*, according to the explanation of Qatādah.^[1] The statement of Allāh the Exalted and Most Honored:

﴿هُذَا يَوْمُ الْحَلُولِ﴾

«- this is a Day of eternal life!», meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

﴿فِيهِ مَا يَتَاءُرُونَ فِيهِ﴾

﴿There they will have all that they desire﴾, means, whatever delights they wish and desire, they will find it brought before them.

Allāh's statement,

﴿وَلَدَّنَا مَرِيدٌ﴾

﴿and We have more.﴾ is similar to His other statement,

﴿لِلَّذِينَ أَخْسَأُوا لِلشَّقْ وَرِزْقَادٌ﴾

﴿For those who have done good is the best and even more.﴾(10:26)

In the *Sahīh*, Muslim recorded that Ṣuhayb bin Sinān Ar-Rūmī said that 'more' refers to looking at the Most Honorable Face of Allāh.^[2]

﴿وَرَأَمْ أَنْكَحْنَا بَنَهُمْ بْنَ قَرْبٍ مِّمْ مُّثْلُدْ بَنَهُمْ بَنَلَّا فَقَبُوا فِي الْبَلَدِ هَلْ مِنْ تَحْمِيزٍ إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّئَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى أَلْسَنَعَ وَهُوَ شَهِيدٌ وَلَقَدْ خَلَقْنَا الْكَوَافِرَ وَالْأَرْضَ وَمَا يَتَهَمُّ فِي سَنَةِ أَيَّامٍ وَمَا سَنَّا مِنْ لَغْوٍ فَأَنْصِرْ عَلَى مَا يَقُولُوكَ وَسَبَّنَعَ بِحَمْدِ رَبِّكَ قَلْ طَلْعَ الشَّنَنِ وَقَبْلَ الْمُرْبُوبِ وَمِنْ أَلْبَى فَسِيمَهُ وَأَنْبَرَ الشَّجَرُو﴾

[1] At-Tabari 22:366.

[2] Muslim 1:163.

﴿36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?﴾

﴿37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴾

﴿38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.﴾

﴿39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

﴿40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.﴾

Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

﴿فِنْ قَرْبٍ مِّنْ أَنْذَنَّهُمْ بِطَشًا﴾

﴿a generation who were stronger in power than they.﴾

they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

﴿فَتَتَبَرَّا فِي الْأَرْضِ هُلْ مِنْ عَجَيبٍ﴾

﴿And they went about the land! Could they find any place of refuge?﴾

Ibn 'Abbās commented, "They left the traces throughout the land,"^[11] Qatādah said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allāh's statement,

﴿هُلْ مِنْ عَجَيبٍ﴾

﴿Could they find any place of refuge?﴾ means, 'could they find a shelter from Allāh's decision and appointed destiny? Have what

[11] At-Tabari 22:371.

they collected benefited them or averted Allāh's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert avoid, or find refuge or shelter (from His torment).’ Allāh the Exalted and Most Honored said,

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا﴾

﴿Verily, therein is indeed a reminder﴾ and a lesson,

﴿وَلِمَنْ كُنْ لَمْ قُلْ﴾

﴿for him who has a heart﴾ meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,

﴿أَوْ أَنَّ الَّتِي أَنْتَ تَسْمَعُ وَهُوَ شَهِيدٌ﴾

﴿or gives ear while he is heedful.﴾ meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,

﴿أَوْ أَنَّ الَّتِي أَنْتَ سَمِعْتَ﴾

﴿or gives ear﴾, means, he does not talk to himself but listens with an attentive heart.^[1] Ad-Dahhāk commented, “The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent.”^[2] Ath-Thawri and several others said similarly.^[3] The statement of Allāh the Exalted and Most Honored;

﴿وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَبْهَمُ فِي سَمَاءٍ أَيُّمْرٌ وَمَا سَكَنَ مِنْ لُؤْبٍ﴾

﴿And indeed We created the heavens and the earth: and all that between them in six Days and nothing of fatigue touched Us.﴾

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, “The Jews, may Allāh's curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement

^[1] At-Tabari 22:373.

^[2] At-Tabari 22:374.

^[3] At-Tabari 22:374.

and false opinion.^[1] Allâh said,

﴿وَنَّا مَسَّا بِنَ لُؤْبٍ﴾

﴿and nothing of fatigue touched Us.﴾ indicating that no sleep, exhaustion or weariness affects Him. Allâh the Exalted the Blessed said in other Ayât,

﴿أَرَأَتْ يَرَى أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَنْ يَعْمَلْ مِنْهُنَّ يُنَذَّرُ عَلَى أَنْ يَخْشَى الْمَرْقَدَ بَلْ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرٌ﴾

﴿Do they not see that Allâh, 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),

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind.﴾(40:57) and,

﴿إِنَّمَا أَنْذَنَا أَنَّهُ يَعْلَمُ بِكُلِّ شَيْءٍ﴾

﴿Are you more difficult to create or is the heaven that He constructed?﴾(79:27)

Allâh the Exalted and Most Honored said,

﴿فَأَنْذِرْ عَلَى مَا يَقُولُونَ﴾

﴿So bear with patience all that they say,﴾ in reference to those who deny the Prophet ﷺ, ordering him to be patient with them and turn away from them in a good way,

﴿وَسَيَّغْ يَحْتَدِرْ زَيْنَ قَبْ طَلْعَ الشَّمْسِ وَقَبْ الْفَرْدَسِ﴾

﴿and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

There were two ordained prayers prior to the *Isrâ'* journey. One before the rising of the sun at dawn and the other before sunset in the evening. *Qiyâm Al-Layl*, prayer at night, was a command for the Prophet ﷺ and his followers for sometime but it was later abrogated for the *Ummah*. Later, during the *Isrâ'* journey, Allâh abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

^[1] At-Tabari 22:376.

Fajr before sunrise, and 'Aṣr in the late afternoon. Imām Ahmad recorded that Jarīr bin 'Abdullāh said, "When we were sitting with the Prophet ﷺ, he looked at the full moon and said,

وَأَمَّا إِنْكُمْ سَتَرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَزَنَ هَذَا الْقَمَرُ لَا تُضَامُونَ فِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُنَلِّبُوا عَلَى صَلَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْتَلُوْا

«Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.»

He then recited Allāh's statement,

﴿وَسَبِّحْ يَحْمَدْ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهِ﴾

«and glorify the praises of your Lord, before the rising of the sun and before (its) setting.»^[1]

The Two Ṣahīhs and the rest of the Group collected this Ḥadīth through the chain of Ismā'īl.^[2]

Allāh the Exalted said,

﴿وَرِبِّنَ الْأَيَّلَ فَسِّنَتَهُ﴾

«And during a part of the night glorify His praises», meaning pray to Him. Allāh said Ayah,

﴿وَرِبِّنَ الْأَيَّلَ فَتَهَجَّدَ بِهِ، نَاهِلَةً لَكَ عَنَّ أَنْ يَعْنَكَ رَبِّكَ مَقَامًا مَخْمُودًا﴾

«And in some parts of the night offer the Ṣalāh with it, as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.» (17:79)

Ibn Abi Najīḥ reported that Mujaḥid said that Ibn 'Abbās said that,

﴿وَأَدْبَرَ الْشُّجُودَ﴾

«and after the prostrations.» refers to *Tasbīh*, i.e. glorifying Allāh's

^[1] Ahmad 4:365.

^[2] *Fath Al-Bārī* 8:462, *Muslim* 1:439, *Abu Dāwud* 5:97, *Tuhfat Al-Ahwadhi* 7:265, *An-Nasā'i* in *Al-Kubrā*, 6:469 and *Ibn Mājah* 1:63.

praises, after the prayers.⁽¹⁾ There is a *Hadîth* collected in the Two *Şâhihs* that supports this meaning. Abu Hurayrah said, ‘Some poor migrants came and said, ‘O Allâh’s Messenger! The wealthy people will get higher grades and will have permanent enjoyment.’ The Prophet ﷺ said,

«وَمَا ذَلِكَ؟»

«Why is that?» They said,

‘They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.’ The Prophet ﷺ said,

«أَفَلَا أَعْلَمُكُمْ شَيْئاً إِذَا فَعَلْتُمُوهُ سَبْقُنُّمْ مِنْ بَعْدِكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟ تُسْبِحُونَ وَتَحْمِدُونَ وَتَكْرِرُونَ دَبَّرَ ثُلُّ صَلَاةٍ ثَلَاثَةٍ وَثَلَاثَيْنَ»

‘Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you, and nobody would be better than you except those who would do the same? Say, ‘Subhân Allâh, Alhamdulillah and Allâhu Akbar,’ thirty-three times each after every prayer.’

Later, they came back and said, ‘O Allâh’s Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.’ The Prophet ﷺ said,

«ذَلِكَ نَفْعٌ اللّهُ يُؤْتِيهِ مَنْ يَشَاءُ»

‘This is a favor and grace of Allâh, and He grants it to whom He wills.’⁽²⁾

There is another way of explaining the Āyah. It is that Allâh’s statement,

«وَأَبْرَزَ الشُّجُورَ»

‘and after the prostrations.’ refers to the two *Rak’ahs* after the *Maghrib* prayer. This was reported from ‘Umar bin Al-Khaṭṭâb, ‘Ali bin Abi Ṭâlib and his son Al-Hasan, ‘Abdullâh bin ‘Abbâs, Abu Hurayrah and Abu Umâmah, may Allâh be pleased with them. This is also the saying of Mujâhid, Ikrimah, Ash-Shâ’bi, An-Nakha’î, Al-Hasan Al-Bâṣrî, Qatâdah, and others.

⁽¹⁾ At-Tabâri 22:381.

⁽²⁾ Fath Al-Bâri 2:378.

٥٢٠

وَكُمْ أَهْلَكَتَنَاهُمْ مِنْ فَرِينِهِمْ أَشَدُّهُمْ بَطْسًا فَتَبَوَّأُفِي
الْأَلْدَى هَلْ مِنْ مُحْيِيْنِ ۖ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ
لَهُ قُلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۚ وَلَقَدْ خَلَقْنَا
السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا فِي سَيْرَةِ أَيَّامٍ وَمَا مَسَّتَا
مِنْ لَعْوبٍ ۚ فَأَقَرَبْنَا عَلَىٰ مَا يَقُولُونَ وَرَأَسْتَعِنْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۚ وَمِنْ أَئْلَيْلِ فَسْرَمَةِ
وَأَدْبَرِ الشَّجُورِ ۚ رَأَسْتَعِنْ بِوَمَنَادِ الْمَنَادِ مِنْ شَكَانِيْرِ
إِنَّا ۖ يَوْمَ يَسْمَعُونَ أَصْبِحَمَهُ وَالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ۚ إِنَّا
نَحْنُ مُحْيِيْنَ وَرَبِّيْسُ وَإِلَيْنَا الْمُصْبِرُ ۖ يَوْمَ تَسْقَفُ الْأَرْضُ
عَنْهُمْ سِرَاعًا ذَلِكَ حَسْرٌ عَلَيْنَا يَسِيرٌ ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَا أَنَّا عَلَيْهِمْ بِجَارٍ فَذَكْرُ الْقُرْآنِ أَنَّ مَنْ يَخَافُ وَعِيدَ ۖ

سُورَةُ الْأَنْتَارَاتِ

وَالَّذِيْرَيْتَ ذَرْوا ۖ فَالْجَمِيلَاتِ وَقَرَا ۖ فَلَذِرِيْتَ شَرِكَ ۖ
فَالْمَقْسِمَتِ أَمْرًا ۖ إِنَّمَا تُعْدُونَ لَسَادِقَ ۖ إِنَّ الَّذِينَ لَوْفَعُ

﴿رَأَسْتَعِنْ بِوَمَنَادِ الْمَنَادِ مِنْ شَكَانِيْرِ
قَبْلَهُ ۖ يَوْمَ يَسْمَعُونَ أَصْبِحَمَهُ وَالْحَقِّ
بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ۖ إِنَّا مَنْ
نَحْنُ ۖ وَرَبِّيْسُ وَإِلَيْنَا الْمُصْبِرُ ۖ يَوْمَ
تَسْقَفُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ
حَسْرٌ عَلَيْنَا يَسِيرٌ ۖ نَحْنُ أَعْلَمُ بِمَا
يَقُولُونَ وَمَا أَنَّا عَلَيْهِمْ بِجَارٍ فَذَكْرُ
الْقُرْآنِ أَنَّ مَنْ يَخَافُ وَعِيدَ ۖ﴾

41. And listen on the Day when the caller will call from a near place.»

42. The Day when they will hear As-Sayyah in truth, that will be the Day of coming out.»

43. Verily, it is We Who give life and cause death; and to Us is the final return.»

44. On the Day when the earth shall be cleft,

from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.»

45. We know best what they say. And you are not the one to force them. But warn by the Qur'an; him who fears My threat.»

Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

﴿رَأَسْتَعِنْ﴾

«And listen! 'O Muhammad,'

﴿يَوْمَ يَنْادِيْلَهُمْ مِنْ شَكَانِيْرِ
قَبْلَهُ ۖ﴾

«on the Day when the caller will call from a near place.»

to the gathering for the Day of Judgement,

﴿يَوْمَ يَسْتَعْنُونَ الصَّيْمَةَ بِالْحَقِيقَةِ﴾

﴿The Day when they will hear Aṣ-Ṣayḥah in truth,﴾

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

﴿يَوْمَ يَنْزَلُ الْمُرْكَبُ﴾

﴿that will be the Day of coming out.﴾ from the graves,

﴿إِنَّا عَنْهُمْ نَعْلَمُ وَنُبَيِّثُ وَإِلَيْنَا الْمُصِيرُ﴾

﴿Verily, it is We Who give life and cause death; and to Us is the final return.﴾

Allāh is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allāh the Exalted said,

﴿يَوْمَ تَنْفَعُ الْأَرْضُ عَنْهُمْ بِرَبْلَاغٍ﴾

﴿On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.﴾

Allāh the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allāh the Exalted will command angel Isrāfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Isrāfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allāh the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allāh the Exalted and Most Honored,

﴿نَهْرِيْعُ إِلَى الْأَنْوَاعِ بَقُولُ الْكُفَّارِ هَذَا يَوْمٌ عَتَّابٌ﴾

«Hastening towards the caller. The disbelievers will say: "This is a hard Day."»(54:8), and

﴿يَوْمٌ يَدْعُوكُمْ فَتَسْجُبُونَ يَخْتَدِيْوُ وَتَظْهَرُونَ إِنْ لَيَشْتَهِ إِلَّا فِيْكُمْ﴾

«On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!» (17:52)

In the *Sahīh*, it is recorded that Anas said that the Messenger of Allāh ﷺ said,

«أَنَا أَوَّلُ مَنْ تَشْقَعُ عَنْهُ الْأَرْضُ»

«The earth will open up first around me.»^[11]

Allāh the Exalted and Most Honored said,

﴿هَذَا كَثُرٌ عَلَيْنَا بَيْرٌ﴾

«That will be a gathering, quite easy for Us.» 'bringing them back to life is easy for Us and effortless.' Allāh the Exalted and Most Honored said,

﴿وَمَا أَمْرَنَا إِلَّا وَجِدْهُ كَلْجَنْ يَالْبَصِيرِ﴾

«And Our commandment is but one as the twinkling of an eye.»(54:50), and,

﴿مَا خَلَقْنَاكُمْ إِلَّا كَنَّا نَحْنُ وَسِيْدُّونَ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

«The creation of you all and the resurrection of you all are only as of a single person. Verily, Allāh is All-Hearer, All-Seer.» (31:28)

Comforting the Prophet ﷺ

The statement of Allāh the Exalted and Most High,

﴿مَنْ أَعْلَمُ بِمَا يَقُولُونَ﴾

«We know best what they say.» means, 'Our knowledge is all encompassing of the denial that the idolators are confronting

[11] Muslim 4:1782.

you with, so do not be concerned.' In similar Āyât, Allâh said,

﴿وَلَمْ تَرِدْ أَنَّكَ يَصْبِرُ صَدْرَكَ إِنَّمَا يَقُولُونَ﴾ ﴿فَسَيِّئَتْ مُحَمَّدُ رَبِّكَ وَكُنْ تَنَّ الشَّاجِرِينَ﴾ ﴿وَأَعْنَدَ رَبِّكَ حَنَّ يَأْتِيكَ الْقِيَمُ﴾ ﴿١٧﴾ ﴿١٨﴾

«Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).» (15:97)

Allâh's statement,

﴿وَمَا أَنْتَ عَلَيْهِ بِمُبَارِزٍ﴾

«And you are not the one to force them.» says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allâh the Exalted and Most Honored said,

﴿فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾

«But warn by the Qur'ân; him who fears My threat.»

meaning, 'convey the Message of your Lord, for only those who fear Allâh and dread His torment, and hope in His promise will remember and heed,'

﴿إِنَّا عَلَيْكَ أَلْتَعَنُ وَعَلَيْنَا لِحَسَابٌ﴾

«Your duty is only to convey (the Message) and on Us is the reckoning.» (13:40),

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّكُنْ عَلَيْهِمْ بِصَنِيفِ﴾ ﴿١٩﴾

«So remind them – you are only one who reminds. You are not a dictator over them.» (88:21-22)

﴿إِنَّكَ عَلَيْكَ هُدَيْتَهُ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allâh guides whom He wills.» (2:272) and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Verily, you guide not whom you like, but Allâh guides whom He wills.» (28:56) Allâh's statement here,

﴿وَمَا أَنْتَ عَلَيْهِ بِمُبَارِزٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾

¶And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.»

Qatādah used to invoke Allāh by saying, “O Allāh! Make us among those who fear Your threat and hope for Your promise, O Bārr (Subtle, Kind, Courteous, and Generous), O Rahīm (the Most Merciful).”^[1]

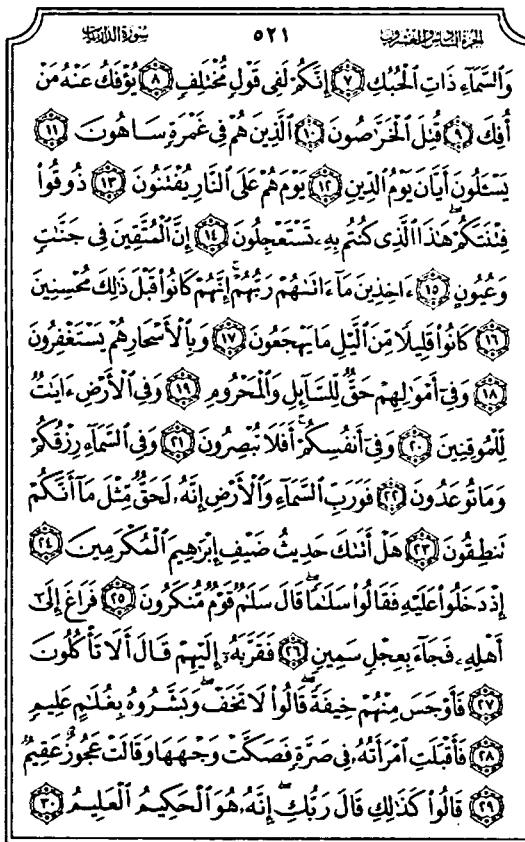
This is the end of the *Tafsīr* of *Sūrah Qāf*. All praise is due to Allāh, He is for us, the most excellent Trustee.

[1] Al-Qurṭubī 17:29.

The Tafsīr of Sūrat Adh-Dhāriyāt

(Chapter - 51)

Which was revealed in Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فَالْمَنْكِرُتُ دَرْكٌ ۝ فَالْمَنْكِرُتُ
وَدَرْكٌ ۝ فَالْمَنْكِرُتُ يَمْرُكٌ ۝
فَالْمَنْكِرُتُ أَمْرٌ ۝ إِنَّمَا نُعْذِنُ
لِسَاقِيْفَ ۝ وَإِنَّ النَّبَّانَ لَعْنَقَ ۝
وَالسَّمَاءُ دَاتُ الْجَبَكِ ۝ إِنَّكَ لَنِي
قَوْلِ مُخْتَلِفَ ۝ إِيَّوْكَ عَنْهُمْ مَنْ
أَنْكَ ۝ فَيُقْلِلُ الْمَرْصُونَ ۝ الَّذِينَ
هُمْ فِي عُمْرٍ قَسَاهُوْتَ ۝ ۝ ۝ ۝ ۝ ۝ ۝
يَسْعَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝ يَوْمَ هُمْ عَلَى النَّارِ
فَنَنْكِرُونَ ۝ دَرْكٌ فَنَنْكِرُ هَذَا الَّذِي
كُنْتُ بِهِ سَتَّاجِلُونَ ۝ ۝ ۝ ۝ ۝ ۝ ۝

41. By the scattering Dhāriyāt; ➤

42. And the laden Hāmilāt; ➤

43. And the steady Jāriyāt; ➤

44. And the distributors of command, ➤

45. Verily, that which you are promised is surely true. ➤

46. And verily, Ad-Dīn is sure to occur. ➤

- ﴿7. By the heaven full of Hubuk,﴾
- ﴿8. Certainly, you have different ideas.﴾
- ﴿9. Turned aside therefrom is he who is turned aside.﴾
- ﴿10. Cursed be Al-Kharrāṣūn﴾
- ﴿11. Who are under a cover of Sāhūn,﴾
- ﴿12. They ask: "When will be the Day of Ad-Dīn?"﴾
- ﴿13. (It will be) a Day when they will be Yuftanūn in the Fire!﴾
- ﴿14. "Taste you your trial! This is what you used to ask to be hastened!"﴾

Affirming the News of the Resurrection

The Commander of the faithful, ‘Ali bin Abi Ṭalib may Allāh be pleased with him, ascended the *Minbar* in Kufah and declared, “Any Āyah in the Book of Allāh the Exalted and any *Sunnah* from Allāh’s Messenger ﷺ you ask me about today, I will explain them.” Ibn Al-Kawwā stood up and said, “O Leader of the faithful! What is the meaning of Allāh’s statement,

﴿وَاللَّهُ يَعْلَمُ ذَرْدَان﴾

﴿By the scattering Dhāriyāt﴾,” and ‘Ali said, “The wind.” The man asked,

﴿فَالنَّيَّابُ وَزَرْدَان﴾

﴿And the laden Hāmilāt﴾?” ‘Ali said, “The clouds.” The man again asked,

﴿فَالنَّيَّابُ بَشَّارَان﴾

﴿And the steady Jāriyāt﴾?” ‘Ali said, “The ships.” The man asked,

﴿فَالنَّيَّابُ أَنْزَارٌ﴾

“And the distributors of command?” ‘Ali said, it refers to “The angels.”^[1]

Some scholars said that *Al-Jariyāt Yusrā* refers to the stars that float in their orbits with ease. This would mean that the

^[1] At-Ṭabarī 22:389-392 and ‘Abdur-Razzāq 3:41.

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allâh's order are above that, and they descend with Allâh's legislative orders and the decrees He determines.

These Âyât contain a vow from Allâh that Resurrection shall come to pass. Allâh's statement,

﴿إِنَّمَا يُعْدُنَّ لِكَادِيٍّ﴾

﴿Verily, that which you are promised is surely true.﴾, it is a truthful promise,

﴿وَلَذِكْرِ﴾

﴿And verily, Ad-Dîn﴾ the Recompense,

﴿لَزِجْ﴾

﴿will occur﴾, it will surely come to pass.

Then Allah the Exalted said,

﴿وَالسَّمَاءُ ذَاتُ الْبَلْقَانِ﴾

﴿By the heaven full of Hubuk,﴾ Ibn 'Abbâs said; "Full of beauty, grace, magnificence and perfection."^[1] Mujâhid, Ikrimah, Sa'îd bin Jubayr, Abu Mâlik, Abu Shâlih, As-Suddî, Qatâdah, 'Atiyah Al-'Awfi, Ar-Rabi' bin Anas and others said similarly.^[2] Ad-Dâhhâk, Al-Minhâl bin 'Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the Hubuk."

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allâh the Exalted said,

﴿إِنَّكَ لَنِي قَوْلُ مُخْتَلِفِينَ﴾

^[1] At-Tabâri 22:395-396.

^[2] At-Tabâri 22:396-397.

«Certainly, you have different ideas.» Allāh says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatādah commented on the Āyah, "You have different ideas about the Qur'ān. Some of you agree that it is true while some others deny this fact."^[1] Allāh said,

﴿فَيُنَزَّلُ عَنْهُ مِنْ أَنْوَافِ﴾

«Turned aside therefrom is he who is turned aside.»

Allāh says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allāh said,

﴿فَإِنَّمَا يَشْرِكُونَ مَا لَمْ يَكُنْ مِّنْ هُنَّ كَاذِبُ الْجِنِّ﴾

«So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!»(37:161-163)

Ibn 'Abbās, may Allāh be pleased with him, and As-Suddi said:

﴿فَيُنَزَّلُ عَنْهُ مِنْ أَنْوَافِ﴾

«Turned aside therefrom is he who is turned aside.» "He who is misguided is led astray from it." Allāh said;

﴿فَيُنَزَّلُ الْمُرْسَلُونَ﴾

«Cursed be Al-Kharrāṣūn», Mujāhid said; "The liars. This is similar to what is mentioned in (Sūrah) 'Abasa:

﴿فَيُنَزَّلُ أَيْنَنَّ مَا أَنْذَرَ﴾

«Be cursed man! How ungrateful he is!»(80:17)

Al-Kharrāṣūn are those who claim that they will never be brought back to life, doubting the coming of Resurrection.^[2] 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās;

﴿فَيُنَزَّلُ الْمُرْسَلُونَ﴾

[1] 'Abdur-Razzāq 4:242.

[2] At-Tabari 22:400.

﴿Cursed be Al-Kharrâṣûn﴾, “Cursed be the doubters.”^[1] Mu‘âdh said similarly, may Allâh be pleased with him. During one of his speeches he said, “Destroyed be the doubters.” Qatâdah said, “Al-Kharrâṣûn are the people of doubt and suspicion.”^[2]

Allâh said;

﴿الَّذِينَ هُمْ فِي عَمَرَةٍ سَاهُوكَ﴾

﴿Who are under a cover of Sâhûn﴾, Ibn ‘Abbâs, may Allâh be pleased with him, and others said; “In disbelief and doubt, they are heedless and playful.”^[3] Allâh said,

﴿بِتَغْلِبَةٍ أَيَّانَ يَوْمَ الْزِنِ﴾

﴿They ask: “When will be the Day of Ad-Dîn?”﴾

They utter this statement in denial, stubbornness, doubt and suspicion. Allâh the Exalted replied,

﴿يَوْمٌ مَّا عَلَى النَّارِ بِمُشْتَهِيَّ﴾

﴿(It will be) a Day when they will be Yuftanûn in the Fire!﴾

Ibn ‘Abbâs, Mujâhid, Al-Hasan and several others said that Yuftanûn means punished.^[4] Mujâhid said: “Just as gold is forged in the fire.”^[5] A group of others also including Mujâhid, Ikrimah, Ibrâhim An-Nakha’î, Zayd bin Aslam, and Sufyân Ath-Thawri said, “They will be burnt.”

﴿ذُوقُوا نَكَّةَ﴾

﴿Taste you your trial!﴾, Mujâhid said, “Your burning”^[6] while others said, “Your punishment.”

﴿هَذَا أَلَّى كُمُّ بِدِ تَعْقِيلُونَ﴾

﴿This is what you used to ask to be hastened!﴾

This will be said admonishing, chastising, humiliating and belittling them. Allâh knows best.

[1] At-Tabari 22:399.

[2] At-Tabari 22:400.

[3] At-Tabari 22:400-401.

[4] At-Tabari 22:402.

[5] At-Tabari 22:402.

[6] At-Tabari 22:403.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَمَغَورِينَ ﴾١٥﴾ مَا يَذِرُونَ مَا كَانُوا فَلَمْ يَكُنْ لَهُمْ خَيْرٌ ۝
 فَلِمَّا مَرَّ عَلَىٰ أَهْلِ الْأَبَدِ مَا يَهْجُونَ ۝ وَالْأَسْعَادُ قَمْ بِسَقْرِهِنَ ۝ وَفِي أَمْوَالِهِمْ حَتَّىٰ لِتَسْأَلَ وَالْمَغَورُونَ ۝
 وَفِي الْأَرْضِ مَا يَتَّخِذُ لِتَوْفِيقِهِنَ ۝ وَفِي أَنْشِكَ أَنَّا شَهِرُونَ ۝ وَفِي الشَّاءِ رِزْقُكُو وَمَا تُوعَدُونَ ۝
 فَوْرَتِ السَّمَاءِ وَالْأَرْضِ إِنَّمَا لَهُنَّ لَهُنَّ مَا أَنْتُمْ تَطْقُنُونَ ۝﴾

﴿15. Verily, those who have Taqwā will be in the midst of Gardens and Springs,﴾

﴿16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.﴾

﴿17. They used to sleep but little by night.﴾

﴿18. And in the hours before dawn, they were asking for forgiveness.﴾

﴿19. And in their wealth there was the right of the Sā'il and the Maḥrūm.﴾

﴿20. And on the earth are signs for those who have faith with certainty.﴾

﴿21. And also in yourselves. Will you not then see?﴾

﴿22. And in the heaven is your provision, and that which you are promised.﴾

﴿23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾

Qualities of Those Who have Taqwā and Their Reward

Allāh the Exalted informs about those who have Taqwā, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

﴿إِنَّمَا يَذِرُونَ مَا بَلَّغُوكُمْ﴾

﴿Taking joy in the things which their Lord has given them.﴾ His statement;

﴿أَنْتُمْ بَلَّغُوكُمْ﴾

﴿Taking﴾ describes the state of the people of Taqwā in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the

Exalted and Most Honored said,

﴿إِنَّمَا كُلُوا مِنْ ذَلِكُمْ﴾

﴿Verily, they were before that﴾, in the life of the world,

﴿غَيْرَهُمْ﴾

﴿goodeiros﴾ As He said:

﴿كُلُوا وَأَشْرِبُوا مِثْمَةً بِمَا أَنْذَلْتَنَا فِي الْأَيَّامِ الْقَلِيلَةِ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾(69:24)

Allâh the Exalted described the good acts that they performed,

﴿كُلُّهُمْ قَلِيلٌ مِّنَ الظَّلَلِ مَا يَعْمَلُونَ﴾

﴿They used to sleep but little at night.﴾

The scholars of *Tafsîr* have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn 'Abbâs said, "Every night, they would worship Allâh, even during a little part of the night."^[1] Qatâdah narrated that Muṭarrif bin 'Abdullâh said, "Hardly a night would pass by them that they did not pray to Allâh the Exalted and Most Honored, either in the beginning, or the middle of it."^[2] Mujâhid said, "Only a few nights, if any, would they sleep through the night until the morning without praying *Tahajjud*."^[3] Qatâdah said similarly.^[4] Anas bin Mâlik and Abu Al-'Âliyah said, "They used to pray between *Al-Maghrib* and *Al-Ishâ'*".^[5]

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarîr. Al-Hasan Al-Bâṣrî said:

[1] At-Tabari 22:407.

[2] At-Tabari 22:407.

[3] At-Tabari 22:408.

[4] At-Tabari 22:408.

[5] At-Tabari 22:407-408.

﴿كَانُوا قَلِيلًا مِنَ الَّذِينَ يَعْمَلُونَ﴾

«They used to sleep but little by night»,

“They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn.”^[1]

‘Abdullāh bin Salām said, “When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ! أَطْبِعُوا الطَّعَامَ، وَصَلُّوَا الْأَرْحَامَ، وَأَفْسُرُوا السَّلَامَ، وَصَلُّوَا بِاللَّئِنَ وَالنَّاسُ نَيَامٌ، تَذَلَّلُوا الْجَنَّةَ بِسَلَامٍ»

“O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.”^[2]

Imām Ahmād recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

“Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.”

Abu Mūsa Al-Ash’ari said, “Who are they for, O Allāh’s Messenger?” He ﷺ said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ شَوَّقًا إِنَّمَا وَالنَّاسُ نَيَامٌ»

“For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.”^[3]

Allāh said:

﴿وَالآتَاحِارُ قَمْ بِسْتَغْفِرَةٍ﴾

«And in the hours before dawn, they were asking for forgiveness.»

^[1] At-Tabārī 22:408-409.

^[2] Tuhfah Al-Ahwādhi 7:187.

^[3] Ahmad 2:173.

Mujāhid and several others said: "They were performing Ṣalāh."^[1] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted the Blessed, said;

﴿وَالسَّتِينُكَ بِالْأَسْعَارِ﴾

«And those who seek forgiveness during the last hours of the night.»(3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the *Ṣahīh* collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى يَنْزُلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ
مَنْ مُنْتَغِيْرٌ فَأَنْوَبُهُ عَنِّي. مَنْ مُسْتَغْفِيْرٌ فَأَغْفِرُ لَهُ . مَنْ مِنْ سَائِلِي فَيَعْطِنَنِي شُوْلَهُ؟
حَتَّى يَطْلُعَ الْفَجْرُ»

«Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?" until Fajr begins.»^[2]

Many of the scholars of *Tafsīr* said that when the Prophet Ya'qub said to his sons:

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّكُمْ﴾

«I will ask my Lord for forgiveness for you»(12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

﴿وَرَبِّكُمْ هُنَّ حَتَّى لِلشَّايَلِ وَالْمَرْوِيِّ﴾

^[1] At-Tabari 22:413.

^[2] *Fath Al-Bāri* 3:35, 11:133 and 13:473, *Muslim* 1:521 and 523, *Abu Dāwud* 2:77 and 5:101, *Tuhfat Al-Ahwadhi* 9:471, *An-Nasā'i* in *Al-Kubrā*, 4:24 and *Ibn Mājah* 1:435.

﴿And in their wealth there was the right of the Sā'il and the Mahrūm.﴾

After Allāh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

﴿وَرِقْ أَنْوَارِهِمْ حَتَّىٰ﴾

﴿And in their wealth there was the right﴾, a designated part which they dedicated to the Sā'il and Mahrūm. The Sā'il is the poor who begs others, and he has a due right. As for the Mahrūm, Ibn 'Abbās and Mujāhid said, “He is the poor person who does not receive a stipend.”^[1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, 'Ā'ishah may Allāh be pleased with her, said about the Mahrūm, “He is the displaced, the one who does not have a profession to easily earn an income from.” Qatādah and Az-Zuhri: “The Mahrūm is the one who does not ask the people for anything.”^[2] Az-Zuhri added that the Messenger of Allāh ﷺ said,

«لَسْنُ الْمِسْكِينِ بِالظَّرَافِ الَّذِي تَرَدُّهُ الْلَّفْمَةُ وَالثَّمَمَةُ وَالثَّمَرَاتُ، وَلِكِنْ
الْمِسْكِينُ الَّذِي لَا يَجِدُ غُنْيَةً يُنْفِيهِ وَلَا يُفْطِنُ لَهُ فَيَصَدِّقُ عَلَيْهِ»

“The poor (Miskīn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.”^[3]

This Ḥadīth is recorded in the Two Ṣaḥīḥs using another chain of narration.^[4]

Allāh's Signs on the Earth and in Mankind

Allāh the Exalted and the Blessed said next,

^[1] At-Tabārī 22:414.

^[2] At-Tabārī 22:416.

^[3] An-Nasā'ī, 5:85.

^[4] Fath Al-Bārī 3:399 and Muslim 2:719.

﴿وَرَقِ الْأَرْضِ بَلَّتْ لِلْمُؤْمِنِينَ﴾

﴿And on the earth are signs for those who have faith with certainty.﴾

Allâh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allâh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allâh put every organ in their bodies in its rightful place where they most need it to be. So He said;

﴿وَرَقِ أَشْيَكَ أَنْكَبُورُونَ﴾

﴿And also in yourselves. Will you not then see?﴾

Qatâdah commented, “He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship.”^[1]

Allâh the Exalted said next,

﴿وَرَقِ الْأَنْهَارِ يَزْرَعُونَ﴾

﴿And in the heaven is your provision,﴾ meaning, rain,

﴿وَرَقِنَا تَرْعَدُونَ﴾

﴿and that which you are promised.﴾ meaning Paradise. This was said by Ibn ‘Abbâs, Mujâhid and several others.^[2]

Allâh said:

﴿فَوَرَقَ السَّمَاءُ وَالْأَرْضُ إِنَّهُ لَعَلَّ مِثْلَ مَا أَنْكُمْ تُطِيقُونَ﴾

﴿Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾

Allâh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,

^[1] Al-Qurtûbi 17:40.

^[2] At-Tabâri 22:420.

there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak

When he would talk to one of his friends, Mu‘ādh used to say: “What I am saying is as true as your being here.”

﴿هَلْ أَنْتَ حَوِيثُ ضَيْبٍ بِإِيمَانِ الظَّكَرِينَ ﴾ إِذْ دَعَلَهُ عَيْنَهُ فَقَاتُوا سَلَمًا قَالَ سَلَمٌ فَتَمَّ شُكُورُهُ فَرَأَى إِلَّا أَهْلَهُ فَقَاتَهُ يَعْبُلُ سَبِيلَهُ فَقَاتَهُ إِلَيْهِمْ قَالَ أَلَا تَأْمُلُوكُ ﴾ فَأَزْجَسَ بَنِيهِمْ جِبَّةً فَالْأُولُوا لَا يَخْفَفُ وَبَشَّرُوهُ بِشَائِمِهِمْ عَلَيْهِ ﴾ ثَاقِبُكَ أَمْرَأَتُهُ فِي مَرْأَةِ فَسَكَتَ وَجْهُهَا وَقَاتَتْ عَيْنُهُ عَيْقِمَ ﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكُتْ يَاهُ هُوَ الْمَوْكِدُ الْمَلِيدُ ﴾﴾

﴿24. Has the story reached you, of the honored guests of Ibrāhīm?﴾

﴿25. When they came in to him and said: "Salāman!" He answered: "Salāmun" and said: "You are a people unknown to me."﴾

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

﴿27. And placed it before them (saying): "Will you not eat?"﴾

﴿28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.﴾

﴿29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"﴾

﴿30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."﴾

The Guests of the Prophet Ibrāhīm

We mentioned this story before in Sūrah Hūd and Al-Hijr.^[1] Allāh said,

﴿هَلْ أَنْتَ حَوِيثُ ضَيْبٍ بِإِيمَانِ الظَّكَرِينَ ﴾

﴿Has the story reached you, of the honored guests of Ibrāhīm? whom Ibrāhīm honored and who,

﴿فَأَتُوا سَلَمًا قَالَ سَلَمٌ﴾

^[1] See volume five, the Tafsīr of Sūrah Hūd (11:69), and the Tafsīr of Sūrat Al-Hijr (15:51).

﴿they said : "Salâman!" He answered : "Salâmun."﴾

﴿وَإِذَا حُيِّنُوكُمْ فَحِيُّوْهُ أَخْسَنَ مِنْهَا أَوْ رُدُّهُمْ﴾

﴿When you are greeted with a greeting, greet in return with what is better than it, or return it equally.﴾(4:86)

So the Friend of Allâh chose a better reply in return for their greeting, implementing Allâh's command: Reciprocating the greeting with the term *Salâmun* is stronger than the greeting using the term *Salâman*.

The three angels; Jibrîl, Mîkâ'il and Isrâfil came to Ibrâhîm in the image of handsome young wonderfully graceful men. This is why Ibrâhîm said,

﴿فَنَّمْ مُنْكَرُونَ﴾

﴿You are a people unknown to me.﴾ Allâh the Exalted said,

﴿فَرَأَيْتَ إِلَّا أَهْلِهِ﴾

﴿Then he turned to his household,﴾ Ibrâhîm discretely went inside in haste,

﴿فَجَاءَ يَسْبِيلَ سَيِّنَ﴾

﴿and brought out a roasted calf.﴾ from the best of his menu,
And in another Âyah

﴿فَمَا لِيْتَ أَنْ جَاءَ بِعِنْدِ حَسِيدٍ﴾

﴿And he hastened to entertain them with a roasted calf.﴾ (11:69)
means roasted on hot coals

﴿فَقَدْرَهُ الْأَنْبِمَ﴾

﴿And placed it before them﴾, brought it close to them,

﴿فَقُلْ أَلَا تَأْكُلُونَ﴾

﴿Saying, "Will you not eat?"﴾

Ibrâhîm said this polite and kind statement to his guests, and surely, this Âyah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed

before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

﴿أَلَا تَأْكُلُونَ﴾

﴿Will you not eat?﴾ This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allāh the Exalted said,

﴿فَأَرْسَلَنَا مِنْهُمْ خَيْرًا﴾

﴿Then he conceived fear of them.﴾ this Āyah is explained by Allāh's statement,

﴿فَلَمَّا رَأَاهُمْ لَا يَنْبُغِيلُ إِلَيْهِمْ نَحْرَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خَيْرًا فَلَوْلَا لَا خَفَّ إِنَّا أَرْسَلْنَا إِنَّ قَوْمَ لُوطٍ﴾ وَأَنَّمَا قَاتَلَهُمْ فَلَمَّا نَصْبَرُكُمْ

﴿But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lūṭ." And his wife was standing (there), and she laughed.﴾(11:70-71),

meaning, she was glad that the people of Lūṭ would be destroyed on account of their rebellion and transgression against Allāh, the Exalted. This is when the angels delivered the good news to her of a son, Ishāq, and Ya'qūb after Ishāq,

﴿قَاتَلَتْ بَنْرَاتِنَ مَالِكٌ وَإِنَّا عَجَزْنَا بِمِنْ شَيْئًا إِنَّ هَذَا لَتَقْنُونَ عَجِيبٌ فَلَوْلَا أَنْتَجَنَّ مِنْ أَنْفُسِ اللَّهِ رَحْمَتُ أَنَّهُ وَبِرَكَتِنَّ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾

﴿She said: "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!" They said, "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O family of the house. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾(11:72-73)

Allāh said here;

﴿وَبَشَّرُوهُ بِشَانِيمْ عَلَيْهِ﴾

﴿And they gave him glad tidings of a son having knowledge.﴾

This news was as good to Ibrâhîm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allâh the Exalted said,

﴿فَأَنْبَتَ أَنْرَانِي فِي سَرَرٍ﴾

﴿Then his wife came forward with a loud voice﴾,

She screamed loudly, according to Ibn ‘Abbâs, Mujâhid, Ikrimah, Abu Sâlih, Ad-Dâhhâk, Zayd bin Aslam, Ath-Thawri and As-Suddî.^[1] She said when she shouted,

﴿تَنَزَّلَتْ﴾

﴿Ah! Woe to me!﴾(25:28), then,

﴿وَسَكَنَ رَجْهَهَا﴾

﴿she smote her face,﴾ meaning, she struck herself upon her forehead, according to Mujâhid and Ibn Sâbiṭ.^[2] Ibn ‘Abbâs said that she smacked her face just as women do when confronted with an amazing thing,^[3]

﴿وَرَأَتْ عُورَ عَنْهُ﴾

﴿and said: "A barren old woman!"﴾ meaning, "How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,"

﴿قَالَ رَبِّي قَالَ رَبِّي إِنَّمَا هُوَ الْحَكِيمُ الْعَلِيمُ﴾

﴿They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"﴾,

'He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

﴿قَالَ مَا خَطَلْتُ أَيْمَانِ الْمُرْسَلِينَ ﴿١﴾ قَالَ رَبِّي إِنَّا أَرْسَلْنَا إِنْ قَوْمٌ شَغَرُوهُنَّ لِتُشَعِّلُ عَلَيْهِمْ جَهَنَّمَ مِنْ بَيْنِ أَرْضِهِنَّ شَرَرَةً مِنْ دُنْدُونَهِنَّ لَأَنْزَلْنَا مِنْ كَانَ فِيهَا مِنَ الظُّرُوفِنَّ ﴿٢﴾ قَالَ رَهْدَنَا فِيهَا عَذَابٌ بَيْنَ أَنْتِي وَرَبِّكَاهَا يَاهَا لِلَّذِينَ يَخْلُونَ الْمَذَنَ الْأَلِيمَنَ ﴿٣﴾﴾

[1] At-Tabari 22:426 and Al-Qurtubi 17:46.

[2] At-Tabari 22:428.

[3] At-Tabari 22:427.

﴿31. (Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

﴿32. They said: "We have been sent to a people who are criminals."﴾

﴿33. "To send down upon them stones of clay."﴾

﴿34. "Marked by your Lord for transgressors."﴾

﴿35. So We brought out from therein the believers.﴾

﴿36. But We found not there any household of the Muslims except one.﴾

﴿37. And We have left there a sign for those who fear the painful torment.﴾

The Angels were sent to destroy the People of the Prophet Lüt

Allāh the Exalted said about Ibrāhīm, peace be upon him,

﴿فَلَمَّا ذَهَبَ عَنْ إِنْزَافِ الرُّوحِ وَجَاءَنَا الْمُرْسَلُونَ بِمَنْدَلَتِنَا فِي قَوْمٍ لُّوطٍ إِنَّ أَنَّ إِبْرَاهِيمَ لَطَّافٌ أَنَّهُ شَيْبٌ ﴾ ﴿٦٥﴾ ﴿لَيَأْتِهِمْ أَغْرِضٌ عَنْ هَذَا إِنَّهُ فَدَ جَاهَ أَنْشَرَ رَوْكَ وَلَيَأْتِهِمْ مَذَاجِعٌ عَنْهُ مَرْدُورٌ ﴾ ﴿٦٦﴾

﴿Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lüt. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "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."﴾(11:74-76) Allāh said here,

﴿كَلَّا فَمَا خَطَبُكُمْ أَبِي الْمُرْسَلِينَ ﴾ ﴿٦٧﴾

﴿(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

meaning, 'what is the mission that you were sent with,'

﴿قَالُوا إِنَّا أُرْسَلَنَا إِنَّ قَوْمَ شَرِيكَ ﴾ ﴿٦٨﴾

﴿They said: "We have been sent to a people who are criminals."﴾

in reference to the people of Lüt,

﴿لَيُثْرَلَ عَلَيْهِمْ حِجَارَةً بَنْ طَيْنٍ ﴾ ﴿٦٩﴾

﴿To send down upon them stones of baked clay, marked, or written,

﴿عَذَّ رِبَكَ لِلْمُشْرِكِينَ﴾

﴿by your Lord for transgressors.﴾ recorded with Allāh to their names; each stone has the name of its companion. Allāh said in Sūrat Al-'Ankabūt,

﴿وَلَمْ يَأْتِ فِيهَا لُطْفٌ فَالْأُنْجُونُ حَقُّنَّ أَعْلَمُ بِنَّ فِيهَا لَكَبِيرَةٌ وَاهْلُهُ إِلَّا أَمْرَأَتُهُ سَكَانُتْ بِنَ﴾
﴿الْمُنْتَدِرِ﴾

﴿(Ibrāhīm) said: "But there is Lūt in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind."﴾(29:32), and said here,

﴿أَنْزَلْنَا مِنْ كَلَّهَا مِنَ الْمُؤْمِنِينَ﴾

﴿So We brought out from therein the believers.﴾ they are: Lūt and his family, except his wife,

﴿فَوَجَدْنَا فِيهَا عَبْرَ بَيْتَ مِنَ الْمُسْلِمِينَ﴾

﴿But We found not there any household of the Muslims except one.﴾

Allāh the Exalted said,

﴿وَرَزَقْنَا فِيهَا بَانِيَةً لِلَّذِينَ يَخَافُونَ النَّارَ أَلَّا يَرْجِعُوا﴾

﴿And We have left there a sign for those who fear the painful torment.﴾

meaning, 'We left a proof of the punishment, torment and stones made of Sijjil (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

﴿لِلَّذِينَ يَخَافُونَ النَّارَ أَلَّا يَرْجِعُوا﴾

﴿for those who fear the painful torment.﴾

﴿وَرَفِ مُوسَى إِذْ أَرْسَلَنَا إِلَيْهِ رَبُّهُنَّا فَقَوْكَبِهِنَّا فَقَوْكَبِرِبَكِهِنَّا وَقَالَ سَيِّرْ أَوْ جَهَنَّمْ نَأْخَذْنَهُ وَجْهَنَّمْ نَسْدَدْنَهُمْ فِي الْأَيْمَ وَهُوَ مُلْيِمْ﴾
﴿وَقَى عَادَ إِذْ أَرْسَلَنَا عَنْهُمْ الْرَّبِيعَ الْعَظِيمَ﴾
﴿مَا لَدُّنْهُ مِنْ شَفَّهَ أَنْتَ عَنْهِ إِلَّا جَعَلْنَاهُ كَالْمَيْمَرِ﴾
﴿وَفَنَمَّدَ إِذْ قَبَلَ لَمَنْ تَسْعَوْ حَتَّى جِنْ﴾
﴿فَمَتَّا عَنْ

أَمْرَ رَبِّهِمْ فَلَمْ يَذَهَّبُوهُمْ وَهُمْ يَنظُرُونَ ﴿٣٨﴾ فَاَسْتَطَعُوا مِنْ فَيَأْرِ وَمَا كَانُوا مُنْصُرِينَ ﴿٣٩﴾
وَقَوْمٌ نُوحٌ مِنْ قَبْلِهِمْ كَانُوا قَوْمًا فَدِينِينَ ﴿٤٠﴾

﴿38. And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

﴿39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman."﴾

﴿40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.﴾

﴿41. And in 'Ād when We sent against them the barren wind;﴾

﴿42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾

﴿43. And in Thamūd, when they were told: "Enjoy yourselves for a while!"﴾

﴿44. But they insolently defied the command of their Lord, so the Sā'iqa overtook them while they were looking.﴾

﴿45. Then they were unable to rise up, nor could they help themselves.﴾

﴿46. (So were) the people of Nūh before them. Verily, they were a people who were rebellious.﴾

Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūh

Allāh the Exalted said,

﴿رَفِ مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فَرْعَوْنَ بِالْكِتَابِ شَيْئًا ﴾

﴿And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

meaning, with clear proof and plain evidence,

﴿تَرَكَ وَرَجَدَ﴾

﴿But he turned away along with his hosts,﴾ meaning, in rebellion and arrogance, Fir'awn turned away from the plain truth that Mūsā was sent with,

﴿فَنَأَيْ عَظِيفٍ، لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ﴾

﴿Bending his neck in pride, and leading (others) too (far) astray from the path of Allâh.﴾(22:9), meaning turning away from truth in arrogance,

﴿وَقَالَ شَرِيكُ أَزْمَنْ﴾

﴿and said: "A sorcerer, or a madman."﴾ meaning Fir'awn said to Mûsâ, "With regards to the message that you brought me, you are either a magician or a madman." Allâh the Exalted replied,

﴿فَأَخْذُكَهُ وَتَخْرُدُهُ فَنَبْذِلُهُمْ﴾

﴿So We took him and his armies, and dumped them﴾, meaning 'We threw them,'

﴿فِي الْيَمِّ﴾

﴿into the Yamm﴾, into the sea,

﴿وَرَفَقُ نَاسِمَ﴾

﴿for he was blameworthy.﴾ meaning, Fir'awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allâh the Exalted and Most Honored said,

﴿وَرَبِّنَا إِذْ أَرْسَلْنَا عَلَيْهِمُ الْأَزِيزَ الْعَظِيمَ﴾

﴿And in 'Ad when We sent against them the barren wind﴾ that destroys everything and produces nothing. This was said by Ad-Dâhhâk, Qatâdah and others.^[11] Allâh's statement,

﴿هَنَا تَنَزَّلُ مِنْ شَاءُ وَأَنْتَ عَلَيْهِ﴾

﴿It spared nothing that it reached,﴾ meaning, everything that the wind could destroy,

﴿إِلَّا جَعَلَتْ كَارِبَيِّ﴾

﴿but blew it into broken spreads of rotten ruins.﴾ meaning, made it just like a rotten and destroyed. Sa'îd bin Al-Musayyib and others commented on:

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الْأَزِيزَ الْعَظِيمَ﴾

^[11] At-Tabari 22:434.

﴿when We sent against them the barren wind﴾, “Southerly winds.”^[1] However, there is a Ḥadīth in the Ṣaḥīḥ from Shu’bah bin Al-Ḥakam, from Mujāhid, from Ibn ‘Abbās, who said that the Messenger of Allāh ﷺ said,

«نَصْرَتِي بِالصَّبَا وَأَهْلَكَتِي غَادَ بِالدَّبُورِ»

«I have been made victorious with the Ṣabā (easterly wind), and the people of ‘Ād were destroyed with the Dabūr (westerly wind).»^[2] Allāh saying,

﴿وَرَفِيْقٌ شَرُّ مَّا يَرَوْنَ إِذْ قَبَلَ لَهُمْ تَسْعُوا حَتَّىٰ جِئْنَاهُمْ﴾

«And in Thamūd, when they were told: “Enjoy yourselves for a while!”»

is just as He said in another Āyah,

﴿وَآمَّا نَمُوذُجُ فَهَدَيْنَاهُمْ فَاسْتَحْيُوا الْعَنْ عَلَىٰ الْمُدْرَىٰ فَأَخْذَنَاهُمْ صَنْعَةُ الْعَذَابِ الْمُؤْنَىٰ﴾

«And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Ṣā’iqah of disgracing torment seized them.» (41:17) Allāh said here,

﴿وَرَفِيْقٌ شَرُّ مَّا يَرَوْنَ إِذْ قَبَلَ لَهُمْ تَسْعُوا حَتَّىٰ جِئْنَاهُمْ فَأَخْذَنَاهُمْ الصَّنْعَةُ وَرَبُّهُمْ بَلَّغُرُونَ﴾

«And in Thamūd, when they were told: “Enjoy yourselves for a while!” But they insolently defied the command of their Lord, so the Ṣā’iqah overtook them while they were looking.»

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

﴿فَمَا أَسْطَلُمُوا مِنْ قِبَلِهِ﴾

«Then they were unable to rise up,» they were unable to escape and run away from it,

﴿وَرَنَّا كَانُوا مُنْصَرِينَ﴾

«nor could they help themselves.» nor could they save themselves from the torment that befell them. Allāh the Exalted and Most

^[1] At-Tabari 22:433.

^[2] Fath Al-Bārī 2:604 and Muslim 2:617.

سورة العنكبوت
٥٢٢

قَالَ فَأَخْطَبْكُمْ أَنَّهَا الرَّسُولُونَ ﴿١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ فُورَ
تُخْرِمِينَ ﴿٢﴾ لِتُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِينٍ ﴿٣﴾ مُسَوَّمَةً عَنْدَ رِبِّكَ
الْمُسَرِّفِينَ ﴿٤﴾ فَأَخْرَجَنَا مِنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٥﴾ فَأَوْجَدْنَا
فِيهَا غَيْرَ بَيْتِ مِنَ الْمُسْلِمِينَ ﴿٦﴾ وَزَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَصَافِحُونَ
الْعَذَابَ الْأَلِيمَ ﴿٧﴾ وَرَفِيْقُ مُوسَىٰ إِذَا رَسَلْنَا إِلَيْهِ فَرَعُونَ سُلَطَنُ
مُّبِينٍ ﴿٨﴾ فَنَوَّلَ رِنْكِهِ وَقَالَ سَاحِرٌ أَوْ مُخْنَثٌ ﴿٩﴾ فَأَخْذَهُ وَجُهْدُهُ
فَبَنَدَهُمْ فِي الْأَيْمَ وَهُوَ مُلْمِمٌ ﴿١٠﴾ وَفِي عَادٍ إِذَا رَسَلْنَا عَلَيْهِمُ الرِّيحَ
الْعَظِيمَ ﴿١١﴾ أَمَالَدَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَاجْعَلَهُ كَالْمَرْسِدِ
وَفِي نَمُودَأَدْ قِيلَ لَهُمْ تَمَنُّوا حَقَّهُمْ ﴿١٢﴾ فَمَنْوَاعِنْ أَمْرِ رَبِّهِمْ
فَأَخْذَهُمُ الْعَصِيقَةُ وَهُمْ يَنْظُرُونَ ﴿١٣﴾ فَمَا أَسْتَطَعُهُمْ كَائِنُوا فَوْمًا
وَمَا كَانُوا مُنْصَرِينَ ﴿١٤﴾ وَرَوْمَ نُوحَ مِنْ قَبْلِ إِنْهُمْ كَائِنُوا فَوْمًا
ثَسِيقَنَ ﴿١٥﴾ وَالسَّمَاءَ بَنَيْنَاهَا بِإِيْنِدِوَنَالْمُوسَعُونَ ﴿١٦﴾ وَالْأَرْضَ
فَرَشَّسَهَا فِيْقَمَ السَّهِيدُونَ ﴿١٧﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَجِيقَنِ
لَعْلَكُمْ نَذَرُكُونَ ﴿١٨﴾ فَقَرُوْنَ إِلَى اللَّهِ فِي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ
وَلَا يَجْعَلُوا مَعَ اللَّهِ إِلَهًاٰ أَخْرَىٰ إِلَى لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ
ثَسِيقَنَ ﴿١٩﴾

Honored said,

﴿وَرَوْمَ نُوحَ مِنْ قَبْلِهِ﴾

﴿So were) the people of Nūh before them.﴾ meaning, ‘We destroyed the people of Nūh before these people (Fir’awn, ‘Ād and Thamud).’

﴿كَانُوا فِيْنَا فَيْرِيْنَ﴾

﴿Verily, they were a people who were revellious.﴾

We mentioned these stories in details before in the Tafsir of several other Surahs.

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِإِيْنِدِوَنَالْمُوسَعُونَ ﴿١٦﴾
لَوْمِسَعُونَ ﴿١٧﴾ وَالْأَرْضَ فَرَشَّسَهَا فِيْقَمَ
الْسَّهِيدُونَ ﴿١٨﴾ وَمِنْ كُلِّ شَيْءٍ
خَلَقْنَا زَجِيقَنِ لَعْلَكُمْ نَذَرُكُونَ ﴿١٩﴾
نَذِيرًا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ شَيْئَنَ ﴿٢٠﴾ وَلَا يَجْعَلُوا مَعَ اللَّهِ إِلَهًاٰ أَخْرَىٰ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ
شَيْئَنَ ﴿٢١﴾

﴿47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.﴾

﴿48. And We have made the earth a Firāsh; how excellent spreader (thereof) are We!﴾

﴿49. And of everything We have created pairs, that you may remember.﴾

﴿50. So, flee to Allāh. Verily, I am a plain warner to you from Him.﴾

﴿51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.﴾

Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth

Allāh reminds us of the creating of the higher and lower worlds,

﴿وَرَأَيْتَهُ بِتَهْكِيرٍ﴾

﴿We constructed the heaven.﴾ meaning, 'We made it as a high roof, protected from falling,'

﴿بِأَيْمَانِهِ﴾

﴿with Hands﴾, meaning, with strength, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah, Ath-Thawri and several others,^[1]

﴿فَرَبَّنَا لَهُ سُورٌ﴾

﴿Verily, We are able to extend the vastness of space thereof.﴾ means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

﴿وَرَأَيْتَهُ فَرَشَّتَهُ﴾

﴿And We have made the earth a Firāsh﴾, meaning, 'We have made it a resting place for the created,'

﴿قَيْمَمَ الْأَرْضِ﴾

﴿how excellent a spreader (thereof) are We!﴾, meaning, 'We spread it for its inhabitants,'

﴿وَرَبَّنَا كُلُّ شَيْءٍ وَخَلَقَنَا زَيْنَيْنَ﴾

﴿And of everything We have created pairs,﴾

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allāh the Exalted,

﴿أَنَّا لَكُلُّ نَذْكُرٍ﴾

^[1] At-Tabari 22:438.

كَذَلِكَ مَا قَاتَ الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا فَأُولَئِكُمْ أَرَادُوا مَحْمَدًا
أَنْ يَأْوِي صَاحِبَهُمْ بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَنُولَّتْهُمْ فَمَا أَنْتَ
يُنَلِّمُهُمْ وَذَكَرْ فِيَنَ الْكَرْنَى نَفْعَ الْمُؤْمِنِينَ ﴿٥٤﴾ وَمَا
خَلَقْتَ لِجِنَّةٍ وَلِإِنْسَانٍ إِلَّا لِيَعْبُدُوكَ وَلَا مَا أَرِيدُ مِنْهُمْ مِنْ زُفْرَقٍ
وَمَا أَرِيدُ أَنْ يَطْعَمُوهُنَّ ﴿٥٥﴾ إِنَّ اللَّهَ هُوَ الرَّازِقُ دُوَّالَفُوَّهُ التَّيْنَ
فَإِنَّ لِلَّذِينَ ظَلَمُوا أَنْ دُنُوبَهُمْ يَأْتِيَنَّهُمْ فَلَا يَسْتَعْجِلُونَ
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٥٦﴾

شِفَوْرَةُ الطَّفْلِ

شِفَوْرَةُ الطَّفْلِ
وَالظُّورِ ﴿١﴾ وَكَثِيرٌ مَسْطُورٌ ﴿٢﴾ فِرْقَةٌ مَشْتُورٌ ﴿٣﴾ وَالْبَيْتُ
الْمَعْسُورُ ﴿٤﴾ وَالسَّقْفُ الرَّفُوعُ ﴿٥﴾ وَالْجَرْمُ السَّجُورُ ﴿٦﴾ إِنَّ
عَذَابَ رَبِّكَ لَرَفِعٌ ﴿٧﴾ مَا لَهُمْ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ أَسْسَاهُمْ
مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سِيرًا ﴿١٠﴾ فَوَيْلٌ بِمُؤْمِنِ لِلْمُكَذِّبِينَ
الَّذِينَ هُمْ فِي حُوَصِّ يَلْعَبُونَ ﴿١١﴾ يَوْمَ يُدْعَوْنَ إِلَى نَارٍ
جَهَنَّمَ دَعًا ﴿١٢﴾ هَذِهِ النَّارُ الَّتِي كَنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٣﴾

﴿كَذَلِكَ مَا قَاتَ الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا فَأُولَئِكُمْ أَرَادُوا مَحْمَدًا أَنْ يَأْوِي صَاحِبَهُمْ بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴾ فَنُولَّتْهُمْ فَمَا أَنْتَ يُنَلِّمُهُمْ وَذَكَرْ فِيَنَ الْكَرْنَى نَفْعَ الْمُؤْمِنِينَ ﴾ وَمَا خَلَقْتَ لِجِنَّةٍ وَلِإِنْسَانٍ إِلَّا لِيَعْبُدُوكَ وَلَا مَا أَرِيدُ مِنْهُمْ مِنْ زُفْرَقٍ وَمَا أَرِيدُ أَنْ يَطْعَمُوهُنَّ ﴾ إِنَّ اللَّهَ هُوَ الرَّازِقُ دُوَّالَفُوَّهُ التَّيْنَ فَإِنَّ لِلَّذِينَ ظَلَمُوا أَنْ دُنُوبَهُمْ يَأْتِيَنَّهُمْ فَلَا يَسْتَعْجِلُونَ ﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴾

«that you may remember.» and know that the Creator, Allâh, is One without partners, «فَيَرْجِعُ إِلَى اللَّهِ»

«So, flee to Allâh.» meaning, seek shelter with Him and trust in Him in all of your affairs,

«إِنَّ لَكُمْ مِنْ نِيرٍ شَيْئًا وَلَا يَنْمَلِلُو مَعَ اللَّهِ إِلَيْهَا مَا حَرَّكَهُ»

«Verily, I am a plain warner to you from Him. And set not up any other god along with Allâh.» do not associate any partners with Him,

«إِنَّ لَكُمْ مِنْ نِيرٍ شَيْئًا»

«Verily, I am a plain warner to you from Him.»

452. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"»

453. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!»

454. So turn away from them, you are not blameworthy.»

455. And remind, for verily, the reminding profits the

believers.»

﴿56. And I created not the Jinn and mankind except that they shou'd worship Me.﴾

﴿57. I seek not any provision from them nor do I ask that they should feed Me.﴾

﴿58. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

﴿59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!﴾

﴿60. Then woe to those who disbelieve from their Day which they have been promised.﴾

All Messengers met the Same Type of Denial from Their Nations

Allāh comforts His Prophet ﷺ by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

﴿كَذَّلِكَ مَا أَنْتَ الْأَوَّنَ مِنْ قَبْلِهِمْ إِنَّ رَسُولَنَا لَمِنْ أَنْتَ أَنْتَ وَمَنْ مِنْ قَبْلِكَ لَا يَعْلَمُ بِمَا فِي أَنْفُسِهِمْ﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"»

Allāh the Exalted and Most Honored said,

﴿إِنَّ رَأَسَارًا يَدْعُونَ﴾

«Have they transmitted this saying to these?», meaning, have those of the past taught these words to the people of the present?

﴿فَبِلِّمْ فَمْ طَاغُونَ﴾

«Nay, they are themselves a people transgressing beyond bounds!»

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allāh the Exalted said,

﴿فَنُولِّ عَنْهُمْ﴾

«So turn away from them,» meaning, 'O Muhammad, turn away from the Quraysh idolators,'

﴿فَنَّا أَنْتَ بِسَلَوْمٍ﴾

﴿you are not blameworthy.﴾ meaning, ‘We blame you not if you turn away from them,’

﴿وَرَبِّكَ فَإِنَّ الْذِكْرَيْنِ تَسْعُ الْمُؤْمِنِينَ﴾

﴿And remind, for verily, the reminding profits the believers.﴾ meaning, for only the believing hearts benefit from being reminded.

Allāh Only created Mankind and Jinns to worship Him Alone

Allāh the Exalted and Most Honored said,

﴿وَمَا خَلَقْتُ الْجِنَّا وَالْأَنْسَ إِلَّا لِتَعْبُدُونِ﴾

﴿And I created not the Jinn and mankind except that they should worship Me.﴾

meaning, ‘I, Allāh, only created them so that I order them to worship Me, not that I need them.’

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah,

﴿إِلَّا لِتَعْبُدُونِ﴾

﴿...except that they should worship Me.﴾ meaning, “So that they worship Me, willingly or unwillingly.”

Allāh the Exalted said,

﴿لَا أُرِيدُ مِنْهُمْ تِنْ زِفَ وَمَا أُرِيدُ أَنْ يُطْعَمُوْنَ ﴿١٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمُتَّسِّنِ﴾

﴿I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

Imām Aḥmad recorded that ‘Abdullāh bin Mas’ud said, “The Messenger of Allāh ﷺ taught the following:

(إِنِّي أَنَا الرَّزَاقُ ذُو الْقُوَّةِ الْمُتَّسِّنِ)

“Verily, I am the Provider, Owner of power, the Most Strong.”^[1]

^[1] Ahmad 1:418.

Abu Dāwud, At-Tirmidhi and An-Nasā'ī also collected this Ḥadīth. At-Tirmidhi said, “*Hasan Ṣahīh*.^[1]” The meaning of this Āyah (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غَنِّيًّا وَأَشْدُّ فَقْرَكَ، وَإِلَّا تَفْعَلْ، مَلَكْ صَدْرَكَ شُغْلًا وَلَمْ أَشْدُ فَقْرَكَ﴾

“Allāh the Exalted said, “O Son of Ādām! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.”^[2]

At-Tirmidhi and Ibn Mājah collected this Ḥadīth and At-Tirmidhi said, “*Hasan Ghārīb*.^[3]”

The statement of Allāh the Exalted,

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا دَوْبِي﴾

﴿And verily, for those who do wrong, there is a portion﴾, indicates that they will receive their due share of the torment,

﴿يَشْرَبُونَ دَوْبِي أَسْخَنَهُمْ فَلَا يَتَسْجُلُونَ﴾

﴿like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!﴾

let them not ask that the punishment is rushed to them, for it will surely come,

^[1] Abu Dāwud 4:290, *Tuhfat Al-Ahwadhi* 8:261 and An-Nasā'ī in *Al-Kubrā* 6:469.

^[2] Aḥmad 2:358.

^[3] *Tuhfat Al-Ahwadhi* 7:166 and Ibn Mājah 2:1376.

﴿وَلِلَّٰهِ لِلَّٰهِ ۖ كَفَرُوا بِنَبْيِّهِمْ الَّذِي بُوَعَدُوهُمْ﴾

«Then woe to those who disbelieve from their Day which they have been promised.»

meaning, the Day of Resurrection.

This is the end of the Tafsīr of Sūrat Adh-Dhāriyāt; all praise is due to Allāh and all the favors come from Him Alone.

The Tafsīr of Sūrat At-Ṭūr, (Chapter - 52)

Which was revealed in Makkah

The Virtues of Sūrat At-Ṭūr

Mālik narrated that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ reciting Sūrat At-Ṭūr while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation."^[1] This Ḥadīth is recorded in the Two Ṣaḥīḥs using a chain of narration that includes Mālik.^[2] Al-Bukhāri recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh ﷺ, and he said,

طُوفِيْ مِنْ زَرَاءِ النَّاسِ رَأَيْتَ رَأِيْهَ»

«Perform Ṭawāf (of the Ka'bah) behind the crowd, while you are riding.»^[3]

So, I performed Ṭawāf while the Messenger of Allāh was praying beside the House, reciting At-Ṭūr."^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالظُّرُورِ ﴾ وَكُشْ تَسْتَوِرِ ﴿١﴾ فِي رَوْ تَشْرِيرِ ﴿٢﴾ وَالْيَتَتِ التَّسْعُورِ ﴿٣﴾ وَالْقَفِ التَّرْفُعِ ﴿٤﴾
وَالْبَغْرِ التَّسْجُورِ ﴿٥﴾ إِنْ عَذَابَ رَبِّكَ لَنَعْلَمُ ﴿٦﴾ نَّا لَمْ بِنَ دَافِعٍ ﴿٧﴾ يَوْمَ تَمُرُّ أَنْسَهُ مَزَارِ ﴿٨﴾
وَتَبَرُّ الْجَهَالُ سِبَرِ ﴿٩﴾ قَبْلُ بَوْبِدِ الْمَكْتَبِينَ ﴿١٠﴾ الَّتِينَ هُمْ فِي حُوشِ يَلْمَسُونَ ﴿١١﴾ يَقِيمُ
بَنْثُوكَ إِنْ نَارِ جَهَنَّمَ دَغَ ﴿١٢﴾ هَذِيَ الْأَنَارُ الَّتِي كَشَّ بِهَا مَكْكَيُونَ ﴿١٣﴾ أَسْيَرُ هَذَا أَمْ
أَشَرُ لَا تُبَيِّرُكَ ﴿١٤﴾ أَصْلَوْهَا فَأَصْبِرُهَا أَوْ لَا تَقْبِرُهَا سَوَاءَ عَلَيْكُمْ إِنَّمَا تَبَرُّنَ ما كَشَّ

﴿١٥﴾ تَسْكُنُونَ

[1] Al-Muwatta' 1:78.

[2] Fath Al-Bārī 2:289 and Muslim 1:338.

[3] Fath Al-Bārī 8:468.

- ﴿1. By the Tûr﴾
 ﴿2. And the Book inscribed﴾
 ﴿3. In parchment unrolled.﴾
 ﴿4. And by Al-Bayt Al-Mâ'mûr.﴾
 ﴿5. And the roof raised high.﴾
 ﴿6. And by the sea that is Masjûr.﴾
 ﴿7. Verily, the torment of your Lord will surely come to pass.﴾
 ﴿8. There is none that can avert it.﴾
 ﴿9. On the Day when Tamûr the heaven Mawr,﴾
 ﴿10. And Tasîr the mountains Sayr.﴾
 ﴿11. Then woe that Day to those who denied.﴾
 ﴿12. Those who were, in their falsehood, playing.﴾
 ﴿13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾
 ﴿14. This is the Fire which you used to deny.﴾
 ﴿15. Is this magic or do you not see?﴾
 ﴿16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾

Allâh swears that the Coming of Torment is Near

Allâh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

At-Tûr is the mount that has trees, similar to the mount where Allâh spoke to Mûsâ, while Mûsâ was on it, and the mount on which Allâh started the prophethood of Īsâ. A mount that does not have trees is called *Jabal*, not *Tûr*. Allâh said,

﴿كَشْ تَسْتَهِرُ﴾

﴿And by the Book inscribed﴾, it is said that it means *Al-Lawh Al-Mahfuz*, (the Preserved Table). It is also said that it refers to the divinely revealed inscribed Books that people recite, and this is why Allâh said,

﴿فِي رَوْقٍ شَنَدَرٍ دَلَّبِيتَ الْمَقْرَبِ﴾

﴿In parchment unrolled. And by Al-Bayt Al-Ma'mūr.﴾

In the Two *Sahīhs* it is confirmed that the Messenger of Allāh ﷺ said in the *Hadīth* about *Al-Isrā'*, after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَغْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْتُونَ أَلْفًا، لَا يَعْوِدُنَّ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«Then, I was taken to *Al-Bayt Al-Ma'mūr*. It is visited every day by seventy thousand angels who will not come back to visit it again.»^[1]

The angels worship Allāh in *Al-Bayt Al-Ma'mūr* and perform *Tawāf* around it just as the people of the earth perform *Tawāf* around the Ka'bah. *Al-Bayt Al-Ma'mūr* is the *Ka'bah* of those who reside in the seventh heaven. During the *Isrā'* journey, the Prophet saw Ibrāhīm Al-Khalil, who was reclining with his back on *Al-Bayt Al-Ma'mūr*. It was Ibrāhīm who built the *Ka'bah* on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma'mūr is parallel to the *Ka'bah*; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called *Bayt Al-Izzah*. And Allāh knows best.

The statement of Allāh the Exalted,

﴿وَالنَّفْقَ الْمَرْفُوعَ﴾

﴿And by the roof raised high.﴾ Sufyān Ath-Thawri, Shu'bāh, and Abu Al-Ahwās, all narrated from Simāk, from Khālid bin 'Ar'arah, from 'Ali bin Abi Tālib:

﴿وَالنَّفْقَ الْمَرْفُوعَ﴾

﴿And by the roof raised high﴾ “Meaning the heaven.” Sufyān added, “Then 'Ali recited,

﴿وَجَعَلْنَا السَّمَاءَ سَقَنا مَغْنُظًا وَهُمْ عَنْ مَا نَبَأْنَا مُعْرِضُونَ﴾

﴿And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.﴾(21:32)^[2]

[1] *Fath Al-Bāri* 6:349 and *Muslim* 1:150.

[2] *At-Tabari* 22:257-258.

Similar was said by Mujāhid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarīr.^[1]

The statement of Allāh the Exalted,

﴿وَالْبَرِّ الْمُسْجُورُ﴾

﴿And by the sea that is Masjūr.﴾ The majority say it refers to the oceans of the earth. *Masjūr*, means, the sea will be kindled with fire on the Day of Resurrection just as Allāh said in another Āyah,

﴿وَإِذَا أَلْيَمَهُ مُسْرِفٌ﴾

﴿And when the seas become as blazing fire.﴾(81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa‘īd bin Al-Musayyib from ‘Ali bin Abi Tālib.^[2]

It was also reported from Ibn ‘Abbās, and it is the view of Sa‘īd bin Jubayr, Mujāhid, ‘Abdullāh bin ‘Ubayd bin ‘Umayr and others. Qatādah said, “*Masjūr* is the ‘filled sea.’” Ibn Jarīr preferred this explanation saying, “The sea is not lit with fire now, so it is filled.”

Allāh’s statement;

﴿إِنَّ عَذَابَ رَبِّكَ لَرَءُوفٌ﴾

﴿Verily, the torment of your Lord will surely come to pass.﴾ contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allāh stated in another Āyah;

﴿كَمَا لَمْ يَنْدُونَ﴾

﴿There is none that can avert it.﴾ indicating that when Allāh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Ḥāfiẓ Abu Bakr Ibn Abi Ad-Dunyā recorded that Ja‘far bin Zayd Al-‘Abdi said, “One night, in Al-Madīnah, ‘Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. ‘Umar stood

^[1] At-Tabari 22:458.

^[2] At-Tabari 22:458.

quietly, listening to his recitation; the man was reciting,

﴿رَأَلْطَر﴾

﴿By At-Tūr﴾, until he reached the Āyah,

﴿إِنَّ عَذَابَ رَبِّكَ لَغُرْقَنْ﴾

﴿Verily, the torment of your Lord will surely come to pass.
There is none that can avert it.﴾

‘Umar said, ‘By the Lord of the Ka’bah, this is a true vow.’ ‘Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.” May Allāh be pleased with ‘Umar.

Describing the Day of Torment, the Day of Resurrection

Allāh said;

﴿يَوْمَ تَمُرُّ الْكَلَمَاتُ مَرَّةً﴾

﴿On the Day when Tamūr the heaven Mawr﴾

Ibn ‘Abbās and Qatādah said: “Shaking violently.”^[1] Also from Ibn ‘Abbās, “Split.” Mujāhid said: “Spin violently.” Ad-Dahhāk commented on the Āyah, saying, “The earth will violently spin and move by the command of Allāh, and its areas will violently move towards each other.”^[2] This was preferred by Ibn Jarīr, because of the meaning of the word, *Mawra*, which denotes meanings of spinning and shaking. Allāh said,

﴿رَتِيرُ الْجَالِ سَرَارُ﴾

﴿And Tasir the mountains will Sayr.﴾

will fade away and become scattered particles of dust blown away by the wind,

﴿فَتَلْ بَرِيدُ الْنَّكَرِيَّةِ﴾

﴿Then woe that Day to those who denied﴾, woe to them that Day as a result of Allāh’s torment, punishment and affliction that He will direct at them,

[1] At-Tabari 22:462.

[2] At-Tabari 22:362.

﴿الَّذِينَ هُمْ فِي حَوْضِ الْمُلْكِ مُنْعَلِّمُونَ﴾

﴿Those who were in their falsehood, playing.﴾

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

﴿يَوْمَ يُدْعَوُنَّ﴾

﴿The Day when they will be pushed down by force﴾

meaning, they will be violently driven and shoved,

﴿إِنَّ نَارًا جَهَنَّمَ دَعَاء﴾

﴿to the fire of Hell, with a horrible, forceful pushing.﴾

Mujāhid, Ash-Sha'bi, Muhammad bin Ka'b, Ad-Dahhāk, As-Suddi and Ath-Thawri said that this Āyah means, "They will be violently shoved into the Fire."^[1] Allāh said,

﴿هَذِهِ أَنَارَاتِي كُشِّدْ بِهَا تَكْذِبُونَ﴾

﴿This is the Fire, which you used to deny.﴾ meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

﴿أَفَسِرْ هَذَا أَمْ أَنْتَ لَا تَبْيَرُونَ﴾ (أَنْظُرُوهَا)

﴿Is this magic or do you not see? Enter therein﴾

meaning, enter the Fire, 'which will encircle you from every direction,'

﴿فَاصْرِفُوا أَزْ لَا قَصِيرُوا سَوَّا عَلَيْكُمْ﴾

﴿and whether you are patient of it or impatient of it, it is all the same.﴾

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

﴿إِنَّمَا تُبَرَّوْنَ مَا كُشِّدْ تَمَلُّونَ﴾

﴿You are only being requited for what you used to do.﴾

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

[1] At-Tabari 22:464 and Ad-Durr Al-Manthūr 7:631.

٥٢٤

أَفَحُرْهَذَا مِمَّا أَنْتَ لَا تَبْصِرُونَ ﴿١٩﴾ أَصْلُوهَا فَاصْبِرُوا
 أَوْ لَا تَصِيرُوا سَوَاءً عَلَيْكُمْ إِنَّمَا يَعْجَزُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٠﴾
 إِنَّ الْمُفْقِدِينَ فِي جَنَّتٍ وَّسِيرٍ ﴿٢١﴾ فَتَكَبِّهِنَ يَمَّا أَنْتُمْ رَبِّهِمْ
 وَوَقَهُمْ دَرَبُهُمْ عَذَابُ الْجَحِيمِ ﴿٢٢﴾ كُلُوا وَشَرِبُوا هَيْئَةً كَيْمًا
 كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾ مُتَكَبِّكِينَ عَلَى شُرُورِ مَصْفُوفَةٍ وَرَوْحَتِهِمْ
 يَحُورُ عِينِي ﴿٢٤﴾ وَالَّذِينَ أَمْنَوْا وَأَبْعَثْتُمْ ذُرِّيَّهُمْ يَأْتِيَنَّ أَعْنَانَ
 ذِرِّيَّهُمْ وَمَا أَنْتُمْ مِنْ عَلَيْهِمْ فَرِيقٌ كُلُّ شَرِّيْهِمْ يَأْكُبُ
 رَهِينٌ ﴿٢٥﴾ وَمَدَنَتْهُمْ يَقْدِهِمْ وَلَحْمِ مَا يَاشَهُونَ ﴿٢٦﴾ يَنْتَزِعُونَ
 فِيهَا كَأسًا لَا لَغْوٌ هَا وَلَا تَائِشٌ ﴿٢٧﴾ وَيَطْوُفُ عَلَيْهِمْ غَلَانٌ
 لَهُمْ كَاتِبُهُمْ ثُوُلُوْمَكُونُ ﴿٢٨﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسَامِلُونَ
 قَالُوا إِنَّا كُنَّا نَاقِلُّ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٩﴾ فَرَبِّ اللَّهِ
 عَلَيْتَنَا وَوَقَنَا عَذَابَ السَّمُومِ ﴿٣٠﴾ إِنَّا كُنَّا نَاسِيْنَ بَلْ
 نَدْعُو إِنَّهُ هُوَ الْرَّاجِيْهُ ﴿٣١﴾ فَذَكَرَ فَمَا أَنْتَ يَنْعَصِّتُ
 رَبِّكَ بِكَاهِنٍ وَلَا مُجْنِنٍ ﴿٣٢﴾ أَمْ يَقُولُونَ شَاعِرٌ نَدْعُونَ بِهِ رَبَّ
 الْمُنْوِنِ ﴿٣٣﴾ قُلْ تَرْبُصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَصِّينَ ﴿٣٤﴾

﴿٤٠﴾ They will recline on thrones *Masfiyah*. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.﴾

Description of the Destination of the Happy

Allâh the Exalted described the destination of the happy ones,

﴿إِنَّ الْمُنْفَدِينَ فِي جَنَّتٍ وَّسِيرٍ﴾

﴿Verily, those who have *Taqwâ* will be in Gardens and Delight.﴾

in contrast to the torment and punishment of the miserable;

﴿فَتَكَبِّهِنَ يَمَّا أَنْتُمْ رَبِّهِمْ﴾

﴿Enjoying in that which their Lord has bestowed on them,﴾

﴿إِنَّ الْمُنْفَدِينَ فِي جَنَّتٍ وَّسِيرٍ﴾
 فَتَكَبِّهِنَ يَمَّا أَنْتُمْ رَبِّهِمْ دَرَبُهُمْ
 رَبِّهِمْ عَذَابُ الْجَحِيمِ كُلُوا
 وَشَرِبُوا هَيْئَةً كَيْمًا
 تَسْلُونَ مُتَكَبِّكِينَ عَلَى شُرُورِ
 مَصْفُوفَةٍ وَرَوْحَتِهِمْ يَحُورُ
 عِينِي﴾

﴿17. Verily, those who have *Taqwâ* will be in Gardens and Delight.﴾

﴿18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾

﴿19. "Eat and drink with happiness because of what you used to do."﴾

meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

﴿وَرَبَّهُمْ رَبِّ الْجَنَّاتِ﴾

«and (the fact that) their Lord saved them from the torment of the blazing Fire.»

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allah the Exalted,

﴿كُلُوا وَأَشْرِبُوا هَيْثَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«“Eat and drink with happiness because of what you used to do”»

is similar to another of His statements,

﴿كُلُوا وَأَشْرِبُوا مِمَّا أَنْذَلْتُ لَكُمْ فِي الدِّيْنِ﴾

«Eat and drink at ease for that which you have sent on before you in days past!»(69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

﴿مُتَكَبِّرُونَ عَلَىٰ شَرِيرٍ مُّنْفَرُونَ﴾

«They will recline (with ease) on thrones Masfūfah.»

Ath-Thawri reported from Husayn, from Mujāhid, from Ibn ‘Abbās: “Thrones in howdahs.” And the meaning of,

«Masfūfah» is they will be facing each other,

﴿عَلَىٰ شَرِيرٍ مُّنْفَرُونَ﴾

«Facing one another on thrones.»(37:44) Allāh said next,

﴿وَزَوَّجْنَاهُمْ بِمُؤْلِدَةٍ﴾

«And We shall marry them to Hūr (fair females) with wide lovely eyes.»

We made for them righteous spouses, beautiful wives from *Al-Hur Al-'Ayn*. We mentioned the description of *Al-Hur Al-'Ayn* in several other places in this *Tafsīr*, and therefore, it is not necessary to repeat their description here.^[1]

﴿وَالَّذِينَ مَاءَنُوا وَأَتَيْنَاهُمْ دُرْزَتِهِمْ يَلْبَسُنَ الْغَثَا بَيْنَ دُرْزَتِهِمْ وَمَا أَنْتُمْ بِنَفْعٍ كُلُّ أُمَّرَىٰ بِمَا كَسَبَ رَبِيعٌ ﴾٢١﴿ وَلَمَنْدَتِهِمْ بِنَدِكَمَةٍ وَلَعْمَرٍ مِمَّا بَثَثَوْنَ ﴾٢٢﴿ بَثَثَعُونَ بِنَاهَا كَامِلًا لَا لَفْرَ فِيهَا وَلَا تَأْيِشَ ﴾٢٣﴿ وَبَطْلُوفٌ عَلَيْهِمْ غَلَادٌ لَهُمْ كَانُتُمْ لَوْلَوْ مَكْوَنُونَ ﴾٢٤﴿ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَكَلَّوْنَ ﴾٢٥﴿ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلَنَا شَفَوْقَيْنِ ﴾٢٦﴿ فَنَحْنُ اللَّهُ عَلَيْنَا وَوَقْتَنَا عَذَابَ النَّارِوْنَ ﴾٢٧﴿ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْأَنْجَى﴾٢٨﴾

﴿21. And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴾

﴿22. And We shall provide them with fruit and meat such as they desire.﴾

﴿23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.﴾

﴿24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.﴾

﴿25. And some of them draw near to others, questioning.﴾

﴿26. Saying: "Aforetime, we were afraid in the midst of our families."﴾

﴿27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire."﴾

﴿28. "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful."﴾

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this Āyah, Allāh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

^[1] See the *Tafsīr* of *Sūrat Ar-Rahmān* (55:56 and 72) and *Aṣ-Ṣāfiṭ* (37:48-49), and *Ad-Dukhān* (44:54).

their parents regarding faith, Allâh will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allâh will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allâh will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

﴿اللَّذِينَ دُرِّجُوكُمْ وَمَا أَنْتُمْ بِأَنْتُمْ إِلَّا مُحْكَمُونَ﴾

﴿to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.﴾

Ath-Thawri reported that Ibn 'Abbâs said, "Verily, Allâh elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn 'Abbâs then recited this Âyâh,

﴿وَالَّذِينَ مَاءَنُوا وَأَتَيْتُهُمْ دُرِّجَاتٍ يُلْبِسُنِي الْفَتَنَ إِنَّمَا دُرِّجُوكُمْ وَمَا أَنْتُمْ بِأَنْتُمْ إِلَّا مُحْكَمُونَ﴾

﴿And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.﴾^[1]

Ibn Jarîr and Ibn Abî Hâtim recorded this statement from Sufyân Ath-Thawri from Ibn 'Abbâs.^[2] Ibn Abî Hâtim also recorded that Ibn 'Abbâs commented on Allâh's statement,

﴿وَالَّذِينَ مَاءَنُوا وَأَتَيْتُهُمْ دُرِّجَاتٍ يُلْبِسُنِي الْفَتَنَ إِنَّمَا دُرِّجُوكُمْ﴾

﴿And those who believe and whose offspring follow them in faith, - to them shall We join their offspring.﴾

saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

'Abdullah, son of Imâm Ahmad, recorded that 'Ali said, "Khadijah asked the Prophet ﷺ about two of her children who died during the time of Jâhilîyyah, and the Messenger of Allâh ﷺ said;

^[1] Tafsîr Ath-Thawri 283.

^[2] At-Tabari 22:467.

«هُمَا فِي النَّارِ»

«They are both in the Fire.»

When he saw sadness on her face, he said,

«لَنْ رَأَيْتَ مَكَانَهُمَا لَا يَغْضِبُهُمَا»

«If you saw their dwelling place, you would hate them.»

She said, 'O Allāh's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

«They are in Paradise.» The Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

«Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.»

The Prophet ﷺ then recited the Āyah,

﴿وَالَّذِينَ مَأْمُونُوا وَآتَيْتُهُمْ ذُرْتَهُمْ بِإِيمَانِهِنَّ﴾

«And those who believe and whose offspring follow them in faith...»^[1]

Certainly, it is Allāh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allāh for them. Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَيَزِّعُ الدَّرْجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبَّ أَنِّي لِي هُنْدٌ؟ فَيَقُولُ: إِنَّ شَيْعَفَارَ وَلِدَكَ لَكَ»

«Verily, Allāh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allāh will reply, "Through your son's invoking Me to forgive

^[1] Ahmad 1:135. This is a weak *Hadīth* according to the majority of the scholars.

you."^[1]

This *Hadith* has an authentic chain of narration, but it was not recorded in the *Sahih* this way. However, there is a witnessing narration for it in *Sahih Muslim*, from the *Hadith* of Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

إِذَا مَاتَ ابْنُ آدَمَ انْتَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُتَسْعَى بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُونَ لَهُ

«When the Son of Ādām dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allāh for him.»^[2]

Allāh is Just with the Sinners

Allāh the Exalted said,

﴿كُلُّ أُنْثَىٰ يَا كَبَرَ رَجُلٌ﴾

«Every person is a pledge for that which he has earned.»

After Allāh mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

﴿كُلُّ أُنْثَىٰ يَا كَبَرَ رَجُلٌ﴾

«Every person is a pledge for that which he has earned.»

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allāh the Exalted said,

﴿كُلُّ نَفْسٍٰ يَا كَبَرَ رَجُلٌ إِلَّا أَخْبَطَ اللَّهُ بِمَا يَنْهَا لَوْنٌ فِي جَنَّتٍ يَنْتَهُونَ عَنِ الْمُنْعِرِينَ﴾

«Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.»(74:38-41)

^[1] Ahmad 2:509.

^[2] Muslim 3:1255.

Description of the *Khamr* of Paradise and the Delight of its Dwellers

Allāh said,

﴿وَأَمْدَنَنَاهُمْ بِفَكَهَةٍ وَلَحْمٍ مِنَّا بَشَّرُونَ﴾

﴿And We shall provide them with fruit and meat such as they desire.﴾

meaning, ‘We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,’

﴿بَشَّرْعَنَ فِيهَا كَلَّا﴾

﴿There they shall pass from hand to hand a cup,﴾

meaning, of wine, according to Ad-Dahhāk,

﴿لَا لَئُونُ فِيهَا وَلَا تَأْثِيمٌ﴾

﴿free from any Laghw, and free from Ta'thīm﴾

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn 'Abbās said that *Laghw* means ‘falsehood’ while *Ta'thīm* means ‘lying’.^[1] Mujāhid said, “They do not curse each other nor sin.” Qatādah said, “These were the consequences of drinking in this life, and *Shaytān* helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life.”^[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

﴿بِيَتْهَةٍ لَذَّةٍ لِلشَّرِيكِينَ لَا فِيهَا غُلُولٌ وَلَا مُمْعَنٌ بِهَا يُرَوِّتُ﴾

﴿White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾(37:46-47) and,

^[1] At-Tabari :22:474.

^[2] At-Tabari 22:474.

﴿لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنَرِّعُونَ﴾

«Wherfrom they will get neither nay aching of the head nor any intoxication.»(56:19)

Allāh the Exalted said here,

﴿يَتَرَوَّنَ فِيهَا كَلَّا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ﴾

«There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.»

Allāh said,

﴿وَرَيْطُوفٌ عَلَيْهِمْ غَلَبَانٌ لَهُمْ كَاتِبُهُمْ لَزِلْ مَكْوُنٌ﴾

«And there will go round boy-servants of theirs to serve them as if they were preserved pearls.»

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

﴿يَبِلُوفُ عَلَيْهِمْ وَلَذَّنَ حَلَالَدُنْ بِإِكَابٍ وَلَارِيقٍ وَكَلَّبٍ مِنْ مَعْيَنٍ﴾

«Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.»(56:17-18)

Allāh the Exalted said,

﴿وَأَبْلَى بَشْمُ عَلَى بَعْضِهِمْ بَنَسَاهُونَ﴾

«And some of them draw near to others, questioning.»

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

﴿فَالرَّاجِيَ شَائِئَ قَلْ فِي أَهْلِنَا مُشَيْقِنَ﴾

«Saying: "Aforetime, we were afraid in the midst of our families."»

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

٥٢٥

أَمْ نَاءِرُهُمْ أَخْلَمُهُمْ بِهَذَا مِنْ قَوْمٍ طَاغُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ نَفْوَهُ
 بَلْ لَا يُؤْمِنُونَ ﴿٣٥﴾ فَلَيَأْتُوا بِحَدِيثٍ مُّشَاهِدٍ إِنْ كَانُوا صَادِقِينَ
 أَمْ خَلَقُوا مِنْ عِنْدِيٍّ وَأَمْ هُمُ الْخَالِقُونَ ﴿٣٦﴾ أَمْ لَمْ يَخْلُقُوا
 السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُقْرِنُونَ ﴿٣٧﴾ أَمْ عِنْدَهُمْ حَزَرٌ أَيْنَ
 رَبِّكَ أَمْ هُمُ الْمُصْنِعُونَ ﴿٣٨﴾ أَمْ لَمْ يَسْمُعُوا فِي هَذِهِ قَلَائِيلَ
 مُسْتَعِنُهُمْ بِشَطَاطِنٍ مُّبِينٍ ﴿٣٩﴾ أَمْ لَهُ الْبَتْلُوكُمُ الْبَنُونَ
 أَمْ تَشَهَّدُهُمْ أَجْرَاهُمْ مِنْ مَغْرِبٍ مُّشَفِّقُونَ ﴿٤٠﴾ أَمْ عِنْدُهُ الْعِيْبُ فَهُمْ
 يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ يَكْتَبَ الَّذِينَ كُفَّارٌ وَهُمُ الْمَكِيدُونَ
 أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ يُسْبِّحُنَ اللَّهُمَّ عَيْشُرُكُونَ ﴿٤٢﴾ وَإِنْ يَرَوْا كَفَافًا
 مِنَ الْعَمَاءِ سَاقِطًا يَقُولُوا سَاحَابٌ مَرْكُومٌ ﴿٤٣﴾ أَفَدَرْهُمْ حَتَّى يُلْدَقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٤﴾ يَوْمٌ لَا يُعْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا
 وَلَا هُمْ يُصْنَعُونَ ﴿٤٥﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٦﴾ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا أَوْسِعُ
 بِحَمْدِ رَبِّكَ يَعْلَمُنَّ قَوْمٌ ﴿٤٧﴾ وَمِنَ الْأَيْلَلِ مَسِيحٌهُ وَإِذْرَانُ الْجُوْمُورِ ﴿٤٨﴾

سُورَةُ الْبَحْرِ

﴿فَرَسَ اللَّهُ عَلَيْنَا وَرَفَقَنَا عَذَابَ
 السُّوْرَةِ﴾

﴿So Allāh has been gracious to us, and has saved us from the torment of the Fire.﴾
 meaning, ‘He has granted us a favor and saved us from what we feared,’

﴿إِنَّا كُنَّا مِنْ قَبْلُ نَذَّعُوهُ﴾

﴿Verily, We used to invoke Him before.﴾
 meaning, ‘we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,’

﴿إِنَّهُ هُوَ الْأَنْزَى﴾

﴿Verily, He is the Most Subtle, the Most Merciful.﴾

Merciful.﴾

﴿فَكَيْزَرَ مَا أَنْتَ يَسْعَيْتَ رَبِّكَ يَكَاهِنَ وَلَا مُجْتَهِدٌ أَمْ يَقُولُونَ شَاعِرٌ تَرْبَصُ بِهِ رَبِّ
 الْتَّنْتَنِ ﴿٤٩﴾ قُلْ تَرَصُّدا فَإِنِّي مَعْكُمْ بِنَسْكِ التَّرْتِيقِينَ ﴿٥٠﴾ أَمْ نَاءِرُهُمْ أَخْلَمُهُمْ بِهَذَا مِنْ قَوْمٍ
 طَاغُونَ ﴿٥١﴾ أَمْ يَقُولُونَ نَفْوَهُ بَلْ لَا يُؤْمِنُونَ ﴿٥٢﴾ فَلَيَأْتُوا بِحَدِيثٍ مُّشَاهِدٍ إِنْ كَانُوا صَادِقِينَ﴾

﴿29. Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴾

﴿30. Or do they say: “A poet! We await for him some calamity by time!”﴾

﴿31. Say: “Wait! I am with you among those who wait!”﴾

﴿32. Or do their minds command them this or are they people transgressing all bounds?﴾

﴿33. Or do they say: “He has forged it?” Nay! They believe

not!»

﴿34. Let them then produce a recitation like unto it if they are truthful.﴾

Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

﴿فَتَكُنْ فَمَا أَنْتَ بِيَسْرٍ رَبِّكَ يَعْلَمُ وَلَا يَجْهُونُ﴾

«Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.»

Allāh says, 'by the grace of Allāh, you, O Muḥammad, are not a Kāhin, as the ignorant Quraysh idolators claim.' A Kāhin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

﴿وَلَا يَجْهُونُ﴾

«nor a madman» whom Shayṭān has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

﴿أَنْ يَقُولُونَ شَاعِرٌ تَرَصَّدُ يَدُهُ رَبُّ الْمُتَّرَصِّينَ﴾

«Or do they say: "A poet! We await for him some calamity by time!"»

They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allāh the Exalted said,

﴿فَلَنْ تَرَصُّدُوا فَإِنِّي مَعَكُمْ إِنَّ الظَّانِينَ﴾

«Say: "Wait! I am with you among those who wait!"»

'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muḥammad bin Ishāq reported that 'Abdullāh bin Abi Najīḥ said that Mujāhid said that Ibnu 'Abbās said, "When the Quraysh gathered in the Dār An-Nadwah (their meeting place) to

discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābighah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,

﴿لَمْ يَقُولُنَّ شَاعِرٌ تَرَقَّبْ إِدْرِسٌ بِهِ رَبُّ الْمُتَوْنِ﴾

«Or do they say: "A poet! We await for him some calamity by time!"»^[1]

Allāh the Exalted said,

﴿لَمْ تَأْمُرُنَّ أَنْذِمْ بِهِنَّا﴾

«Or do their minds command them this», 'do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,'

﴿لَمْ هُمْ قَوْمٌ طَاغُونَ﴾

«or are they people transgressing all bounds?»

'surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).' Allāh the Exalted said,

﴿لَمْ يَقُولُنَّ نَفْوَةً﴾

«Or do they say: "He has forged it?"»

They said, 'he has forged this Qur'ān and brought it from his own.' Allāh the Exalted responded to them,

﴿بَلْ لَا يُؤْمِنُونَ﴾

«Nay! They believe not!», meaning, their disbelief drives them to utter these statements,

﴿فَتَأْتُوا بِحَدِيثٍ مُّثْلِدٍ إِنْ كَانُوا سَادِقِينَ﴾

«Let them then produce a recitation like unto it if they are truthful.»

meaning, if they are truthful in their statement that

^[1] At-Ṭabarī 22:479, Sīrah Ibn Hishām 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the Tafsīr of Sūrat Al-Anfāl (8:30).

Muhammad ﷺ has forged this Qur'ân and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'ân! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'ân, or ten *Surahs* like it, or even one *Surah*!

﴿أَمْ خُلِقُوا مِنْ عَيْرِ سَبَقَ أَمْ هُمُ الْعَالَمُونَ ﴾ ﴿أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوْقِنُونَ ﴾
 أَمْ عِنْدَهُمْ حَرَابٌ رَبِكَ أَمْ هُمُ الْغَوَّابُونَ ﴾ ﴿أَمْ لَمْ يَتَسْعَوْنَ بِهِ ظَاهِرَاتُ مُسْتَبِّدِمٍ بِشَطَاطِنِهِمْ ﴾
 أَمْ لَهُ الْبَنْثَ وَلَكُمُ الْبَرَزَانُ ﴾ ﴿أَمْ شَفَاعَةُ أَجْرِ فَهُمْ بِنَعْمَرِ شُفَاعَةٍ ﴾ ﴿أَمْ عِنْدَهُمْ
 الْقِبْلَتُ فَهُمْ يَكْفُرُونَ ﴾ ﴿أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا مِنْ الْمُكَذِّبُونَ ﴾ ﴿أَمْ لَمْ يَلِهِ عَيْرُ اللهِ
 شَخْنَانَ اللهِ عَنَّا بَشَرُوكُونَ ﴾ ﴿ۚ﴾

﴿35. Or were they created by nothing? Or were they themselves the creators?﴾

﴿36. Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾

﴿37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾

﴿38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.﴾

﴿39. Or has He only daughters and you have sons?﴾

﴿40. Or is it that you ask a wage from them so that they are burdened with a load of debt?﴾

﴿41. Or that the Unseen is with them, and they write it down?﴾

﴿42. Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾

﴿43. Or have they a god other than Allâh? Glorified be Allâh from all that they ascribe as partners.﴾

Affirming *Tawhîd* and annulling the Plots of the Idolators

This is the position where *Tawhîd* of Allâh's Lordship and Divinity are affirmed. Allâh the Exalted said,

﴿أَمْ خَلَقُوا مِنْ عَيْرٍ شَيْءٌ أَمْ هُمُ الْخَالِقُونَ﴾

«Or were they created by nothing? Or were they themselves the creators?»

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhāri recorded that Jubayr bin Muṭ'īm said, “I heard the Prophet ﷺ recite Sūrat At-Tūr in Al-Maghrib prayer and when he reached this Āyah,

﴿أَمْ خَلَقُوا مِنْ عَيْرٍ شَيْءٌ أَمْ هُمُ الْخَالِقُونَ﴾
 ﴿أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفَنُونَ﴾
 ﴿أَمْ عِنْدَهُمْ حَرَبَانِ رَبِّكَ أَمْ هُمُ الْمُؤْمِنُونَ﴾

«Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?», I felt my heart would fly away.^[1]

This Ḥadīth is collected in the Two Saḥīḥs using various chains of narration.^[2] Jubayr bin Muṭ'īm went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this Āyah was one of the reasons that he later embraced Islām. Allāh the Exalted said,

﴿أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفَنُونَ﴾

«Or did they create the heavens and the earth? Nay, but they have no firm belief.»

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

﴿أَمْ عِنْدَهُمْ حَرَبَانِ رَبِّكَ أَمْ هُمُ الْمُؤْمِنُونَ﴾

«Or are with them the treasures of your Lord? Or are they the

^[1] Fath Al-Bārī 8:469.

^[2] Fath Al-Bārī 2:289, 6:194 and 7:375 and Muslim 3:338 and 339.

tyrants with the authority to do as they like?»

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

﴿أَمْ هُمُ الظَّاهِرُونَ﴾

«Or are they the tyrants with the authority to do as they like?»

meanings, are they the tyrants who would hold the creation to account? Never, Allâh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allâh the Exalted said,

﴿أَمْ لَمْ يَتَسْعَوْنَ فِيهِ﴾

«Or have they a stairway, by means of which they listen?»

meaning, do they have a stairway to heaven (to the place where the angels are),

﴿نَبِيَّاً مُّشَفِّعًا بِسَاطِنِي مُّبِينًا﴾

«Then let their listener produce some manifest proof.»

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allâh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allâh's daughters and worshipped them besides Allâh,

﴿أَمْ لَهُ الْبَشَّرُ وَلَكُمُ الْأَنْوَنُ﴾

«Or has He only daughters and you have sons?»

Allâh sends a strong warning and stern admonition to them in this Ayah and a sure promise. Allâh said,

﴿أَمْ تَتَلَمَّسُ أَجْرًا﴾

«Or is it that you ask a wage from them?» meaning, 'as a remuneration for your preaching Allâh's Message to them? Nay,

you, do not ask them for a wage,'

﴿فَهُمْ بِنِ عَمَرَةِ شَتَّلَوْنَ﴾

﴿so that they are burdened with a load of debt?﴾, meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

﴿أَمْ عَذَمْ الْقِبْطُ فَهُمْ يَكْتُمُونَ﴾

﴿Or that the Unseen is with them, and they write it down?﴾

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allāh,

﴿أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الظَّاهِرُونَ﴾

﴿Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾

Allāh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

﴿أَنْ لَمْ تَمْ إِلَهٌ غَيْرُ اللَّهُ شَهَدْنَا لَهُ عَنَّا بِشَكُونَ﴾

﴿Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him).﴾

This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allāh. Allāh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

﴿شَهَدْنَا لَهُ عَنَّا بِشَكُونَ﴾

﴿Glorified be Allāh from all that they ascribe as partners (to Him).﴾

﴿وَإِنْ بَرَّا كُنْفًا مِنَ الْأَنَاءِ سَاقِلًا بَقُولًا سَمَابِ مَرْكُومَ﴾ ٤٤ ﴿فَلَرَقْتُمْ حَتَّى يَلْتَقُوا بِوَمَّهُمُ الَّذِي فِيهِ
يُضْعَفُونَ﴾ ٤٥ بِهِمْ لَا يَقْنِي عَنْهُمْ كَيْدُهُمْ شَبَّا وَلَا هُمْ يُصْرُونَ ٤٦ ﴿وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ
ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ ٤٧ وَأَصَمَّ لِمَشْكُرِ رَزِيكَ فَإِنَّكَ بِأَنْتِنَا رَسِّيَنَجْ يَحْمِدُ رَزِيكَ جِنَّةَ
﴿تَقْوَمُ﴾ ٤٨ وَإِنَّ أَنْجَلِي مَسِّيَّمَةَ وَلَادِنَرِ الْمُجْوَهِرَ

﴿44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"﴾

﴿45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴾

﴿46. The Day when their plotting shall not avail them at all, nor will they be helped.﴾

﴿47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.﴾

﴿48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.﴾

﴿49. And in the nighttime also glorify His praises and at the setting of the stars.﴾

The Stubbornness of the Idolators; Their Punishment

Allâh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

﴿فَوَإِنْ يَرَوْا كُنْتَ أَنْتَ مَعَهُمْ سَاقِطًا﴾

﴿And if they were to see a piece of the heaven falling down,﴾

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allâh the Exalted said in other Âyât,

﴿وَرَأَوْنَاهُنَّا عَلَيْهِمْ بَالَا وَنَّ الْسَّمَاءَ فَطَّلُوا فِيهِ يَعْرِثُونَ﴾

﴿قَالُوا إِنَّا شِكِّرْتُمْ أَبْصَرَنَا بَلْ عَنِ﴾

﴿فَمَّا مَحْشُورُونَ﴾

﴿And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched."﴾(15:14-15) Allâh the Exalted said,

﴿فَذَرْهُمْ﴾

﴿So leave them alone﴾, 'O Muhammad,'

﴿حَتَّىٰ يُكَفِّرُوا بِوَمَّا هُمْ بِهِ يَعْصِمُونَ﴾

﴿till they meet their Day, in which they will sink into a

fainting.»
on the Day of Resurrection,

﴿يَوْمَ لَا يَقْعُدُ عَنْهُمْ كِيدُومُ شَيْءًا﴾

«The Day when their plotting shall not avail them at all,» meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

﴿لَا هُمْ يُصْرِفُونَ﴾

«nor will they be helped.» Allāh the Exalted said,

﴿وَإِنَّ لِلَّاهِ عَذَابًا دُونَ ذَلِكَ﴾

«And verily, for those who do wrong, there is another punishment before this;»

meaning, that of being the torment in this world. Allāh the Exalted said in another Āyah,

﴿وَلَذِيقَتُهُمْ مِنْ الْعَذَابِ الْأَنَّى دُونَ الْعَذَابِ الْأَكْبَرِ لَمْ يَعْمَلُوا بِرَحْمَةِ اللَّهِ﴾

«And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.»(32:21) Allāh said;

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

«but most of them know not.» meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A *Hadīth* states that,

Ordering the Prophet ﷺ to have Patience and to glorify Allāh

Allāh the Exalted said,

﴿رَأَسِزْ لِمَكَرَ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

«So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;»

meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and

Protection, and We will surely protect you from the people,'

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ قَمَرٍ﴾

﴿and glorify the praises of your Lord when you get up.﴾

Ad-Dâhhâk said, "Meaning to stand for the *Salâh* (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."^[1]

In his *Sahîh*, Muslim recorded that 'Umar used to recite this supplication when he began *Salâh*.^[2]

Ahmad and the *Sunan* compilers recorded this *Hadîth* from Abu Sa'îd and other Companions, who stated that the Prophet ﷺ used to say that.^[3] Abu Al-Jawzâ' commented on the Ayah;

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ قَمَرٍ﴾

﴿and glorify the praises of your Lord when you get up.﴾ "From your sleep, from your bed."^[4] And this is the view chosen by Ibn Jarîr.^[5] Supporting this view is the *Hadîth* that Imâm Ahmad recorded that 'Ubâdah bin Aş-Sâmit said that the Messenger of Allâh ﷺ said,

«مَنْ تَعَارَ مِنَ اللَّيلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْكُلُّ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لَهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَاهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي - أَوْ قَالَ: ثُمَّ دَعَا - اسْتَجِيبْ لَهُ، فَإِنْ عَزَمْ فَتَوَضَّأْ ثُمَّ صَلَّى، ثُمِّلَّ صَلَاتُهُ»

«Whoever gets up at night and says: 'La ilâha illâl-lâh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allâh, and all praise is due to Allâh, and La ilâha illâl-lâh and Allâh is Greater. There is neither might nor power except Allâh.' And then says, 'O Lord! Forgive me.' Or invokes (Allâh), he will be

[1] At-Tabâri 22:489.

[2] Muslim 1:299.

[3] Ahmad 3:50, Abu Dâwud 1:490, *Tuhfat Al-Ahwadhi* 2:47 and 50, An-Nasâ'i, 2:132 and Ibn Mâjah 1:264 and 265.

[4] Al-Qurṭubi 17:79.

[5] At-Tabâri 22:488.

responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.^[1]

Al-Bukhāri and the Sunan compilers also recorded this Ḥadīth.^[2]

Ibn Abi Naiḥ reported that Mujaḥid commented on the Āyah,

﴿وَسَبِّحْ يَعْمَدْ بِرَبِّكَ حِينَ قَوْمٍ﴾

(and glorify the praises of your Lord when you get up.)

saying, “From every gathering you sit in.” Ath-Thawri said that Abu Ishāq narrated that Abu Al-Aḥwas said that,

﴿وَسَبِّحْ يَعْمَدْ بِرَبِّكَ حِينَ قَوْمٍ﴾

(and glorify the praises of your Lord when you get up.) “When a person wants to stand from a gathering, he says: ‘Glory be to You, O Allāh, and with Your praise.’”^[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ نِسْأَتُهُ لَقَطْدَهُ، فَقَالَ قَبْلَ أَنْ يَثْوَمَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، إِلَّا غَفْرَانُ اللَّهِ لَمْ يَكُنْ فِي مَجْلِسِي ذِلْكَ»

“Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, ‘Glory be to You O Allāh, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.’ Then, Allāh will forgive him what he has said in that gathering.”

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasā’ī in [‘Amal] Al-Yawm wal-Laylah.^[4] At-Tirmidhi said, “Hasan Ṣaḥīḥ.” It was also recorded by Al-Hākim in his Mustadrak, and he said, “Its chain meets the criteria of Muslim.”^[5]

[1] Ahmad 5:313.

[2] *Fath Al-Bāri* 3:47, Abu Dāwud 5:305, *Tuhfat Al-Aḥwadhi* 9:359, An-Nasā’ī in *Al-Kubrā* 6:215 and Ibn Mājah 2:1276.

[3] Al-Qurṭubi 17:78.

[4] *Tuhfat Al-Aḥwadhi* 9:392 and An-Nasā’ī in *Al-Kubrā* 6:105.

[5] Al-Hākim, 1:536.

Allāh the Exalted said;

﴿وَمِنْ أَلَيْلَ فَتَهَجَّدُ﴾

﴿And in the nighttime also glorify His praises﴾, meaning remember and worship Allāh by reciting the Qur'aan and praying at night. Allāh the Exalted said in another Āyah,

﴿وَمِنْ أَلَيْلَ فَتَهَجَّدُ إِذْ نَافَّلَ لَكَ عَسْئَ أَنْ يَعْنَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

﴿And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾(17:79) Allāh said;

﴿وَإِذْرَأْتَ النُّجُومَ﴾

﴿and at the setting of the stars.﴾ is in reference to the two voluntary Rak'ahs before the Dawn prayer, according to a Hadīth from Ibn 'Abbās. These two Rak'ahs are an established Sunnah performed before the stars are about to set.^[1] It is confirmed in the Two Ṣaḥīḥs from 'A'ishah, may Allāh be pleased with her, who said, "The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (Sunnah) Rak'ahs of the Fajr prayer."^[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«Two (Sunnah) Rak'ahs before Fajr are better than this life and all that in it.»^[3]

This is the end of the Tafsīr of Sūrat At-Tūr, all praise and gratitude is due to Allāh.

[1] At-Ṭabarī 22:379.

[2] Fath Al-Bārī 3:55 and Muslim 1:501.

[3] Muslim 1:501.

The Tafsīr of Sūrat An-Najm (Chapter - 53)

Which was revealed in Makkah

The First Sūrah in which a Prostration is revealed

Al-Bukhārī recorded that ‘Abdullāh [bin Mas‘ūd] said, “Sūrat An-Najm was the first Sūrah in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf.”^[1] Al-Bukhārī recorded this Ḥadīth in several places of his Ṣaḥīḥ, as did Muslim, Abu Dāwud and An-Nasā’ī, using various chains of narration through Abu Ishāq from ‘Abdullāh.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالنَّجْمُ إِذَا مَوَىٰ ﴾ۚ نَّا سَلَّ مَاجِدٌ وَنَّا عَوْنَىٰ ﴾ۚ وَنَّا يَطْقُ عَنِ الْمَوْتِيٰ ﴾ۚ إِنْ مَرِ إِلَّا رَبَّىٰ ﴾ۚ بُوْتَىٰ ﴾ۚ﴾

- ﴿1. By the star when it goes down.﴾
- ﴿2. Your companion has neither gone astray nor has he erred.﴾
- ﴿3. Nor does he speak of desire.﴾
- ﴿4. It is only a revelation revealed.﴾

Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Ḥātim recorded that Ash-Sha’bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

^[1] Fath Al-Bārī 8:480.

^[2] Fath Al-Bārī 2:641 and 643, 7:202 and 348, Muslim 1:405, Abu Dāwud 2:122 and An-Nasā’ī 2:160.

﴿وَالنَّجْدُ إِذَا هَرَى﴾

﴿By the star when it goes down.﴾ Ibn Abi Najîh reported that Mujâhid said, “The star refers to Pleiades when it sets at Fajr.”^[1] Ad-Dâhhâk said “When the Shayâtiñ are shot with it.” And this Ayah is like Allâh’s saying;

﴿فَلَا أَقِيمُ بِمَوْرِعِ الشُّجُورِ وَإِنَّهُ لَنَسْتَ لَوْ نَلْمَوْنَ عَظِيمٌ إِنَّهُ لَغَرَبَانَ كَمِ فِي كَشْبٍ تَكْثِرُونَ لَا يَسْتَهِنُ أَلَا الْمُطْهَرُونَ نَزَلْنَا مِنْ رَبِّ الْعَالَمِينَ﴾

﴿So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.﴾(56:75-80)

Allâh said;

﴿هُنَّا شَلَّ سَابِكُونَ وَنَا عَرَفُونَ﴾

﴿Your companion has neither gone astray nor has erred.﴾

This contains the subject of the oath. This part of the Ayah is the witness that the Messenger of Allâh ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allâh exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allâh’s peace and blessings be on him, and his glorious Message that Allâh has sent him with, are on the perfect straight path, following guidance and what is correct.

Muhammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allâh said,

﴿وَرَبًا يَنْطَلِقُ عَنِ الْمَرْءِ﴾

^[1] At-Tabari 22:495.

﴿Nor does he speak of desire﴾, asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

﴿إِنَّمَا مُرِئُكُمْ يَوْمَئِذٍ﴾

﴿It is only a revelation revealed.﴾, means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imām Ahmad recorded that Abu Umāmah said that he heard the Messenger of Allāh ﷺ say,

«لَيَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيٍّ مِثْلِهِ - أَوْ مِثْلِ أَخِيهِ الْحَسَنِ - رَبِيعَةٌ وَمُضَرٌّ»

«Verily, numbers similar to the two tribes, or one of them, Rabi'ah and Muḍar, will enter Paradise on account of the intercession of one man, who is not a Prophet.» A man asked, “O Allāh's Messenger! Is not Rabi'ah a subtribe of Muḍar.” The Prophet ﷺ said,

«إِنَّمَا أَقْرَأْتُ مَا أَقْرَأْتُ»

«I said what I said.»^[1]

Imām Ahmād recorded that ‘Abdullāh bin ‘Amr said, “I used to record everything I heard from the Messenger of Allāh ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, ‘You record everything you hear from the Messenger of Allāh ﷺ, even though he is human and sometimes speaks when he is angry?’ I stopped recording the Ḥadīths for a while, but later mentioned what they said to the Messenger of Allāh ﷺ, who said,

«اکتُبْ، فَرَأَى الَّذِي تَقْسِي بِيَدِهِ مَا تَرَجَّعُ إِلَى الْحَقِّ»

«Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.»^[2] Abu Dāwud also collected this Ḥadīth.^[3]

«عَلَيْهِ شَرِيدُ الْقَوْنِيٍّ دُوْرٌ مِنْ قَاتِنَتِيٍّ وَمُرِئٌ بِالْأَقْوَى الْأَكْلِيٍّ ثُمَّ دَنَّ نَدَلَ نَكَانٌ فَابْ قَوْسَيْنٌ أَوْ أَنْقَنَ قَارِحَنَ إِنَّ عَبْدِهِ مَا أَرَى نَكَبَ الْفَوَادُ مَا رَأَى نَشَرِيَّةٌ عَلَى مَا

^[1] Ahmad 5:257.

^[2] Ahmad 2:162.

^[3] Abu Dāwud 4:60.

رَبِّي ۝ وَلَقَدْ رَأَهُ تَرَةً أُخْرَى ۝ عِنْدَ سِدْرَةِ التَّسْكِينِ ۝ عِنْدَهَا جَنَّةُ الْمَأْوَى ۝ إِذْ يَقْضِي
الْيَتِيمَةَ مَا يَقْضِي ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغَ ۝ لَقَدْ رَأَى بَنِي دَيْنَارٍ كَثِيرًا ۝

- ﴿5. He has been taught by one mighty in power.﴾
- ﴿6. Dhu Mirrah then he Istawâ.﴾
- ﴿7. While he was in the highest part of the horizon,﴾
- ﴿8. Then he approached and came closer,﴾
- ﴿9. And was at a distance of two bows' length or less.﴾
- ﴿10. So (Allâh) revealed to His servant whatever He revealed.﴾
- ﴿11. The heart lied not in what he saw.﴾
- ﴿12. Will you then dispute with him about what he saw?﴾
- ﴿13. And indeed he saw him at a second descent.﴾
- ﴿14. Near Sidrat Al-Muntahâ.﴾^[1]
- ﴿15. Near it is the Paradise of Abode.﴾
- ﴿16. When that covered the lote tree which did cover it!﴾
- ﴿17. The sight turned not aside, nor it transgressed beyond the limit.﴾
- ﴿18. Indeed he saw of the greatest Ssgns of his Lord.﴾

The Trustworthy Angel brought Allâh's Revelation to the Trustworthy Messenger ﷺ

Allâh the Exalted states that the Message His servant and Messenger Muhammâd ﷺ brought to people was taught to him by,

﴿شَيْدُ الْمُؤْنَى﴾

﴿mighty in power﴾, he is Jibrîl, peace be upon him,

﴿إِنَّمَا نَحْنُ نَقُولُ كَيْفَيْهِ ۝ وَيُقْرَأُ عِنْدَ ذِي الْمَرْسَىٰ مَكْبُونٌ ۝ شَلَّاعٌ ثُمَّ أَيْمَنٌ ۝﴾

﴿Verily, this is the Word a most honorable messenger, owner of power, with (Allâh) the Lord of the Throne, obeyed (by the angels) and trustworthy.﴾(81:19-21) Allâh said here,

^[1] Sidrat Al-Muntahâ: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.

﴿دُرْ مِرَّةٍ﴾

﴿Dhu Mirrah﴾, meaning, he is mighty in power, according to Mujāhid, Al-Ḥasan and Ibn Zayd.^[1] In an authentic Ḥadīth from ‘Abdullāh bin ‘Umar and Abu Hurayrah, the Prophet ﷺ said,

﴿لَا تَجِلُ الصَّدَقَةُ لِنَفِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ﴾

«Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.»^[2] Allāh said;

﴿فَانْتَهِ﴾

﴿then he Istawā (rose).﴾ this refers to the angel Jibrīl, according to Al-Ḥasan, Mujāhid, Qatādah and Ar-Rabi’ bin Anas,^[3]

﴿وَنَبَّأَ إِلَيْنِي الْأَنْبَاءُ﴾

﴿While he was in the highest part of the horizon.﴾ meaning, Jibrīl rose to the highest part of the horizon, according to Ikrimah and several others; Ikrimah said, “The highest horizon where the morning comes from.” Mujāhid said, “It is (the place of) sunrise.”^[4] Qatādah said, “That from which the day comes.”^[5] Ibn Zayd and several others said similarly.

Imām Aḥmad recorded that ‘Abdullāh bin Mas’ūd said, “The Messenger of Allāh ﷺ saw Jibrīl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allāh knows.”^[6] Only Imām Aḥmad collected this Ḥadīth.

Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, “The Prophet ﷺ asked Jibrīl to appear himself to him in his original shape and Jibrīl said to him, ‘Invoke your Lord.’ The Prophet

^[1] At-Ṭabarī 22:499 and Al-Qurṭubī 17:85.

^[2] Abu Dāwud 2:286 and An-Nasā’ī, 5:99.

^[3] At-Ṭabarī 22:501.

^[4] Al-Qurṭubī 17:88.

^[5] At-Ṭabarī 22:501, and Aḥmad 1:460.

^[6] Aḥmad 1:395 and 412. Al-Bukhārī and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.

ﷺ invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet ﷺ and wiped the saliva off of his cheeks.”^[1] Only Ahmad collected this *Hadith*.

Meaning of “at a distance of two bows’ length or less”

Allah’s statement,

﴿كَمْ كَانَ نَابُ قَوْسَيْنِ أَوْ أَنْهَى﴾

﴿And was at a distance of two bows’ length or less.﴾

means, Jibril came closer to Muhammad ﷺ when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah.^[2] It was said that the meaning here is the distance between the bow’s string and its wood center.

Allah’s statement,

﴿أَزْ أَنَّ﴾

﴿or less﴾ indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ إِنَّمَا يَذَّكِرُونَهُ كَالْجِبَارَةِ أَزْ أَنَّ قَسَرَةَ﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness.﴾(2:74)

The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Ayah,

﴿يَخْشَىُونَ الَّذِينَ كَخْشَيْتَ أَلَّا أَزْ أَنَّ خَشِيَّةَ﴾

﴿fear men as they fear Allah or even more.﴾(4:77), and Allah’s statement,

^[1] Ahmad 1:322. With Al-Bukhari and Muslim there are narrations from 'Aishah, may Allah be pleased with her, that mention some of this information.

^[2] At-Tabari 22:503 and 'Abdur-Razzaq 3:250.

﴿وَأَنْكَثْنَاهُ إِلَى مِائَةِ أَلْبَرِ أَزْ بَرِيدُورِكَ﴾

«And We sent him to hundred thousand (people) or even more.» (37:147),

indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

﴿فَكَانَ قَابِ قَوْسَيْنِ أَزْ أَنْدَ﴾

«And was at a distance of two bow lengths or less.»

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to ‘Ā’ishah, the Mother of the faithful, ‘Abdullāh bin Mas’ūd, Abu Dharr and Abu Hurayrah.^[1] We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarir recorded that ‘Abdullāh bin Mas’ūd said about this Āyah,

﴿فَكَانَ قَابِ قَوْسَيْنِ أَزْ أَنْدَ﴾

«And was at a distance of two bow lengths or less.»

“Allāh’s Messenger ﷺ said,

﴿رَأَيْتُ جِبْرِيلَ لَهُ سِتِّينَةَ جَنَاحٍ﴾

«I saw Jibrīl; he had six hundred wings.»^[2]

Al-Bukhārī recorded that Ṭalq bin Ghannām said that Zā’idah said that Ash-Shaybāni said, “I asked Zirr about the Āyah,

﴿فَكَانَ قَابِ قَوْسَيْنِ أَزْ أَنْدَ﴾

«And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.»

Zirr said, “‘Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings.”^[3]

Allāh’s statement,

﴿فَأَنْزَقَ إِلَى عَبْدِهِ مَا أَوْحَى﴾

«So he revealed to His servant whatever He revealed.»

[1] At-Ṭabarī 22:504.

[2] At-Ṭabarī 22:503.

[3] Fath Al-Bārī 8:476.

means, Jibrīl conveyed to Allāh's servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibrīl. Both meanings are correct. Sa'īd bin Jubayr said about Allāh's statement,

﴿أَنْزَلَ اللَّهُ عَزِيزٌ مَا أَوْحَى﴾

﴿So He revealed to His servant whatever He revealed.﴾ "Allāh revealed to him,

﴿إِنَّمَا يَعْلَمُ بِتِينَاتِكُمْ﴾

﴿Did He not find you an orphan.﴾(93:6), and,

﴿وَرَفَقْتَنَا لَكَ بِكُلِّكُلِّ﴾

﴿And have We not raised high your fame?﴾(94:4)^[1] Someone else said, "Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his Ummah enters it first."

Did the Prophet ﷺ see His Lord during the Night of Isrā'?

Allāh said next,

﴿كَذَبَ الْفَوَادُ مَا رَأَى﴾ اسْتَدْرَكَهُ اللَّهُ عَلَى مَا يَرَى﴾

﴿The heart lied not in what he saw. Will you then dispute with him about what he saw?﴾

Muslim recorded from Ibn 'Abbās about:

﴿كَذَبَ الْفَوَادُ مَا رَأَى﴾

﴿The heart lied not in what he saw﴾, and,

﴿وَلَكِنَّ رَوْحَةً تَرَكَهُ أَمْوَالُ﴾

﴿And indeed he saw him at a second descent.﴾

"He saw Allāh twice in his heart."^[2] Simāk reported a similar from Ikrimah from Ibn 'Abbās.^[3] Abu Ṣalih, As-Suddi and

^[1] Al-Qurṭubī 17:52.

^[2] Muslim 1:158.

^[3] At-Ṭabarī 22:507.

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.^[1]

Masrūq said, "I went to 'Ā'ishah and asked her, 'Did Muḥammad ﷺ see his Lord?' She said, 'You said something that caused my hair to rise!' I said, 'Behold!' and recited this Āyah,

﴿لَقَدْ رَأَى مِنْ مَا بَثَتْ رَبُّهُ الْكَبِيرَ﴾

«Indeed he saw of the greatest signs of his Lord.»

She said, 'Where did your mind wander? It was Jibrīl. Whoever says to you that Muḥammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh's Message), or knew any of the five things which only Allāh knows,

﴿إِنَّ اللَّهَ عِنْدُهُ عِلْمُ السَّاعَةِ وَيَرَى الْعِظَمَ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...»(31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibrīl twice, in his original shape, once near Sidrat Al-Muntahā and another time in Ajyād (in Makkah) while Jibrīl had six hundred wings that covered the horizon."^[2] Muslim recorded that Abu Dharr said, "I asked the Messenger of Allāh ﷺ, 'Have you seen your Lord?' He said,

﴿نُورٌ أَنِّي أَرَاهُ﴾

«How can I see Him since there was a light?» In another narration, the Prophet ﷺ said,

﴿رَأَيْتُ نُورًا﴾

«I only saw a light.»^[3]

Allāh's statement,

﴿لَقَدْ رَأَهُ تَرَةُ الْفَرْيَادِ عِنْدَ سَرَرِ النَّهْشَنِ عِنْدَهَا جَمَّةُ الْلَّارِقِ﴾

^[1] At-Ṭabarī 22:508.

^[2] Tuhfat Al-Ahwadhi 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhārī), nos. 174, and 177 do not particularly mention seeing Jibrīl at the Sidrah, as is inferred by the Āyah, and Ibn Mas'ūd's narration from 'Āsim which follows.

^[3] Muslim 1:161.

﴿And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode﴾,

This is the second time the Messenger of Allāh ﷺ saw Jibrīl in the shape that Allāh created him; it was during the Night of Isrā'. We mentioned the various Ḥadīths about the Night of Isrā' in the beginning of Sūrat Al-Isrā'. Therefore, there is no need to repeat them here.

Imām Ahmād recorded that Ibn Mas'ūd commented:

﴿وَلَمْ يَرَهُ إِلَّا تَرَاهُ أُخْرَى﴾ ﴿عَنْ سِدْرَةِ الْمُنْتَهَى﴾

﴿And indeed he saw him at a second descent. Near Sidrat Al-Muntahā.﴾

"The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ وَلَهُ سِيَّمَانَةُ جَنَاحٍ يَسْتَبِّرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْأَقْوَبِ»

«I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.»^[1]

This Ḥadīth has a good, strong chain of narration. Ahmād also recorded that 'Abdullāh [Ibn Mas'ūd] said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge."^[2] This Ḥadīth has a good chain of narration.

Imām Ahmād recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِيَّمَانَةُ جَنَاحٍ»

«I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.»^[3]

One of the subnarrators of the Ḥadīth asked 'Āsim about Jibrīl's wings and 'Āsim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west."^[3] This

^[1] Ahmad 1:460.

^[2] Ahmad 1:355.

^[3] Ahmad 1:407.

Hadīth has a good chain of narration.

Imām Ahmad recorded that Ibn Mas'ūd said that Allāh's Messenger ﷺ said:

«أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَنِّي بِالدُّرِّ»

«Jibrīl came to me wearing green with pearls hanging down.»

This *Hadīth* has a good chain of narration.

Imām Ahmad recorded that 'Āmir said that Masrūq asked 'A'ishah, "O Mother of the faithful, has Muḥammad ﷺ seen his Lord, the Exalted and Most Honored?" She said, "Glorious is Allāh! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muḥammad ﷺ has seen his Lord, will have lied." She then recited these two Āyāt,

﴿لَا تُدْرِكُهُ الْأَبْصَرُ وَمَوْ بَدِرُكُ الْأَبْصَرُ﴾

«No vision can grasp Him, but He grasps all vision.»(6:103), and,

﴿وَمَا كَانَ لِشَرِيكٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَجَاهًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾

«It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil.»(42:51)

She went one, "And whoever tells you that Muḥammad ﷺ knew what the morrow will bring, will have uttered a lie." She then recited,

﴿إِنَّ اللَّهَ عِنْدُهُ عِلْمُ السَّاعَةِ وَيَرَى لِلْفَتَنَ وَيَعْلَمُ مَا فِي الْأَرْضَ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.»(31:34)

'A'ishah said, "And whoever tells you that Muḥammad ﷺ has hidden any part of the Message will have lied," and she then recited this Āyah,

﴿بِيَأْيَهَا الرَّسُولُ يَنْهِي مَا أُرِكَ إِلَيْكَ مِنْ رَبِّكَ﴾

«O Messenger proclaim which has been sent down to you from your Lord.»(5:67).

She went one, "However, he saw Jibrīl twice in his original

shape.”^[1]

Imâm Ahmad also recorded that Masrûq said, “I asked ‘Âishah, ‘Did not Allâh say,

﴿وَلَقَدْ رَأَهُ مُلْأَقِي الْمُبِينِ﴾

«And indeed he saw him in the clear horizon.»(81:23), and,

﴿وَلَقَدْ رَأَهُ زَرْلَةً أُخْرَى﴾

«And indeed he saw him at a second descent?»

She said, I was the first among this *Ummah* to ask Allâh’s Messenger ﷺ about it. He ﷺ said,

«إِنَّمَا دَرَكَ جِبْرِيلَ»

«That was Jibrîl.» He only saw him twice in his actual and real figure. He saw Jibrîl descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.»^[2] This *Hadîth* is recorded in the Two *Sahîhs* via Ash-Shâ’bi.^[3]

Angels, Light and colors covered Sidrat Al-Muntahâ

Allâh said,

﴿إِذْ يَنْتَهِيَ الْيَنْدَرَةُ مَا يَنْتَهِي﴾

«When that covered the lotus tree which did cover it!»

We mentioned before, in the *Hadîths* about *Al-Isrâ’* that the angels, Allâh’s Light, and spectacular colors covered the *Sidrah*. Imâm Ahmad recorded that ‘Abdullâh bin Mas’ûd said, “When the Messenger of Allâh ﷺ was taken on the *Isrâ’* journey, he ascended to *Sidrat Al-Muntahâ*, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

﴿إِذْ يَنْتَهِيَ الْيَنْدَرَةُ مَا يَنْتَهِي﴾

«When that covered the lotus tree which did cover it!»

[1] Ahmad 6:49, similar recorded by Al-Bukhâri and Muslim, see below.

[2] Ahmad 6:241.

[3] *Fath Al-Bâri* 8:472 and Muslim 1:359.

He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of Sūrat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allāh."^[1] Muslim collected this Ḥadīth.^[2]

Allāh's statement,

﴿فَمَا زَاغَ الْبَصَرُ وَمَا كَلِمَ﴾

﴿The sight turned not aside, nor it transgressed beyond the limit.﴾ indicates that the Prophet's sight did not turn right or left, according to Ibn 'Abbās.^[3]

﴿وَمَا كَلِمَ﴾

﴿nor it transgressed beyond the limit.﴾ not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh's statement,

﴿فَلَمَّا رَأَى مِنْ بَيْنِ أَيْمَانِهِ رَبِيعَ الْكَوْكَبِ﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾ is similar to another Āyah,

﴿وَإِذْرَانِي مِنْ مَكْبِنَتِهِ﴾

﴿In order that We might show him of Our Āyāt.﴾(17:1),

meaning, signs that testify to Allāh's might and greatness. Relying on these two Āyāt, some scholars of Ahl us-Sunnah said that the Prophet ﷺ did not see Allāh during the Isrā' journey, because Allāh said,

﴿فَلَمَّا رَأَى مِنْ بَيْنِ أَيْمَانِهِ رَبِيعَ الْكَوْكَبِ﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

[1] Ahmad 1:422.

[2] Muslim 1:157.

[3] At-Tabari 22:521.

٥٢٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْأَنْجِوْمِ

وَالْجَمِيْعِ إِذَا هُوَ^١ مَاضِلٌ صَاحِبُكُوْرٍ وَمَا عَوْنَى^٢ وَمَا يَنْطِقُ
عِنْ أَلْوَى^٣ إِنْ هُوَ إِلَّا وَحْيٌ^٤ يُوحَى^٥ عَلَيْهِ سَدِيْنَا الْقَوْنِيْ^٦
ذُوْرَمَرْ قَافْسَتَوْيَ^٧ وَهُوَ بِالْأُفْقِ الْأَعْلَى^٨ ثُمَّ دَنَفَدَلَ^٩
فَكَانَ قَابَ قَوْسَيْنَ أَوْ أَدَنَ^{١٠} فَأَوْحَى إِلَيْهِ عَبْدِهِ مَا أَوْحَى^{١١}
مَا كَذَبَ الْقَوْادَمَارَى^{١٢} افْتَرَوْهُ عَلَى مَايَرَى^{١٣} وَلَقَدْرَهُ^{١٤}
زَرَلَةَ أُخْرَى^{١٥} عَنْ سَدَرَةِ الْمُنْتَهَى^{١٦} عَنْ دَهَاجَةِ الْأَلْوَى^{١٧}
إِذْ يَعْشِي الْسَّدَرَةَ مَا يَعْشِي^{١٨} مَازَاعَ الْمُصْرَوْ رَمَاطِنِي^{١٩} لَقَدْرَائِي
مِنْ إِيْتَرِيْهِ الْكَبْرَى^{٢٠} أَفْرِيْمَ الْلَّاتَ وَالْمَرَى^{٢١} وَمَنَوَةَ^{٢٢}
الْأَنْجَاهَةَ الْأُخْرَى^{٢٣} الْكُمَ الْذَّكْرُ لَهُ الْأَنْجَى^{٢٤} يَلَكَ إِذَا قَسْهَةَ^{٢٥}
ضِيزَى^{٢٦} إِنْ هِيَ إِلَّا آسَاءَ سَيِّمَهُوْهَا آسَمُ وَإِبَاكُمْ مَا آنَرَ^{٢٧}
اللَّهُ يَهَا مِنْ سُلْطَنِينَ إِنْ يَبْعَثُونَ إِلَّا أَظْلَنَ وَمَا تَهُوَ الْأَنْفُسُ^{٢٨}
وَلَقَدْ جَاهُهُمْ مِنْ رَبِّيْمَ الْمَهْدَى^{٢٩} أَمْ إِلَيْنِسِنْ مَائِنَى^{٣٠} فَلَلَّهُ
الْآخِرَةُ وَالْأُولَى^{٣١} وَكَمْ مَلَكَ فِي السَّمَوَاتِ لَا تُقْنَى^{٣٢}
سَفَعَنْهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَرِضَى^{٣٣}

narrated it to the people.

﴿أَفَرَبِّتُمُ الْكُلَّ وَالْغَنَّىٰ وَمَنْزَهٌ
أَنْتُمْ أَخْرَىٰ﴾ ١٩٣ الْكُلُّ الْذِكْرُ
وَلَهُ الْأَلْقَىٰ ١٩٤ إِنَّكَ إِذَا فَسَّةٌ
صِدْرَكَ ١٩٥ إِنْ هُنَّ إِلَّا أَشَاهٌ
سَيِّمُوكُمْ أَنْتُمْ وَمَا يَأْكُلُ مَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلَطْنٍ لَمْ يَعْلَمُوا إِلَّا الظُّنُّ
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ
مِنْ تَوْرِيمِ الْمَلَائِكَةِ ١٩٦ أَمْ لِلْأَنْسَىٰ مَا
تَنْتَيْ ١٩٧ فِلَلَّهِ الْأَكْرَهُ وَالْأَوْكَ
وَكَجَّابِتِنْ تَمْلِكِي فِي السَّكُوتِ لَا تَقْنِي
شَفَعَتْهُمْ شَفَاعَتِنِي إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ
اللَّهُ لِمَنْ يَشَاءُ وَمَرْضِي ١٩٨﴾

¶19. Have you then considered Al-Lāt, and Al-'Uzzā. ¶

¶20. And Manāt, the other third?»

¶21. Is it for you the males and for Him the females?»

¶22. That indeed is a division most unfair!»

﴿23. 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!﴾

¶24. Or shall man have what he wishes?

﴿25. But to Allāh belongs the last (Hereafter) and the first (the world).﴾

﴿26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.﴾

Refuting Idolatry, Al-Lāt and Al-'Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the *Ka'bah* built by Prophet Ibrāhīm, Allāh's *Khalīl*.

﴿أَنْزَلْنَا مِنْ أَنْفُسِكُمْ﴾

﴿Have you then considered Al-Lāt,﴾

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in At-Tā'if with curtains, servants and a sacred courtyard around it. The people of At-Tā'if, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, "They derived Al-Lāt's name from Allāh's Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to 'Abdullāh bin 'Abbās, Mujāhid, and Ar-Rabī' bin Anas, Al-Lāt was a man who used to mix *Sawīq* (a kind of barley mash) with water for the pilgrims during the time of *Jāhiliyyah*. When he died, they remained next to his grave and worshipped him."^[1] Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿اللَّهُ وَالْمَرْءُ﴾

﴿Al-Lāt, and Al-'Uzzā.﴾ "Al-Lāt was a man who used to mix *Sawīq* for the pilgrims."^[2] Ibn Jarīr said, "They also derived the name for their idol Al-'Uzzā from Allāh's Name Al-'Azīz. Al-'Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and At-Tā'if. The Quraysh revered Al-'Uzzā."^[3] During the battle of Uhud, Abu Sufyān said, "We have Al-'Uzzā, but you do not have Al-'Uzzā." Allāh's Messenger ﷺ replied,

«قُولُوا: إِنَّ اللَّهَ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

«Say, "Allāh is Our Supporter, but you have no support."»^[4]

[1] At-Tabārī 22:523.

[2] *Fath Al-Bārī* 8:478.

[3] At-Tabārī 22:523.

[4] *Fath Al-Bārī* 6:188.

Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madinah. The tribes of Khuzā'ah, Aws and Khazraj used to revere Manāt during the time of *Jāhiliyyah*. They used to announce *Hajj* to the *Ka'bah* from next to Manāt. Al-Bukhāri collected a statement from 'Āishah with this meaning.^[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the *Ka'bah*, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā'i recorded that Abu At-Tufayl said, "When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālid bin Al-Walid to the area of Nakhlah where the idol of Al-'Uzzā was erected on three trees of a forest. Khālid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

﴿إِذْ جَعَلْتَ لَمْ تَفْسِحَ شَيْئًا﴾

«Go back and finish your mission, for you have not finished it.»

Khālid went back and when the custodians who were also its servants of Al-'Uzzā saw him, they started invoking by calling Al-'Uzzā! When Khālid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālid killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

﴿هَذِهِ الْمُرْسَىٰ!﴾

«That was Al-'Uzzā!»^[2]

Muhammad bin Ishāq narrated, "Al-Lāt belonged to the tribe of Thaqif in the area of At-Tā'if. Banu Mu'attib were the custodians of Al-Lāt and its servants."^[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu'bāh and

^[1] *Fath Al-Bāri* 8:479.

^[2] An-Nasā'i in *Al-Kubrā* 6:474, Abu Ya'lā no. 902. It is confirmed that Abu At-Tufayl saw the Prophet ﷺ, but not that he heard anything from him.

^[3] Ibn Hishām 1:87.

Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet's command and built a *Masjid* in its place in the city of At-Tā'if.

Muhammad bin Ishāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madinah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or 'Ali bin Abi Tālib to demolish it. Ibn Ishāq said that Dhul-Khalasah was the idol of the tribes of Daws, Khath'am and Bajilah, and the Arabs who resided in the area of Tabālah.^[1] I say that Dhul-Khalasah was called the Southern Ka'bāh, and the *Ka'bāh* in Makkah was called the Northern Ka'bāh. The Messenger of Allāh ﷺ sent Jarīr bin 'Abdullāh Al-Bajalī to Dhul-Khalasah and he destroyed it.

Ibn Ishāq said that Fals was the idol of Tay' and the neighboring tribes in the Mount of Tay', such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent 'Ali bin Abi Tālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to 'Ali as war spoils.

Muhammad bin Ishāq also said that the tribes of Himyar, and Yemen in general, had a house of worship in Ṣan'a' called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba' removed it, killed it and demolished the building. Ibn Ishāq said that Rudā' was a structure of Bani Rabī'ah bin Ka'b bin Sa'd bin Zayd Manāt bin Tamīm,^[2] which Al-Mustawghir bin Rabī'ah bin Ka'b bin Sa'd demolished after Islām. In Sindād there was Dhul-Ka'bāt, the idol of the tribes of Bakr and Taglib, the sons of the Wā'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴿أَفَرَبِّتُمُ اللَّهَ وَالْمَرْءَى وَمَنْزُوْهُ أَنْثَائُهُ الْأُخْرَى﴾

«Have you then considered Al-Lāt, and Al-'Uzzā. And Manāt,

[1] Ibn Hishām 1:87.

[2] Ibn Hishām 1:89.

the other third?»,
then Allâh said,

﴿إِنَّمَا الْذَّكَرُ لِهِ أَلْأَنِ﴾

«Is it for you the males and for Him the females?»

Allâh asked the idolators, 'do you choose female offspring for Allâh and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

﴿فِتَّةٌ ضَيْرَى﴾

«a division most unfair!» meaning, it would be an unfair and unjust division. 'How is it then that you make this division between you and Allâh, even though this would be foolish and unjust, if you made it between yourselves and others?' Allâh the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

﴿إِنَّ هُنَّ إِلَّا أَسْمَاءٌ سَمَّيْتُمْهَا أَنْتُمْ رَبَّانِيْرُكُمْ﴾

«They are but names which you have named – you and your fathers» of your own desire,

﴿فَمَا أَنْزَلَ اللَّهُ بِهَا مِنْ شُكْرٍ﴾

«for which Allâh has sent down no authority.» meaning, proof,

﴿إِنْ يَعْمَلُونَ إِلَّا أَنْفَلُّ وَمَا تَهْوِي الْأَنْفُلُ﴾

«They follow but a guess and that which they themselves desire,»

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

﴿وَلَئِنْ جَاءُهُمْ بِنَرْجِسٍ﴾

«whereas there has surely come to them the guidance from their Lord!»,

meaning, Allâh has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

﴿أَمْ لَا يَرَى مَا تَمَّى﴾

﴿Or shall man have what he wishes?﴾, asserting that not everyone gets the goodness that he wishes,

﴿لَيَسْ إِيمَانُكُمْ وَلَا أَمَانَةُ أَهْلِ الْكِتَبِ﴾

﴿It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.﴾(4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Ahmād recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِذَا شَاءَ أَخْدُوكُمْ فَلَا يُنْظِرُ مَا يَشَاءُ، فَإِنَّمَا لَا يَنْهَا إِذَا شَاءَ لَهُ مِنْ أَنْشِئَهُ﴾

﴿When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.﴾^[1]

Only Ahmād collected this Ḥadīth. Allāh's statement,

﴿فِلَوْلَهُ الْآخِرَةِ وَالْأُولَئِكَ﴾

﴿But to Allāh belongs the last and the first.﴾ meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Intercession except with Allāh's Leave

Allāh said,

﴿وَمَنْ فِي السَّمَاوَاتِ لَا يُقْرِنُ شَفَاعَتَهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَمَرْضِي﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾

As He said;

^[1] Ahmad 2:357. There is a slight deficiency in its chain of narrators.

٥٢٧

الْمُرْسَلُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لِيُسَمُّوْنَ الْكَلِمَاتَ كَتَبَيْهَا الْأُنْجِيلُ
وَمَا هُمْ بِهِ مُمْكِنُونَ إِنَّ عَلَيْهِمْ إِنْتِهَا وَإِنَّ الظَّنَّ لَا يُعْنِي مَنْ
الْحَقُّ شَيْءٌ فَأَغْرِضُ عَنْهُمْ تَوْلَى عَنْ ذِكْرِنَا وَكَرِيزَةِ الْحَيَاةِ
الْأُنْجِيلِ
ذَلِكَ مِنْ أَنْفُسِهِمْ مِنْ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ
سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْنَدَى^١ وَلَيَسْوِ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ لِيَجْرِيَ الَّذِينَ أَسْتَوْا مَعَ اعْلَمِهِمْ وَبَخْرِيَ الَّذِينَ أَحْسَنُوا
إِلَيْهِنَّ
الَّذِينَ بَحْتَبُونَ كَبِيرَ الْإِثْمِ وَالْمَوْجِسِ إِلَّا اللَّهُ
إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُوْدَى أَنَّا كُوْدَى مِنَ الْأَرْضِ
وَإِذَا نَسْأَلُهُمْ فِي بُطُونِ أَهْنَتِكُمْ فَلَا تَرَكُو أَنْفُسَكُمْ هُوَ أَعْلَمُ
بِمَنْ أَنْقَتَ
أَفَرَأَيْتَ الَّذِي تَوَلَّ^٢ وَأَعْطَى قَلِيلًا وَأَكْدَى
أَعْنَدَهُ عِلْمَ الْغَيْبِ فَهُوَ يُورِي^٣ أَمَّا لَمْ يَبْتَأِ سَافِ صُحْفَ
مُوسَى^٤ وَأَنْزَهِيَ الَّذِي وَقَ^٥ الْأَنْزُرُ وَالْأَرْدَةُ وَرَأْخَرَى
وَأَنَّ لَئِنْ لِيَأْنِي إِلَامَسَعَ^٦ وَأَنَّ سَعِيدَهُ سَوْفَ
يُرَى^٧ ثُمَّ يَجْزِيَهُ الْجَزَاءُ الْأَوْقَفُ^٨ وَأَنَّ إِلَى رَبِّكَ الْمُسْتَهْنَى
وَأَنَّهُمْ هُوَ أَصْحَكَ وَأَنْتَكَ^٩ وَأَنَّهُمْ أَمَاتَ وَأَخْيَا^{١٠}

permission or any divine legislation permitting you to worship them?' Rather, Allāh has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لِيُسَمُّوْنَ الْكَلِمَاتَ كَتَبَيْهَا الْأُنْجِيلُ
إِنَّ الظَّنَّ لَا يُعْنِي مَنْ أَنْجَى شَيْءًا فَأَغْرِضُ عَنْهُمْ تَوْلَى عَنْ ذِكْرِنَا وَكَرِيزَةِ الْحَيَاةِ
الْأُنْجِيلِ ذَلِكَ مِنْ أَنْفُسِهِمْ مِنْ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ
أَهْنَدَى^{١١}

﴿27. Verily, those who believe not in the Hereafter, name the angels with female names.﴾

﴿28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا
يَأْذِنُ بِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255) and,

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْهُ إِلَّا لِمَنْ
أَذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾ (34:23)

If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allāh to grant you the intercession of the idols and rivals you worship with Him without having His

truth.»

﴿29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.﴾

﴿30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.﴾

Refuting the Claim of the Idolators that the Angels are Allāh's Daughters

Allāh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allāh's daughters. Allāh is far removed from what they ascribe to Him. Allāh the Exalted said in another Āyah,

﴿وَجَعَلُوا النَّبِيَّكَةَ الَّتِينَ هُمْ عِنْدَ الرَّحْمَنِ إِنَّهَا أَشَهَدُوا لِفَقَهُمْ كَذَّابِكُلُّ شَهَدَتْهُمْ
وَرَأَكُلُّونَ﴾

﴿And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!﴾(43:19) Allāh's statement here,

﴿وَمَا لَهُمْ بِهِ يَنْعَلِّمُونَ﴾

﴿But they have no knowledge thereof.﴾ meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

﴿إِنْ يَتَّسِعُونَ إِلَّا لَظَنٌ وَإِنَّ الظَّنَّ لَا يُغَنِّي مِنَ الْحَقِيقَةِ شَيْئاً﴾

﴿They follow but conjecture, and verily, conjecture is no substitute for the truth.﴾

meaning, conjecture is of no benefit and never takes the place of truth. In a Ḥadīth recorded in the Ṣaḥīḥ, the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظَّنُّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْكَاذِبِينَ»

«Beware of suspicion, for suspicion is the most lying speech.»^[11]

^[11] Fath Al-Bārī 5:441.

The Necessity of turning away from the People of Misguidance

Allâh's statement,

﴿فَأَعْرِضُ عَنْ مَنْ تَوَلَّ عَنْ ذِكْرِنَا﴾

﴿Therefore withdraw from him who turns away from Our Reminder﴾,

means, stay away from those who turn away from the Truth and shun them,

﴿وَلَا يُرِدُ إِلَّا الْحَيَاةُ الدُّنْيَا﴾

«and desires nothing but the life of this world.» meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

﴿ذَلِكَ مَا يَتَطَهَّرُ بِهِ الْمُجْرِمُونَ﴾

﴿That is what they could reach of knowledge.» meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللّٰهُمَّ لَا تَنْجُلْ الدُّنْيَا أَكْبَرُ هَمَّنَا، وَلَا مَبْلَغٌ عِلْمَنَا»

«O Allâh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.»^[1]

Allâh's statement,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ يَعْنَى مَلَّ عَنْ سَبِيلِهِ. وَهُوَ أَعْلَمُ يَعْنَى أَمْدَنَى﴾

﴿Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.»

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allâh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

﴿وَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَعْلَمُ الَّذِينَ أَسْلَمُوا بِمَا عَلِمُوا وَيَعْلَمُ الَّذِينَ أَخْسَرُوا
بِالْمُسْتَكْبِرِينَ﴾ الَّذِينَ يَعْتَدُونَ كَثِيرًا الْأَثْمَرُ وَالْفَوْحَشُ إِلَّا اللّٰهُمَّ إِنَّ رَبَّكَ دَيْعُ التَّقْفِيرِ هُوَ أَعْلَمُ يَعْنَى
يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَعْلَمُ الَّذِينَ أَسْلَمُوا بِمَا عَلِمُوا وَيَعْلَمُ الَّذِينَ أَخْسَرُوا
بِالْمُسْتَكْبِرِينَ﴾ الَّذِينَ يَعْتَدُونَ كَثِيرًا الْأَثْمَرُ وَالْفَوْحَشُ إِلَّا اللّٰهُمَّ إِنَّ رَبَّكَ دَيْعُ التَّقْفِيرِ هُوَ أَعْلَمُ يَعْنَى

^[1] Tuhfat Al-Ahwadhi 9:476.

إِنَّا مَا بِكُمْ وَإِنَّا لَشَّاهِدُونَ فِي طَهُونِ أَمْتَكُمْ فَلَا تُرُکُوا أَنْتُكُمْ هُوَ أَعْلَمُ بِمَا
أَفْعَلُونَ ﴿٣٢﴾

﴿31. And to Allāh belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

﴿32. Those who avoid great sins and Al-Fawā'ih (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.﴾

Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

﴿يَعْلَمُ الَّذِينَ أَسْفَلُوا بَيْنَ عِلْمِهِ وَيَعْلَمُ الَّذِينَ أَخْسَلُوا بِالْمُسْتَقْبَلِ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allāh forgives the Small Faults

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another Āyah;

﴿إِنْ يَمْتَنِنُوا كَبَّارٌ مَا تَهْوَى عَنْهُ نَكْفِرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنَذْهَلُكُمْ مُّذَلَّلًا
كَرِيمًا ﴿٣٣﴾﴾

﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a

Noble Entrance. ﴿4:31﴾

Allāh said here,

﴿الَّذِينَ يَجْنِبُونَ كَثِيرَ الْإِثْمِ وَالْفَوْحَشَ إِلَّا لِلَّهِ﴾

«*Those who avoid great sins and Al-Fawāihil (immoral sins) except Al-Lamam.*»

Al-Lamam means, small faults and minor errors. Imām Aḥmad recorded that Ibn ‘Abbās said, “I have not seen anything that resembles *Al-Lamam* better than the Ḥadīth that Abu Hurayrah narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظًّا مِنَ الرَّزْقِ أَذْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَزَّاَ الْعَيْنَ
النَّظرُ، وَرَزَّاَ الْأَسْنَانَ النُّطْقُ، وَالثَّغْرُ شَنَّى وَشَنَّى، وَالفَرْجُ يُصْدُقُ ذَلِكَ أَفَبِكَذْبِهِ؟»

“Verily, Allāh the Exalted has decreed for the Son of Ādām his share of *Zinā* and he will certainly earn his share. The *Zinā* of the eye is by looking, the *Zinā* of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.”^[1]

This Ḥadīth is recorded in the Two *Sahīhs*.^[2] Ibn Jarīr recorded that Ibn Mas‘ūd said, “The eyes commit *Zinā* by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed *Zinā*. Otherwise, it is *Al-Lamam*.^[3]”^[3] Masrūq^[4] and Ash-Sha‘bī also held the same view. ‘Abdur-Rahmān bin Nāfi’, who is also known as Ibn Lubābah At-Tā’ifi, said, “I asked Abu Hurayrah about Allāh’s statement,

﴿إِلَّا لِلَّهِ﴾

«*except the Lamam*», and he said, ‘It pertains to kissing, winking one’s eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then *Ghusl* is obligatory, and that is *Zinā*.^[5]

^[1] Ahmad 2:276.

^[2] *Fatḥ Al-Bārī* 11:28 and *Muslim* 4:2046.

^[3] At-Tabārī 22:537.

^[4] At-Tabārī 22:537.

^[5] At-Tabārī 22:537.

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh's statement,

﴿إِنَّ رَبَّكَ وَرَبِيعُ الْعَمَرَةِ﴾

﴿verily, your Lord is of vast forgiveness.﴾ asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

﴿فَقُلْ يَعْمَلُوا الَّذِينَ أَشْرَقُوا عَلَىٰ أَفْسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾
 ﴿إِنَّمَا هُوَ الْغَفُورُ الرَّاجِمُ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."﴾ (39:53)

Allāh said,

﴿هُوَ أَعْلَمُ بِكُمْ إِذَا أَنْتُمْ كُلُّ مِنَ الظَّالِمِينَ﴾

﴿He knows you well when He created you from the earth,﴾

Allāh says, 'He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father 'Ādam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

﴿وَإِذَا أَنْشَأَنَا جِنَّةً فِي مُطْرُونَ أَنْهَتْكُمْ﴾

﴿and when you were fetuses in your mothers' wombs.﴾

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

﴿فَلَا تُنَزِّلُونَا أَنْفُسَكُمْ﴾

﴿So, ascribe not purity to yourselves.﴾ forbidding one from ascribing purity and praising himself and thinking highly of his actions,

﴿هُوَ أَعْلَمُ بِمَا يَنْهَا﴾

﴿He knows best him who has Taqwā.﴾ Allāh said in another Āyah,

﴿فَإِنْ تَرَى إِلَى الَّذِينَ يَرْجُونَ أَنفُسَهُمْ بِلَّهُ يُرْجِي مَنْ يَشَاءُ وَلَا يُظْلِمُونَ فَتَبَلِّغُهُمْ﴾ ﴿٤٩﴾

«Have you not seen those who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatīl.»^[1] (4:49)

In his *Sahīh*, Muslim recorded that Muḥammad bin ‘Amr bin ‘Atā said, “I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, The Messenger of Allāh forbade using this name. I was originally called Barrah and he said,

«لَا تُرْكُوا أَنْتُمْ كُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبَرِّ مِنْكُمْ»

“Do not ascribe purity to yourselves; Allāh knows best who the pious people among you are”

They said, ‘What should we call her?’ He said,

«سَمِعْمَا رَبِّنَا»

“Call her Zaynab.”^[2]

Imām Ahmād recorded a *Hadīth* from ‘Abdur-Rahmān bin Abi Bakrah, from his father who said, “A man praised another man before the Prophet ﷺ. The Messenger of Allāh ﷺ said,

«وَنِيلَكَ قَطْنَتْ عُنْقَ صَاحِبِكَ - مَرَايَا - إِذَا كَانَ أَحَدُكُمْ مَا دَخَلَ صَاحِبَهُ لَا مَحَالَةً، فَقُتِلَّ: أَخْيَبَ فُلَانًا وَآثَرَ حَبِيبَهُ، وَلَا أَزْكَى عَلَى اللَّهِ أَحَدًا، أَخْبَيْهُ كَذَّا رَكَدًا، إِنْ كَانَ يَعْلَمُ ذِلِّكَ»

“Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, “I think that so-and-so is this and that; Allāh knows best about him and I will never purify anyone before Allāh,” if he knows his friend to be as he is describing him.”^[3]

Al-Bukhāri, Muslim, Abu Dāwud and Ibn Mājah collected this *Hadīth*.^[4]

[1] The thread in the long slit of the date stone.

[2] Muslim 3:1687.

[3] Ahmād 5:46 and 5:41.

[4] *Fath Al-Bāri* 5:324 and 10:491 and 567, Muslim 4:2296, Abu Dāwud 5:154 and Ibn Mājah 2:1232.

Imām Ahmād recorded that Hammām bin Al-Ḥārith said, “A man came before ‘Uthmān bin ‘Affān and praised him. Al-Miqdād bin Al-Aswad started throwing sand in the face of that man, saying, The Messenger of Allāh ﷺ ordered us to throw sand in their faces when we see those who praise.”^[1] Muslim and Abu Dāwud also collected this ḥadīth.^[2]

﴿أَفَرَبَتْ اللَّهِيْ تَوْلِيْ وَأَعْطَنِي قَلِيلًا وَأَكْثَرَ ﴾۝ أَعْدَمْ عَلَى الْقَبْرِ مُهَرَّبِيْ ۝ أَمْ لَمْ يُبَشِّرْ ۝
يَسَا فِي صُحْبَيْ مُوسَى ۝ وَلَبَرَهِيْدَ اللَّهِيْ وَقَدْ ۝ أَلَا بَرَدَ وَزَرَدَ وَذَرَدَ لَغْرَيْ ۝ وَأَنْ لَيْسَ ۝
لِلْأَنْتَنِ إِلَّا مَا سَعَنَ ۝ وَأَنَّ سَعْيَهُ سُوقَ بَرَىٰ ۝ ثُمَّ يَمْرَدَهُ الْجَزَاءُ الْأَنْزَلَ ۝﴾

﴿33. Did you observe him who turned away (from Islām).﴾

﴿34. And gave a little, then stopped?﴾

﴿35. Is with him the knowledge of the Unseen so that he sees?﴾

﴿36. Or is he not informed with what is in the Suhuf of Mūsā,﴾

﴿37. And of Ibrāhīm who fulfilled all that?﴾

﴿38. That no burdened person (with sins) shall bear the burden (sins) of another.﴾

﴿39. And that man can have nothing but what he does.﴾

﴿40. And that his deeds will be seen.﴾

﴿41. Then he will be recompensed with a full and the best recompense.﴾

Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

﴿فَلَمَّا كَانَ كُلُّ ۝ لِكَنْ كُلُّ ۝ تَوْلِيْ ۝﴾

﴿So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!﴾(75:31-32),

﴿وَأَعْطَنِي قَلِيلًا وَأَكْثَرَ ۝﴾

﴿And gave a little, then stopped﴾ Ibn ‘Abbās said, “Gave a little,

^[1] Ahmad 6:5.

^[2] Muslim 4:2297 and Abu Dāwud 5:153.

then stopped giving.”^[1] Similar was said by Mujāhid, Sa‘d bin Jubayr, Ikrimah, Qatādah and several others.^[2] Ikrimah and Sa‘d said: “Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, ‘We are finished’ and they abandon the work.”

Allāh’s statement,

﴿وَأَعْلَمُ بِكُلِّ شَيْءٍ فَهُوَ بِرَبِّكَ رَبِّ الْعِزَّةِ﴾

﴿Is with him the knowledge of the Unseen so that he sees?﴾

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a Ḥadīth,

«أَنْفَقْ بِإِلَالٍ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِفْلَالًا»

“O Bilāl, spend and fear not less provisions from the Owner of the Throne.”^[3]

Allāh the Exalted and Most honored said,

﴿وَمَا أَنْفَقْتَ مِنْ شَيْءٍ فَهُوَ بِخَيْرٍ أَنْزَلْتَكَ﴾

﴿And whatsoever you spend of anything (in Allāh’s cause), He will replace it. And He is the Best of providers.﴾(34:39)

The Meaning of ‘fulfilled’

Allāh the Exalted said,

﴿فَأَمَّا لَمْ يُبَدِّلْ بِمَا فِي صُحُفِ مُوسَى ۚ وَإِنَّهُ بِهِ أَكْبَرٌ﴾

﴿Or is he not informed with what is in the Sulūf of Mūsā. And of Ibrāhīm who fulfilled?﴾

Sa‘d bin Jubayr and Ath-Thawri said it means: “Conveyed all that he was ordered to convey.”^[4] Ibn ‘Abbās said about:

^[1] At-Tabarī 22:541.

^[2] At-Tabarī 22:542.

^[3] At-Tabarānī 10:191.

^[4] At-Tabarī 22:544.

﴿وَرَقَ﴾

﴿fulfilled﴾ “He delivered all that Allāh ordered him to deliver.”^[1] Sa’id bin Jubayr said about:

﴿وَرَقَ﴾

﴿fulfilled﴾, “What he was ordered.”^[2] Qatādah said about:

﴿وَرَقَ﴾

﴿fulfilled﴾, “He obeyed Allāh and delivered His Message to His creatures.” This is the view preferred by Ibn Jarīr because it includes the statement before it and supports it. Allāh said,

﴿فَلَمَّا أَتَاهُ إِيمَانَهُ رَأَيْهُ يَكْتُبُنَا قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

“And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He said: ‘Verily, I am going to make you an Imām (a leader) for mankind.’” ﴿2:124﴾

Therefore, Ibrāhīm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allāh’s Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allāh the Exalted said,

﴿فَلَمَّا أَوْجَبْنَا إِلَيْكَ أَنْ أَتَّبِعَ مِلَّةَ إِبْرَاهِيمَ حَيْثَا وَمَا كَانَ مِنَ الظَّالِمِينَ﴾

“Then, We have sent the revelation to you (saying): ‘Follow the religion of Ibrāhīm, a Hanif, and he was not of the idolators.’” ﴿16:123﴾

None shall carry the Burden of Any Other on the Day of Resurrection

Allāh the Exalted explained what He has revealed in the Scripture of Ibrāhīm and Mūsā,

﴿أَلَا نَرُثُ وَرَءُونَهُ وَرَدُّ لَهُمَا﴾

﴿That no burdened person shall bear the burden of another.﴾

Meaning, every soul shall carry its own injustices, whether

[1] At-Tabari 22:543.

[2] At-Tabari 22:544.

disbelief or sin, and none else shall carry its burden of sin, as Allâh states

﴿وَمَنْ تَدْعُ مُسْكِلًا إِنْ جِئْنَاهَا لَا يَجْعَلُ بَيْنَهُ شَيْءًا وَلَرَ كَانَ ذَا فَرْقَةً﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.»(35:18) Allâh said,

﴿وَأَنَّ لَيْسَ لِلنَّاسِ إِلَّا مَا سَعَى﴾

«And that man can have nothing but what he does.»

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the *Hadîth* recorded by Muslim in the *Şâhîh*, that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

﴿إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ: مِنْ وَلَدٍ صَالِحٍ يَدْعُونَ لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُتَعَلَّمُ بِهِ﴾

«When a person dies, his deeds will cease except in three cases : from a righteous son who invokes Allâh for him, or an ongoing charity after his death, or knowledge that people benefit from.»^[1]

These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a *Hadîth* states,

﴿إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كُنْبِهِ، وَإِنَّ وَلَدَهُ مِنْ كُنْبِهِ﴾

«Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.»^[2]

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allâh the Exalted said,

﴿إِنَّا نَحْنُ نُنْحِنُ نَشِيَ الْمَوْتَ وَنَكْشِبُ مَا قَدَّمُوا وَمَا تَرَهُمْ﴾

«Verily, We give life to the dead, and We record that which they send before (them) and their traces.»(36:12)

[1] Muslim 3:1255.

[2] An-Nasâ'î 7:241.

The knowledge that one spreads among people which they are guided by is among his actions and deeds. A Ḥadīth collected in the Ṣaḥīḥ states,

«مَنْ دَعَا إِلَىٰ هُدًىٰ كَانَ لَهُ مِنَ الْأَجْرِ يَمْلُأُ أَجْوَرَ مَنْ اتَّبَعَهُ، مَنْ عَنِّيْرَ أَنْ يَتَّبَعَ مِنْ أَجْوَرِهِمْ شَيْئًا»

«Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.»^[11] Allāh said,

﴿وَإِنَّ سَعْيَهُ سَوقَ بِرْزَىٰ﴾

﴿And that his deeds will be seen.﴾ meaning, on the Day of Resurrection,

﴿وَقُلْ أَعْلَمُ فَيْرَىٰ اللَّهُ عَلَّمَكُو وَرَسُولُهُ وَالْمُتَّقِمُونَ وَسَادُونَ إِلَىٰ عَلِيِّ النَّبِيِّ وَالشَّهِيدِ فَيَسْتَكْرُبُونَ بِمَا كُنُّتُمْ تَمْلَؤُونَ﴾

«And say: "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."»(9:105),

Then Allāh will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allāh's statement here,

﴿فَمِنْ يَجِدُهُ الْجَرَاءَ الْأَرْجَىٰ﴾

﴿Then he will be recompensed with a full and the best recompense.﴾

﴿وَإِنَّ إِلَيْ رَبِّكَ الشَّهِينَ﴾ وَإِنَّهُ هُوَ أَسْعَكَ وَلَيْكَ ﴿وَإِنَّهُ هُوَ أَمَّاَتَ وَلَيْبَاتَ﴾ وَلَمَّا خَلَقَ الْأَرْجَاعَنِ الْذَّكَرَ وَالْأُنْثَىٰ مِنْ نُطْقَنِ إِنَّا شَرَقَ ﴿وَإِنَّ عَلَيْهِ النَّشَأَةَ الْأَمْرَىٰ﴾ وَإِنَّهُ هُوَ أَنْقَىٰ وَأَقْنَىٰ ﴿وَإِنَّهُ هُوَ رَبُّ الْقِرْبَىٰ﴾ وَإِنَّهُ أَمْلَكَ عَادَ الْأُولَىٰ ﴿وَتَمْبُوا قَاتِلَنَىٰ﴾ وَقَوْمَ نُوحَ بَنْ قَبْلَ إِنْهُمْ كَافُوا مِنَ الْكُلُّ وَالْأَنْجَىٰ ﴿وَالنَّزْفَكَةَ أَفْرَىٰ﴾ فَقَنَّهُمَا مَا عَنَّىٰ ﴿وَلَيْكَ مَا لَدَكَ﴾ رَبِّكَ شَكَارِ زِيَّهَ ﴿وَلَكَ زِيَّهَ﴾

﴿42. And that to your Lord is the End.﴾

^[11] Muslim 4 :2060.

- ﴿43. And that it is He Who makes laugh, and makes weep.﴾
 ﴿44. And that it is He Who causes death and gives life.﴾
 ﴿45. And that He creates the pairs, male and female,﴾
 ﴿46. From Nutfah when it is emitted.﴾
 ﴿47. And that upon Him is another bringing forth (Resurrection).﴾
 ﴿48. And that it is He Who Aglînâ and Aqnâ.﴾
 ﴿49. And that He is the Lord of Ash-Shi'râ.﴾
 ﴿50. And that it is He Who destroyed the former 'Ad,﴾
 ﴿51. And Thamûd. He spared none of them.﴾
 ﴿52. And the people of Nûh aforetime. Verily, they were more unjust and more rebellious and transgressing.﴾
 ﴿53. And He destroyed the overthrown cities.﴾
 ﴿54. So, there covered them that which did cover.﴾
 ﴿55. Then which of the graces of your Lord will you doubt?﴾

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allâh the Exalted said,

﴿وَإِنَّ إِلَّا رَبُّكَ الْعَظِيمُ﴾

﴿And that to your Lord is the End.﴾ meaning, the return of everything on the Day of Resurrection. Ibn Abi Hâtim recorded that 'Amr bin Maymûn Al-Awdî said, "Once, Mu'âdh bin Jabal stood up among us and said, 'O Children of Awd! I am the emissary of Allâh's Messenger ﷺ to you; know that the Return is to Allâh, either to Paradise or the Fire.'"^[1] Allâh's statement,

﴿وَإِنَّمَا مُؤْمِنُكُمْ لَأَنَّكُمْ تَعْمَلُونَ﴾

﴿And that it is He Who makes you laugh, and makes you weep.﴾

means that He created in His creatures the ability to laugh or

[1] Al-Hâkim 1:83.

weep and the causes for each of these opposites,

﴿وَاللَّهُ هُوَ أَكْبَرُ وَأَعْلَمُ﴾

﴿And that it is He Who causes death and gives life.﴾

In a similar statement, Allāh said,

﴿وَاللَّهُ عَلَى الْمَوْتِ رَحِيمٌ﴾

﴿Who has created death and life.﴾(67:2) Allāh said,

﴿وَاللَّهُ خَلَقَ الرَّوْبَعَيْنِ الْذَّكَرَ وَالْأُنْثَيْنِ مِنْ شَلَفَةٍ إِذَا شَاءَ﴾

﴿And that He creates the pairs, male and female. From Nutfah when it is emitted.﴾

as He said:

﴿إِنَّجَبَتِ الْأَنْسُونُ أَنْ يُنْزَكَ سُنْدِيٌّ ﴿٢١﴾ أَنْزَلَ بِكَ شَلَفَةً مِنْ شَيْءٍ يَعْنِي ﴿٢٢﴾ ثُمَّ كَانَ عَلَيْهِ فَخَلَقَ فَسَوَّى﴾

﴿فَقَلَّ بَنَةُ الرَّوْبَعَيْنِ الْذَّكَرَ وَالْأُنْثَيْنِ ﴿٢٣﴾ أَلَيْسَ ذَلِكَ يُقْدِيرُ عَلَى أَنْ يُعْيَيِ الْمَوْتَ﴾

﴿Does man think that he will be left neglected? Was he not a Nutfah? Then he became an 'Alaqah (something that clings); then (Allāh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allāh) able to give life to the dead?﴾(75:36-40)

Allāh the Exalted said,

﴿وَأَنَّ عَلَيْهِ النَّشَأَةَ الْأُخْرَى﴾

﴿And that upon Him is another bringing forth.﴾ meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

﴿وَاللَّهُ هُوَ أَكْبَرُ وَأَعْلَمُ﴾

﴿And that it is He Who Aghnā (gives much) and Aqnā (a little).﴾

It is Allāh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsīr revolve around this meaning, such as those from Abu Sāliḥ, Ibn Jarīr and others.^[1] Mujāhid said that,

[1] At-Tabari 22:548-549.

﴿أَغْنَى﴾

﴿Aghnā﴾ meaning: He gives wealth.

﴿رَأَقَ﴾

﴿Aqnā﴾ meaning: He gives servants.

Similar was said by Qatādah. Ibn ‘Abbās and Mujāhid said;

﴿أَغْنَى﴾

﴿Aghnā﴾ means: He granted; while,

﴿وَأَقْنَى﴾

﴿Aqnā﴾ means: He gave contentment.

﴿وَرَبُّ الْمُشْرِقَاتِ﴾

﴿And that He is the Lord of Ash-Shi'rā.﴾

Ibn ‘Abbās, Mujāhid, Qatādah and Ibn Zayd said about Ash-Shi'rā that it is the bright star, named *Mirzam Al-Jawzā'* (Sirius), which a group of Arabs used to worship.^[1]

﴿وَالَّهُ أَكْلَمُ عَادًا الْأُرْكَ﴾

﴿And that it is He Who destroyed the former 'Ād﴾ the people of Hūd. They are the descendants of 'Ād, son of Iram, son of Sām, son of Nūh. As Allāh the Exalted said,

﴿إِنَّمَا تَرَكَ كُلُّ رَبِّ يُمَدِّدُ ۚ إِذْنَمَا ذَانَتِ الْعِيَادَ ۖ أَلَيْ لَمْ يُخْلُقْ يَنْهَا فِي الْأَيْمَدَ ۚ﴾

﴿Saw you not how your Lord dealt with 'Ād. Of Iram, with the lofty pillars, the like of which were not created in the land?﴾(89:6-8)

The people of 'Ād were among the strongest, fiercest people and the most rebellious against Allāh the Exalted and His Messenger. Allāh destroyed them,

﴿بِرِيحٍ مَسْتَصِيرٍ عَلَيْهِمْ سَبْعَ لَيَالٍ وَتِسْعَةَ أَيَّامٍ حَسْوَمَاتٍ﴾

﴿By a furious violent wind! Which Allāh imposed in them for seven nights and eight days in succession.﴾(69:6-7)

^[1] At-Tabari 22:551.

Allāh's statement,

﴿وَنَسُواٰ فَيْ أَبْنَٰ﴾

﴿And Thamūd. He spared none﴾, declares that He destroyed them all and spared none of them,

﴿وَقَوْمٌ شَجَرَ بَلْ﴾

﴿And the people of Nūh aforetime﴾ before 'Ād and Thamūd,

﴿إِنَّهُمْ كَانُوا مِنَ الظَّالِمِينَ﴾

﴿Verily, they were more unjust and more rebellious and transgressing.﴾

more unjust in disobeying Allāh than those who came after them,

﴿وَالْغَنِيَّةُ أَهْوَى﴾

﴿And He destroyed the overthrown cities.﴾ meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūt was sent. Allāh turned their cities upside down over them and sent on them stones of *Sijjil*. Allāh's statement that whatever has covered it, has covered it, is like the case with the stones of *Sijjil* that He sent on them,

﴿وَأَطْرَافُهُمْ مُطْرَأً فَاهْ مَطْرُ اللَّهُو﴾

﴿And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!﴾(26:173) Allāh said,

﴿فِيَأْيَ مَا لَهُ رَبُّكَ شَكَرَ﴾

﴿Then which of the graces of your Lord will you doubt?﴾ meaning, 'which of Allāh's favors for you, O man, do you doubt,' according to Qatādah.^[1] Ibn Jurayj said that the Āyah,

﴿فِيَأْيَ مَا لَهُ رَبُّكَ شَكَرَ﴾

﴿Then which of the graces of your Lord will you doubt?﴾, is directed towards the Prophet ﷺ saying: "O Muḥammad!"

^[1] At-Tabari 22:556.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنَّهُ خَلَقَ النَّجْدَيْنِ الْذَّكَرَ وَالْأُنْثَى ۝ مِنْ طُنْدُونَ إِذَا أَتَتْنَ ۝ وَأَنَّ
عَلَيْهِ النَّسَاءُ الْأُخْرَى ۝ وَإِنَّهُ هُوَ أَعْنَى ۝ وَأَنَّهُ هُوَ رَبُّ
الشَّعْرَى ۝ وَإِنَّهُ أَهْلَكَ عَادًا الْأُولَى ۝ وَتَمُودًا الْأَبْقَى ۝
وَقَوْمَ نُوحٍ مِنْ قَبْلِهِمْ كَانُوا أَهْمَمُ أَطْلَمَ وَأَطْغَى ۝ وَالْمُؤْنَفَكَةَ
أَهْوَى ۝ فَفَسَّهُمْ أَمَانَشَى ۝ يَا أَيُّ الْأَءْرَىٰ يَكْتَمَنُ
هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَى ۝ أَرْزَقَتِ الْأَرْفَةَ ۝ لِلَّذِينَ لَمْ يَأْمِنُ
دُونَ اللَّهِ كَاشَفَةً ۝ إِنَّمَا هَذَا الْحَدِيثُ تَعْجِبُونَ ۝ وَتَسْتَحْكُونَ
وَلَا تَكُونُ ۝ وَأَنْتُمْ سَمِيدُونَ ۝ فَاسْجُدُوا لِلَّهِ وَأَعْبُدُوا ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَأَشْقَى الْقَمَرُ ۝ وَإِنْ يَرُؤُمَا يَهُ يَعْرُضُوا
وَيَقُولُوا سَاحِرُونَ ۝ وَكَذَّبُوا أَنْبَعَا أَهْوَاءَهُمْ
وَكُلُّ أَمْرٍ مُسْتَقِرٌ ۝ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْسَابِ
مَا فِيهِ مُزْدَجَرٌ ۝ حَتَّىٰ مَهَمَّةٌ بَلْعَةٌ فَمَا نَفَنَ النَّذِيرُ
فَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَيْهِ مَنِ وَنُكِرَ ۝

﴿61. While you are Sâmidûn.﴾

﴿62. So fall you down in prostration to Allâh and worship Him.﴾

A Warning and Exhortation, the Order to prostrate and to be humble

Allâh said,

﴿هَذَا نَذِيرٌ﴾

﴿This is a warner﴾ in reference to Muhammâd ﷺ,

﴿مِنَ النَّذِيرِ الْأُولَى﴾

﴿from the warners of old.﴾ means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

However, the first explanation is better, and it is the meaning that Ibn Jarîr preferred.

﴿هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَى﴾
أَرْتَ الْأَرْفَةَ ۝ لَبَسَ لَهَا مِنْ دُونِ
اللَّهِ كَاشَفَةً ۝ إِنَّهُ هَذَا النَّذِيرُ
تَعْجِبُونَ ۝ وَتَسْتَحْكُونَ ۝ لَا
تَكُونُونَ ۝ وَأَنْتُمْ سَمِيدُونَ ۝
فَامْجُدُوا لِلَّهِ وَأَعْبُدُوا ۝﴾

﴿65. This is a warner from the warners of old.﴾

﴿67. The Azifah draws near.﴾

﴿68. None besides Allâh can avert it.﴾

﴿69. Do you then wonder at this recitation?﴾

﴿70. And you laugh at it and weep not.﴾

Allāh the Exalted said,

﴿قُلْ مَا كُنْتُ بِنَدْعَا مِنَ الرُّشْدِ﴾

﴿Say: "I am not a new thing among the Messengers."﴾(46:9)

Allāh said;

﴿أَرَيْتَ الْآزِفَةَ﴾

﴿The Azifah draws near.﴾ that which is near, the Day of Resurrection, has drawn nearer,

﴿لَبَسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةً﴾

﴿None besides Allāh can avert it.﴾ no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴿إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾
(34:46)

And in the Ḥadīth:

«أَنَّ النَّذِيرَ الْغُرْبَانَ»

«I am the naked warner,»^[11] meaning, 'I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.' In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the Āyah,

﴿أَرَيْتَ الْآزِفَةَ﴾

﴿the Azifah draws near.﴾, in reference to the nearing Day of Resurrection. Allāh said in the beginning of the Sūrah:

﴿أَنْذَرْتَ الْكَاعِنَاتَ﴾

﴿The Hour has drawn near.﴾(54:1) Imām Ahmad recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

[11] *Fath Al-Bāri* 11:323.

﴿إِنَّمَا مُحَقَّرَاتِ الذُّنُوبِ كَمَثْلِ قَوْمٍ نَزَّلْنَا بِهِنْ وَادٍ، فَجَاءَهُمْ بِمَوْدٍ وَجَاهَهُمْ بِمَوْدٍ، حَتَّىٰ أَنْصَبُوهُمْ حُبْرَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مِنْ يُؤْخَذُ بِهَا صَاحِبُهَا، ثُمَّ لَكُمْ﴾

«Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.»^[1]

Allâh the Exalted admonishes the idolators because they hear the Qur'ân, yet they turn away from it in heedless play,

﴿تَسْجُنُونَ﴾

﴿وَرَأْسَكُونَ﴾ doubtning that it is true.

﴿وَرَأْسَكُونَ﴾

﴿وَلَا تَكُونُونَ﴾ in jest and mock at it,

﴿وَلَا تَكُونُونَ﴾

﴿وَلَا تَبْكُونَ﴾ just as those who believe in it weep,

﴿وَلَا يَخْرُقُنَّ لِلأَذْنَانِ يَبْكُونَ وَرَيْدَهُرُ خُشُوعًا﴾

﴿And they fall down on their faces weeping and it increases their humility.﴾(17:109)

Allâh said;

﴿وَلَمْ سَيِّدُنَّ﴾

﴿While you are Sâmîdiûn.﴾ Sufyân Ath-Thawri reported that his father narrated that Ibn 'Abbâs said about Sâmîdûn, “Singing; in Yemenite dialect ‘Ismid for us’ means ‘Sing for us.’” Ikrimah said something similar.^[2] In another narration from Ibn 'Abbâs, he said that,

﴿سَيِّدُنَّ﴾

^[1] Ahmad 5:331.

^[2] At-Tabari 22:559.

﴿Sāmidūn﴾ means, “Turning away.”^[1] Similar was reported from Mujāhid and Ikrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of *Tawhīd* and sincerity,

﴿فَاجْهِدُوا يَوْمَ رَعْبِنَا﴾

«So fall you down in prostration to Allāh and worship Him.»

meaning, with submission, sincerity, and *Tawhīd*. Al-Bukhārī recorded that Abu Ma’mar said that ‘Abdul-Wārith said that Ayyub said that Ikrimah said that, Ibn ‘Abbās said, “The Prophet ﷺ prostrated upon reciting *An-Najm* and the Muslims, idolators, *Jinns* and mankind who were present prostrated along with him.”^[2] Only Muslim collected this *Hadīth*. Imām Ahmād recorded that Al-Muṭṭalib bin Abi Wadā’ah said, “While in Makkah, the Messenger of Allāh ﷺ once recited *Sūrat An-Najm*, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate.” Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this *Sūrah* until the end, without prostrating with whomever was prostrating after reciting it.^[3] An-Nasā’ī also collected this *Hadīth* in the Book of Al-Bukhari, excluding prayer in his *Sunan*.^[4]

This is the end of the *Tafsīr* of *Sūrat An-Najm*. All praise and thanks are due to Allāh.

[1] ‘Abdur-Razzāq 3:255.

[2] *Fath Al-Bāri* 8:480.

[3] Ahmād 6:399.

[4] An-Nasā’ī 2:160.

The Tafsīr of Sūrah Iqtarabat As-Sā‘ah^[1]

(Chapter - 54)

Which was revealed in Makkah

The *Hadīth* of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite Sūrah Qāf (chapter 53) and Iqtarabat As-Sā‘ah (*Al-Qamar*, chapter 54), during (the ‘Īd Prayers of) Al-Adhā and Al-Fitr. The Prophet ﷺ used to recite these two Sūrahs during major gatherings and occasions because they contain Allāh’s promises and warnings, and information about the origin of creation, Resurrection, *Tawhīd*, the affirmation of prophethood, and so forth among the great objectives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿أَقْرَبْتَ السَّاعَةَ وَانْشَقَ الظَّرَفُ ۚ وَإِنْ يَرَوْا مَا يَعْرِضُوا وَيَقُولُوا يَسْعُرُ مُشَيْرٌ ۚ وَكَذَّبُوا وَأَتَبْعُوا أَهْوَاهُمْ وَكُلُّ أَنْرٍ شَهِيرٌ ۚ وَلَقَدْ جَاءَهُمْ بِنَ الْأَنْبَاءَ مَا يُبَشِّرُونَ ۚ مُزَجَّجُرٌ ۚ حِكْمَةٌ بَلِيلَةٌ فَمَا تَنَّى النَّذْرُ ۚ﴾

﴿1. The Hour has drawn near, and the moon has been cleft asunder.﴾

﴿2. And if they see an Āyah, they turn away and say: “This is magic, Mustamir.”﴾

﴿3. They denied and followed their own lusts. And every matter will be settled.﴾

﴿4. And indeed there has come to them news wherein there is Muzdajar.﴾

﴿5. Perfect wisdom, but warners benefit them not.﴾

[1] Also called Sūrat Al-Qamar.

The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

﴿لَأَنَّ أَمْرًا نَّعْلَمُ فَلَا تَسْعِجُوهُ﴾

«The Event ordained by Allāh will come to pass, so seek not to hasten it.»(16:1),

﴿أَقْرَبَ لِلشَّاءِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ تَعْمَلُونَ﴾

«Draws near for mankind their reckoning, while they turn away in heedlessness.»(21:1)

Hadīths about the Last Hour

There are several *Hadīths* with this meaning. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِنِدْوَهُ! مَا يَقِنُّ مِنَ الْذِيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا يَقِنُّ مِنْ يَوْمِكُمْ هَذَا
فِيمَا مَضَى مِنْهُ»

«By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.»

Anas said, “We could only see a small part of the setting sun at the time.”^[1]

Another *Hadīth* that supports and explains the above *Hadīth* is recorded by Imām Aḥmad that ‘Abdullāh bin ‘Umar said, “We were sitting with the Prophet ﷺ while the sun was rising above Qu’ayqa’ān,^[2] after ‘Aṣr. He said,

«مَا أَغْنَيْتُكُمْ فِي أَغْنَامِ مَنْ مَضَى إِلَّا كَمَا يَقِنُّ مِنَ النَّهَارِ فِيمَا مَضَى»

«What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.»^[3]

^[1] Majma’ Az-Zawā’id 10:311.

^[2] A hill in Makkah near the Hiyr of the Ka’bah.

^[3] Aḥmad 2:115.

Imām Ahmād recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

بُعثْتُ أَنَا وَالسَّاعَةُ حَكَمَّا

«I was sent like this with the Last Hour.»

and he pointed with his middle and index finger.^[1] The Two *Shāfi'is* also recorded this *Hadīth*.^[2]

Imām Ahmād recorded that Wahb As-Suwā'i said that the Messenger of Allāh ﷺ said,

بُعثْتُ أَنَا وَالسَّاعَةُ كَهِنْدَوْ مِنْ هَذِهِ، إِنْ كَادَتْ تَكْبِيْنِي

«I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.»

Al-A'mash joined between his index and middle fingers while narrating this *Hadīth*.^[3]

Imām Ahmād recorded that Al-Awzā'i said that Isma'il bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walid bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, I heard the Messenger of Allāh ﷺ say,

أَنْتُمْ وَالسَّاعَةُ كَهَائِنْ

«You and the Last Hour are as close as these two (fingers).»

Only Imām Ahmād collected this *Hadīth*.^[4] There is proof to support these *Hadīths* in the *Shāfi'i* listing, *Al-Hāshir* (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).^[5] Allāh's statement,

﴿وَإِنَّكَ لَأَنْتَ الْمَصْرِ﴾

¶ and the moon has been cleft asunder. ¶ It occurred during the time

^[1] Ahmad 5:338.

^[2] *Fath Al-Bāri* 11:355 and *Muslim* 4:2268.

^[3] Ahmad 4:309.

^[4] Ahmad 3:223.

^[5] *Fath Al-Bāri* 6:641.

of Allāh's Messenger ﷺ, according to the authentic *Mutawātir Hadīths* the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allāh gave him.

Hadīths mentioning that the Moon was split

The Narration of Anas bin Mālik

Imām Ahmad recorded that Anas bin Mālik said, “The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allāh said,

﴿أَنْتَ رَبُّ الْكَوْنِ وَأَنْشَقَ الْقَمَرَ﴾

«*The Hour has drawn near, and the moon has been cleft asunder.»^[1] Muslim also collected this *Hadīth*.^[2]*

Al-Bukhārī recorded that Anas bin Mālik said, “The people of Makkah asked the Messenger of Allāh ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā' between them.”^[3] This *Hadīth* is recorded in the Two *Ṣaḥīḥs* with various chains of narration.

The Narration of Jubayr bin Muṭ‘im

Imām Aḥmad recorded that Jubayr bin Muṭ‘im said, “The moon was split into two pieces during the time of Allāh’s Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, ‘Muhammad ﷺ has taken us by his magic.’ They then said, ‘If he was able to take us by magic, he will not be able to do so with all people.’”^[4] Only Imām Aḥmad recorded this *Hadīth* with this chain of narration.

Al-Bayhaqī used another chain of narration in a similar *Hadīth* he collected in *Ad-Dalā'il*.^[5]

[1] Aḥmad 3:165.

[2] Muslim 4:2159.

[3] *Fatḥ Al-Bārī* 7:221 and 8:484 and Muslim 4:2159.

[4] Aḥmad 4:81.

[5] *Dalā'il An-Nubuwwah* 2:268.

The Narration of ‘Abdullāh bin ‘Abbās

Al-Bukhāri recorded that Ibn ‘Abbās said, “The moon was split during the time of the Prophet ﷺ.”^[1] Al-Bukhāri and Muslim collected this *Hadīth*.^[2] Ibn Jarīr recorded that Ibn ‘Abbās commented on Allāh’s saying:

﴿أَنْتَبِتِ السَّاعَةَ وَأَشْقَى النَّاسُ إِذَاٰ يُرَأِسُوا وَيَرُؤُوا سِرْخَرٌ مُّسْتَمِرٌ﴾

«The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: “This is magic, Mustamir.”»

“This occurred before the *Hijrah*; the moon was split and they saw it in two parts.”^[3]

The Narration of ‘Abdullāh bin ‘Umar

Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded that ‘Abdullāh bin ‘Umar commented on Allāh’s statement:

﴿أَنْتَبِتِ السَّاعَةَ وَأَشْقَى النَّاسُ﴾

«The Hour has drawn near, and the moon has been cleft asunder.»

“This occurred during the time of Allāh’s Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«اللَّهُمَّ اشْهُدْ»

«O Allāh! Be witness.»^[4]

This is the narration that Muslim and At-Tirmidhi collected.^[5] At-Tirmidhi said, “*Hasan Ṣaḥīḥ*.”

The Narration of ‘Abdullāh bin Mas’ūd

Imām Ahmad recorded that Ibn Mas’ūd said, “The moon was split in two parts during the time of Allāh’s Messenger, and they saw its two parts. Allāh’s Messenger ﷺ said,

^[1] *Fath Al-Bārī* 8:484.

^[2] *Fath Al-Bārī* 7:221 and Muslim 4:2159.

^[3] At-Tabārī 22:569.

^[4] *Dalā'il An-Nubuwah* 2:267.

^[5] Muslim 4:2158-2159 and *Tuhfat Al-Ahwādhi* 9:175.

﴿إِنْ شَهَدُوا﴾

«Be witnesses.»^[1] Al-Bukhārī and Muslim collected this *Hadīth*.^[2]

Ibn Jarīr recorded that ‘Abdullāh (Ibn Mas‘ūd) said, “I saw the mountain between the two parts of the moon when it was split.”^[3] Imām Aḥmad recorded that ‘Abdullāh said, “The moon was split during the time of Allāh’s Messenger ﷺ and I saw the mount between its two parts.”^[4]

The Stubbornness of the idolators

Allāh said,

﴿فَرَأَنَّ بَيْرُوتَ مَبْيَرَةً﴾

«And if they see an Āyah», if they see proof, evidence and a sign,
 ﴿يَمْرُضُوا﴾

«they turn away», they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

﴿وَتَنْكِلُوا يَخْرُجُ مُسْتَقِرٌ﴾

«and say: “This is magic, Mustamir.”» They say, ‘the sign that we saw was magic, which was cast on us.’ *Mustamir*, means, ‘will soon go away’, according to Mujāhid, Qatādah^[5] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

﴿وَكَذَّلُوا وَأَبْعَوْا أَهْوَاءَهُنَّ﴾

«They denied and followed their own lusts.», they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allāh’s statement,

﴿وَكُلُّ أَنْجَرٍ مُشْتَقِرٌ﴾

[1] Ahmad 1:377.

[2] *Fath Al-Bārī* 8:483 and Muslim 4:2158.

[3] At-Tabārī 22:567.

[4] Aḥmad 1:413.

[5] At-Tabārī 22:570.

﴿And every matter will be settled.﴾ means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatâdah,^[1] while Ibn Jurayj said, “will settle according to its people.”^[2] Mujâhid commented on the meaning of,

﴿وَكُلُّ أُمَّرٍ مُشْتَفَى﴾

﴿And every matter will be settled.﴾ by saying, “On the Day of Resurrection.” Allâh’s statement,

﴿وَلَقَدْ جَاءَهُمْ بِنَ الْأَبْلَاءِ﴾

﴿And indeed there has come to them news﴾; in this Qur’ân, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

﴿فَإِنَّ فِيهِ مُزَدَّجَرٌ﴾

﴿wherein there is Muzdajar﴾, wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

﴿وَحِكْمَةٌ بَيْنَهُ﴾

﴿Perfect wisdom,﴾ in that Allâh guides whomever He wills and misguides whomever He wills,

﴿فَمَا تَنِي اللَّذُرُ﴾

﴿but warners benefit them not.﴾ but the preaching of warnings does not benefit those upon whom Allâh has written misery and sealed their hearts. Who can guide such people after Allâh? This Ayah is similar to Allâh’s statements,

﴿فَلَمَّا نَهَيْتُ الْمُجْرِمَاتِ فَلَمْ يَأْتُهُمْ كُمْ أَجَمِعِينَ﴾

﴿Say: “With Allâh is the perfect proof and argument; had He so willed, He would indeed have guided you all.”﴾(6:149) and,

﴿وَمَا تَنِي الْأَيْمَنُ وَاللَّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

﴿But neither Ayât nor warners benefit those who believe not.﴾(10:101)

^[1] At-Tabari 22:572.

^[2] Ad-Durr Al-Manthûr 7:673.

﴿فَتَرَأَ عَنْهُمْ يَوْمَ يَنْدِعُ الْأَلْأَعَ إِلَى سَقْوٍ تُكَثِّرُ ۚ حَتَّىٰ أَصْرَهُ مُغْرِيْنَ بِنَ الْجَدَابِ كَمَّهُمْ جَرَادٌ شَنِيْرٌ ۚ مُهْلِكِينَ إِلَى الْأَلْأَعِ يَقُولُ الْكُفَّارُونَ هَذَا يَوْمٌ عَيْرٌ ۚ﴾

﴿6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.﴾

﴿7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,﴾

﴿8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."﴾

The terrible End the Disbelievers will meet on the Day of Resurrection

Allāh the Exalted says, 'O Muḥammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

﴿يَوْمَ يَنْدِعُ الْأَلْأَعَ إِلَى سَقْوٍ تُكَثِّرُ ۚ﴾

﴿The Day that the caller will call (them) to a terrible thing.﴾ to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

﴿حَتَّىٰ أَصْرَهُ مُغْرِيْنَ ۚ﴾

﴿with humbled eyes﴾, their eyes will be covered with disgrace,

﴿مُغْرِيْنَ بِنَ الْجَدَابِ كَمَّهُمْ جَرَادٌ شَنِيْرٌ ۚ﴾

﴿they will come forth from (their) graves as if they were locusts spread abroad.﴾

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allāh said,

﴿مُهْلِكِينَ ۚ﴾

﴿Hastening﴾ meaing hurriedly,

﴿إِلَى الْأَلْأَعِ ۚ﴾

﴿towards the caller.﴾ without being able to hesitate or slow down,

﴿بِنَ الْكُفَّارُونَ هَذَا يَوْمٌ عَيْرٌ ۚ﴾

٥٢٩

شَهِيدُ الْعِنْدِيَّةِ

خَشِعَ أَبْصَرُهُ بِمَخْرُجِهِ مِنَ الْأَجْدَابِ كَمَا هُمْ جَرَأُ مُتَشَّرِّفِ^٧
مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكُفَّارُونَ هَذَا يَوْمٌ عَسِيرٌ^٨ كَذَّبَتْ
فِيهِمْ قَوْمٌ وَرَجُلٌ كَذَّبُوا أَعْبُدُنَا وَقَالُوا مُجْنُونٌ وَازْدَجَرَ^٩ فَدَعَا
رَبَّهُ أَفِي مَغْلُوبٍ فَانْصَرَ^{١٠} فَفَضَّلَنَا أَبْوَابَ السَّمَاءِ بِمَا وَهَبَّ
وَفَحَرَّنَا الْأَرْضَ عُيُونًا فَالْقَيْمَانُ عَلَى أَمْرِ قَدِيرٍ^{١١}
وَحَمَلَهُ عَلَى ذَاتِ الْوَجْهِ وَدُسْرٍ^{١٢} تَجْزِي بِأَعْيُنِنَا جَرَاءَ لِئَنْ كَانَ
كُفَّارٌ^{١٣} وَلَقَدْ تَرَكْنَا إِيمَانَهُ فَهَلْ مِنْ مُذَكَّرٍ^{١٤} فَكَيْفَ كَانَ
عَذَابِي وَنَذْرِ^{١٥} وَلَقَدْ تَسْرَرَنَا الْقَرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{١٦}
كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذْرِ^{١٧} إِنَّا أَرْسَلْنَا عَنْهُمْ
رِحْمَاصَ صَرَا فِي يَوْمٍ مَخْسِنٍ مُسْتَقْرِئٍ^{١٨} تَنَعَّمُ النَّاسُ كَمَا هُمْ أَعْجَازُ
تَخْلُلُ مُشْفَعِرٍ^{١٩} فَكَيْفَ كَانَ عَذَابِي وَنَذْرِ^{٢٠} وَلَقَدْ تَسْرَرَنَا الْقَرْآنَ
لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{٢١} كَذَّبَتْ نَمُودُ بِالنَّذْرِ^{٢٢} فَقَالُوا أَبْشِرَا
مَنَا وَاحِدَنَّ يَعْمَدُ وَإِنَّا إِذَا لَفَّ ضَلَّلٍ وَسُعْرَ^{٢٣} إِنَّا لِلذِّكْرِ عَلَيْهِ
مِنْ بَيْنِنَا بَلْ هُوَذَّابٌ أَشَرٌ^{٢٤} سَيَعْلَمُونَ غَدَامِ الْكَدَابِ
الْأَشَرُ^{٢٥} إِنَّا مَرْسَلُونَ الْنَّافِعَةَ فَتَنَّهُ لَهُمْ فَأَزْقَقْنَاهُمْ وَأَصْطَرْنَاهُمْ^{٢٦}

﴿The disbelievers will say: "This is a hard Day."﴾, meaning, 'this is a hard, terrible, horrifying and distressful Day.'

﴿فَتَذَكَّرِ يَوْمٌ عَسِيرٌ﴾ عَلَى الْكُفَّارِ عَنْ يَوْمٍ يَسِيرٍ^{١١}

﴿Truly, that Day will be a Hard Day - far from easy for the disbelievers.﴾ (74:9-10)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمٌ ثُجُجٌ فَكَذَّبُوا عَبْدَنَا
وَقَالُوا مَجْنُونٌ وَازْدَجَرَ^{١٣} فَدَعَا رَبَّهُ
أَفِي مَغْلُوبٍ فَانْصَرَ^{١٠} فَفَضَّلَنَا أَبْوَابَ
السَّمَاءِ بِمَا وَهَبَّ^{١١} وَفَحَرَّنَا
الْأَرْضَ عُيُونًا فَالْقَيْمَانُ عَلَى أَمْرِ قَدِيرٍ^{١٢}
وَحَمَلَهُ عَلَى ذَاتِ الْوَجْهِ وَدُسْرٍ^{١٢} تَجْزِي بِأَعْيُنِنَا جَرَاءَ لِئَنْ كَانَ
كُفَّارٌ^{١٣} وَلَقَدْ تَرَكْنَا إِيمَانَهُ فَهَلْ مِنْ مُذَكَّرٍ^{١٤} فَكَيْفَ كَانَ
عَذَابِي وَنَذْرِ^{١٥} وَلَقَدْ تَسْرَرَنَا الْقَرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{١٦}
كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذْرِ^{١٧} إِنَّا أَرْسَلْنَا عَنْهُمْ
رِحْمَاصَ صَرَا فِي يَوْمٍ مَخْسِنٍ مُسْتَقْرِئٍ^{١٨} تَنَعَّمُ النَّاسُ كَمَا هُمْ أَعْجَازُ
تَخْلُلُ مُشْفَعِرٍ^{١٩} فَكَيْفَ كَانَ عَذَابِي وَنَذْرِ^{٢٠} وَلَقَدْ تَسْرَرَنَا الْقَرْآنَ
لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{٢١} كَذَّبَتْ نَمُودُ بِالنَّذْرِ^{٢٢} فَقَالُوا أَبْشِرَا
مَنَا وَاحِدَنَّ يَعْمَدُ وَإِنَّا إِذَا لَفَّ ضَلَّلٍ وَسُعْرَ^{٢٣} إِنَّا لِلذِّكْرِ عَلَيْهِ
مِنْ بَيْنِنَا بَلْ هُوَذَّابٌ أَشَرٌ^{٢٤} سَيَعْلَمُونَ غَدَامِ الْكَدَابِ
الْأَشَرُ^{٢٥} إِنَّا مَرْسَلُونَ الْنَّافِعَةَ فَتَنَّهُ لَهُمْ فَأَزْقَقْنَاهُمْ وَأَصْطَرْنَاهُمْ^{٢٦}

﴿فَكَيْفَ كَانَ عَذَابِي وَنَذْرِ^{١٥} وَلَقَدْ تَسْرَرَنَا الْقَرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{١٦}﴾

﴿9. The people of Nûh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.﴾

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

﴿11. So, We opened the gates of the heaven with water Munhamir.﴾

﴿12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.﴾

﴿13. And We carried him on a (ship) made of planks and nails (Dusur).﴾

﴿14. Floating under Our Eyes, a reward for him who had been

rejected!»

﴿15. And indeed, We have left this as a sign. Then is there any that will remember?﴾

﴿16. Then how (terrible) was My torment and My warnings?﴾

﴿17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember?﴾

The Story of the People of Nūh and the Lesson from it

Allāh the Exalted said,

﴿كَذَّبُوا﴾

﴿denied﴾ 'before your people, O Muḥammad,'

﴿قَوْمٌ نُّوحٌ مُّكَذِّبُوا عِنْدَنَا﴾

﴿the people of Nūh. They rejected Our servant﴾ means, they denied him categorically and accused him of madness,

﴿وَرَأَلُوا مَحْمُودًا وَازْدُجِرًا﴾

﴿and said: "A madman!" Wazdujir.﴾ Mujāhid said about Wazdujir: "He was driven out accused on account of madness."^[1] It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

﴿أَيْنَ لَرْ تَنْتَهِي بَيْسُوجُ لِتَكُونَ مِنَ الْمَرْجُوبِينَ﴾

﴿"If you do not stop O Nūh, you will be among those who will be stoned."﴾ [26:116]

This was said by Ibn Zayd,^[2] and it is sound.

﴿فَدَعَاهُ زَيْدٌ أَفَيْ مَعْلُومٌ فَاتَّسِعَتْ رَبِيعَةُ﴾

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

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

﴿فَنَفَخْنَا أَنْوَافَ النَّاسَ إِلَيْهِ مُهْبِرَ﴾

﴿So, We opened the gates of the heaven with water

^[1] At-Tabari 22:576.

^[2] At-Tabari 22:577.

Munhamir. ﴿

As-Suddi said about *Munhamir*, "It means abundant."^[1]

﴿وَفَجَرْنَا الْأَرْضَ عِبُونًا﴾

﴿And We caused springs to gush forth from the earth.﴾

means, from every part of the earth, and even ovens in which fire was burning – water and springs gushed forth,

﴿فَالْقَيْ أَنَّا﴾

﴿So, the waters met﴾, means, of the heaven and the earth,

﴿عَلَى أَمْرِنَا مَدِير﴾

﴿for a matter predestined.﴾ Ibn Jurayj reported from Ibn 'Abbâs:

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِإِذْنِنَا﴾

﴿So, We opened the gates of the heaven with water *Munhamir*,﴾

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained."^[2] Allâh said,

﴿وَحَلَّتِهِ عَلَى ذَانِ الْوَجْهِ وَدُسُرِ﴾

﴿And We carried him on a (ship) made of planks and nails (*Dusur*).﴾

Ibn 'Abbâs, Sa'îd bin Jubayr, Al-Quražî, Qatâdah and Ibn Zayd said that *Dusur* means nails.^[3] Ibn Jarîr preferred this view.^[4] Allâh's statement,

﴿بَعْثَرِي بِأَعْيُنِنَا﴾

﴿Floating under Our Eyes﴾, means, 'by Our command and under

[1] Al-Qurtûbi 17:131.

[2] *Ad-Durr Al-Manthûr* 7:675.

[3] At-Tabâri 22:580 and Al-Qurtûbi 17:132.

[4] At-Tabâri 22:578.

Our protection and observation,'

﴿جَرَاهُ لَنْ كَانَ كُفُّرُ﴾

﴿a reward for him who had been rejected!﴾ meaning, as recompense for them because of their disbelief in Allāh and as reward for Nūh, peace be upon him.

Allāh the Exalted said,

﴿وَلَمَّا تَرَكُوهَا بِأَيْدِيهِ﴾

﴿And indeed, We have left this as a sign.﴾ Qatādah said, "Allāh left the ship of Nūh intact until the first generation of this Ummah were able to see it."^[1]

However, it appears that the meaning here is that Allāh kept ships as a sign. For instance, Allāh the Exalted said,

﴿وَإِذَا هُمْ أَتَى حَلَقًا ذُرِّيَّتُمْ فِي الْفَلَكِ الْمُتَحْمِنِ وَلَمْ يَقُولُوا لَمْ يَنْ مِثْلُهُ مَا يُرَكِّبُونَ﴾

﴿And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾(36:41-42),

﴿إِنَّمَا مُلِئَ اللَّهُ مَلِئُكُورُ فِي الْلَّارِيَةِ لِيَتَعَلَّمُوا لَكُو نَذِيرَةٌ وَقِيمَةٌ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾(69:11-12)

Allāh's statement here,

﴿فَمَنْ يَنْ مِثْكُرُ﴾

﴿Then is there any that will remember?﴾ means, 'is there any that will receive admonition and reminder.'

Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ recited to me,

﴿فَمَنْ يَنْ مِثْكُرُ﴾

﴿Then is there any that will remember?﴾^[2]

Al-Bukhārī collected a similar Ḥadīth from 'Abdullāh that he said, "I recited to the Prophet ﷺ

[1] At-Tabārī 22:582.

[2] Fath Al-Bārī 8:485.

(فَهُلْ مِنْ مُذَكِّرٍ)

(then is there any that will remember) and the Prophet ﷺ said,^[1]

﴿فَهُلْ مِنْ مُذَكِّرٍ﴾

«Then is there any that will remember?»

Allāh's statement,

﴿فَكَيْفَ كَانَ عَذَابِنَا نَذِيرٌ﴾

«Then how (terrible) was My torment and My warnings?»

means, 'how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

﴿وَلَقَدْ بَشَّرْنَا الْقُرْآنَ لِلذَّاكِرِ﴾

«And We have indeed made the Qur'ān easy to understand and remember;»

meaning, 'We have made the Qur'ān easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allāh said,

﴿كِتَابٌ أَنزَلْنَا إِلَيْكُمْ مُبِينٌ لِتَبَرَّوْا بِأَنْتُمْ وَلَذِكْرُ أُولُوا الْأَيْمَنِ﴾

«(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.» (38:29),

﴿فَإِنَّمَا يَنْزَلُكُمْ بِالْحَقِيقَةِ بِالْعِصْلَانِ كَمُؤْمِنٍ بِهِ وَلَذِكْرٍ بِهِ فَوْئِنَا لَدُنَّا﴾

«So We have made this (the Qur'ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.» (19:97)

Allāh said,

﴿فَهُلْ مِنْ مُذَكِّرٍ﴾

«then is there any that will remember», meaning, 'is there anyone who will remember through this Qur'ān, which We made easy

^[1] Fath Al-Bāri 8:484.

to memorize and easy to understand? Muhammad bin Ka'b Al-Qurazi commented on this Ayah, "Is there anyone who will avoid evil?"^[1]

﴿كَذَّبُتْ عَادٌ فَكَبَّتْ كَانَ عَذَابِي وَنَذَرِي إِنَّا أَرْسَلْنَا عَلَيْهِمْ بِمَا صَرَّفُوا فِي يَوْمٍ غَنِيٍّ شَتَّى﴾
 ﴿تَبَعَ النَّاسُ كُلُّهُمْ أَغْيَارٌ تَخْلُقُ شَفَّارٌ فَكَبَّتْ كَانَ عَذَابِي وَنَذَرِي وَلَقَدْ يَتَّمَّ الْقَزَّانُ لِلَّذِكْرِ
 ﴿فَهَلْ مِنْ مُذَكَّرٍ﴾﴾

﴿18. 'Ad denied; then how was My torment and My warnings?﴾

﴿19. Verily, We sent against them a violently cold (Şarşar) wind on a day of calamity, continuous.﴾

﴿20. Plucking out men as if they were uprooted stems of date palms.﴾

﴿21. Then, how was My torment and My warnings?﴾

﴿22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember?﴾

The Story of 'Ad

Allāh states that 'Ad, the People of Hūd, denied their Messenger, just as the people of Nūh did. So, Allāh sent on them,

﴿عَلَيْهِمْ بِمَا صَرَّفُوا﴾

﴿against them a violently cold (Şarsar) wind﴾, means, a bitterly cold and furious wind,

﴿فِي يَوْمٍ غَنِيٍّ﴾

﴿on a day of calamity﴾, against them, according to Ad-Dahhāk, Qatādah and As-Suddi,^[2]

﴿شَتَّى﴾

﴿continuous﴾, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

^[1] Ad-Durr Al-Manthūr 7:676.

^[2] At-Tabari 22:587.

﴿تَرْغِيْعُ النَّاسَ كَمَا هُنَّ أَعْجَازٌ تَحْلِي شَقَّيْر﴾ ﴿٦﴾

﴿Plucking out men as if they were uprooted stems of date palms.﴾

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

﴿كَمَا هُنَّ أَعْجَازٌ تَحْلِي شَقَّيْر﴾ ﴿٧﴾ مَكْفَ كَانَ عَذَابٍ وَثُدُورٌ ﴿٨﴾ وَلَقَدْ بَثَرَا الْقَرَوَانَ لِلْيَكْرِ فَهَلْ مِنْ مُنْذِكِرٍ﴾ ﴿٩﴾

﴿as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember?﴾

﴿كَذَّبُوكُمْ بِالثُّدُورِ﴾ ﴿١٠﴾ قَنَّاً وَأَبْرَى نَبِيْمَهُ إِنَّا إِذَا لَقَيْنَا مَسْلِي وَشَغْرِ﴾ ﴿١١﴾ أَلْقَنَ الْيَكْرَ عَلَيْهِ مِنْ بَيْنِ يَمِنِنَا بَلْ هُوَ كَنَّا ثَأْرِ﴾ ﴿١٢﴾ سَبَقُوكُمْ عَذَابًا مِنَ الْكَذَّابِ الْأَبْيَضِ﴾ ﴿١٣﴾ إِنَّا مَرْسِلُوا الْأَنْعَامَ وَنَهَّأْ لَهُمْ فَارْتَقِبُوهُمْ وَاصْطَبِرْ﴾ ﴿١٤﴾ وَبَيْتُمْ أَنَّ اللَّهَ فِسْنَةٌ يَهْتَمُ كُلُّ شَرِبٍ شَغَّافِرْ﴾ ﴿١٥﴾ قَنَادِرَا سَاجِمَهُمْ فَمَاعَنْ شَغَّافِرْ﴾ ﴿١٦﴾ مَكْفَ كَانَ عَذَابٍ وَثُدُورٌ﴾ ﴿١٧﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْمَةً وَجَدَةً دُكَانًا كَهْبِيْرَ الْمُخْتَرِ﴾ ﴿١٨﴾ وَلَقَدْ بَثَرَا الْقَرَوَانَ لِلْيَكْرِ فَهَلْ مِنْ مُنْذِكِرٍ﴾ ﴿١٩﴾

﴿23. Thamud denied the warnings.﴾

﴿24. And they said: "A man, alone among us – shall we follow him? Truly, then we should be in error and distress!"﴾

﴿25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"﴾

﴿26. Tomorrow they will come to know who is the liar, the insolent one!﴾

﴿27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!﴾

﴿28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).﴾

﴿29. But they called their comrade and he took (a sword) and killed (her).﴾

﴿30. Then, how was My torment and My warnings?﴾

﴿31. Verily, We sent against them a single Shayhah, and they became like straw Al-Muhtazir.﴾

﴿32. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of Thamūd

Allāh states here that the people of Thamūd denied their Messenger Sālih,

﴿فَقَالُوا أَبْرَأْنَا زَيْدًا نَّيْمَةً إِنَّا إِذَا لَقَيْنَا ضَلَالًا وَشَرًّا﴾

﴿And they said: "A man, alone among us – shall we follow him? Truly, then we should be in error and distress!"﴾

They said, 'We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

﴿بَلْ هُوَ كَذَابٌ أَيْمَنٌ﴾

﴿Nay, he is an insolent liar!﴾, means, he has trespassed the limits in his lies. Allāh the Exalted responded,

﴿سَبَقُوكُمْ عَدَمًا مِّنَ الْكَذَابِ الْأَيْمَنِ﴾

﴿Tomorrow they will come to know who is the liar, the insolent one!﴾,

thus warning and threatening them and delivering a sure promise to them,

﴿إِنَّا مُرِيزُوا أَنَّاقَةً فِتْنَةً لَّهُمْ﴾

﴿Verily, We are sending the she-camel as a test for them.﴾

To test and try the people of Thamūd, Allāh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allāh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Sālih, peace be upon him. Allāh ordered His servant and Messenger Sālih,

﴿فَارْتَهِنُوهُ وَاصْطَلِزُوهُ﴾

﴿So watch them, and be patient!﴾ Allāh commanded, ‘await, O Ṣāliḥ, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,’

﴿وَتَبَقَّبُ إِلَيْهِ أَنَّ اللَّهَ فِيمَنْ يَشَاءُ﴾

﴿And inform them that the water is to be shared between them﴾ one day for her to drink and one day for them to drink,

﴿فَقَالَ مَنْدِيْدِيْرُ تَافَّةٌ لِّيْزِيْرُ وَلِكَزْ شِيزِيْرُ يَوْمَ مَلُومِيْرُ﴾

﴿He said: “Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.”﴾ (26:155)
Allāh’s statement,

﴿كُلُّ شَيْرُ مُخْضَرُ﴾

﴿each one's right to drink being established.﴾ Mujāhid said, “When she did not drink, they would drink the water, and when she drank, they would drink her milk.”^[1]

Allāh the Exalted said;

﴿فَنَادَرَا صَاحِبَيْمِ قَنَاطِلَنْ مُخْتَرَ﴾

﴿But they called their comrade and he took and killed.﴾

According to the Scholars of *Tafsīr*, his name was Qudār bin Sālīf; he was the evilest among them,

﴿إِذَا أَبْيَتْ أَسْفَهَانَ﴾

﴿When the most wicked man among them went forth (to kill the she-camel).﴾ (91:12)

Allāh said here,

﴿قَنَاطِلَنْ﴾

﴿and he took﴾ meaning to harm,

﴿مُخْتَرَ﴾ نَكِّيْتَ كَانَ عَذَابُ رَدَدِيْرَ

﴿and killed (her). Then, how was My torment and My warnings?﴾,

I tormented them, so how was the torment I sent on them

^[1] At-Tabari 22:592.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٠

وَيَقُولُونَ أَنَّا مَاءٌ فَسَهَّلْنَا لَكُمْ كُلَّ شَرٍّ بَعْضَهُ مُخْضَرٌ^{١٤} فَادْعُوا صَاحِبَهُمْ
 فَعَاطُوهُ فَعَفْرَ^{١٥} فَلَكِفَ كَانَ عَذَابِي وَنَذِرِ^{١٦} إِنَّا أَرْسَلْنَا عَلَيْهِمْ
 صَيْحَةً وَجَدَهُ فَكَانُوا كَهْشِيرَ الْمُخْتَطِرِ^{١٧} وَلَقَدْ يَسَرْنَا الْقَرْمَانَ
 لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{١٨} كَذَبَ قَوْمٌ لَوْطٌ بِالنَّذِرِ^{١٩} إِنَّا أَرْسَلْنَا
 عَلَيْهِمْ حَاسِبًا إِلَّا هُنَّ لَوْطٌ بَعْثَتْهُمْ سَعْرَ^{٢٠} لَعْنَهُمْ مِنْ عِنْدِنَا
 كَذَلِكَ تَجْزِي مِنْ شَكَرٍ^{٢١} وَلَقَدْ أَنْذَرُهُمْ بَطْشَنَّا فَتَسَارَوْا
 بِالنَّذِرِ^{٢٢} وَلَقَدْ رَدَوْهُ عَنْ صَبِيفَهِ طَسَنَّا أَعْيُنَهُمْ فَدُوْفَا
 عَذَابِي وَنَذِرِ^{٢٣} وَلَقَدْ صَبَّهُمْ بَكَرَةً عَذَابَ مُسَيْرَ^{٢٤}
 فَدُوْفَا عَذَابِي وَنَذِرِ^{٢٥} وَلَقَدْ يَسَرْنَا الْقَرْمَانَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ
 وَلَقَدْ جَاهَ مَالِ فَرْعَوْنَ النَّذِرِ^{٢٦} كَذَبُوا يَأْتِيَنَا كَلَهَا فَأَخْدَنَتْهُمْ
 لَعْنَهُمْ مُقْنَدِرِ^{٢٧} أَكَهَارُ كَذَلِكَ تَجْزِي مِنْ أُولَئِكَ أَنَّكُمْ بَرَاءَةٌ
 فِي الْأَنْزِرِ^{٢٨} أَمْرِقُولُونَ نَسْ جَمِيعُ مُشَصِّرٍ^{٢٩} سَيْرُهُمْ لِلْمُجْمَعِ
 وَبَيْلُونَ الدَّبَرِ^{٣٠} بِلَ السَّاعَةِ مُوَعِّدُهُمْ وَالسَّاعَةُ أَذْهَنَهُ وَأَمْرَ
 إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرَ^{٣١} يَوْمَ يَسْجُونُ فِي الْأَنَارِ
 عَلَى وُجُوهِهِمْ دَوْقَا مَسْ سَقَرَ^{٣٢} إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ يُقْدِرُ^{٣٣}

because of their disbelief in Me and denying My Messenger?

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَجَدَهُمْ
 فَكَانُوا كَهْشِيرَ الْمُخْتَطِرِ﴾

﴿Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.﴾

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, “The Arabs used

to erect fences (*Hizar*, from which the word, *Al-Muhtazir*, is derived) made of dried bushes, around their camels and cattle, so Allāh said,

﴿كَهْشِيرَ الْمُخْتَطِرِ﴾

﴿like straw Al-Muhtazir.﴾

﴿كَذَبَ قَوْمٌ لَوْطٌ بِالنَّذِرِ^{٣٤} إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاسِبًا إِلَّا هُنَّ لَوْطٌ بَعْثَتْهُمْ سَعْرَ^{٣٥} لَعْنَهُمْ مِنْ
 عِنْدِنَا كَذَلِكَ تَجْزِي مِنْ شَكَرٍ^{٣٦} وَلَقَدْ أَنْذَرُهُمْ بَطْشَنَّا فَتَسَارَوْا بِالنَّذِرِ^{٣٧} وَلَقَدْ رَدَوْهُ عَنْ
 صَبِيفَهِ طَسَنَّا أَعْيُنَهُمْ مَدْوَفَا^{٣٨} وَلَقَدْ صَبَّهُمْ بَكَرَةً عَذَابَ مُسَيْرَ^{٣٩} فَدُوْفَا
 عَذَابِي وَنَذِرِ^{٤٠} وَلَقَدْ يَسَرْنَا الْقَرْمَانَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ^{٤١}﴾

﴿33. The people of Lüt denied the warnings.﴾

﴿34. Verily, We sent against them Hāshib (a violent storm of

stones), except the family of Lüt, them We saved in the last hour of the night,»

﴿35. As a favor from Us. Thus do We reward him who gives thanks.﴾

﴿36. And he indeed had warned them of Our punishment, but they doubted the warnings!﴾

﴿37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾

﴿38. And verily, an abiding torment seized them early in the morning.﴾

﴿39. Then taste you My torment and My warnings.﴾

﴿40. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of the People of the Prophet Lüt

Allāh the Exalted states that the people of Lüt defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked *Sijūl*.^[11] So He said here:

﴿إِنَّا أَرْسَلْنَا عَلَيْنَاهُمْ حَاصِبًا لَا يَكُونُ لَهُمْ بَصَرٌ﴾

﴿Verily, We sent against them Hāṣib (a violent storm of stones) except the family of Lüt, them We saved in the last hour of the night.﴾

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lüt. And even Lüt's wife suffered the same end as her people. Allāh's Prophet Lüt left Sodom with his daughters in safety, unharmed. Allāh said,

^[11] See the *Tafsīr* of *Sūrah Hūd*.

﴿كَذَلِكَ جَزَىٰ مَن شَكَرَ وَلَمْ يَذَّرِمْ بَلَّغْتُمْ﴾

﴿Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,﴾

meaning, before the torment struck his people, he warned them of Allāh's torment and punishment. They did not heed the warning, nor listen to Lūt, but instead doubted and disputed the warning.

﴿وَلَقَدْ زَدْدُوا عَنْ ضَيْفِهِمْ﴾

﴿And they indeed sought to shame his guests﴾ that is the night the angels Jibril, Mīkā'il and Isrāfil came to him in the shape of handsome young men, as a test from Allāh for Lūt's people. Lūt hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūt's guests. They came to him in haste from every direction, and Lūt had to close the door in their faces. They came during the night and tried to break the door; Lūt tried to fend them off, while shielding his guests from them, saying,

﴿هَنُولَاهُ بَنَاقٌ إِنْ كَثُرْ فَتَيَّبِنْ﴾

﴿These are my daughters, if you must act (so).﴾ (15:71), in reference to their women,

﴿فَانْلُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقِّ﴾

﴿They said: "Surely, you know that we have neither any desire nor need of your daughters!"﴾ (11:79),

meaning, 'we do not have any desire for women,'

﴿وَرَأَيْتَ لَتَّئِذْ نَارُ زُبُرِ﴾

﴿and indeed you know well what we want!﴾ (11:79)

When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūt with what would befall him in the morning. Allāh the Exalted said,

﴿وَلَقَدْ صَبَّهُمْ بِكُرْهَةٍ عَذَابٌ مُّتَّسِرٌ﴾

﴿And verily, an abiding torment seized them early in the morning.﴾

meaning, a torment that they had no way of escaping or avoiding,

﴿فَلَمْ يَرْجِعُوا عَنْ أَيْمَانِهِمْ وَلَمْ يَتَذَكَّرُوا وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلَّذِينَ هُمْ بِالْأَنْزَلِ عَنْهُ مُهِمَّةٌ فَلَمْ يَنْتَهُوا إِذْ هُمْ يَرَوُونَهُ﴾

﴿Then taste you My torment and My warnings. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

﴿وَلَقَدْ جَاءَهُمْ مَالٌ فَرَعَوْنُ الظَّادُرُ ﴾ كَذَّابُوا يَكْبِثُوا كُلُّهُمْ فَأَخْذَنَاهُمْ أَنَّهُمْ غَيْرُ مُنْذَرِينَ ﴿إِنَّ أَكْفَارَهُمْ بِهِرٍ
مِّنْ أُولَئِكَ أَنَّ لَهُمْ لَكَ بَرَآءَةٌ فِي الرُّؤْيَا ﴾ إِنَّمَا يَقُولُونَ مَعْنَى حَجَّمٍ جَمِيعٍ مُشَكِّرٍ ﴿إِنَّمَا سَيِّئُمُ الْمُعْنَى
وَبِهِرٍ ﴾ إِنَّمَا يَقُولُونَ أَنَّهُمْ مُؤْمِنُونَ ﴿إِنَّمَا يَقُولُونَ أَنَّهُمْ مُؤْمِنُونَ ﴾
إِنَّمَا يَقُولُونَ أَنَّهُمْ مُؤْمِنُونَ ﴾ إِنَّمَا يَقُولُونَ أَنَّهُمْ مُؤْمِنُونَ ﴾

﴿41. And indeed, warnings came to the people of Fir'awn.﴾

﴿42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.﴾

﴿43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?﴾

﴿44. Or say they: "We are a great multitude, victorious?"﴾

﴿45. Their multitude will be put to flight, and they will show their backs.﴾

﴿46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴾

The Story of Fir'awn and His People

Allāh the Exalted narrates to us the story of Fir'awn and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir'awn and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh

Allāh said,

﴿إِنَّ أَكْفَارَهُمْ بِهِرٍ﴾

﴿Are your disbelievers﴾ meaning, ‘O idolators of the Quraysh,’

﴿فَيُرَىٰ مِنْ أَزْلَفِكُمْ﴾

﴿better than these?﴾ meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. ‘Are you better than these?’

﴿أَأَنْ لَكُمْ بَرَآءَةٌ فِي النَّارِ﴾

﴿Or have you immunity in the Divine Scriptures?﴾,

‘do you have immunity from Allāh that the torment and punishment will not touch you?’ Allāh said about the Quraysh,

﴿أَأَنْ يَقُولُونَ عَنْ جِبِيعِ مُشَيْصِرٍ﴾

﴿Or say they: “We are a great multitude, victorious?”﴾

stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allāh the Exalted responded,

﴿سَيِّئَتْ لَهُمُ الْعَنْتُ وَبَرَأُونَ الْأَذْرَافَ﴾

﴿Their multitude will be put to flight, and they will show their backs.﴾

affirming that their gathering shall scatter, and they shall be defeated.

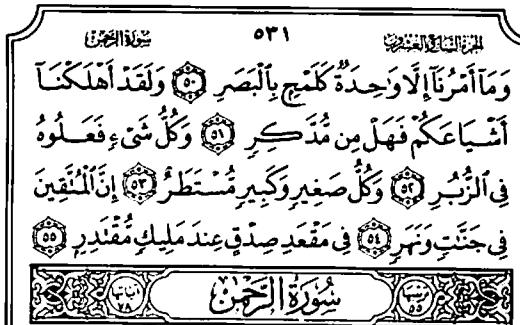
Al-Bukhārī recorded that Ibn ‘Abbās said, “The Prophet ﷺ, while in a dome-shaped tent on the day of the battle of Badr, said,

﴿أَنْ شُدْكَ عَنِّدَكَ وَوَغَدْكَ، اللَّهُمَّ إِنْ شَئْتَ لَمْ تُعْنِدْ بَنْدَ الْيَوْمِ فِي الْأَرْضِ أَبْدَأْ﴾

“O Allāh! I ask you for the fulfillment of Your covenant and promise. O Allāh! If You wish (to destroy the believers), You will never be worshipped on the earth after today.”

Abu Bakr caught him by the hand and said, This is sufficient, O Allāh’s Messenger! You have sufficiently asked and petitioned Allāh.’ The Prophet ﷺ was clad in his armor at that time and went out, saying,

﴿سَيِّئَتْ لَهُمُ الْعَنْتُ وَبَرَأُونَ الْأَذْرَافَ فِي كُلِّ الْأَشْعَامِ مَوْعِدُهُمْ وَالشَّاعِمُ أَذْعَنْ وَأَمْرَ﴾



grievous and more bitter.»

This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an.^[2] Muslim did not collect this Hadith.

إِنَّ النَّجِيرِينَ فِي ضَلَالٍ وَمُشْرِكِينَ ۝ يَوْمَ يَتَحَوَّلُونَ فِي الْأَثَابِ عَلَىٰ رَبِّهِمْ دُوْقًا مِنْ سَرَّهُ ۝ إِنَّا ۝ كُلُّ شَيْءٍ وَخَلْقَتُهُ يَنْتَرُ ۝ وَمَا أَمْرَنَا إِلَّا وَجْهَةً كُتُبَجْ بِالْبَصَرِ ۝ وَلَقَدْ أَهْلَكَنَا أَشْيَاكُمْ فَهَلْ مِنْ مُذَكَّرٍ ۝ وَلَكُلُّ شَيْءٍ فَعْلَوَةٌ فِي الرَّبْرَ ۝ وَلَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطْرٌ ۝ إِنَّ اللَّتَّقِينَ أَنْتَنَ فيْ جَنَّتَيْ وَهَرَرٍ ۝ فِي مَقْعِدٍ صَدِيقٍ عِنْدَ مَلِيكٍ مُفْتَدِرٍ ۝

47. Verily, the criminals are in error and will burn.»

^[1] Fath Al-Bâri 8:485-486.

^[2] Fath Al-Bâri 8:486 and 8:655.

«Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.»^[1]

Al-Bukhari also recorded that Yûsuf bin Mâhak said, "I was with the Mother of the faithful, 'Âishah, when she said, 'When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad ﷺ.' «بَلِ الْأَنْعَامَ مَوْعِدُهُمْ وَالْأَنْعَامُ أَدْهَنُ لَائِرَتِهِ»

«Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.»

- ﴿48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"﴾
- ﴿49. Verily, We have created all things with Qadar.﴾
- ﴿50. And Our commandment is but one as the twinkling of an eye.﴾
- ﴿51. And indeed, We have destroyed your likes; then is there any that will remember?﴾
- ﴿52. And everything they have done is noted in Az-Zubur.﴾
- ﴿53. And everything, small and large, is written down.﴾
- ﴿54. Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴾
- ﴿55. In a seat of truth, near the Muqtadir King.﴾

The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿يَوْمَ يُسْجِنُونَ فِي أَثَارٍ عَلَىٰ وُجُوهِهِمْ﴾

﴿The Day they will be dragged on their faces into the Fire﴾, meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿ذُرُّوا مِنْ سَبَرٍ﴾

﴿"Taste you the touch of Hell!"﴾

Everything was created with Qadar

Allāh's statement,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَا بِقَدَرٍ﴾

﴿Verily, We have created all things with Qadar.﴾ is similar to several other Āyāt,

﴿وَخَلَقَ كُلَّ شَيْءٍ بِفَنْدَمٍ فَقِيرٍ﴾

﴿He has created everything, and has measured it exactly according to its due measurements (Faqqaddarahu Taqdîr).﴾ (25:2) and,

﴿سُبْحَانَ رَبِّكَ الْأَكْبَرِ ﴿١﴾ أَلَّا إِلَهَ مِثْلُهِ ﴿٢﴾ وَالَّذِي قَدَرَ فَهُدَى﴾

﴿Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.﴾ (87:1-3),

i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imâms of the Sunnah relied on this honorable Âyah as evidence that Allâh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Âyah and similar Âyât and Hadîths to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of *Şâfiî Al-Bukhâri*. I will mention here some Hadîths pertaining to this honorable Âyah.

Imâm Ahmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allâh ﷺ arguing with him and discounting the Qadar. This Âyah was revealed,

﴿يَوْمَ يُسْعَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُوْلُوًا مَّسَ سَقَرَ﴾ ^[1] إِنَّ كُلَّ شَيْءٍ بِحَدَّتِهِ يُقْدَرُ﴾

﴿The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾ ^[1]

Muslim, At-Tirmidhi and Ibn Mâjah collected this Hadîth.^[2] Al-Bazzâr recorded that 'Amr bin Shu'ayb said that his father narrated that his grandfather said, "These Âyât were revealed about those who deny Al-Qadar,

﴿إِنَّ الظَّاجِنِينَ فِي ضَلَالٍ وَّمُشْرِكِينَ يَوْمَ يُسْعَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُوْلُوًا مَّسَ سَقَرَ﴾ ^[2] إِنَّا

^[1] Ahmad 1:444.

^[2] Muslim 4:2046, Tuhfat Al-Ahwadhi 9:176 and Ibn Mâjah 1:32.

﴿كُلُّ شَوْهِنْتَهُ بِقَبْرٍ﴾

﴿Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾^[1]

Ibn Abi Hātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this Āyah,

﴿دُرْقُوا مَنْ سَرَّنَا إِنَّا كُلُّ شَوْهِنْتَهُ بِقَبْرٍ﴾

﴿"Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾

and then said,

«نَزَّلْتُ فِي أَنْاسٍ مِّنْ أُمَّتِي يَكُونُونَ فِي أَخْرِ الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللَّهِ»

«These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.»^[2]

Atā' bin Abi Rabāḥ said, "I went to Ibn 'Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, 'They talked about Al-Qadar (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allāh! This Āyah was revealed only about them,'

﴿دُرْقُوا مَنْ سَرَّنَا إِنَّا كُلُّ شَوْهِنْتَهُ بِقَبْرٍ﴾

﴿"Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾

They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.»^[3]

Imām Ahmad recorded that Nāfi' said, " 'Abdullāh bin 'Umar had a friend in the area of Ash-Shām who used to write to him. 'Abdullāh bin 'Umar wrote to him, 'I was told that you

^[1] Kashf Al-Astār 3:72, there is a slight deficiency in its chain of narration.

^[2] At-Tabarānī 5:276.

^[3] Ibn Abi Hātim no. 18715, Juz' Al-Hasan bin 'Arafah 46.

started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allâh ﷺ say,

«سَيَكُونُ فِي أُمَّتِي أَفْرَادٌ يُكَذِّبُونَ بِالْقَدْرِ»

«There will be some members of my Ummah who will deny Al-Qadar.»^[1]

Abu Dâwud collected this *Hadîth* from Ahmâd bin Hanbal.^[2] Imâm Ahmâd recorded that 'Abdullâh bin 'Umar said that the Messenger of Allâh ﷺ said,

«كُلُّ شَيْءٍ يُقَدَّرُ حَتَّى التَّعْجُزُ وَالْكِنَاسُ»

«Every thing is predetermined, even laziness and intelligence.»^[3]

Muslim collected this *Hadîth* using a chain of narration through Imâm Mâlik.^[4] There is also an authentic *Hadîth* in which the Messenger of Allâh ﷺ said,

«اَسْتَغْفِرُ لِلّٰهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللّٰهُ وَمَا شاءَ فَعَلَ، وَلَا شُقْلَ: لَنْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ نَفَخْ عَمَّ الشَّيْطَانِ»

«Seek the help of Allâh and do not succumb to feebleness. And when an affliction strikes you, say, "Allâh has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytân.»^[5]

In a *Hadîth* from 'Abbâs, the Messenger of Allâh ﷺ said to him,

«وَأَغْلَمُ أَنَّ الْأَمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكُنْهُ اللّٰهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكُنْهُ اللّٰهُ عَلَيْكَ لَمْ يَضُرُّوكَ، جَهْتُ الْأَقْلَامُ وَطَوَيْتُ الصُّحْفُ»

«Know that if the Ummah were to all gather their strength to

^[1] Ahmâd 2:90.

^[2] Abu Dâwud 5:20.

^[3] Ahmâd 2:110.

^[4] Muslim 4:2045.

^[5] Muslim 4:2052.

cause you some benefit that Allāh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allāh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.»^[1]

Imām Ahmād recorded that Ubādah bin Al-Walīd bin Ubādah said that his father said to him, “I went to ‘Ubādah when he was ill, and I thought that he was going to die. So I said, ‘O my father, advise us and make the best effort in this regard.’ He said, ‘Help me sit up,’ and when he was helped up, he said, ‘O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allāh until you believe in Al-Qadar, the good and the not so good parts of it.’ I asked, ‘O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it?’ He said, ‘When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allāh ﷺ say,

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلْمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ
كَايِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing Allāh created was the Pen, right after that commanded it, ‘Record!’ and the Pen recorded everything that will occur until the Day of Resurrection.»

O my son! If you die not having this belief, you will enter the Hellfire.”^[2] At-Tirmidhi also recorded it and said: “Hasan Ṣaḥīḥ Gharīb.”^[3]

It is confirmed in Ṣaḥīḥ Muslim from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَسِينَ أَلْفَ سَنَةٍ»

«Verily, Allāh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.» Ibn Wahb added,

[1] *Tuhfat Al-Ahwadhi* 7:219.

[2] Ahmad 5:317.

[3] *Tuhfat Al-Ahwadhi* 6:368.

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

﴿And His Throne was over the water.﴾(11:7)

At-Tirmidhi also recorded it, and he said: "Hasan, *Sahîh Ghârîb*."^[1]

A Warning to beware of Allâh's Threats

Allâh said,

﴿وَمَا أَمْرَنَا إِلَّا وَجْهَةً كَثِيرًا﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

﴿وَمَا أَمْرَنَا إِلَّا وَجْهَةً﴾

﴿And Our commandment is but one﴾

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allâh said,

﴿وَلَقَدْ أَمْلَأْنَا أَشْيَاعَكُمْ﴾

﴿And indeed, We have destroyed your likes﴾, i.e. the earlier nations who denied their Messengers,

﴿فَهَلْ يَعْلَمُونَ﴾

﴿then is there any that will remember?﴾ meaning, is there any that will receive admonition by remembering the humiliation and torment that Allâh decreed for them?

﴿وَرِجَلٌ يَتَّهَمُ وَمَنْ مَا يَتَّهَمُونَ كَمَا قُوِّلَ إِنْ شَاءُوا مِنْ قَبْلِنَا﴾

﴿And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.﴾(34:54)

Allâh's statement,

[1] *Tuhfat Al-Ahwâdhi* 6 :370.

﴿وَكُلُّ مَا فِي الْأَرْضِ يُحْكَمُ﴾

«And everything they have done is noted in Az-Zubur.»

meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

﴿وَكُلُّ صَغِيرٍ وَكِبِيرٍ﴾

«And everything, small and large,» meaning, of their actions,

﴿مُشَتَّطٌ﴾

«is written down.» everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Ahmād recorded that ‘Ā’ishah said that the Messenger of Allāh ﷺ said,

«بِنَا عَاقِبَةٌ إِلَيْكُمْ وَمُحْكَمَاتٌ الدُّنُوبُ، فَإِنَّ لَهَا مِنَ اللَّهِ طَالِيَةً»

«O ‘Ā’ishah! Beware of small sins, because there is someone assigned by Allāh who records them.»^[1]

An-Nasā’i and Ibn Mājah also collected this Ḥadīth.^[2]

The Good End for Those with Taqwā

Allāh said,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَبَهْرٍ﴾

«Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.»

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

﴿فِي مَقْدِيدٍ صَنِيقٍ﴾

«In a seat of truth,» in the Dwelling of Allāh’s honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

^[1] Ahmad 6:151.

^[2] Tuhfat Al-Ashraf 12:250 and Ibn Mājah 2:1417.

﴿عَنْ مَلِكٍ شَّانِدِرٍ﴾

﴿near the Muqtadir King.﴾ meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَىٰ مَتَابِرِ مِنْ نُورٍ عَنْ يَبْيَنِ الرَّحْمَنِ وَكُلُّنَا يَدْنِيهِ يَبْيَنُ، الَّذِينَ يَغْدِلُونَ فِي حُكْمِهِمْ وَأَخْلِيَّهُمْ وَنَا وَلُوا»

«Verily, the just will be with Allāh on podiums of light, to the right of Ar-Rahmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.»^[1]

Muslim and An-Nasā'i also recorded this Ḥadīth.^[2]
This is the end of the *Tafsīr* of Sūrah Iqtarabat (*Al-Qamar*). All praise and thanks are due to Allāh, and success and immunity from error come from Him.

^[1] Ahmad 2:160.

^[2] Muslim 3:1458 and An-Nasā'i, 8:221.

The *Tafsīr* of *Sūrat Ar-Rahmān* (Chapter - 55)

Which was revealed in Makkah

The Introduction to *Sūrat Ar-Rahmān*

Imām Ahmad recorded that Zirr said that a man said [to Ibn Mas'ūd]:^[1] "How is this recited?"^[2] "Mā'in Ghayri Yāsin or Āsin?" He asked him, "Are you that proficient in reciting the whole Qur'ān?" He replied, "I recite the *Mufaṣṣal* section in one *Rak'ah*." So he said, "Woe to you! Do you recite the Qur'ān in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two *Sūrahs* from the beginning of the *Mufaṣṣal* section (in one *Rak'ah*)."^[3] And Ibn Mas'ūd considered *Sūrat Ar-Rahmān* to be the beginning of the *Mufaṣṣal* section.^[3]

Abu 'Isā At-Tirmidhi recorded that Jābir said, "The Messenger of Allāh ﷺ went to his Companions and recited *Sūrat Ar-Rahmān* from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

«لَقَدْ قَرأتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَخْسَنَ مَرْدُورًا مِنْكُمْ، ثُنَّثَ كُلُّمَا أَتَيْتُ عَلَى فَزِيلٍ: 『فَيَأْتِيَ مَا لَدُونَ رَبِّكُمَا تُكَذِّبُانَ ۝』 قَالُوا: لَا يَشْنُونَ وَمَنْ يَقُولُكُمْ رَبِّكُمَا نَكْذِبُ فَلَكُّ الْحَمْدُ»

«I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allāh's statement: «Then which of the blessings of your Lord will you both deny?» They said, "None of Your favors do we deny, our Lord! All praise is due to you."»

At-Tirmidhi recorded it and he said, "This *Hadīth* is

[1] As appears in the narration with Ahmad. Similar is recorded from Ibn Mas'ūd by Muslim, no. 822.

[2] This is *Sūrah Muhammād* 47:15.

[3] Ahmad 1:412.

Gharib.^[1] Al-Ḥāfiẓ Abu Bakr Al-Bazzār also collected this *Hadīth*.^[2] Abu Ja’far Ibn Jarīr recorded that ‘Abdullāh bin Umar said that the Messenger of Allāh ﷺ recited *Sūrat Ar-Rahmān*, or it was recited before him, and he said,

هَمَا لِي أَسْنَعَ الْجِنَّ أَخْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟

«Why do I hear the Jinn giving a better response to their Lord than you?»

They said, “Why is that, O Allāh’s Messenger?” He said,

هَمَا أَتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى: «فَإِنَّمَا مَا لَأَمْرَكُمْ نَكْذِبُ بِهِ» إِلَّا تَأْتِيَ الْجِنُّ هُنْ يَشْكُونُ مِنْ يَقْرَئُونَ رَبَّنَا نَكْذِبُ

«Whenever I recited the statement of Allāh the Exalted, «Then which of the blessings of your Lord will you both deny?» The Jinn responded by saying, “None of the favors of our Lord do we deny.”»^[3]

Al-Ḥāfiẓ Al-Bazzār also collected this *Hadīth*.^[4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْرَّحْمَنُ ﴿١﴾ عَلَّمَ النَّسَرَاتِ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ أَنْشَأَهُ وَالْقَرَرَ
يَحْسَبُهُنَّ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْمَدُهُنَّ ﴿٦﴾ وَالسَّمَاءُ رَفِيقُهَا وَوَسْطُهُ الْبَرِزَانُ ﴿٧﴾ أَلَا طَغَى فِي
الْبَرِزَانِ ﴿٨﴾ وَأَقْسَمُوا الْزَرْكَ بِالْقَنْطَلِ وَلَا عَسْرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَوْضَعُ وَصَمَدُهَا لِلْأَنَارِ ﴿١٠﴾
فِيهَا فِيَّهُهُ وَالنَّخْلُ ذَاتُ الْأَكْلِ ﴿١١﴾ وَالْحَبَّ ذُرُّ التَّفِيفِ وَالرَّحْمَانُ ﴿١٢﴾ فَإِنَّمَا مَا لَأَمْرَكُمْ
نَكْذِبُ بِهِ﴾

﴿1. Ar-Rahmān!﴾

﴿2. He has taught the Qur’ān.﴾

﴿3. He created man.﴾

﴿4. He taught him Al-Bayān.﴾

﴿5. The sun and the moon (run) on fixed courses.﴾

^[1] *Tuhfat Al-Ahwadhi* 9:177.

^[2] *Al-Hākim*, 2:473.

^[3] *At-Tabari* 23:23.

^[4] *Kashf Al-Astār* 3:74.

- ﴿6. And the Najm and the trees prostrating.﴾
 ﴿7. And the heaven He has raised high, and He has set up the balance.﴾
 ﴿8. In order that you may not transgress the balance.﴾
 ﴿9. And observe the weight with equity and do not make the balance deficient.﴾
 ﴿10. And the earth He has put down (laid) for Al-An'ām.﴾
 ﴿11. Therein are fruits, date palms producing Akmām.﴾
 ﴿12. And also corn, with (its) 'Asf, and Rayḥān.﴾
 ﴿13. Then which of the blessings of your Lord will you both deny?﴾

Ar-Rahmān revealed and taught the Qur'ān

Allāh informs of His favors and His mercy for His creatures, for He revealed the Qur'ān to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

﴿أَرَّحْمَانٌ عَلِمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلِمَهُ الْبَيَانَ﴾

﴿Ar-Rahmān! He has taught the Qur'ān. He created man. He taught him Al-Bayān.﴾

Al-Hasan said: "Eloquent speech." This refers to Allāh teaching the Qur'ān, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth

Allāh said,

﴿الْأَنْفُسُ وَالْقَمَرُ يَخْتَبِئُونَ﴾

﴿The sun and the moon (run) on fixed courses.﴾

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

﴿لَا أَنْشُشُ بَيْنِي لَا أَنْ تُدْرِكَ النَّسْرُ وَلَا أَبْلُلُ سَابِقَ الْهَنَاءِ وَلِلَّهِ يَسْبُحُونَ﴾

﴿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),

﴿كَافِلُ الْأَضْيَالِ وَجَعَلَ لَيْلَ سَكَنًا وَالنَّهَارَ حُبْكًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْلَّيِسُ بِالْحِلْ﴾^[1]

«(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.»(6:96),

Allāh said,

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُان﴾^[2]

«And the Najm and the trees prostrating.»

Ibn Jarīr commented, “Scholars of *Tafsīr* disagreed over the meaning of Allāh’s statement, ‘And the *Najm*.’ They agreed, however, that the trees mentioned here are those that stand on trunks.”^[3]

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “*An-Najm* refers to the plants that lay on the ground.”^[4]

Similar was said by Sa‘īd bin Jubayr, As-Suddi and Sufyān Ath-Thawri.^[5] This is what Ibn Jarīr preferred, may Allāh have mercy upon him. Mujāhid said, “*An-Najm* (the star); the one that is in the sky.”^[6] Al-Ḥasan and Qatādah said similarly.^[7] This is the saying that is the most obvious, and Allāh knows best, for Allāh the Exalted said,

﴿أَلَّا تَرَأَتِ اللَّهُ يَسْبِدُ لَمَّا مَنَ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالنَّسْكُ وَالنَّفَرُ وَالنَّجْمُ وَالْمِنَارُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ﴾

«See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allāh.»(22:18)

Allāh’s statement,

^[1] At-Ṭabarī 23:11.

^[2] At-Ṭabarī 23:11.

^[3] At-Ṭabarī 23:11.

^[4] At-Ṭabarī 23:12.

^[5] At-Ṭabarī 23:12.

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْبَرَاطِ﴾ ﴿٧﴾

«And the heaven He has raised high, and He has set up the balance.»

meaning the justice, as He said in another Āyah,

﴿لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْتُمْ وَأَنْزَلْنَا مِمَّنْ هُمْ بِكُلِّ شَيْءٍ عَلَيْهِمْ أَذْيَانَ لِيَأْتُمُ النَّاسَ بِالْقِنْطَافِ﴾

«Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.»(57:25)

Allāh said here,

﴿أَلَا تَظْلِمُوا فِي الْمِيزَانِ﴾

«In order that you may not transgress the balance.»

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh's statement,

﴿وَلَا تُغْنِمُوا الْوَزْنَ بِالْقِنْطَافِ وَلَا تُخْيِرُوا الْيَمَنَ﴾

«And observe the weight with equity and do not make the balance deficient.»

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

﴿وَرُزِقُوكُمْ بِالْقِنْطَافِ الْشَّيْطَانُ﴾

«And weigh with the true and straight balance.»(26:182)

Allāh said,

﴿وَإِنَّ الْأَرْضَ وَصَمَّهَا إِلَانَامِ﴾

«And the earth He has put down (laid) for Al-Anā'm.»

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said that Al-Anā'm means the creatures.^[1]

[1] At-Tabari 23:15-16.

﴿فِيهَا فَرْكَهٌ﴾

﴿Therein are fruits,﴾ of various colors, taste and scent,

﴿وَالنَّخْلُ ذَاتُ الْأَكْمَامِ﴾

﴿and date palms producing Akmām.﴾

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn 'Abbās said said *Al-Akmām*, means sheathed fruit stalks.^[1] Similar was said by more than one of the scholars of *Tafsīr*, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

﴿وَلَئِنْثُ دُرُّ الْعَصْفَ وَرَأْيَهَانُ﴾

﴿And also corn, with (its) 'Asf, and Rayḥan.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that in,

﴿وَلَئِنْثُ دُرُّ الْعَصْفَ﴾

﴿And also corn, with (its) 'Asf﴾,

'Asf means straw.^[2] Al-'Awfi reported from Ibn 'Abbās, "Asf is green leaves cut from the stem, so it is called 'Asf when it dries out."^[3] Similarly, Qatādāh, Ad-Dahhāk and Abu Mālik said that 'Asf means straw.^[4]

Ibn 'Abbās, Mujāhid and others said that *Rayḥan* means leaves,^[5] while Al-Ḥasan said that it means sweet-scented plants.^[6] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Rayḥan* means green leaves.^[7]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and *Rayḥan* are the leaves that grow on the stems.

^[1] *Ad-Durr Al-Manthūr* 7:693.

^[2] At-Ṭabari 23:18.

^[3] At-Ṭabari 23:18.

^[4] At-Ṭabari 23:18.

^[5] At-Ṭabari 23:19.

^[6] Al-Baghawi 4:268.

^[7] At-Ṭabari 23:21.

Mankind is surrounded by Allāh's Favors

Allāh said,

﴿فَيَأْتِيَكُمْ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

meaning, "O mankind and Jinn, which of the favors that Allāh has given to you do you deny?" Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the Jinns said, "O Allāh! None of Your favors do we deny. All praise is due to You." Ibn 'Abbās used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."⁽¹¹⁾

﴿خَلَقَ الْإِنْسَنَ مِنْ صَلْصَلٍ كَالْعَجَابِ ۖ وَخَلَقَ الْجَانَّ مِنْ مَارِجِ فَيَأْتِيَهُ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ ۚ إِنَّ رَبَّ الْشَّفَقَيْنِ وَرَبَّ الْمَرْءَيْنِ ۖ فَيَأْتِيَ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ ۚ مِنْ بَعْدِ الْحَرَقَيْنِ يَلْتَهِيَانَ ۖ يَتَهَّمَا بِرَبِّهِ لَا يَتَهَّمَا ۖ فَيَأْتِيَ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ ۖ مَعْنَى مِنْهُمَا الْأَوْلَى وَالْآخِرَاتِ ۖ فَيَأْتِيَ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ ۖ وَلَهُ الْمُبَارَكَاتُ فِي الْبَعْدِ ۗ كَالْأَعْلَمِ ۖ فَيَأْتِيَ أَلَّا إِذْ رَبِّكُمْ تُكَذِّبُونَ ۖ﴾

﴿14. He created man from sounding clay like the clay of pottery.﴾

﴿15. And the Jinn He created from a smokeless flame of fire.﴾

﴿16. Then which of the blessings of your Lord will you both deny?﴾

﴿17. The Lord of the two easts and the Lord of the two wests.﴾

﴿18. Then which of the blessings of your Lord will you both deny?﴾

﴿19. He has Maruja the two seas meeting together.﴾

﴿20. Between them is a barrier which none of them can transgress.﴾

﴿21. Then which of the blessings of your Lord will you both deny?﴾

⁽¹¹⁾ At-Tabari 23:23.

﴿22. Out of them both come out pearls and Al-Marjân.﴾

﴿23. Then which of the blessings of your Lord will you both deny?﴾

﴿24. And His are Al-Jawâr Al-Munsha'ât, in the seas like A'lâm.﴾

﴿25. Then which of the blessings of your Lord will you both deny?﴾

The Creation of Humans and Jinns

Allâh mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Ad-Dahhâk from Ibn 'Abbâs.^[1] It was also said by Ikrimah, Mujâhid, Al-Hasan and Ibn Zayd.^[2] Al-'Awfi reported from Ibn 'Abbâs, "From the best part of the fire, from its smokeless flame."^[3] Imâm Ahmad recorded that 'Âishah said that Allâh's Messenger ﷺ said,

«خَلَقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخَلَقَ النَّجَانُ مِنْ نَارٍ، وَخَلَقَ آدُمْ مِمَّا وُصِفَ لَكُمْ»

«The angels were created from light, the Jinns from a smokeless flame of fire, and 'Âdam from what was described to you.»^[4]

Muslim also collected this *Hadîth*.^[5] Allâh's statement:

﴿إِنَّمَا مِنَ الْأَنْجَانِ مَا كَذَّبَنَ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾ was explained above.

Allâh is the Lord of the Two Easts and the Two Wests

Allâh said,

﴿رَبُّ الْشَّرْقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

^[1] At-Tabari 23:26.

^[2] At-Tabari 23:27.

^[3] At-Tabari 23:26.

^[4] Ahmad 6:168.

^[5] Muslim 4:2294.

﴿(He is) the Lord of the two easts and the Lord of the two wests.﴾

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another Āyah,

﴿فَلَا أُثِيمُ بِرَبِّ النَّشْرِ وَالنَّتْرِ﴾

﴿So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.﴾(70:40),

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another Āyah,

﴿وَرَبُّ الْمَغْرِبِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّحْدُهُ وَكَلِّهُ﴾

﴿The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.﴾(73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

﴿فَيَأْتِيَ الَّذِي رَبَّكُمَا مَعَذِيبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh created Different Types of Water

Allāh said,

﴿مَرْجَ الْمَحْرُونِ يَلْتَبِيَانِ﴾

﴿He has Maraja the two seas﴾, or let them loose, according to Ibn 'Abbās.^[11] Allāh's statement,

﴿يَلْتَبِيَانِ﴾

﴿meeting together.﴾ Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them."^[2] The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Sūrat Al-Furqān when explaining Allāh's statement;

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ وَهَذَا مَلْحٌ لَبَّاجٌ وَعَلَلٌ يَنْهَا بَرْزَقًا وَعِزْمًا﴾

[11] At-Tabari 23:29.

[2] At-Tabari 23:31.

﴿And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.﴾(25:53)

Allâh said,

﴿يَعْلَمُ بَرْجَنْ لَا يَسْتَأْنِدُ﴾

﴿Between them is a barrier which none of them can transgress.﴾

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allâh said,

﴿يَعْلَمُ مِنْهَا الْأَذْرَفُ وَالْمَرْجَانُ﴾

﴿Out of them both come out pearls and Al-Marjân.﴾

pearls are well-known. As for *Marjân* they say it means small pearls. Mujâhid, Qatâdah, Abu Ruzayn, Ad-Dâhhâk said it, and it has also been reported from 'Ali.^[1] It was also said that it means large, precious pearls, this was mentioned by Ibn Jarîr from some of the Salaf.^[2]

Ibn Abi Hâtim recorded from Ibn 'Abbâs who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."^[3] Its chain of narrators is *Sahîh*.

Since this type of adornment is a favor from Allâh to the people of earth, He reminded them of it,

﴿فَإِنَّمَا إِلَّا رِبُّكُمْ تَعْلَمُونَ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allâh said,

﴿وَلَهُ الْجَوَارُ الْمُنْشَأُ﴾

﴿And His are Al-Jawâr Al-Munsha'ât﴾, meaning the ships that float,

^[1] At-Tabari 23:33 and Al-Qurṭubi 17:163.

^[2] At-Tabari 23:34.

^[3] At-Tabari 23:35.

الْمُنْشَأَتُ الْمُنْشَأَتُ

٥٣٢

رَبُّ الْمُتَّقِينَ وَرَبُّ الْعَرَبِينَ ﴿١﴾ يَأَيُّهَا الَّذِي تَكَانَ كَذِبَانَ ﴿٢﴾
 مِنْ الْجَهَنَّمِ يَلْقَيَانَ ﴿٣﴾ يَسْهَابُرْجَ لَا يَنْبَغِيَانَ ﴿٤﴾ يَأَيُّهَا الَّذِي
 رَيْكَانَ كَذِبَانَ ﴿٥﴾ يَخْرُجُ مِنْهَا الْمُؤْلُودُ وَالْمُرْجَاثُ ﴿٦﴾ يَأَيُّهَا
 الَّذِي رَيْكَانَ كَذِبَانَ ﴿٧﴾ وَلَهُ الْجَوَارُ الْمُنْشَأَتُ فِي الْبَحْرِ كَالْأَغْنَمِ
 يَأَيُّهَا الَّذِي تَكَانَ كَذِبَانَ ﴿٩﴾ مُلْ مُلْ مِنْ عَلَيْهَا فَانَّ ﴿١٠﴾ وَيَسْقَى
 وَيَمْدُرِيكَ ذُو الْجَلَلِ وَالْأَكْرَابِ ﴿١١﴾ يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿١٢﴾
 يَسْتَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَانِ ﴿١٣﴾ يَأَيُّهَا
 الَّذِي رَيْكَانَ كَذِبَانَ ﴿١٤﴾ سَفَرَ لَكُمْ أَيْهَا النَّفَّالَانَ ﴿١٥﴾ يَأَيُّهَا
 الَّذِي رَيْكَانَ كَذِبَانَ ﴿١٦﴾ يَنْتَعَشُ لِيَعِنَّ وَالْإِنْرِيَانَ أَسْتَطْعُمُ
 أَنْ تَنْقُذُونَا مِنْ أَقْطَاءِ السَّمَوَاتِ وَالْأَرْضِ فَأَنْهَدُوا أَنْتَفَدُونَ
 إِلَيْا شَطَنَنِ ﴿١٧﴾ يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿١٨﴾ يَرْسُلُ عَلَيْكُمَا
 شَوَاظِيْنَ نَارٍ وَخَامِسٌ فَلَا تَنْتَهِيَانَ ﴿١٩﴾ يَأَيُّهَا الَّذِي رَيْكَانَ
 كَذِبَانَ ﴿٢٠﴾ فَإِذَا أَنْشَقَ السَّمَاءُ نَكَاتَ وَرَدَةً كَالْدِهَانِ
 يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿٢١﴾ يَوْمَئِذٍ لَا يَنْكُلُ عَنْ ذَنْبِهِ
 إِنْ وَلَاجَانَ ﴿٢٢﴾ يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿٢٣﴾

other and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

﴿يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ﴾

¶ Then which of the blessings of your Lord will you both deny? ¶

¶ مُلْ مُلْ مِنْ عَلَيْهَا فَانَّ وَيَسْقَى وَيَمْدُرِيكَ ذُو الْجَلَلِ وَالْأَكْرَابِ ﴿١﴾ يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿٢﴾

يَسْتَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَانِ ﴿٣﴾ يَأَيُّهَا الَّذِي رَيْكَانَ كَذِبَانَ ﴿٤﴾

¶ 26. Whatsoever is on it (the earth) will perish. ¶

¶ 27. And the Face of your Lord Dhul-Jalâl wal-Ikrâm will remain forever. ¶

﴿فِي الْبَغْرِ﴾

¶ in the seas, Mujâhid said, "Whatever ship hoists a sail, it is from Munsha'ât, if it does not hoist a sail, it is not from the Munsha'ât." [11]

Qatâdah said, "Al-Munsha'ât means created." Others said that it is Al-Munshi'ât meaning, "launched."

﴿كَالْأَغْنَمِ﴾

¶ like A'lâm. ¶ This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another.

[11] At-Tabari 23:37.

﴿28. Then which of the blessings of your Lord will you both deny?﴾

﴿29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!﴾

﴿30. Then which of the blessings of your Lord will you both deny?﴾

Allâh is the Ever Living, Free of all Need

Allâh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allâh wills. Only Allâh's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatâdah said, "First, Allâh mentioned His creatures and then He said that all of this will perish." And in the reported supplication: 'O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.' Ash-Shâibi said, "When you have recited,

﴿كُلُّ مِنْ عَيْنِكَ فَأَوْبَرْتَ﴾

﴿Whatsoever is on it (the earth) will perish.﴾ do not stop, continue reading,

﴿وَرَبِّنَقْ وَجْهَ رَبِّكَ دُرُّ الْمُنْدَلِ وَالْأَكْرَام﴾

﴿And the Face of your Lord Dhul-Jalâl wal-Ikrâm will remain forever.﴾^[1]

This Âyah is similar to Allâh's statement,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ﴾

﴿Everything will perish save His Face.﴾(28:88)

In this Âyah, Allâh describes His Noble Face as being *Dhul-Jalâl wal-Ikrâm*, indicating that He is Worthy of being revered,

^[1] Ad-Durr Al-Manthûr 7:698.

and thus, never defied; and obeyed, and thus, never disobeyed,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْمَرْءَةِ وَالشَّيْءِ يُرِيدُونَ وَجْهَهُ﴾

«And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.»(18:28),

And as He said about those giving charity:

﴿إِنَّمَا تَنْهَمُ كُلُّ طَائِبٍ لِوَجْهِ اللَّهِ﴾

«We feed you seeking Allāh's Face only.»(76:9)

Ibn 'Abbās commented on the meaning of *Dhul-Jalāl wal-Ikrām*, by saying, "Owner of greatness and pride."^[1]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, *Dhul-Jalāl wal-Ikrām*, will judge them by His fair judgement, He said,

﴿إِنَّمَا إِلَّا رَبِّكُمْ شَكِّيَانِ﴾

«Then which of the blessings of your Lord will you both deny?»

Allāh said,

﴿بَتَّلَهُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ بَوِيرٍ هُوَ فِي شَأْنٍ﴾

«Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.»

In this Āyah, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A'mash reported from Mujahid, from 'Ubayd bin 'Umayr,

﴿كُلُّ بَوِيرٍ هُوَ فِي شَأْنٍ﴾

«Every day He is (engaged) in some affair. »

He said, "Of His affairs is that He answers the suppliant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."^[2]

[1] At-Tabari 23:86.

[2] At-Tabari 23:39.

﴿سَتَقْعُدُ لَكُمْ أَيْمَانُهُمْ وَأَيْمَانُ الْجِنَّاتِ إِذَا دَعَاهُمْ أَنْشَفْتُمْ أَنْ شَفَدُوا مِنْ أَطْلَارِ السَّمَوَاتِ وَالْأَرْضِ فَأَنْشَدُوا لَا شَفَدُوكُ إِلَّا يُشَطِّنُونَ﴾ فَإِنَّمَا أَيْمَانَهُمْ تَكَذِّبَانِ ﴿بِرَبِّكُمْ عَيْنَكُمْ شَوَّاطِّ يَمِنَ نَّارٍ وَخَمَّسٍ فَلَا تَنْصِرُانِ﴾ فَإِنَّمَا أَيْمَانَهُمْ تَكَذِّبَانِ ﴾

﴿31. We shall attend to you, O Thaqalân!﴾

﴿32. Then which of the blessings of your Lord will you both deny?﴾

﴿33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!﴾

﴿34. Then which of the blessings of your Lord will you both deny?﴾

﴿35. There will be sent against you both, Shuwâz of fire and Nuhâs, and you will not be able to defend yourselves.﴾

﴿36. Then which of the blessings of your Lord will you both deny?﴾

A Warning for Humans and Jinn

Ibn Jurayj said that the Ayah,

﴿سَتَقْعُدُ لَكُمْ﴾

﴿We shall attend to you,﴾ means, ‘We shall judge you,’ while Al-Bukhâri said that it means, “We shall recompense you. Surely, nothing will busy Allâh from attending to anything else.”^[1] This type of speech pattern is common in the Arabic language. For example, one would say, “I will attend to you,” even when one is not busy with anything else. Allâh’s saying;

﴿أَيْمَانُهُمْ﴾

﴿O you Thaqalân!﴾ refers to the humans and the Jinns, as in the Hadîth;

﴿يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا التَّقْلِيدُ﴾

^[1] Fath Al-Bâri 8:487.

«Everyone will be able to hear it, except the Thaqalayn.»^[1]

In another narration that explains it, the Prophet ﷺ said,

«إِلَّا إِلَّا إِنَّمَا وَالْجِنَّةَ»

«...except mankind and the Jinns.»

Allāh said,

﴿فَيَقُولُ إِلَّا إِلَّا رَبِّكُمْ كَانَ شَكِيرًا﴾

«Then which of the blessings of your Lord will you both deny?», then,

﴿بَتَسْأَلُنَّ إِنَّمَا وَالْجِنَّةِ إِنْ أَنْتُمْ قَادِرُونَ عَلَى إِذْنِ رَبِّكُمْ وَالْأَرْضِ فَاقْتُلُوا لَا تَقْتُلُوكُمْ إِلَّا بِسُلْطَانٍ﴾

«O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!»

meaning, 'you will never be able to escape Allāh's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

﴿إِلَّا بِسُلْطَانٍ﴾

«except with authority»,^[2] meaning, except with the commandment from Allāh,

﴿يَوْمَ الْحِسْنَاتِ يَوْمَئِذٍ إِنَّ الْمُرْسَلَاتِ لَا يَرَوْنَ لِلَّهِ مِنْ حِلٍّ إِلَّا بِرِّبِّكُمْ يَوْمَئِذٍ اتَّشَارِقُ﴾

«On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.»(75:10-12),

^[1] *Fath Al-Bāri* 3:244. This is no. 1338 of Al-Bukhāri, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

^[2] The Arabic word 'Sultān' means power or authority.

وَالَّذِينَ كَسَرُوا الْجَنَانَ جَزَاهُ سَيِّئُمُ بِإِثْلَاهٍ وَرَهْقَمُهُمْ ذَلِكَ مَا لَمْ يَنْ عَاصِمٌ كَانُوا
أَغْشَيْتُ وُجُوهَهُمْ فَطَمَّا مِنْ أَبْلَلِ مُظْلِمَاتِ أُولَئِكَ أَخْتَبَ النَّارُ هُمْ فِيهَا خَلِدُونَ ﴿٤﴾

«And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.»(10:27)

Allâh's statement,

﴿بَرِسْلُ عَيْنَكُمَا شَوَّاطِئُ مِنْ نَارٍ وَعَمَّاسٌ فَلَا تَنْصِرُونَ﴾

«There will be sent against you both, Shuwâz of fire and Nûhas, and you will not be able to defend yourselves.»

'Ali bin Abi Talhah reported from Ibn 'Abbâs that Shuwâz is the flame of fire.^[1] Abu Sâlih said, "It is the flame above the fire below the smoke." Ad-Dâhhâk said,

﴿شَوَّاطِئُ مِنْ نَارٍ﴾

«Shuwâz of fire» "A flood of fire." Allâh said;

﴿وَعَمَّاسٌ﴾

«and Nûhas» 'Ali bin Abi Talhah reported from Ibn 'Abbâs; "The smoke of the fire."^[2] Similar was reported from Abu Sâlih, Sa'îd bin Jubayr and Abu Sinân.^[3] Ibn Jarîr said that the Arabs used to call the smoke of the fire, Nûhas and Nihas. But he said that the scholars of Qur'ânic recitation said that in this Ayah, the word recited is Nûhas.^[4] Mujâhid said, "Molten brass poured over their heads."^[5] Qatâdah held the same view.^[6] Ad-Dâhhâk said, "Nûhas is liquid copper." The Ayah means, 'if you, mankind and the Jinns, try to escape on the Day of

[1] At-Tabari 23:45.

[2] At-Tabari 23:47.

[3] At-Tabari 23:47.

[4] At-Tabari 23:48.

[5] At-Tabari 23:48.

[6] At-Tabari 23:48.

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allāh's statement,

﴿فَلَا تُنْهِيَنَّ إِنَّمَا يَأْتِيُكُمْ مَا لَدُونَ﴾ ﴿٢٧﴾

﴿And you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?﴾

﴿فَإِذَا أَنْشَأْتَ النَّاسَةَ نَعَّاتٍ وَرَدَّةً كَالْيَكَانِ﴾ ﴿٢٨﴾ ﴿فَلَا يَأْتِيُكُمْ نَعَّاتٌ بِغَيْرِهِ لَا يُثْلِلُ عَنْ ذَنْبِهِ إِنْ شَاءَ دَلَّ حَانِ﴾ ﴿٢٩﴾ ﴿فَلَا يَأْتِيُكُمْ نَعَّاتٌ بِغَيْرِهِ لَا يُثْلِلُ عَنْ ذَنْبِهِ إِنْ شَاءَ دَلَّ حَانِ﴾ ﴿٣٠﴾ ﴿فَلَا يَأْتِيُكُمْ نَعَّاتٌ بِغَيْرِهِ لَا يُثْلِلُ عَنْ ذَنْبِهِ إِنْ شَاءَ دَلَّ حَانِ﴾ ﴿٣١﴾ ﴿فَلَا يَأْتِيُكُمْ نَعَّاتٌ بِغَيْرِهِ لَا يُثْلِلُ عَنْ ذَنْبِهِ إِنْ شَاءَ دَلَّ حَانِ﴾ ﴿٣٢﴾ ﴿فَلَا يَأْتِيُكُمْ نَعَّاتٌ بِغَيْرِهِ لَا يُثْلِلُ عَنْ ذَنْبِهِ إِنْ شَاءَ دَلَّ حَانِ﴾ ﴿٣٣﴾

﴿37. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.﴾

﴿38. Then which of the blessings of your Lord will you both deny?﴾

﴿39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.﴾

﴿40. Then which of the blessings of your Lord will you both deny?﴾

﴿41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.﴾

﴿42. Then which of the blessings of your Lord will you both deny?﴾

﴿43. This is the Hell which the criminals denied.﴾

﴿44. They will go between it and Ḥamīm Ān!﴾

﴿45. Then which of the blessings of your Lord will you both deny?﴾

The Horrors of the Day of Resurrection

Allāh said,

﴿فَإِذَا أَنْشَأْتَ النَّاسَةَ﴾

﴿Then when the heaven is rent asunder,﴾ on the Day of Resurrection; this meaning is clear in this and similar Ayāt, such as,

﴿وَانْشَقَتِ الْكَلَّا فَهِيَ يَوْمُهُرُ وَاهِبَةُ﴾

«And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.»(69:16),

﴿وَيَوْمَ تَنَقَّشُ السَّمَاوَاتُ بِالْفَضْلِ وَتُرْلَ الْمَلَائِكَةُ تَنْزِيلًا﴾

«And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.»(25:25) and,

﴿إِذَا أَلْمَاءٌ أَنْشَقَتْ إِنْ وَأَوْتَ لِرَبِّهَا وَهَنَّتْ﴾

«When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.»(84:1-2)

Allāh's statement,

﴿كَانَتْ وَرَدَةً كَالْيَهَانَ﴾

«and it becomes Wardah like Dihān.»

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujāhid said

﴿كَالْيَهَانَ﴾

«like Dihān», "Like the colors of dyes."^[11]

Allāh said;

﴿فَتَسْبِئُ لَا يُكْثَلُ عَنْ ذَلِكَهُ إِنْ شَرَّ دَلَّ جَانَ﴾

«So on that Day he will not be questioned about his sins, (neither) human nor Jinn.»

this is similar to His saying;

﴿هَذَا يَوْمٌ لَا يَطْغَوْنَ﴾ وَلَا يُؤْمِنُونَ فَمَنْ فَعَلَ مِنْ دُنْدَلَةَ

«That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.»(77:35-36)

^[11] At-Tabari 23:50.

This is the case at the time, then all the creatures will be questioned about their deeds. Allāh said;

﴿فَوْرِيكَ لَتَنْهَمُهُنَّ أَنْبِيَاءٌ عَنَا كَانُوا يَسْكُنُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.»(15:92-93)

Qatādah said, “On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do.”^[1] Allāh the Exalted said,

﴿يُعْرَفُ الظَّمَرُونَ بِيَسْمِهِمْ﴾

«The criminals will be known by their marks,» i.e., by special marks that distinguish them. Al-Ḥasan and Qatādah said, “They will be known by their dark faces and their blue eyes.”^[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allāh said,

﴿فَيُؤْخَذُ بِالنَّوْسِ وَالْأَقْدَامِ﴾

«and they will be seized by their foreheads and feet.»

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbās said, “He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven.”^[3] Allāh said,

﴿فَنَارٌ. جَهَنَّمُ الَّذِي يَكْذِبُ بِهَا الظَّمَرُونَ﴾

«This is the Hell which the criminals denied.»

meaning, ‘this is the Fire that you used to deny existed that it; now you see it before your eyes!’ While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

﴿بَطَرْوَنَ سَيْئَةَ مَيْسِرٍ حَسِيرٍ مَوْلَى﴾

[1] At-Tabari 23:52.

[2] At-Tabari 23:52.

[3] Ad-Durr Al-Manthūr 7:704.

﴿They will go between it and Ḥamîm Ān!﴾

meaning, they will sometimes be punished with fire and they will sometimes be given Ḥamîm which is a drink like molten copper tearing their intestines and internal organs,

﴿إِذَا الْأَنْعَلُلُ فِي أَغْنِيَّهُمْ وَالشَّلَلُ يَتَحَوَّلُ فِي الْتَّبِيرِ ثُمَّ فِي الْأَنَارِ يَتَسْجُرُونَ﴾

﴿When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Ḥamîm, then they will be burned in the Fire.﴾(40:71-72)

Allâh said

﴿فَانْ﴾

﴿Ān﴾ meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn ‘Abbâs said;

﴿بَطْوُونَ بَيْنَ دَيْنَ حَمِيمٍ مَّا نَ﴾

﴿They will go between it and Ḥamîm Ān!﴾

“That has reached the ultimate temperature and boiling fiercely.”^[1] Similar was said by Mujâhid, Sa‘îd bin Jubayr, Ad-Dâhhâk, Al-Ḥasan, Ath-Thawri and As-Suddî.^[2] Qatâdah also commented, “Its boiling started when Allâh created the heavens and the earth!”^[3] Muhammad bin Ka'b Al-Qurâzî said, “The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allâh’s statement,

﴿فِي الْتَّبِيرِ ثُمَّ فِي الْأَنَارِ يَتَسْجُرُونَ﴾

﴿In the Ḥamîm, then they will be burned in the Fire.﴾(40:72) And Al-Ḥamîm Al-Ān means hot.” There is another report from Al-Qurâzî;

﴿حَمِيمٍ مَّا نَ﴾

﴿Ḥamîm Ān﴾ that it means “prepared.” This is also the view of Ibn Zayd.^[4]

[1] At-Tabari 23:54.

[2] At-Tabari 23:54-55 and Al-Qurtubi 17:175.

[3] At-Tabari 23:54.

[4] At-Tabari 23:55.

And saying that it means “prepared” does not contradict the first report from Al-Quražī which says that it means hot, for Allāh said:

﴿ثُقَنْ مِنْ عَنِ مَارِبَةٍ﴾

﴿They will be given to drink from a spring, Āniyah.﴾ (88:5)
which means severe unbearable heat, and His saying;

﴿عَمَرْ نَظَرِينَ إِنَّهُ﴾

﴿not to wait for it to be prepared﴾ (33:53) which means properly cooking and preparing it. So His saying;

﴿جَمِيعَ مَا يَرِيدُ﴾

﴿Hamīm Ān.﴾ Hamīm, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwā, is from Allāh’s grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Āyāt, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allāh reminded them of this favor;

﴿فَلَأَيْنَ الَّذِي تَكْنَى﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

﴿وَلَئِنْ كُلَّتْ سَقَمَ رَبِّهِ حَتَّالِي ﴾ ﴿فَلَأَيْنَ الَّذِي تَكْنَى تَكْنِيَانِ﴾ دَرَانِ أَنْفَابِرِي ﴿فَلَأَيْنَ الَّذِي تَكْنَى﴾
 ﴿تَكْنِيَانِ﴾ فِيهَا عَيْنَانِ تَجْرِيَانِ ﴿فَلَأَيْنَ الَّذِي تَكْنَى تَكْنِيَانِ﴾ فِيهَا مِنْ كُلِّ فَنْكُمَةِ دَرَانِ
 ﴿فَلَأَيْنَ الَّذِي تَكْنَى تَكْنِيَانِ﴾

﴿46. But for him who fears the standing before his Lord, there will be two Gardens.﴾

﴿47. Then which of the blessings of your Lord will you both deny?﴾

﴿48. With Afnān.﴾

﴿49. Then which of the blessings of your Lord will you both deny?﴾

﴿50. In them (both) will be two springs flowing (free).﴾

﴿51. Then which of the blessings of your Lord will you both deny?﴾

﴿52. In them (both) will be every kind of fruit in pairs.﴾

﴿53. Then which of the blessings of your Lord will you both deny?﴾

The Delight of Those Who have *Taqwâ* in Paradise

Allâh the Exalted said,

﴿وَلَئِنْ خَافَ مَنَامَ رَبِّهِ﴾

﴿But for him who fears the standing before his Lord,﴾
on the Day of Resurrection,

﴿وَهُنَّ أَنفَسٌ عَنِ الْمُرْءَى﴾

﴿And restrained himself from the desires.﴾ (79:40),
and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhâri recorded that 'Abdullâh bin Qays said that the Messenger of Allâh ﷺ said,

«جَنَّاتٌ مِّنْ فَضْيَةِ آتَيْتُهُمَا وَمَا فِيهَا، وَجَنَّاتٌ مِّنْ ذَكِيرَةِ آتَيْتُهُمَا وَمَا فِيهَا، وَمَا يَبْيَنُهُمْ أَنْ يَنْظُرُوا إِلَيْنِي رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا بِرِدَاءِ الْكِبِيرِيَّاتِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَذْنِ»

«There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the 'Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.»^[1]

The Group, with the exception of Abu Dâwud, collected this via the *Hadîth* of 'Abdul-'Azîz.^[2]

This Ayah is general and applies to both humans and *Jinns*, providing proof that those among the *Jinns* who believe and have *Taqwâ* will enter Paradise, for Allâh is reminding the Ath-

^[1] *Fath Al-Bâri* 8:491.

^[2] Muslim 1:163, *Tuhfât Al-Ahwâdhî* 7:232, An-Nasâ'i in *Al-Kubrâ* 4:419 and Ibn Mâjah 1:66.

Thaqalayn of this favor, as He says;

﴿وَلِئن شَاءْ مَقَامَ رَبِّهِ جَنَانٌ فَيُأْتِيَ مَا لَمْ يَكُنَا نَعْكِبَانِ﴾^[iv]

﴿But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?﴾

Then He describes these two gardens, by saying,

﴿فِي زَرَافَاتِ اثْنَتَيْنِ﴾

﴿With Afnān.﴾ their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

﴿فَيُأْتِيَ مَا لَمْ يَكُنَا نَعْكِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

'Atā' Al-Khurāsāni and several others said that Afnān means spreading branches of trees that reach the branches of other trees,

﴿فِيهَا عَيْنَانٌ تَغْزِيَانٌ﴾

﴿In them (both) will be two springs flowing.﴾ free to water these trees and branches that produce all kinds of fruits,

﴿فَيُأْتِيَ مَا لَمْ يَكُنَا نَعْكِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Al-Hasan Al-Baṣri said that one of these springs is called *Tasnīm*, and the other called *As-Salsabil*.^[11] 'Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.^[2] Allāh's statement,

﴿فِيهَا مِن كُلِّ فَرَحَةٍ نَذِيرَانِ﴾

﴿In them (both) will be every kind of fruit in pairs.﴾,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever

^[11] Al-Qurṭubi 17:178. See Sūrat Al-Muṭaffifīn 83:27-28, and Sūrat Al-Insān 76:17-18.

^[2] Al-Qurṭubi 17:178.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُرْسَلُونَ

٥٣٣

يَعْرُفُ الْجَنَّوْنَ بِسِيمَتْهُمْ فَيُؤْخَذُ بِالنُّورِ وَالْأَقْدَامِ
 مَا لَهُ رِئَكَانٌ كَذِبَانٌ^{١١} هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْجَنَّوْنَ
 يَطْلُوْنَ بَيْنَهَا وَبَيْنَ حَيَّيْهَا^{١٢} فَإِنَّ الْأَوَّلَ رِئَكَانٌ كَذِبَانٌ
 وَلَمَنْ خَافَ مَقَامَ رِئَهِ جَهَنَّمَ^{١٣} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانٌ
 ذَوَاتَانِ أَفَانِ^{١٤} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانٌ^{١٥} فِيمَا عَيَّنَاهُ
 تَكَذِّبَانٌ^{١٦} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانٌ^{١٧} فِيهِمَا مِنْ كُلِّ فَرْكَهَةٍ
 زَوْجَانِ^{١٨} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانٌ^{١٩} مُشَكِّبَيْنَ عَلَى فُرْشَبِ
 بَطَائِنِهِمْ مِنْ إِسْتِرْبَقِ وَجْنِ الْجَنَّتَيْنِ دَانِ^{٢٠} فَإِنَّ الْآخِرَ رِئَكَانٌ
 تَكَذِّبَانِ^{٢١} فِيهِنَّ قَصَرَتُ الظَّرْفُ لَمْ يَطْمِمُهُنَّ إِنْ^{٢٢} وَلَهُمْ
 وَلَاجَانِ^{٢٣} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٤} كَاهِنَ الْيَافُوتُ
 وَالْمَرْجَانِ^{٢٥} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٦} مَلْ جَرَاءَ
 الْأَخْسَنِ إِلَّا إِلْحَسْنُ^{٢٧} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ
 وَمِنْ دُونِهِمَا جَهَنَّمَ^{٢٨} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٩} فِيهِمَا
 مُدَهَّأَتَانِ^{٣٠} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٣١} فِيهِمَا
 عَيْنَانِ نَصَاخَاتِ^{٣٢} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٣٣}

heard and no heart
has ever imagined,

فَإِنَّ الْآءَ رِئَكَانٌ كَذِبَانِ^{٣٤}

¶Then which of the
blessings of your Lord
will you both deny?»

Ibrâhîm bin Al-Hakam bin Abâñ said that his father narrated from 'Ikrimah that Ibn 'Abbâs said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colo-cynth."[¶] Ibn 'Abbâs also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous

difference and contrast between the two in enjoyment and value.

¶مُشَكِّبَيْنَ عَلَى فُرْشَبِ بَطَائِنِهِمْ مِنْ إِسْتِرْبَقِ وَجْنِ الْجَنَّتَيْنِ دَانِ^{٢٠} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢١} فِيهِنَّ
 قَصَرَتُ الظَّرْفُ لَمْ يَطْمِمُهُنَّ إِنْ^{٢٢} وَلَاجَانِ^{٢٣} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٤} كَاهِنَ الْيَافُوتُ
 الْيَافُوتُ وَالْمَرْجَانُ^{٢٥} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٦} مَلْ جَرَاءَ
 الْأَخْسَنِ إِلَّا إِلْحَسْنُ^{٢٧} فَإِنَّ الْآخِرَ رِئَكَانٌ كَذِبَانِ^{٢٨} كَاهِنَ الْأَخْسَنِ^{٢٩}
 فَإِنَّ الْآءَ رِئَكَانٌ كَذِبَانِ^{٣٠}

¶54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.»

¶55. Then which of the blessings of your Lord will you both deny?»

[¶]111 Al-Qurtûbi 17:179.

﴿56. Wherein both will be Qāṣirāt At-Tarf, whom never deflowered a human before nor Jinn.﴾

﴿57. Then which of the blessings of your Lord will you both deny?﴾

﴿58. They are like Yaqūt and Marjān.﴾

﴿59. Then which of the blessings of your Lord will you both deny?﴾

﴿60. Is there any reward for good other than good?﴾

﴿61. Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿شَجَرَتَيْنِ﴾

﴿Reclining﴾, in reference to the residents of Paradise, who will recline or sit cross-legged;

﴿عَلَى فُثُبٍ طَالِبَتِهِ مِنْ إِسْتَرْقَ﴾

﴿upon the couches lined with Istabraq,﴾ which is thick silk brocade, according to Ḥikmah, Ad-Dahhāk and Qatādah.^[1] Abu ʿImrān Al-Jawnī said, “It is thick silk embroidered with gold.”

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishāq narrated that Hubayrah bin Yarīm said that ‘Abdullāh bin Mas‘ūd said, “This is their interior, so what about it if you see their exterior?”^[2] Allāh said,

﴿وَجَنَّتَيْنِ دَانِ﴾

﴿and the fruits of the two Gardens will be near at hand.﴾

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

﴿نَظُرُهَا دَائِنَ﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾(69:23),

﴿وَدَانِيَةٌ عَلَيْهِمْ طَالِبَتِهِ وَذُلِّكَ نَظُرُهَا تَلِيلَ﴾

[1] At-Tabari 23:61 and Al-Qurṭubi 17:179.

[2] At-Tabari 23:62.

﴿And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.﴾(76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

﴿فَيُأْتِيَ الَّذِي رَبَّكُمَا بِكُلِّ يَوْمٍ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

After Allâh mentioned the couches, He then said,

﴿نَبِيَّ﴾

﴿Wherein will be﴾, meaning on these couches or beds,

﴿قَصَرَاتُ الظَّرْبِ﴾

﴿Qâsîrat At-Tarf﴾ chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbâs, Qatâdah, 'Atâ' Al-Khurâsâni and Ibn Zayd.^[1] It was reported that one of these wives will say to her husband, "By Allâh! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allâh Who made you for me and made me for you."

Allâh said,

﴿كَرَّ بَطْيَهُنَّ إِنْ قَبَّهُنَّ وَلَا جَاءَنَّ﴾

﴿whom never deflowered a human before nor Jinn﴾

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Arât bin Al-Mundhir said, "Dâmrâh bin Hâbib was asked if the Jinns will enter Paradise and he said, 'Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'"^[2] Allâh's statement,

﴿كَرَّ بَطْيَهُنَّ إِنْ قَبَّهُنَّ وَلَا جَاءَنَّ﴾

﴿whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny?﴾

^[1] At-Tabari 23:63 and 21:41.

^[2] At-Tabari 23:65.

Then Allāh describes these women for the proposed:

﴿كَانَتْ يَأْنُثُ وَالْمَرْجَانُ﴾

﴿they are like Yāqūt and Marjān.﴾

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjān." So here they described Marjān as pearls.^[1]

Imām Muslim recorded that Muḥammad bin Sīrīn said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, 'Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

إِنَّ أَوَّلَ رُمْرَةً تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لِيَلَةَ النِّذْرِ، وَالَّتِي تَبِعُهَا عَلَى [أَضْوَاءِ]
كَوَافِيْبِ دُرْيَيْ فِي السَّمَاءِ، لِكُلِّ امْرَىءٍ مِنْهُمْ رَوْجَحَانٌ اُنْتَانٌ، يُرَى مُخْ سُوقَهُمَا مِنْ
وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَغْزَبُ»

«Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.»^[2]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[3]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

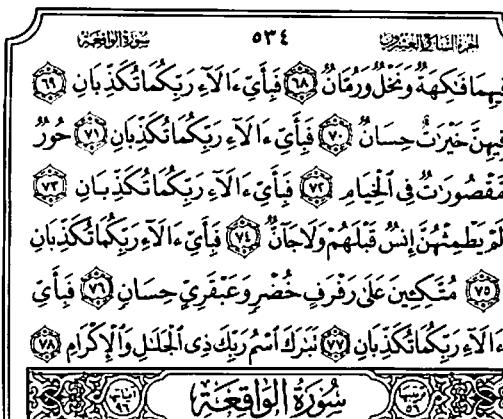
الْغَدْرَةُ فِي سَبِيلِ اللهِ أَوْ رَوْحَةُ خَيْرٍ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَخْدِيْكُمْ، أَوْ
مَوْضِعُ قَدْرٍ - يَعْنِي سَرْطَةً - مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ اطْلَعْتُ امْرَأَةً
مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا يَتَّهِمُهَا بِرِبْحًا، وَلَطَابَ مَا يَتَّهِمُهَا،
وَلَتَصِفُّهَا عَلَى رَأْيِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«A morning or an evening journey in Allāh's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of

^[1] At-Ṭabarī 23:66-67.

^[2] Muslim 4:2178.

^[3] Fath Al-Bārī 6:367 and 417 and Muslim 4:2179-2180.



Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.^[1]

Al-Bukhâri also collected a similar narration.^[2]

Allâh the Exalted said,

﴿مَنْ جَرَأَ الْإِنْسَانَ إِلَّا
الْإِنْسَانُ﴾

«Is there any reward for good other than good?»

Allâh declares that in the Hereafter, all that is good and righteous is the only befitting reward for

those who do good deeds in this life,

﴿لِلّٰهِ أَحْسَنُ لِلْفَتْنَىٰ وَرِبَادَةً﴾

«For those who have done good is best (reward) and even more.»(10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allâh's favor and bounty, after all of these He says;

﴿فِي أَيِّ مَاءِ الْأَرْضِ كَمَا تَكَبَّرُ بَانٌ﴾

«Then which of the blessings of your Lord will you both deny?»

[1] Ahmad 3:141.

[2] Fath Al-Bâri 6:19.

﴿وَمِنْ دُوَيْنِسَا جَنَانٍ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ مَذْمَاتَنَانٍ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ فِيهَا عَيْنَانٌ نَصَاخَتَنَانٌ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ فِيهَا نَدِيْكَةٌ وَغَلَّ
رَنِيْكَةٌ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ فِيهِنَّ تَيْرَكُ حَسَانٌ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝
خُورٌ مَقْشُورَتٌ فِي الْفَيَارِ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ لَرٌ طَيْمَهُنَّ إِذْنُ قَلْمَمُ وَلَا
جَاهٌ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝ مُتَكَبِّرٌ عَلَى رَفْرَقٍ حُسْنٌ وَعَنْدَرِيٍ حَسَانٌ ۝ فَيَأْتِيَ اللَّهُ رَبِّكُمَا شَكْرِبَانٍ ۝
رَنِيْكَةٌ شَكْرِبَانٍ ۝ تَبَرَّكَ أَنْتَ رَبُّكَ دِيْلَكَلٌ وَلَيْلَكَرَمٌ ۝﴾

﴿62. And below these two, there are two other Gardens.﴾

﴿63. Then which of the blessings of your Lord will you both deny?﴾

﴿64. Mudhāmmatān.﴾

﴿65. Then which of the blessings of your Lord will you both deny?﴾

﴿66. In them (both) will be two springs Naddākhatān.﴾

﴿67. Then which of the blessings of your Lord will you both deny?﴾

﴿68. In them (both) will be fruits, and date palms and pomegranates.﴾

﴿69. Then which of the blessings of your Lord will you both deny?﴾

﴿70. Therein (Gardens) will be Khayrāt Hisān;﴾

﴿71. Then which of the blessings of your Lord will you both deny?﴾

﴿72. Hūr (beautiful, fair females) guarded in pavilions;﴾

﴿73. Then which of the blessings of your Lord will you both deny?﴾

﴿74. Whom never deflowered a human before nor Jinn.﴾

﴿75. Then which of the blessings of your Lord will you both deny?﴾

﴿76. Reclining on green Rafrāf and rich beautiful 'Abqariy.﴾

﴿77. Then which of the blessings of your Lord will you both deny?﴾

﴿78. Blessed be the Name of your Lord, Dhil-Jalāli wal-Ikrām.﴾

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ân. Allâh said:

﴿وَمِنْ دُونِهِمَا جَنَانٌ﴾

﴿And below these two, there are two other Gardens.﴾

We previously mentioned the *Hadîth* stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (*Muqarribîn*) and the latter two are for those on the right (*Ashâb Al-Yamîn*).^[1] Abu Mûsa commented, "There are two gardens made of gold for the *Muqarribîn* and two gardens made of silver for *Ashâb Al-Yamîn*."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allâh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

﴿وَمِنْ دُونِهِمَا جَنَانٌ﴾

﴿And below these two, there are two other Gardens.﴾

And this is an obvious form of honoring the first two gardens over the latter two. Allâh described the former gardens:

﴿ذَرَّاتٍ أَنْبَابٍ﴾

﴿With *Afnâن*﴾, which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

﴿مُدْحَمَّمَاتٍ﴾

﴿*Mudhâmmatân*﴾, being dark, because of the intense irrigation. Ibn 'Abbâs said, "*Mudhâmmatân* means, they have become dark green because of extensive water irrigation."^[2] Muâmmad bin Ka'b said:

﴿مُدْحَمَّاتٍ﴾

﴿*Mudhâmmatân*﴾ "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,

^[1] *Fath Al-Bâri* 8:491.

^[2] *Ad-Durr Al-Manthûr* 7:715.

youthful and intermingling.

Allāh said about the former two gardens,

﴿فِيهَا عَيْنَانْ نَبُرَّانْ﴾

«In them (both) will be two springs flowing (free)», while He said about the springs of the latter two gardens,

﴿فَضَّلَّخَانَ﴾

«*Naddākhātān*»; ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās: “It means gushing. And the free flowing is stronger than gushing.”^[1] Ad-Daḥḥāk said that,

﴿فَضَّلَّخَانَ﴾

«gushing forth» means, they are full of water and constantly gushing.^[2] Allāh said about the former two gardens,

﴿فِيهَا مِن كُلِّ شَكْمَةٍ زَجَانٌ﴾

«In them (both) will be every kind of fruit in pairs», but He said about the latter two gardens,

﴿فِيهَا شَكْمَةٌ وَغَلْ وَرَمَانٌ﴾

«In them (both) will be fruits, and date palms and pomegranates.»

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allāh said about the latter two gardens, Allāh then said;

﴿فِيهِنَّ خَيْرٌ حِسَانٌ﴾

«Therein will be Khayrāt Hisān»; meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatādah. It was also said that *Khayrāt* is plural of *Khayrah* and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a *Hadīth* from the Prophet ﷺ.^[3] There is another *Hadīth* saying that *Al-Hur Al-‘Ayn* will sing,

[1] *Ad-Durr Al-Manthūr* 7:716.

[2] At-Ṭabarī 23:357.

[3] At-Ṭabarī 23:75.

وَنَحْنُ الْخَيْرَاتُ الْجِنَانُ، خَلَقْنَا لِأَزْوَاجٍ كَرَامٍ

“We are Al-Khayrāt Al-Ḥisān, we were created for honorable husbands.”^[1] Allah said:

﴿ حُورٌ مَّنْصُورَاتٍ فِي تِبَارِكٍ ۚ ﴾

﴿ Hūr (beautiful, fair females) guarded in pavilions; ﴾

but He said about the first two gardens,

﴿ فِينَ نَسِيرَاتُ الظَّرِيفٍ ۚ ﴾

﴿ Wherein both will be Qāṣirāt At-Tarf. ﴾

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh's saying:

﴿ فِي تِبَارِكٍ ۚ ﴾

﴿ in pavilions; ﴾ Al-Bukhāri recorded that ‘Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِّنْ لُؤْلُؤَةِ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِّنْهَا أَفْلَى، مَا يَرَوْنَ الْآخَرِينَ يَطْوُفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

«Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.»^[2]

In another narration the Prophet ﷺ said that this tent is thirty miles wide.^[3] Muslim recorded this Ḥadīth and in his narration, the Prophet ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِّنْ لُؤْلُؤَةِ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَفْلَى يَطْوُفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضَهُمْ بَعْضًا»

«Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them

^[1] At-Tabarāni in Al-Awsat 7:257.

^[2] Fath Al-Bāri 8:491.

^[3] Fath Al-Bāri 6:366.

all. ^[1]

Allāh the Exalted said,

﴿لَنْ يُطْهِرُنَّ إِنْ تَبَاهُنَّ وَلَا جَاءُنَّ﴾

﴿Whom never were deflowered by a human before nor Jinn.﴾

We explained this meaning before. Allāh added in the description of the first group of the believers' wives,

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَيَأْتِيَ مَالَهُمَا تَكْفِيرُهُنَّ﴾

﴿they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿مُشَبِّكِينَ عَلَى رَقَبٍ خُضْرٍ وَعَبْرَقِي حَسَانٍ﴾

﴿Reclining on green Rafrāf and rich beautiful 'Abqariy.﴾

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās: "Rafrāf means cushions."^[2] Mujāhid, Ikrimah, Al-Hasan, Qatādah, Ad-Dāḥhāk and others also said that Rafrāf means cushions.^[3] Al-'Alā' bin Badr said: "The Rafrāf are arrayed hanging over the couches." Allāh's statement,

﴿وَعَبْرَقِي حَسَانٍ﴾

﴿and rich beautiful 'Abqariy.﴾

Ibn 'Abbās, Qatādah, Ad-Dāḥhāk and As-Suddi said that 'Abqariy means rich carpets.^[4]

Allāh said,

﴿تَبَرَّكَ أَنْتَ رَبَّ ذِي الْكِلَلِ وَالْإِكْرَامِ﴾

﴿Blessed be the Name of your Lord (Allāh) Dhil-Jalāl wal-Ikrām,﴾

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. 'Abdullāh bin 'Abbās said that,

[1] Muslim 4:2182.

[2] At-Tabari 23:83.

[3] At-Tabari 23:84.

[4] At-Tabari 23:85.

هُوَ الْمَلِكُ وَالْأَكْرَامُ

﴿Dhil-Jalāl wal-Ikrām﴾ means, the Owner of greatness and pride.^[1] In a Ḥadīth, the Prophet ﷺ said,

«إِنَّ مِنْ إِجَالَلِ اللَّهِ إِكْرَامُ ذِي الشَّيْئَةِ الْمُسْلِمِ، وَذِي السُّلْطَانِ، وَحَابِلِ الْقُرْآنِ غَيْرُ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ»

«Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'ān who avoids extremism and laziness with it.»^[2]

Imām Ahmad recorded that Rabī'ah bin 'Amir said that he heard the Messenger of Allāh ﷺ say,

«أَلْظُوا بِذِي الْجَلَالِ وَالْأَكْرَامِ»

«Persist (in invoking Allāh) with, "Yā Dhal-Jalāl wal-Ikrām (O Owner of greatness and honor)."»^[3]

An-Nasā'i also collected this Ḥadīth.^[4] Muslim and the Four Sunan compilers recorded that 'Āishah said, "When the Messenger of Allāh ﷺ would (say the) Salām (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ»

«O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhal-Jalāl wal-Ikrām.»^[5]

This is the end of the Tafsīr of Sūrat Ar-Rahmān, all praise is due to Allāh and all favors come from Him.

^[1] At-Tabārī 23:86.

^[2] Abu Dāwud 5:174.

^[3] Ahmad 4:177.

^[4] An-Nasā'i in Al-Kubrā 6:479.

^[5] Muslim 414, Abu Dāwud 2:179, Tuhfat Al-Ahwādhi 2:192 and An-Nasā'i 3:69 and Ibn Mājah 1:298.

The Tafsīr of Sūrat Al-Wāqi'ah (Chapter - 56)

Which was revealed in Makkah

The Virtues of Sūrat Al-Wāqi'ah

Abu Ishaq reported from Ikrimah from Ibn 'Abbas that Abu Bakr said, "O Allāh's Messenger! You are becoming gray?" The Messenger replied,

«شَيْئِنِي هُوَذَ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوَرَّثَهُ»

«Hūd (chapter 11), Al-Wāqi'ah (56), Al-Mursalāt (77), 'Amma Yatasā'alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.»

At-Tirmidhi collected this Ḥadīth and said, "Hasan Gharīb."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِذَا رَفَقَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْتِهَا كَادِيَةُ ﴿٢﴾ حَاضِنَةُ زَائِمَةُ ﴿٣﴾ إِذَا رُحِّطَتِ الْأَرْضُ رَعَيَةُ ﴿٤﴾ وَبَسَطَتِ الْجِنَّاالتَّسَاءُّ ﴿٥﴾ فَكَانَتْ حَيَّةً مُلْبَثَةً ﴿٦﴾ وَكُنْتُمْ أَرْجَمَانِ اللَّهِتَّسَاءُّ ﴿٧﴾ فَأَضْحَكْتُ الْمُتَسَاءَتَسَاءُّ ﴿٨﴾ أَضْحَبْتُ الْمُسَيْنَةَ ﴿٩﴾ وَأَضْحَبْتُ الْمُشْتَهَى مَا أَضْحَبْتُ الْمُشْتَهَى ﴿١٠﴾ وَأَسْتَبِقْتُ الْكَيْرَوَنَ ﴿١١﴾ أُولَئِكَ الْمُقْرَبُونَ ﴿١٢﴾ فِي جَنَّتِ الْعِيْدِ ﴿١٣﴾﴾

- ﴿1. When the Wāqi'ah occurs﴾
- ﴿2. There is not, for its occurrence, Kādhibah.﴾
- ﴿3. Bringing low (some), exalting (others).﴾
- ﴿4. When the earth will be shaken with a terrible shake.﴾
- ﴿5. And the mountains will be powdered to dust.﴾
- ﴿6. So that they will become floating dust particles.﴾
- ﴿7. And you (all) will be in three groups.﴾

^[1] Tuhfat Al-Ahwadhi 9:184.

﴿8. So those on the right - how (fortunate) will be those on the right!﴾

﴿9. And those on the left - how (unfortunate) will be those on the left!﴾

﴿10. And those foremost will be foremost.﴾

﴿11. These will be the nearest (to Allâh).﴾

﴿12. In the Gardens of Delight.﴾

The Horrors of the Day of Resurrection

Al-Wâqi'ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allâh the Exalted said in other Âyât,

﴿فَيَوْمَ يُبَدِّلُ وَعَدَ الْوَاتِعَةِ فِيٰ﴾

﴿Then on that Day shall the Wâqi'ah occur.﴾(69:15)

Allâh the Exalted said,

﴿لَيْسَ لِوَقْتِهِ كَاذِبٌ﴾

﴿There is not, for its occurrence, Kâdhibah.﴾

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

﴿أَنْتَجِبُوا لِرَبِّكُمْ فَنِ قَبْلَ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنَ اللَّهِ﴾

﴿Answer the call of your Lord before there comes from Allâh a Day which can not be averted.﴾ (42:47),

﴿كَلَّا تَأْتِي بِمَنَاجِلَ رَافِعًا لِلْكُفَّارِ لَيْسَ لَهُ دَاعِ﴾

﴿A questioner asked concerning a torment about to occur - upon the disbelievers, which none can avert.﴾(70:1-2),

﴿وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يَنْتَعِشُ فِي الصُّورِ عَلَيْهِ الْقَبِيبُ وَالشَّهَنْدُو وَهُوَ الْمَحْكِيمُ الْحَسِيرُ﴾

﴿And on the Day He will say: "Be!" - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.﴾(6:73)

As for the meaning of

﴿كَذِيفَةٌ﴾

﴿Kādhibah﴾ Muḥammad bin Ka'b said: "It will certainly occur," while Qatādah said, "It shall not be discontinued, taken back or aborted."^[1]

Allāh's statement,

﴿نَافِضَةٌ رَّاقيَةٌ﴾

﴿Bringing low, exalting.﴾ indicates that Al-Wāqi'ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.^[2] Al-'Awfi reported from Ibn 'Abbās:

﴿نَافِضَةٌ رَّاقيَةٌ﴾

﴿Bringing low, exalting﴾, "It made the near and the far hear it," while Ḥakimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Ad-Ḍahhāk and Qatādah said similarly.

Allāh said,

﴿إِذَا رُتَّبَتِ الْأَرْضُ نَجَّابًا﴾

﴿When the earth will be shaken with a terrible shake.﴾

meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn 'Abbās, Mujāhid, Qatādah and others said about Allāh's saying:

﴿إِذَا رُتَّبَتِ الْأَرْضُ نَجَّابًا﴾

﴿When the earth will be shaken with a terrible shake.﴾

it means "Violently shaken."^[3] Ar-Rabi' bin Anas said, "The earth will be shaken with all that is in it, just as a sister is shaken with its contents." This is like Allāh's saying:

﴿إِذَا زُلَّتِ الْأَرْضُ زُلَّانًا﴾

﴿When the earth is shaken with its earthquake.﴾(99:1) and,

[1] At-Tabari 23:89.

[2] At-Tabari 23:90.

[3] At-Tabari 23:91.

وَبِأَيْمَانِهَا أَنفُوا رَبِيعُكُمْ إِنَّ ذَلِكَ السَّاعَةَ شَنَّ عَذَابٌ شَدِيدٌ ﴿٤﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.﴾(22:1).

Allāh said:

وَسُبْتَ الْجِبَالُ بَيْسَارٌ ﴿١﴾

﴿And the mountains will be powdered to dust,﴾ meaning, relentlessly pulverized. This was said by Ibn ‘Abbās, Mujāhid, Ikrimah and Qatādah and others.^[1] Ibn Zayd said: “The mountains will become just like Allāh described them,

وَكَيْبَى تَهْلِكَانٌ ﴿٢﴾

﴿A heap of sand poured out.﴾(73:14).^[2]

Allāh's saying:

فَنَكَتْ حَلَّةُ شَنَّا ﴿٣﴾

﴿So that they will become floating dust particles.﴾

Abu Ishāq narrated from Al-Ḥārith, from ‘Ali: “It will become like the rising dust storm that soon fades away leaving no trace of itself behind.” Al-‘Awfi reported from Ibn ‘Abbās about Allāh's saying:

فَنَكَتْ حَلَّةُ شَنَّا ﴿٤﴾

﴿So that they will become floating dust particles.﴾

“It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly.”^[3] Ikrimah said, “The floating dust particles that the wind scatters all around,” while Qatādah said,

فَنَكَتْ حَلَّةُ شَنَّا ﴿٥﴾

﴿floating particles﴾, “Like the dry parts of trees that the wind scatters all about.” This Āyah is similar to several other Āyāt that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

^[1] At-Ṭabarī 23:92, 93.

^[2] At-Ṭabarī 23:93.

^[3] At-Ṭabarī 23:94.

carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allāh's statement,

﴿وَكُنْتُ أَرْبَعًا تَلَقَّنِي﴾

﴿And you (all) will be in three groups.﴾

This means that people will be divided into three categories on the Day of Resurrection. Some will on the right of Allāh's Throne, and they are those who were brought forth from 'Ādām's right side.^[1] This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh's Throne, and they are those who were brought forth from 'Ādām's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

﴿فَأَنْصَبْتُ النَّاسَ مَا أَنْصَبْتُ الْبَشَرَةَ وَأَنْصَبْتُ النَّاسَ مَا أَنْصَبْتُ النَّفَّةَ وَالثَّنَيْفُونَ﴾

﴿أَشَدُّهُنَّ حِلْمًا﴾

﴿So those on the right - how will be those on the right! And those on the left - how will be those on the left! And those foremost will be foremost.﴾

Allāh divides people into these three groups upon their death, as indicated by the end of this Sūrah. Allāh mentioned them in His statement as well,

﴿فَمِنْ أَرْسَلْنَا الْكِتَابَ إِلَيْنَاهُ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَيَنْهَا ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَدٍ وَمِنْهُمْ﴾

^[1] See the narration of Abu Dharr, no. 349 of Al-Bukhārī, and it was mentioned in volume five, in the beginning of the *Tafsīr* of *Sūrat Al-Isrā'*.

سَلِيْلُ بِالْخَيْرَتِ يَذَنُ اللَّهُ[ۚ]

﴿Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds.﴾(35:32)

Muhammad bin Ka'b, Abu Hazrah Ya'qub bin Mujāhid said that,

﴿وَالشَّيْءُونَ الْكَثِيرُونَ﴾

﴿And those foremost will be foremost.﴾ is about the Prophets, peace be upon them,^[1] while As-Suddi said that they are the residents of the utmost highs (*Ahl Al-Illiyyīn*, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allāh commanded them,

﴿وَسَارُوا إِنْ مَغْفِرَةٌ لِمَنْ تَرَكُوكُمْ وَجَنَاحُ عَرْضَهَا أَكْثَرُوكُمْ وَالآزِفُونَ﴾

﴿And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.﴾(3:133) and,

﴿سَأْقُوا إِنْ مَغْفِرَةٌ لِمَنْ تَرَكُوكُمْ وَجَنَاحُ عَرْضَهَا كَعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.﴾(57:21)

Therefore, those who rush to obey Allāh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allāh said:

﴿أُولَئِكَ الْمُرْءُونَ فِي جَنَّاتِ الْعِزِيزِ﴾

﴿These will be the nearest (to Allāh). In the Gardens of Delight.﴾

﴿فَلَهُمْ مِنَ الْأَوَّلِينَ وَقَبْلُهُمْ مِنَ الْآخِرِينَ عَلَى سُرُرٍ مَوْضُدَوْنَ فَمُشَكِّبُونَ عَنْهَا مُقْسِلُونَ﴾

^[1] Al-Qurtubi 17:199.

بِطُوفٍ عَلَيْهِمْ وَلِنَّ مُحَمَّدُونَ ۝ يَا أَكَابِ وَأَبَارِيقَ وَكَاسِينَ مِنْ مَعْيَنٍ ۝ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُرِقُونَ
وَفَكِيمَةٍ وَسَآ بَسَّهَرَوْتَ ۝ وَلَئِنْ طَغَىٰ نَسَا يَشَهَرَوْنَ ۝ وَخَوْرُ عَيْنٍ ۝ كَانَشَلَ الْأَلْوَهُوْ
الْكَلْمُونَ ۝ جَرَّلَ بِمَا كَانُوا يَعْمَلُونَ ۝ لَا يَسْتَعْوَدُ فِيهَا لَهْرًا وَلَا تَأْسِيْلًا ۝ إِلَّا فِيَلَا سَلَّا
سَلَّا ۝

- ﴿13. A multitude of those will be from the first ones.﴾
- ﴿14. And a few of those will be from the later ones.﴾
- ﴿15. (They will be) on thrones, Mawdūnah.﴾
- ﴿16. Reclining thereon, face to face.﴾
- ﴿17. Immortal boys will go around them (serving).﴾
- ﴿18. With cups, and jugs, and a glass of flowing wine.﴾
- ﴿19. Wherewith neither Yuṣadda'ūn nor Yunzifūn.﴾
- ﴿20. And with fruit that they may choose.﴾
- ﴿21. And with the flesh of fowls that they desire.﴾
- ﴿22. And (there will be) Hūr with wide lovely eyes.﴾
- ﴿23. Like preserved pearls.﴾
- ﴿24. A reward for what they used to do.﴾
- ﴿25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.﴾
- ﴿26. But only the saying of: "Salāman! Salāman!"﴾

The Reward of the Foremost in Faith

Allāh states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this *Ummah*. This was reported from Mujāhid and Al-Hasan Al-Baṣri, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr.^[1] He considered it supported by the saying of Allāh's Messenger ﷺ:

«نَحْنُ الْأَخْرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

^[1] At-Tabārī 23:98.

«We are the later nation, but the foremost on the Day of Resurrection.»^[1]

Ibn Jarīr did not mention any other interpretation nor did he attribute this view to anyone else.

There is another *Hadith* that could support this meaning. Imām Abu Muḥammad bin Abi Ḥātim recorded that Abu Hurayrah said that when these Āyāt were revealed,

﴿نَّلَّةٌ مِّنَ الْأُولَئِنَ ﴿١﴾ وَنَّلَّةٌ مِّنَ الْآخِرِينَ ﴿٢﴾﴾

«A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.»

this news became hard for the Companions of the Prophet ﷺ. These this Āyāt,

﴿نَّلَّةٌ مِّنَ الْأُولَئِنَ ﴿١﴾ وَنَّلَّةٌ مِّنَ الْآخِرِينَ ﴿٢﴾﴾

«A multitude of those will be from the first ones. And a multitude of those will be from the later ones.»

were revealed. The Prophet ﷺ then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ، ثُلُثَ أَهْلِ الْجَنَّةِ، بَلْ أَتَّمْ نِصْفَ أَهْلِ الْجَنَّةِ - أَزْ: شَطْرُ أَهْلِ الْجَنَّةِ - وَتَشَامُوْهُمُ النِّصْفُ الثَّانِي»

«I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.» Imām Aḥmad also recorded this.^[2]

However, this opinion that Ibn Jarīr chose is questionable, rather it is a deficient interpretation. This is because this *Ummah* is the best of all nations, according to the text of the Qur'ān. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this *Ummah*; the opposite is true. The latter opinion is the correct one, that,

﴿نَّلَّةٌ مِّنَ الْأُولَئِنَ ﴿١﴾﴾

«A multitude of those will be from the first ones»,

^[1] *Fath Al-Bāri* 11:526.

^[2] Ahmad 2:391.

refers to the earlier generations of this *Ummah*, while,

﴿وَقَلِيلٌ مِّنَ الْآخرين﴾

«And a few of those will be from the later ones.»,

refers to the latter people of this *Ummah*.

Ibn Abi Hātim recorded that As-Sarī bin Yahyā said that Al-Hasan recited this Āyah,

﴿وَالْأَتْقَرُونَ الْأَتْقَرُونَ أُولَئِكَ الْمَفْرُوعُونَ فِي حَسَنَةِ التَّبِيرِ لَهُمْ بَنَانَ الْأَوَّلِينَ﴾

«And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.»,

Then he commented, “A multitude from the earlier generation of this *Ummah*.” Ibn Abi Hātim also recorded that Muḥammad bin Sirīn commented:

﴿فَنَّـةٌ بَنَانَ الْأَوَّلِينَ وَقَلِيلٌ مِّنَ الْآخرين﴾

«A multitude of those will be from the first ones. And a few of those will be from the later ones.»,

They stated, or hoped that they will all be from this *Ummah*.” Therefore, these are the statements of Al-Hasan and Ibn Sirīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Āyah might include all previous believing nations. In this regard, it is confirmed in the authentic *Hadīth* compilations, from more than one route, that the Messenger of Allāh ﷺ said;

«خَيْرُ الْقَرْوَنِ قَرْنِي، ثُمَّ الَّذِينَ يَلْوَنُونِي، ثُمَّ الَّذِينَ يَلْوَنُوكُمْ»

«The best people are my generation, then the next generation, then the next generation....»^[1]

He ﷺ also said:

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتي ظَاهِرِينَ عَلَى النَّحْنِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَّا يَلْقَوْنِي يَوْمَ الْحِسَابِ»

«A group of my *Ummah* will always remain on the truth and

^[1] Al-Bukhāri no. 3651.

dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.»

In another narration:

«حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ تَعَالَىٰ وَهُمْ كَذِلِكَ»

«..until Allâh's command comes while they are like this.»^[1]

This *Ummah* is more honored than any other *Ummah*. The foremost believers of this *Ummah* are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a *Mutawâtil Hadîth*, the Prophet ﷺ mentioned that seventy thousand of this *Ummah* will enter Paradise without reckoning. In another narration of this *Hadîth*, the Prophet ﷺ added,

«مَعَ كُلِّ أَلْفٍ سَبْعَوْنَ أَلْفًا»

«With each thousand, another seventy thousand.»

In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعَوْنَ أَلْفًا»

«With every one of them is another seventy thousand.»

Allâh's statement,

﴿عَلَىٰ سُرُرٍ مَوْضُوئَةٍ﴾

«On Thrones, Mawdûnah.» Ibn 'Abbâs said, "Woven with gold."^[2] Similar was reported from Mujâhid, Ikrimah, Saïd bin Jubayr, Zayd bin Aslam, Qatâdah, Ad-Dâhhâk and others.^[3]

Allâh said,

﴿مُنْجِبِينَ عَلَيْهَا مُنْقَبِلِينَ﴾

«Reclining thereon, face to face.» indicating that they will face each other, and none of them will be in the back lines,

﴿بَطْرُوفٌ عَلَيْهِمْ وَلَذُنْ حَلَّادُونَ﴾

«Immortal boys will go around them», who will never grow up, get old or change in shape,

^[1] Al-Bukhâri nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.

^[2] At-Tabari 23:99.

^[3] At-Tabari 23:99, 100.

﴿بِكَابٍ وَلَارِينٍ وَكُبَّسٍ مِنْ مَعْيَنٍ﴾

«With cups, and jugs, and a glass of flowing wine»

these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

﴿لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْزَفُونَ﴾

«Wherfrom neither Yuṣadda'ūn nor Yunzifūn.»

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Daḥḥāk reported from Ibn 'Abbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."^[1] Mujāhid, Tkrimah, Sa'īd bin Jubayr, 'Atiyah Al-'Awfi, Qatādah and As-Suddi said that Allāh's statement,

﴿لَا يُصَدِّعُونَ عَنْهَا﴾

«Wherfrom neither Yuṣadda'ūn» means, "It does not give them a headache."^[2] While they said that

﴿لَا يُنْزَفُونَ﴾

«nor will they Yunzifūn.» means that "It does not change their sense of reasoning."^[3] Allāh's statement,

﴿وَرِثْكَمَةً مِنَ الْجَنَّةِ وَلَبَّى طَيْرَ فَنَّا يَشْتَهِونَ﴾

«And with fruit that they may choose. And with the flesh of fowls that they desire.»

meaning, whatever fruits they wish for will be distributed among them. This Āyah is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

^[1] Al-Qurṭubi 17:203.

^[2] At-Tabari 23:103, 104.

^[3] At-Tabari 23:104, 105.

Imām Ahmād recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allāh's Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, Take them to the river *Baydakh* or - *Baydhakh*.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh's Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya'lā collected,^[1] and Al-Ḥāfiẓ Ad-Diyā' said, "This *Hadīth* meets the criteria of Muslim." Allāh said,

﴿وَتَغْرِي طَيْرَهُ مِمَّا يَتَهَوَّنُ﴾

«And with the flesh of fowls that they desire.»

Imām Ahmād recorded that Anas said that the Messenger of Allāh ﷺ said,

إِنَّ طَيْرَ الْجَنَّةِ كَأَنَّهُمْ الْبَخْتُ، يَرْعَى فِي شَجَرَ الْجَنَّةِ

«Birds of Paradise are like *Bukht* camels^[2] that graze in the trees of Paradise.»

Abu Bakr commented, "O Allāh's Messenger! Surely, these birds must be wonderful." The Messenger ﷺ said,

^[1] Ahmad 3:135, and *Musnad Abu Ya'lā* 6:44.

^[2] A species of camel with a very long neck. See *An-Nihāyah*.

﴿أَكُلُّهَا أَنْعَمُ مِنْهَا﴾

«Those who eat them are more wonderful.» and repeated this statement thrice. The Prophet ﷺ went on,

﴿وَإِنِّي لَأَرْجُو أَنْ تَكُونُ مِنْ يَأْكُلُ مِنْهَا﴾

«And I hope that you will be among those who eat from them.»^[1]

Only Imām Ahmad collected this *Hadīth* using this chain of narration. Allāh said;

﴿كَأَنَّهُنَّ أَنْثُرُ الْكَنْجُونَ﴾

﴿Like unto preserved pearls.﴾, indicating that they are just as white and pure fresh pearls. We mentioned Allāh's statement,

﴿كَأَنَّهُنَّ يَقْنُونَ﴾

﴿As if they were eggs preserved.﴾(37:49),
in Sūrat As-Saffāt(chapter 37), and also their description in Sūrat Ar-Rahmān (chapter 55). This is why Allāh said afterwards,

﴿جُزًّا بِمَا كَانُوا يَصْنَعُونَ﴾

﴿A reward for what they used to do.﴾ meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allāh the Exalted said,

﴿لَا يَسْتَهِنُ فِيهَا لَهُرَا وَلَا نَاهِيَّا إِلَّا يَدْكُلُ كُلَّ دَارِ﴾

﴿No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salāman (peace,)! Salāman (peace,)!"﴾

meaning they will not hear foul or unnecessary speech in Paradise.

﴿لَا تَسْتَعِنُ فِيهَا لَهُرِيَّةَ﴾

﴿Where they shall neither hear harmful speech nor falsehood.﴾(88:11),

meaning, no foul words are uttered therein. Allāh said,

^[1] Ahmad 3:221.

٥٣٥

يَطْوِفُ عَلَيْهِمْ وَلِذَنْ مُخْلِدُونَ ۝ إِلَّا كَوَابِ وَأَبَارِيقَ وَكَاسِرِ مَعِينَ
 لَا يُصْدَعُونَ عَنْهَا لَا يُزْرُونَ ۝ وَفَنَكَهَةٌ مَتَّسِخَرُونَ
 وَلَنْ طَرِيفٌ مَمَا يَشْهُرُنَ ۝ وَحُورُ عِينَ ۝ كَامْتَلِ الظُّلُوبُ
 الْكَوْنُونَ ۝ جَرَاهُ بِمَا كَافُوا يَعْمَلُونَ ۝ لَا يَسْمَعُونَ فِيهَا التَّوَاوِلَا
 تَأْشِيَّا ۝ إِلَّا فِي لَسْلَانِنَا ۝ وَأَصْحَبُ الْيَسِينَ مَا أَصْحَبَ
 الْيَسِينَ ۝ فِي سِدْرٍ تَحْضُورُ ۝ وَطَلْجَ مَنْضُورُ ۝ وَظَلِيلٌ مَمْدُورُ
 وَمَأْوَى مَسْكُوبٍ ۝ وَفَنَكَهَةٌ كَبِيرَ ۝ لَا مَقْطُوعَ وَلَا
 مَمْنُوعَ ۝ وَرُؤْشَ مَرْفُوعَ ۝ إِنَّا أَنَّاهُنَّ إِنَّاهُ ۝ بَقْلَتْهُنَّ
 أَبْكَارًا ۝ عَرَبًا أَزَارَابَا ۝ لَا أَصْحَبُ الْيَسِينَ ۝ ثَلَاثَةٌ مِنَ
 الْأَوْلَىنَ ۝ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ۝ وَأَصْحَبُ الشَّمَالِ مَا أَصْحَبَ
 الشَّمَالَ ۝ فِي سَمُورٍ وَجَبِيرٍ ۝ وَظَلِيلٌ مِنْ سَمُورٍ ۝ لَا بَارِدٌ
 وَلَا كَبِيرٌ ۝ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتَرْفِيْتَ ۝ وَكَانُوا يَصْرُونَ
 عَلَى الْمُغْتَلِ الْظَّلِيمِ ۝ وَكَانُوا يَقُولُونَ أَيْدِيْا مَشَنَا وَكَانُوا شَرَابًا
 وَعَظِيمًا نَأْتَ الْبَعْثُوْنَ ۝ أَوْ أَبَاوْنَا الْأَوْلَوْنَ ۝ قَلِيلَ
 الْأَوْلَىنَ وَالْآخِرِينَ ۝ الْمَجْمُوعُونَ إِلَيْ مِيقَاتِ يَوْمِ مَقْتُومٍ

﴿وَلَا ظَالِمًا﴾

﴿nor any sinful speech.﴾
meaning, nor speech
that contains foul
words,

﴿إِلَّا قَلَادَ سَلَامًا﴾

﴿But only the saying of:
“Salāman (peace!), Salā-
man (peace!).”﴾,
they will greet each
other with Salām, just
as Allāh said in
another Ayah,

﴿تَعْبَثُمْ فِيهَا سَلَامٌ﴾

﴿Their greeting therin
will be: “Salāman
(peace!).”﴾ (14:23)
And, as we
mentioned, their
words will be free
from impure and
needless speech.

﴿وَأَصْحَبُ الْيَسِينَ مَا أَصْحَبَ الْيَسِينَ ۝ فِي سِدْرٍ تَحْضُورُ ۝ وَطَلْجَ مَنْضُورُ ۝ وَظَلِيلٌ مَمْدُورُ ۝
 وَمَأْوَى مَسْكُوبٍ ۝ وَفَنَكَهَةٌ كَبِيرَ ۝ لَا مَقْطُوعَ وَلَا مَمْنُوعَ ۝ وَرُؤْشَ مَرْفُوعَ ۝ إِنَّا أَنَّاهُنَّ
 إِنَّاهُ ۝ بَقْلَتْهُنَّ أَبْكَارًا ۝ عَرَبًا أَزَارَابَا ۝ لَا أَصْحَبُ الْيَسِينَ ۝ ثَلَاثَةٌ مِنَ
 الْآخِرِينَ ۝﴾

﴿27. And those on the right – how (fortunate) will be those on the right?﴾

﴿28. (They will be) among Sidri Makhđūd,﴾

﴿29. And among Ṭalh Maṇḍūd,﴾

﴿30. And in shade Mamdūd,﴾

﴿31. And by water flowing constantly,﴾

﴿32. And fruit in plenty,﴾

- ﴿33. Whose supply is not cut off nor are they out of reach.﴾
 ﴿34. And on couches, raised high.﴾
 ﴿35. Verily, We have created them a special creation.﴾
 ﴿36. And made them virgins.﴾
 ﴿37. 'Urub, Atrāb.﴾
 ﴿38. For those on the right.﴾
 ﴿39. A multitude of those will be from the first generation.﴾
 ﴿40. And a multitude of those will be from the later generations.﴾

The Reward of Those on the Right

After Allāh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymūn bin Mihrān said that those on the right side are lesser in rank than the foremost in faith. Allāh said,

﴿وَأَنْصَبْتُ لِلّٰئِيْنَ مَا أَنْعَنْتُ لِلّٰئِيْنَ﴾

﴿And those on the right - how (fortunate) will be those on the right?﴾

who are those on the right, what is their condition and what will their final destination be like? Allāh next answers this question by saying,

﴿فِي سِدْرٍ مَكْهُودٍ﴾

﴿(they will be) among Sidr Makhdūd.﴾ Ibn 'Abbās, Ikrīmah, Mujaħid, Ibn Al-Aħwas, Qasāmah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatādah, 'Abdullāh bin Kathīr, As-Suddi, Abu Hazrah and several others said, "The kind without thorns."^[1] And from Ibn 'Abbās: "It is the one that is laden with fruits." This is also reported from Ikrīmah and Mujaħid. Similar was also said by Qatādah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

^[1] At-Tabari 23:110.

which strains its trunk. 'Utbah bin 'Abd As-Sulami said, "I was sitting with Allâh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allâh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the *Talh* tree. So Allâh's Messenger ﷺ said:

﴿إِنَّ اللَّهَ يَجْعَلُ مَكَانًا كُلُّ شَوْكٍ مِّنْهَا نَمَرَةً، مِثْلَ حُضُورِ الْبَيْتِ الْمَبْرُدِ، فِيهَا سَبْعُونَ لَوْنًا مِّنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنَ أَخْرَى﴾

"For each spot that there was a thorn on it, Allâh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other."^[1]

Allâh's said,

﴿وَكَلْنجَ مَصْفُورٌ﴾

﴿and among *Talh* *Mandûd*.﴾ refers to large thorny shrub that used to grow in the area of Hijâz (Western Arabia). Mujâhid said that

﴿كَشْرُورٌ﴾

﴿*Mandûd*﴾ means: "Its fruits are piled on top of each other. Allâh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the *Talh* and *Sidr* provided for them."^[2]

Ibn Abi Hâtim recorded that Abu Saïd said that

﴿وَكَلْنجَ مَصْفُورٌ﴾

﴿*Talh Mandûd*﴾ means: "The banana tree." And he (Ibn Abi Hâtim) said, "Similar is reported from Ibn 'Abbâs, Abu Hurayrah, Al-Hasan, Ikrimah, Qasâmah bin Zuhayr, Qatâdah and Abu Hazrah."^[3] Mujâhid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, *Talh*."^[4] Ibn Jarîr mentioned no other explanation for *Talh*.

Allâh said,

^[1] *Al-Ba'th* by Ibn Abi Dâwud, 94, At-Tabarâni in *Al-Awsat*, no. 402. Similar was recorded by Ahmad 4:183 which follows shortly, and Ibn Abi 'Âsim in *As-Sunnah* no. 716. See also *Al-Majma'* no. 18727.

^[2] At-Tabari 23:114.

^[3] At-Tabari 23:112, 113.

^[4] At-Tabari 23:113.

﴿وَظِيلٌ مَّمْدُودٌ﴾

«And in shade Mamdūd (extended).» Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مَاةَ عَامٍ لَا يَقْطَعُهَا، افْرُوا إِنْ شِئْتُمْ
﴿وَظِيلٌ مَّمْدُودٌ﴾»

«In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: «And in shade extended.»»^[1]

Muslim also collected this Ḥadīth.^[2] Imām Ahmād recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مَاةَ عَامٍ، افْرُوا إِنْ شِئْتُمْ: ﴿وَظِيلٌ
مَّمْدُودٌ﴾»

«There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: «And in shade extended.»»^[3]

Muslim,^[4] Al-Bukhārī^[5] and 'Abdur-Razzāq^[6] collected this Ḥadīth.

Allāh said,

﴿وَذِكْرُهُ كَبِيرٌ، لَا مَنْظُوعَةٌ وَلَا مَنْعَذَةٌ﴾

«And fruit in plenty, whose supply is not cut off nor are they out of reach.»

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

﴿كُلُّمَا رُزِّقُوا بِنَهَا مِنْ شَرْقٍ يَرْزَقُهُنَا هَذَا أَلَّا يُرَى نُرِيقَنَا مِنْ قَبْلٍ وَأَنْوَاءً يُرَى، مُتَسْتَبِّهَاتٍ﴾

«Every time they will be provided with a fruit therefrom, they

^[1] Fath Al-Bārī 8:495.

^[2] Muslim 4:2175.

^[3] Ahmād 2:482.

^[4] Muslim 4:2175.

^[5] Fath Al-Bārī 6:368.

^[6] 'Abdur-Razzāq 11:417.

will say: "This is what we were provided with before, "and they will be given things in resemblance.»(2:25)

The shape will appear similar, but the taste is different. In the Two *Sahīhs*, *Sidrat Al-Muntahā* (the tree in the seventh heaven) is described as:

﴿فَلَمَّا وَرَقَهَا كَأَذَانِ الْفَيْلَةِ، وَبَثَّهَا مِنْ قِلَالٍ هَجَرَ﴾

«...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.»^[1]

The Two *Sahīhs* also collected a *Hadīth* from Ibn ‘Abbās, who said, “The sun was eclipsed and Allāh’s Messenger ﷺ led the people in the Eclipse prayer. They asked, ‘O Allāh’s Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.’ He said,

﴿إِنِّي رَأَيْتُ الْجَنَّةَ فَتَأوَلْتُ مِنْهَا عُقُورًا، وَلَوْ أَخْدَنَتْ لَأَكُلَّمُ مِنْهَا مَا يَقِيمُ الدُّنْيَا﴾

«I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.»^[2]

Imām Aḥmad recorded that ‘Utbah bin ‘Abd As-Sulami said, “A bedouin man came to the Messenger of Allāh ﷺ and asked him about the *Hawd*^[3] and Paradise. The bedouin asked, ‘Does Paradise have fruits?’ The Prophet ﷺ said,

﴿لَنْ تَمْ، وَفِيهَا شَجَرَةٌ تُذَعِّنُ طَرَبِينَ﴾

«Yes, and it also has a tree called *Tūbā*.» [(He ﷺ) said something more saying but I could not recall it]. The bedouin asked, ‘Does it look like any of the trees that grow in our area?’ The Prophet ﷺ said,

﴿أَبْشِرْتُ تُشَبِّهُ شَبَّنَا مِنْ شَجَرٍ أَزْبَكَ﴾

«There is nothing resembling it among the trees in your land.»

The Prophet then asked ﷺ him,

﴿أَبْشِرْتُ الشَّامَ﴾

^[1] *Fath Al-Bāri* 6:349, Muslim 1:146.

^[2] *Fath Al-Bāri* 2:627, Muslim 2:626.

^[3] The lake of the Prophet ﷺ from which his followers drink in the Hereafter.

«Have you traveled to Ash-Shām area?»

The bedouin said: 'No.' The Prophet ﷺ said,

«تُشَبِّهُ شَجَرَةً بِالشَّامِ تُذْعَنُ إِلَيْهَا الْجَزْرَةُ، تَسْتَبُّ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْتَرِشُ أَغْلَاهَا»

«It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.»

The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,

«مَسِيرَةُ شَهْرٍ لِلْغَرَابِ الْأَبْقَعِ وَلَا يَقْتَرُ»

«The distance that the crow flies in one month without rest.»

The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,

«لَوْ ارْتَحَلْتَ جَدْعَةً مِنْ إِيلٍ أَخْلَكَ مَا أَحَاطَتْ بِأَضْلَالِهَا، حَتَّى تَنْكِيرَ تَرْفُونَهَا هَرَمًا»

«If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.»

The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,

«مَلْ ذَبَّحَ أَبُوكَ تَبَسَّاً مِنْ غَنِيمَةِ قَطْ عَظِيمًا؟»

«Has your father ever slaughtered a ram?»

The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,

«فَسَلَّخَ إِحَابَةً فَأَعْطَاهُ أُمَّكَ فَقَالَ: أَتَجِدُ لَنَا مِنْهُ ذُلُونا؟»

«And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?»

The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,

«نَعَمْ، وَعَامَةً عَشِيرَتَكَ»

«Yes, and also for the rest of your clan.»^[1]

[1] Ahmad 4:183.

Allâh's statement,

﴿ هُلَا مَقْطُوعَهُ وَلَا مَتْرُونَ ﴾

﴿ Whose supply is not cut off nor are they out of reach.﴾

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allâh's power. Qatâdah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."^[1] We mentioned a *Hadîth* before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allâh said, afterwards:

﴿ وَفِي تِرْبَةِ أَنْتَ هُنَّا لَمْ يَجْعَلْهُنَّ أَنْكَارًا إِنَّمَا عَنِ الْأَنْجَابِ لَا يَخْبِطُ الْيَتَامَةِ ﴾

﴿ And on couches, raised high.﴾ meaning, high, soft and comfortable. Allâh said,

﴿ إِنَّمَا أَنْتَ هُنَّا لَمْ يَجْعَلْهُنَّ أَنْكَارًا إِنَّمَا عَنِ الْأَنْجَابِ لَا يَخْبِطُ الْيَتَامَةِ ﴾

﴿ Verily, We have created them a special creation. And made them virgins.'Urûb, Atrâb. For those on the right.﴾

The Âyât describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allâh said that Sulaymân said,

﴿ إِذَا عُرِضَ عَلَيْهِ بِالشَّيْءِ الْمُحِيطِ بِالْمِيَادِ ﴾ فَقَالَ إِنِّي أَحِبُّ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّهِ حَتَّى
﴿ تَوَارَتِ يَأْنِي بِالْجَنَابِ ﴾

﴿ When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).﴾ (38:31-32),

"it" (*Tawârat*) refers to the sun setting, according to the scholars of *Tafsîr*. Al-Akhfash said that Âyah,

﴿ إِنَّمَا أَنْتَ هُنَّا ﴾

﴿ Verily, We have created them﴾, implied the maidens of Paradise

^[1] At-Tabâri 23:118.

although it did not mention them directly.^[1] Abu 'Ubaydah said that they were mentioned before in Allāh's statement,

﴿وَخُرُّ عِنْدِكُنْ لَمْشِلَ الْوَلِبِ الْتَّكُونَ﴾

«And Hūr (fair females) with wide lovely eyes. Like preserved pearls.»^[2]

Therefore, Allāh's statement,

﴿إِنَّا أَنْشَأْنَاهُمْ﴾

«Verily, We have created them», meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dāwud At-Ṭayālisi recorded that Anas said that the Messenger of Allāh ﷺ said,

﴿يُنْعَطُ الْمُؤْمِنُ فِي الْجَنَّةِ فُورًا كَذَا وَكَذَا فِي النَّسَاءِ﴾

«In Paradise, the believer will be given such and such strength for women.»

Anas said, “I asked, ‘O Allāh's Messenger! Will one be able to do that?’ He said,

﴿يُنْعَطُ فُورًا مِائَةً﴾

“He will be given the strength of a hundred (men).»^[3]

At-Tirmidhi also recorded it and said, “Ṣaḥīḥ Ghariṭ.”^[4] Abu Al-Qāsim At-Ṭabarāni recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked, “O Allāh's Messenger! Will we have sexual intercourse with our wives in Paradise?” He said,

﴿إِنَّ الرَّجُلَ لَيَصِلُّ فِي الْيَوْمِ إِلَى مِائَةِ عَذْرَاءَ﴾

“The man will be able to have sexual intercourse with a hundred virgins in one day.”^[5]

^[1] At-Ṭabari 23:118.

^[2] At-Ṭabari 23:118.

^[3] Musnad At-Ṭayālisi 269.

^[4] Tuhfat Al-Ahwadhi 7:241.

^[5] At-Ṭabarāni in Aṣ-Ṣaghīr 2:68.

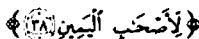
Al-Hâfiẓ Abu ‘Abdullâh Al-Maqdisi said, “In my view, this *Hadîth* meets the criteria of the *Sahîh*, and Allâh knows best.” Allâh’s statement,



﴿‘Urub,﴾ Sa’id bin Jubayr reported that Ibn ‘Abbâs said, “They are in an infatuated state with their husbands, haven’t you ever seen a she-camel in heat? She is like that.” Ad-Dâhhâk reported from Ibn ‘Abbâs who said, “The *Urub* and their husbands are their sweet hearts, and they are their husbands’ sweet hearts.”^[1] Similar was said by ‘Abdullâh bin Sarjis, Mujâhid, Ikrimah, Abu Al-‘Aliyah, Yaḥyâ bin Abi Kathîr, ‘Atiyah, Al-Hasan, Qatâdah, Ad-Dâhhâk and others.^[2] Ad-Dâhhâk reported from Ibn ‘Abbâs;



﴿Atrâb﴾, means “They will be of one age, thirty-three years old.”^[3] Mujâhid said, “Equal (age).” And in a different narration, “Similar (age).”^[4] ‘Atiyah said, “Comparative.” Allâh said,

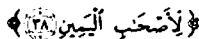


﴿For those on the right.﴾ meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allâh said,



﴿Verily, We have created them a special creation. And made them virgins. ‘Urub, Atrâb. For those on the right.﴾

This is the view of Ibn Jarîr.^[5] It is possible that Allâh’s statement,



﴿For those on the right.﴾ refers to the description that came just

^[1] *Ad-Durr Al-Manthûr* 8:16.

^[2] At-Tabari 23:121, 122, 123.

^[3] *Ad-Durr Al-Manthûr* 8:16.

^[4] At-Tabari 23:24.

^[5] At-Tabari 23:125.

before,

﴿أَتَرَبَابٌ لِّا صَنْعٌ بِالْبَيْنِ﴾

﴿Atrāb. For those on the right.﴾ meaning, in their age. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أُولُو زُمْرَةٍ يَذْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلْوَثُهُمْ عَلَىٰ ضَرَوْهُ أَشَدُ كَزْكِبٍ دُرْبِي فِي السَّمَاءِ إِضَاءَةً، لَا يُبُولُونَ، وَلَا يَسْغُطُونَ، وَلَا يَنْفَلُونَ، وَلَا يَتَمْخَطُونَ، أَمْشَاطُهُمُ الدَّهْبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَابِرُهُمُ الْأَلْوَةُ، وَأَزْرَاقُهُمُ الْخُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ آبِيهِمْ آدَمَ، يَسْتَوْنَ ذِرَاعًا فِي السَّمَاءِ»

«The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hūr Al-'Ayn. Their shape will be similar to each other, the shape of their father 'Ādām, sixty cubits high in the sky.»⁽¹⁾

Allāh's statement,

﴿نَّلَّةٌ بَنَ الْأَوَّلِيَنَّ، وَنَّلَّةٌ بَنَ الْآخِرِيَنَّ﴾

﴿A multitude of those will be from the first generation. And a multitude of those will be from the later generations.﴾

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "We were with the Prophet ﷺ one night and in the next morning we went to him and he said,

«عَرِضْتُ عَلَيَّ الْأَنْبِيَاءَ وَأَتَبَعْهُمَا بِأَمْبِيَاهَا، فَبَيْرُ عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعَصَابَةِ، وَالنَّبِيُّ فِي التَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

«Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and

⁽¹⁾ Fath Al-Bārī 6:417, Muslim 4:2179.

another with three men, and another with nobody with him.»
 Qatādah, one of the narrators of the *Hadīth*, then recited this Āyah,

﴿لَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ﴾

«*Is there not among you a single right-minded man?»* (11:78)

«تَحْتَيْ مَرْءَ عَلَيْ مُوسَى بْنُ عِمْرَانَ فِي كَبِيْكَيْهِ مِنْ تَبَّعِ إِسْرَائِيلَ»

«Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.» So he said;

«فَلَّثُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخْرُوكَ مُوسَى بْنُ عِمْرَانَ وَمِنْ تَبَّعِهِ مِنْ تَبَّعِ إِسْرَائِيلَ» قَالَ: «فَلَّثُ: رَبِّ تَأْيِنَ أَتَيْتَ؟ قَالَ: انْظُرْ عَنْ يَبْيَنِكَ فِي الظَّرَابِ» قَالَ: «فَإِذَا وُجُوهُ الرُّجَالِ» قَالَ: «قَالَ: أَرَضَبَتْ؟» قَالَ: «فَلَّثُ: فَذَ رَضِبَتْ رَبِّ» قَالَ: «انْظُرْ إِلَى الْأَفْقَى عَنْ يَسَارِكَ، فَإِذَا وُجُوهُ الرُّجَالِ» قَالَ: «أَرَضَبَتْ؟ فَلَّثُ: فَذَ رَضِبَتْ رَبِّ» قَالَ: «فَإِنَّ مَعَ هُؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ»

«So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."»

Ukkāshah bin Mihsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«*O Allāh, make him one of them.»*

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«سَبَقْكَ بِهَا غَكَاشَةُ»

«'Ukkāshah beat you to it.»

Allāh's Messenger ﷺ said,

«فَإِنْ اسْتَطَعْتُمْ - فَذَاكُمْ أَبِي وَأُمِّي - أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَافْعُلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظَّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأَفْقِ، فَإِنِّي لَدُّ
رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَشَّبُوا بِحَزْنٍ»

«Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.»

He ﷺ continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رَبِيعَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a fourth of the people of Paradise.»

and we said, 'Allāhu Akbar.' He ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a third of the people of Paradise.»

and we said, 'Allāhu Akbar.' The Prophet ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا يَضْعَفَ أَهْلِ الْجَنَّةِ»

«I hope that you will be half of the people of Paradise.»

and we said 'Allāhu Akbar.' Then Allāh's Messenger ﷺ recited this Āyah:

﴿فَلَئِنْ تَأْوِلُونَ وَلَئِنْ تَرَوْنَ﴾

«A multitude of those will be from the first generation. And a multitude of those will be from the later generations.»

We said to each other, 'Who are those seventy thousand?' We then said, 'They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).' When what we said reached the Prophet ﷺ, he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتُنُونَ، وَلَا يَسْتَرِيْهُونَ، وَعَلَى زِيَّهِمْ يَتَوَكَّلُونَ»

«They are the people who do not get treated by cauterization themselves, do not ask for Ruyyah (get oneself treated by the recitation of some verses of the Qur'an) and do not draw an evil

This Hadīth has many chains of narration collected in the Sahīhs and other collections of Hadīth.^[2]

وَأَنْهَىَ الْيَمَالَ مَا أَحْصَىَ النَّيَالَ فِي سُورَ وَجَمِيرَةِ الْمَلَلِ بَلْ لِمَ يَعْتَدُ لَا يَأْبُو دَلَّا
كَرِيمَةِ الْمَلَلِ إِنَّمَا كَانُوا قَبْلَ ذَلِكَ مُتَقْرِبُونَ وَكَانُوا يُشَرُّونَ عَلَى الْمُنْتَهَىِ الظَّهِيرَةِ
أَيْدِيَمَا مَنَا وَكَانُوا شَرِيكَا وَعَلَّمُوا أَيْدِيَمَا لِتَعْمَلُونَ أَوْ مَا بَارَكُوا الْأَوْلَادُونَ قَلْ إِنَّ الْأَوْلَادَ
لَجَمِيعُونَ إِذْ يَعْتَدُونَ يَوْمَ تَعَلَّمُونَ ثُمَّ إِنَّمَا الْمَالَةَ الشَّكِيرَةَ لَا يَكُونُ مِنَ
رَّاجِلِيَّهُمْ فَالْمَالُونَ مِنْهَا الظَّلُونَ فَتَسْرِيَرُ عَلَيْهِ مِنَ الْتَّسِيرِ فَتَسْرِيَرُ شَرَبَ الْبَيْرِ مِنَ
شَعْرِيَّهُمْ فَتَقْرُبُ الْمَلَلِ مِنَ الْمَلَلِ فَتَسْرِيَرُ شَرَبَ الْبَيْرِ مِنَ هَذَا زَلْمَمَ يَمِّ الْمَنِيَّةِ

¶41. And those on the left? How will be those on the left?

¶42. In Samūm, and Ḥamūm. ¶

¶43. And a shadow from Yahmūm,

¶44. Neither Bārid nor Karīm,»

¶45. Verily, before that, they indulged in luxury.

¶46. And were persisting in great sin.

¶47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

¶48. "And also our forefathers?"

449. Say: "(Yes) verily, those of old, and those of later times."»

¶50. "All will surely be gathered together for appointed meeting of a known Day." »

¶51. "Then verify. — you the erring — ones the deniers!"

¶52. "You verily, will eat of the trees of Zaggūm."

453. "Then you will fill your bellies therewith."

¶54. "And drink the Hamîm on top of it." ¶

¶55. "And you will drink (that) like Al-Hîm!"

¶56. That will be their entertainment on the Day of Recompense!»

^[1] Al-Hākim 4:577.

^[2] *Fath Al-Bārī* 10:164, 224, 11:312, 413, and *Muslim* 1:198, 199, *Tuhfat Al-Ahwadhi* 7:139, and *Ahmad* 1:401.

Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﴿وَأَنْهَىٰ أَيْتَالَ مَا أَنْهَىٰ أَيْتَالِ﴾ (١٠)

﴿And those on the left? How will be those on the left?﴾

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﴿فِي سَمْوَمٍ﴾

﴿in Samūm,﴾ means, a fierce hot wind,

﴿وَسَبِيلٍ﴾

﴿and Ḥamīm.﴾ i.e., boiling water,

﴿وَظُلْمٌ مِّنْ يَمْنُونَ﴾ (١١)

﴿And a shadow from Yāḥmūm,﴾ the shadow of smoke, according to Ibn 'Abbās,^[1] Mujāhid, Ikrīmah, Abu Ṣalīh, Qatādah, As-Suddī and others.^[2] In a similar statement, Allāh said,

﴿أَنْطَلَقُوا إِنَّ مَا كُثُرٌ يَدُهُ تَكْتِبُونَ﴾ أَنْطَلَقُوا إِنَّ طَلْبَ ذِي ثَدِيثٍ شَبَرَ لَا طَلِيلٌ وَلَا يَقِنٌ يَنِينٌ
 اللَّهُمَّ إِنَّا تَرَى إِنْشَارَ كَالْقَصْرِ كَلَمَّا جَعَلْتَ مُسْرَرَ وَلَمْ يُوَجِّزْ لِلْكَذِيرَةِ﴾ (٣٧)

﴿“Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire.” Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.﴾(77:29-34).

Allāh said in this Āyah,

﴿وَظُلْمٌ مِّنْ يَمْنُونَ﴾ (١١)

﴿And a shadow from Yāḥmūm,﴾ meaning, black smoke,

﴿لَا يَأْرُو وَلَا كَيْرَي﴾ (١٢)

[1] At-Tabari 23:129.

[2] At-Tabari 23:129, 130.

﴿Neither Bārid nor Karīm﴾ means, it neither brings soft, cool breeze nor appears clear. Al-Hasan and Qatādah commented on Allāh's statement,

﴿وَلَا كَيْر﴾

﴿nor Karīm﴾ "Its sight is not pleasant."^[1] Ad-Dāḥḥāk said, "Every drink that is not fresh, is not Karīm (pleasant)."^[2]

Then, Allāh the Exalted stated that they deserve this end,

﴿إِنَّمَا كَانُوا قَبْلَ ذَلِكَ مُنْتَقِدِينَ﴾

﴿Verily, before that, they indulged in luxury.﴾ meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

﴿وَكَانُوا يُبْرُئُونَ﴾

﴿And were persisting﴾, means, they persisted and did not intend to repent,

﴿فَعَلَ لِنَبِيِّنَا الظَّلَمَ﴾

﴿in great sin.﴾ in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujaḥid, Ikrīmah, Ad-Dāḥḥāk, Qatādah, As-Suddī and others.^[3] Allāh said,

﴿وَكَانُوا يَمْرُدُونَ أَهْذَا يَسْأَلُونَا رَبُّنَا وَعَزَّلَنَا أَوْنَا لَتَبْغُونَنَا أَوْ مَا بَأْتُنَا الْأَوْلَى﴾

﴿And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"﴾

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,

﴿فَتَرَى إِنَّ الْأَوَّلِينَ وَالآخِرِينَ لَتَجْمُعُونَ إِنَّ رِيقَتَنِي يَوْمَ الْحِسْنَى﴾

^[1] At-Tabārī 23:131.

^[2] At-Tabārī 23:131.

^[3] At-Tabārī 23:132.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾

meaning, 'Say, O Muḥammad, that the earlier and latter generations of the Children of Ādām will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿وَلَكَ يَوْمٌ مُجْمِعُ لَهُ النَّاسُ وَلَكَ يَوْمٌ مَشْهُودٌ وَمَا تُؤْمِنُهُ إِلَّا لِأَجْلِئِنَّهُ يَوْمًا يَوْمٌ يَأْتِ لَا تَكُونُ لَنَفْسٍ إِلَّا بِإِذِنِهِ فَيَنْهَا شَيْءٌ وَسَيْدُّهُ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾(11:103-105) He also said here,

﴿لَنْجُمُونَ إِلَى يَوْمٍ مَلْوُمٍ﴾

﴿All will surely be gathered together for appointed meeting of a known Day.﴾

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿فَمَنْ يَعْمَلْ أَيْمَانَ الظَّالِمِينَ لَا يُكَلِّفُهُ إِنْ شَاءَ فِي نَهْرٍ فَإِنَّهُ يَنْهَا الْمُلُوكُ﴾

﴿Then verily, - you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.﴾

indicating that they will be seized and made to eat from the Zaqqūm tree until their stomachs become full,

﴿فَتَرِبُونَ عَلَيْهِ مِنْ لَقَبِيبٍ فَتَرِبُونَ شَرَبَ الْهِيمَ﴾

﴿And drink the Ḥamīm on top of it. And you will drink (that) like Al-Hīm!﴾

Hamīm is boiling water, while *Al-Hīm* means thirsty camels, according to Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and

٥٣٦

مِنْ إِنْكُمْ أَيْمَانَ الصَّالِحِينَ ۝ لَا كُلُونَ يَنْ شَجَرَقَنْ رَوْمَرَ
 فَالْغُولُونَ مِنْهَا الْبَطْرُونَ ۝ فَتَرْبُونَ عَلَيْهِ مِنَ الْتَّسِيرِ ۝ فَشَرْبُونَ
 شَرْبَ الْمَسِيرِ ۝ هَذَا إِنْ كُمْ يَوْمَ الَّذِينَ ۝ تَخْنُ حَلْقَتْكُمْ فَلَوْلَا
 تَصْدِقُونَ ۝ أَفَرَمِيمْ تَأْثِيْرُونَ ۝ مَأْتَى تَحْلَقُونَهُ ۝ أَمْ تَخْنُ
 الْخَلْقَوْنَ ۝ تَخْنُ قَدْرَنَأَيْنَكُمْ الْمَوْتَ وَمَا مَخْنُ بَسْبُوقَنَ
 عَلَى أَنْ بُدَلَ أَنْشَلَكُمْ وَتَشِيكُمْ فِيمَا لَا تَعْلَمُونَ ۝ وَلَقَدْ
 عَلِمْشَ الْأَنْشَاءَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ ۝ أَفَرَمِيمْ مَأْخِرُونَ
 مَأْتَى تَزَرَّعُونَهُ ۝ أَمْ تَخْنُ الْأَزْرَعُونَ ۝ لَوْنَاهَمَاجَعَلَنَهُ
 حَطَنَمَافَلْسَلَمَتَفَكَّهُونَ ۝ أَنَّا لَمَغْرُونَ ۝ لَلَّمَخْنُ سَرْمَونَ
 أَفَرَءِيشَ الْأَمَاءَ الَّذِي تَشَرْبُونَ ۝ أَنَّمَمَأْنَزَلَشُوْهُ مِنَ الْمَرْزِ
 أَمْ تَخْنُ الْمَلَرُونَ ۝ لَوْنَاهَمَاجَعَلَتْهُ أَجَاجَلَأَنْشَكُورَتَ
 أَفَرَءِيشَ الْأَنَارَ الَّتِي تُوْرُونَ ۝ مَأْتَرَانْشَأَنَامَ شَجَرَهَا أَمَدْ
 تَخْنُ الْمَنْشُورَتَ ۝ تَخْنُ جَعَلَتْهَا تَذَكِّرَةً وَمَتَعَالْمَقُوْيَنَ
 قَسِيَحَ يَاسِرَيَكَ الْعَظِيْمِ ۝ فَلَا أَقِسَّمَ
 يَمَوْقَعَ الْأَشْجُورِ ۝ وَإِنَّهُ لَقَسَمَ لَوْتَعَلَمُونَ عَظِيْمُ

Tkrimah.^[11] As-Suddi said “Al-Him is a disease that strikes camels, causing them to feel thirsty, and they drink until they die.” Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamîm.

Allâh, the Exalted, said,

﴿هَذَا نَلْمَ يَوْمَ الَّذِينَ﴾

«That will be their entertainment on the Day of Recompense!» ‘this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.’ Allâh the Exalted said in the case of the believers,

﴿إِنَّ الَّذِينَ مَاتُوا وَعَلَوْا أَصْلَاحَتِ ۝ كَانَ لَمْ جَئَتِ الْأَرْقَوْنَ نَلْلَوَ﴾

«Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.» (18:107), i.e., hospitality and honor.

﴿تَخْنُ حَلْقَتْكُمْ فَلَوْلَا تَسْلِيْرُونَ ۝ أَفَرَمِيمْ تَأْثِيْرُونَ ۝ مَأْتَى تَحْلَقُونَهُ ۝ تَخْنُ
 نَذَرَنَا يَنْكِنَ الْمَوْتَ وَمَا تَخْنُ بَسْبُوقَنَ ۝ عَلَى أَنْ بُدَلَ أَنْشَلَكُمْ وَتَشِيكُمْ فِيمَا لَا تَعْلَمُونَ ۝
 وَلَقَدْ عَلِمْشَ الْأَنْشَاءَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ ۝﴾

﴿57. We created you, then why do you believe not?﴾

﴿58. Do you not see the semen you emit.﴾

[11] At-Tabari 23:136.

- ﴿69. Is it you who create it, or are We the Creator?﴾
 ﴿70. We have decreed death to you all, and We are not outstripped,﴾
 ﴿71. To transfigure you and create you in (forms) that you know not.﴾
 ﴿72. And indeed, you have already known the first form of creation, why then do you not remember?﴾

Proof that Resurrection will occur

Allāh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

﴿أَوْ إِذَا مِتْنَا وَكُنَّا رُعَظَّلَةً أَوْ نَاهَرُونَ﴾

﴿When we die and become dust and bones, shall we then indeed be resurrected?﴾ [56:47]

They said this statement in denial and discounting Resurrection. Allāh the Exalted said,

﴿عَنْ خَلْقَكُمْ﴾

﴿We created you,﴾ meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allāh's statement,

﴿فَنَلَّا شَيْءٌ﴾

﴿then why do you believe not?﴾ 'why do you not then believe in Resurrection?' Then Allāh said, while bringing forth evidence that Resurrection occurs,

﴿أَرَأَيْتَ نَارَ نَشْرُونَ﴾ ﴿أَرَأَيْتَ مَالِقَوْنَ﴾ ﴿أَرَأَيْتَ الْمَلِقَوْنَ﴾

﴿Do you not see the semen you emit. Is it you who create it, or are We the Creator?﴾

meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allāh the One Who does all this?' Allāh said,

﴿عَنْ مَزْرَبِنَا يَتَكَبَّرُ الْمَوْتُ﴾

﴿We have decreed death to you all,﴾ meaning, 'We made death exist between you.' Ad-Dahhāk commented, "Allāh made the residents of the heavens and earth equal with regards to

death.^[1] Allâh said,

﴿وَمَا كُنْ نِعْجَنِينَ﴾

﴿and We are not outstripped,﴾ meaning, 'We are never unable,'

﴿عَنْ أَنْ يُبَدِّلَ أَشْكَلَكُمْ﴾

﴿To transfigure you﴾, meaning, 'to change your current shapes, on the Day of Resurrection,'

﴿وَتُنَشِّئُكُمْ فِي مَا لَا تَقْنُونَ﴾

﴿and create you in that you know not.﴾ meaning, 'out of shapes and forms.' Allâh the Exalted said,

﴿وَلَقَدْ عَلِمْتُ اللَّهَ أَلْأَوْنَ فَلَوْلَا نَذَرْ كُرْبَةَ﴾

«And indeed, you have already known the first form of creation, why then do you not remember?»

meaning, 'you know that Allâh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allâh the Exalted said in other Âyât,

﴿وَهُوَ الَّذِي يَبْدِئُ الْخَلْقَ مِنْ بَيْدِهِ وَهُوَ أَفْوَثُ عَلَيْهِ﴾

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

﴿وَلَا يَذَكُرُ الْجَنُونُ أَنَّا خَلَقْنَاهُ بِنَفْسٍ فَلَمْ يَكُنْ بِكُلِّ شَيْءٍ﴾

﴿Does not man remember that We created him before, while he was nothing?﴾(19:67),

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ بِنَفْسٍ فَإِذَا هُوَ حَسِيدٌ ثَمَنْ﴾^W وَصَرِيبٌ لَنَا شَلَا وَرَبِي
خَلَقْنَاهُ فَالْأَنْ مَنْ يُنْهِي الْيَطْلَمْ وَهُنَّ رَمِيمٌ^V قُلْ بِمَا يَرَى الَّذِي أَنْشَأَهُمْ أَوْلَ مَرَّةً وَهُوَ يُكْلِ
خَلْقِنِي عَلِيمٌ﴾^W

«Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth

^[1] Al-Qurtubi 17:216.

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." »(36:77-79), and,

﴿أَيَعْسُبُ الْإِنْسَانُ أَنْ يُرَدَّ سُعْدًا إِذْ يَكُونُ طُفْلًا بَنْ مَعْنَى بَنْتَى فَمُمْ لَمْ كَانَ عَلَيْهِ فَلَمَّا مَوَيْتَ ﴾
﴿فَلَمَّا مَاتَ الرَّوْبَرُ الْمَذْكُورُ وَالْأَنْثَى ﴾
﴿أَلَيْسَ ذَلِكَ يُقْدِرُ عَلَى أَنْ يُحْيِي الْمَوْتَى؟﴾

«Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?»(75:36-40)

﴿أَرَأَيْتُمْ مَا تَخْرُجُونَ ﴾ مَا شَدَّ تَرْغُبَتُهُ أَمْ مَنْ حَنَنَ الْأَرْضَعُونَ ﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُلْمَنَةً فَلَمَّا
تَفَكَّرُوكُمْ ﴾ إِنَّا لَنَعْرِمُونَ ﴾ بَلْ مَنْ حَرَمْنَاهُ ﴾ أَرَبَبُنَاهُ الْأَمَّ الَّتِي تَشْرُبُونَ ﴾ مَا شَدَّ أَرْشَمَهُ
مِنَ النَّفَرِ أَمْ مَنْ حَنَنَ النَّفَرَوْنَ ﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أَلْبَامًا فَلَوْلَا تَشْكُرُوكُمْ ﴾ أَرَبَبُنَاهُ أَنَّهُمْ الَّتِي
تُؤْرُونَ ﴾ مَا شَدَّ أَنَّا نَمَّ سَعَرَبَاهَا أَمْ مَنْ حَنَنَ الْمُتَشَعِّبُونَ ﴾ مَنْ حَنَنَ جَعَلْنَاهَا تَذَكَّرَةً وَمَنْتَهَا لِلْمُقْتَوِّبِينَ ﴾
﴿فَسَيِّئَ بِأَنْسِي رَبِّكَ الْعَظِيمِ﴾

﴿63. Do you not see what you sow.﴾

﴿64. Is it you that make it grow, or are We the Grower?﴾

﴿65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahūn.﴾

﴿66. (Saying:) "We are indeed Mughramūn!"﴾

﴿67. "Nay, but we are deprived!"﴾

﴿68. Do you not see the water that you drink.﴾

﴿69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?﴾

﴿70. If We willed, We verily could make it salty; why then do you not give thanks?﴾

﴿71. Do you not see the fire which you kindle.﴾

﴿72. Is it you who made the tree thereof to grow, or are We the Grower?﴾

﴿73. We have made it a Reminder, and an article of use for the Muqwīn.﴾

﴿74. Then glorify with praises the Name of your Lord, the Most Great.﴾

Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allāh the Exalted said,

﴿أَرَيْتَمَا تَحْرُثُت﴾

﴿Do you not see what you sow.﴾

in reference to tilling the earth and planting seeds inside it,

﴿مَا نَشَّطْتُ تَرْعِيْنَه﴾

﴿Is it you that make it grow,﴾ 'do you cause these seeds to grow inside the earth,'

﴿أَمْ مِنْ أَرْزَاقُهُنَّ﴾

﴿Or are We the Grower?﴾ Allāh says, 'rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُولَنَّ: زَرَغْتُ وَلَكِنْ فُلْ: حَرَثْتُ»

«Do not say, "Zara'tu (I made it grew)," but say, "Harathtu (I sowed & tilled).".»

Abu Hurayrah added, "Have you not heard Allāh's statement,

﴿أَرَيْتَمَا تَحْرُثُت، مَا نَشَّطْتُ تَرْعِيْنَه، أَمْ مِنْ أَرْزَاقُهُنَّ﴾

﴿Do you not see what you sow. Is it you that make it grow, or are We the Grower?﴾^[1]

Allāh the Exalted said,

﴿فَإِنَّا لَجَلَّلْنَاهُ حُلَمَّا﴾

﴿Were it Our will, We could crumble it to dry pieces,﴾

meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

[1] At-Tabari 23:139, and Al-Bazzār 1289.

get ready to be harvested,'

﴿فَتَلْذِثُ تَكَهُّنَةً﴾

﴿and you would be Tafakkahūn.﴾

Allāh explained this statement by saying,

﴿إِنَّا لَمُغْرَمُونَ بَلْ مَنْ عَزَّزَنَا﴾

﴿(Saying:) "We are indeed Mughramūn! Nay, but we are deprived!"﴾

Allāh says, 'if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed *Mughramūn*, i.e., ruined.' Mujāhid and Ikrimah said that *Mughramūn* means, being the subject of revenge.^[1] Qatādah commented, "You would say, 'We were punished,' sometimes, and, 'We were deprived,' some other times."^[2] Ikrimah said that 'You will be *Tafakkahūn*' means 'You will blame each other (and yourselves),'^[3] or, feel sorrow, according to Al-Hasan, Qatādah and As-Suddi.^[4] They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisā'i said, "*Tafakkaha* is both the synonym and the antonym." The Arabs say *Tafakkahtu* when they mean that they have enjoyed something or felt grief.

Allāh the Exalted said next,

﴿أَرَيْتَ اللَّهَ الَّذِي تَسْرُوْنَ ﴿٦﴾ أَلَمْ أَنْشُوْهُ مِنَ النَّارِ﴾

﴿Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,﴾

meaning clouds, according to Ibn 'Abbās, Mujāhid and others.^[5] Allāh said,

﴿أَنْ مَنْ نَحْنُ الظَّرِيرُونَ﴾

^[1] At-Tabari 23:141.

^[2] At-Tabari 23:141.

^[3] At-Tabari 23:140.

^[4] At-Tabari 23:140.

^[5] At-Tabari 23:143.

﴿or are We the Causer of it to come down?﴾

Allâh is stating that indeed He is the One Who causes the rain to fall,

﴿لَوْلَا نَشَاءُ جَعَلْنَا أَجَابِاً﴾

﴿If We willed, We verily could make it salty;﴾ meaning salty, sour, undrinkable and unfit for growing plants,

﴿فَلَوْلَا نَشَاءُ شَكُورٌ﴾

﴿why then do you not give thanks?﴾ 'why do you not appreciate the favor Allâh does for you by sending down the rain fresh, ready to consume,'

﴿أَلَّا كُلُّ مِنْهُ شَرَابٌ وَمِنْهُ سَجَرٌ فِي وَيْلٍ يُبَيِّنُ لَكُمْ بِوَالنَّعْدِ وَالرَّيْثَ وَالنَّخِيلِ وَالْأَنْقَبَ وَمِنْ كُلِّ الْقَرَبٍ إِنَّ فِي ذَلِكَ لَذِكْرًا لِغَورِ بَنَكُورٍ﴾

﴿From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.﴾(16:10-11) Allâh said,

﴿أَرَيْتُمْ أَنَّا رَأَيْنَا أَنَّهُ تُورُونَ﴾

﴿Do you not see the fire which you kindle.﴾ 'and the fire you start with the use of trees.'

﴿مَا أَنْتُمْ سَحَرُونَ أَرَدْتُمْ أَنْ تَخْنُونَ النَّيْشَوْنَ﴾

﴿Is it you who made the tree thereof to grow, or are We the Grower?﴾

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called *Al-Markh* and *Al-'Afâr* (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allâh's statement,

﴿لَمْ يَعْلَمُوا بِنَعْصَنِ جَعَلْنَا تَذَكِّرَةً﴾

﴿We have made it a Reminder,﴾ of the Hellfire, according to

Mujāhid and Qatādah.^[1] Qatādah said, "We were told that the Messenger of Allāh ﷺ said,

«بِاَقْوَمِ نَارِكُمْ هُذِهِ الْتِي تُوقِدُونَ، جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنْ نَارِ جَهَنَّمَ»

«O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

«إِنَّهَا قَدْ ضَرِبَتْ [بِالْمَاء] ضَرَبَتَيْنِ - أَوْ مَرَّتَيْنِ - حَتَّى يَسْتَشْفَعَ بِهَا بَثُورٌ آدَمٌ وَبَذْلُورٌ وَنَهَّا»

«It was submerged in the water twice so that the Children of 'Ādam would be able to benefit from it and draw closer to it.»^[2]

This narration from Qatādah which is *Mursal*, was recorded by Imām Ahmad in his *Musnad* from Abu Hurayrah, from the Prophet ﷺ;

«إِنَّ نَارَكُمْ هُذِهِ جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنْ نَارِ جَهَنَّمَ، وَضَرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْلَا ذَلِكَ مَا جَعَلَ اللَّهُ فِيهَا مَقْعَدًا لِأَخْدِي»

«Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allāh would not have made benefit in it for anyone.»^[3]

Imām Mālik also recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنْ نَارِ جَهَنَّمَ»

«The fire that the Children of 'Ādam kindle is one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." He ﷺ said,

[1] At-Tabari 23:144.

[2] At-Tabari 23:144.

[3] Ahmad 2:244.

إِنَّهَا قَدْ فُضِّلَتْ عَلَيْهَا بِسْعَةً وَسِيقَنْ جُزْءَهُ

“(The fire of Hell) was made sixty-nine times hotter.”^[1]

Al-Bukhārī collected this *Hadīth* from Mālik and Muslim from Abu Az-Zinād.^[2]

Allāh’s statement,

﴿وَمَنَّا لِلنَّفَرِينَ﴾

«and an article of use for the *Muqwiñ*.» Ibn ‘Abbās, Mujaħid, Qatādah, Ad-Daħħāk and An-Naḍr bin ‘Arabi said, “The meaning of *Al-Muqwiñ* is travelers.”^[3] This is also what Ibn Jarīr chose, and he said, “From it comes the saying *Aqwāt Ad-Dār* (the house has become empty), when its people traveled.”^[4] ‘Abdur-Raḥmān bin Zayd bin Aslam said that here *Al-Muqwiñ* means the hungry. Layth bin Abi Sulaym reported that Mujaħid said about the Āyah,

﴿وَمَنَّا لِلنَّفَرِينَ﴾

«and an article of use for the *Muqwiñ*.»

“For those who are present at their homes and travelers, for every kind of food that requires cooking by fire.” Ibn Abi Najīh also reported that Mujaħid said, “For the *Muqwiñ*, means, all people who enjoy (eating food cooked by fire).”^[5] Similar was mentioned from Ikrīmah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh’s kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

[1] *Al-Muwaṭṭa'* 2:994.

[2] *Fath Al-Bārī* 6:380, Muslim 4:2184.

[3] At-Tabarī 23:145.

[4] At-Tabarī 23:146.

[5] At-Tabarī 23:145.

٥٣٧

إِنَّ اللَّهَ رَبُّ الْجَمِيعِ
إِنَّ اللَّهَ أَكْرَمُ مَنْ كَفَرَ وَلَا يَمْسِهُ إِلَّا
الْمُطَهَّرُونَ ۝ تَزَبَّلٌ مِنْ رَبِّ النَّاسِينَ ۝ أَفَهُنَّ الْخَدِيثُ
أَنْتُمْ مُذَهَّنُونَ ۝ وَمَعْلُومُونَ رَزْقُكُمْ أَنْكُمْ تَكْذِبُونَ ۝ فَلَوْلَا
إِذَا بَلَغْتُ الْحَلْقَوْمَ ۝ وَأَنْتُمْ جِنَّةٌ نَظَرُونَ ۝ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْكُمْ وَلَكُنْ لَا يَتَبَصَّرُونَ ۝ فَلَوْلَا إِنْ كُنْتُ عَنِ الدِّينِ
مُرْجِعُونَ ۝ إِنْ كُنْتُ صَدِيقُنَّ ۝ فَلَمَّا إِنْ كَانَ مِنَ الْمُفْرِئِينَ
مَرْجِعُونَ ۝ وَرَبُّكَ حَمَّانٌ وَحَتَّىٰ يَعْيِمُ ۝ وَأَمَانٌ كَانَ مِنْ أَحَبِّ
الْيَمِينِ ۝ سَلَّمَ لَكَ مِنْ أَحَبِّ الْيَمِينِ ۝ وَأَمَانٌ كَانَ مِنَ
الْمُكَذِّبِينَ الصَّالِحِينَ ۝ فَلَذِلْ مِنْ حَمَّامٍ ۝ وَنَضَلَّةٌ جَحِيمٍ
إِنَّ هَذَا الْمَوْحِدُ أَبْيَقِينَ ۝ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝

سُورَةُ الْمَلَائِكَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ بِاسْمِهِ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ أَعْلَمُ الْحَكَمِ ۝ الْمُمْلَكُ
الْمُمْلَكَةُ وَالْأَرْضُ يَحْمِي، وَيُبَيِّنُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Allâh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire. Allâh's statement,

﴿سَبِّحْ بِاسْمِ رَبِّكَ الْظَّاهِيرَ﴾

«Then glorify with praises the Name of your Lord, the Most Great.» meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this

life and as a warning and a punishment for them in the Hereafter.

﴿فَلَا أُفْسِدُ بِمَرْفَعِ النَّجْوِيِّ ۝ وَلَمَّا لَقَسْتُ لَوْ تَلْمُوْنَ عَظِيمٌ ۝ إِنَّمَا لَقَوْنَ كَرِيمٌ ۝ وَ
كَشْبُ مَكْتُوبٌ ۝ لَا يَمْسِهُ إِلَّا الْمُطَهَّرُونَ ۝ تَزَبَّلٌ مِنْ رَبِّ النَّاسِينَ ۝ أَفَهُنَّ الْمُلْوَثُونَ أَنْ
مُذَهَّنُونَ ۝ وَمَعْلُومُونَ رَزْقُكُمْ أَنْكُمْ تَكْذِبُونَ ۝﴾

﴿75. Falâ! I swear by the Mawâqi' of the stars.﴾

﴿76. And verily that is indeed a great oath, if you but know.﴾

﴿77. That (this) is indeed an honorable recitation.﴾

﴿78. In a Book Maknûn.﴾

﴿79. Which none touches but the pure ones.﴾

﴿80. A revelation from the Lord of all that exists.﴾

﴿81. Is it such a talk that you are Mudhinūn?﴾

﴿82. And you make your provision your denial!﴾

Allāh swears to the Greatness of the Qur'ān

The usage of *Lā* (in *Falā*) is not an extra character without meaning, as some of the scholars of *Tafsīr* say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when 'Ā'ishah, may Allāh be pleased with her said, "Lā by Allāh! Allāh's Messenger ﷺ did not touch any woman's hand at all."^[1]

So in this way, the meaning is, "No! I swear by the *Mawāqi'* of the stars. The matter is not as you people claim - about the Qur'ān - that it is a result of magic or sorcery, rather it is an Honorable Qur'ān." Ibn Jarīr said, "Some of the scholars of the Arabic language said that the meaning of:

﴿فَلَا أَنْسِى﴾

﴿*Falā!* I swear﴾ is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'"^[2]

﴿فَلَا أَنْسِى بِمَوْرِعِ النُّجُومِ﴾

﴿*Falā!* I swear by the *Mawāqi'* of the stars.﴾

Mujāhid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions.^[3] This was said by Al-Hasan, Qatādah and preferred by Ibn Jarīr.^[4] Qatādah also said that it means their positions.^[5] Allāh said,

﴿وَإِنَّمَا لَكُمْ لَوْلَىٰ مَنْ لَمْ يَعْلَمْ﴾

﴿And verily that is indeed a great oath, if you but know.﴾

meaning, 'this is a great vow that I – Allāh – am making; if you knew the greatness of this vow, you will know the

^[1] *Fath Al-Bāri* 8:504.

^[2] At-Tabari 23:147.

^[3] At-Tabari 23:148.

^[4] At-Tabari 23:148.

^[5] At-Tabari 23:148.

greatness of the subject of the vow,'

﴿كَيْمٌ لَّهُوَ كَيْمٌ﴾

«That (this) is indeed an honorable recitation.»

means, verily, this Qur'ān that was revealed to Muhammad ﷺ is a Glorious Book,

﴿فِي كِتَابٍ مَكْرُونٍ﴾

«In a Book Makrūn.» meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Ismā'il bin Mūsa said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

﴿لَا يَسْتَهِنُ إِلَّا الْمُطَهَّرُونَ﴾

«Which none touches but the pure ones.» he said, "The Book that is in heaven."^[1] Al-'Awfi reported from Ibn 'Abbās about:

﴿لَا يَسْتَهِنُ إِلَّا الْمُطَهَّرُونَ﴾

«Which none touches but the pure ones.» that 'the pure ones' means: "The angels."^[2] Similar was said by Anas, Mujāhid, Ikrimah, Sa'īd bin Jubayr, Ad-Dahhāk, Abu Ash-Sha'thā' Jābir bin Zayd, Abu Nahīk, As-Suddi, 'Abdur-Rahmān bin Zayd bin Aslam and others.^[3]

Ibn Jarīr narrated that Ibn 'Abdul-A'lā said that Ibn Thawr said that Ma'mar said from Qatādah about:

﴿لَا يَسْتَهِنُ إِلَّا الْمُطَهَّرُونَ﴾

«Which none touches but the pure ones.» that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas'ūd it is:

﴿لَا يَسْتَهِنُ إِلَّا الْمُطَهَّرُونَ﴾

(It is not touched, except by the pure ones.)^[4]

^[1] At-Tabari 23:149.

^[2] At-Tabari 23:150.

^[3] At-Tabari 23:150, 151, and Al-Qurṭubi 17:235.

^[4] At-Tabari 23:152.

Abu Al-‘Āliyah said:

﴿لَا يَمْتَهِنُ إِلَّا الظَّاهِرُونَ﴾

«Which none touches but the pure ones.»

“It does not refer to you, because you are sinners!”^[1] Ibn Zayd said, “The Quraysh disbelievers claimed that the devils brought down the Qur’ān. Allāh the Exalted stated that only the pure ones touch the Qur’ān, as He said:

﴿وَمَا نَزَّلْنَا بِهِ أَشَيْطِرِينَ وَمَا يَنْعِي لَهُمْ وَمَا يَسْتَطِعُونَ إِنَّهُمْ عَنِ السَّمْعِ لَغَرُورُونَ﴾

«And it is not the Shayātīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.»(26:210-212)^[2]

This saying is a good saying, and does not contradict those before it. Allāh said,

﴿قُرْبَلٌ مِّنْ رَبِّ الْأَنْبَيْنَ﴾

«A revelation from the Lord of all that exists.»

meaning this Qur’ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh’s statement,

﴿أَفَبِنَا الْكَوْثِيرُ أَنْتُمْ تَنْهَوْنَ﴾

«Is it such a talk that you are Mudhinūn?»

Al-‘Awfi reported from Ibn ‘Abbās that *Mudhinūn* means, “You do not believe in and deny.”^[3] Similar to this was said by Ad-Dahhāk, Abu Ḥazrah and As-Suddi.^[4] Mujāhid said,

﴿تَنْهَوْنَ﴾

«*Mudhinūn*» means “You want to fill yourselves with and rely upon.”^[5]

^[1] At-Tabari 23:151.

^[2] At-Tabari 23:149 from Ad-Dahhāk.

^[3] At-Tabari 23:153.

^[4] At-Tabari 23:153.

^[5] At-Tabari 23:153.

﴿وَتَعْمَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ﴾

«And you make your provision your denial!»

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that he recited it as:

(وَتَعْجَلُونَ شُكْرَكُمْ أَنْكُمْ تُكَذِّبُونَ)

(And your show of your gratitude by denying!)^[1]

Ibn Jarīr narrated from Muḥammad bin Bashshār, who narrated from Muḥammad bin Ja'far, who narrated from Shu'bāh, from Abu Bishr, from Sa'īd bin Jubayr who said that Ibn 'Abbās said, "It has never rained upon a people except that some of them became disbelievers by saying, 'Such and such position of a star sent rain!'" And Ibn 'Abbās recited:

(وَتَعْجَلُونَ شُكْرَكُمْ أَنْكُمْ تُكَذِّبُونَ)

(And you show of your gratitude by denying.)^[2]

This chain of narration is *Şāhīh* to Ibn 'Abbās. In his *Muwaṭṭa'*, Mālik reported from Sāliḥ bin Kaysān, from 'Ubaydullāh bin 'Abdullāh bin Utbah bin Mas'ūd, from Zayd bin Khālid Al-Juhāni who said, "The Prophet ﷺ led us in the *Subh* (dawn) prayer at Al-Hudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

﴿هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟﴾

«Do you know what your Lord has said (revealed)?»

Those present replied, 'Allāh and His Messenger know best.' He said,

«قَالَ: أَضْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِيرُنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْتَبِ، وَأَمَّا مَنْ قَالَ: مُطِيرُنَا بِنَزَّهَ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْتَبِ»

«Allāh has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the

^[1] At-Tabari 23:154, 155.

^[2] At-Tabari 23:154.

mercy of Allāh, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.”¹¹^[11]

This *Hadīth* is recorded in the Two *Sahīhs*, Abu Dāwud and An-Nasā’ī, all using a chain of narration in which Imām Mālik^[2] was included.

Qatādah said, “Al-Hasan used to say, ‘How evil is that all that some people have earned for themselves from the Book of Allāh, is denying it!’” Al-Hasan’s statement means that such people gained no benefit from the Book of Allāh because they denied it, as Allāh said:

﴿أَفَهُنَّا لَمْ يَرَوْا أَنَّمَا تَدْعُونَ إِلَهٌ وَّمُقْتَلُونَ رَزْقُكُمْ أَنْكُمْ تُكَبِّرُونَ﴾

﴿Is it such a talk that you Mudhinūn? And you make your provision that you deny?﴾

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحَلْقُومَ وَأَشَدَّ جِنَاحَهُ نَظَرُهُمْ فَنَفِّعَ أَنْرَبُ إِلَيْهِ مِنْكُمْ وَلِكُنْ لَا يُبَصِّرُونَ﴾

﴿فَلَوْلَا إِنْ كُنْتُمْ عَبْدِيَّنِ﴾

﴿تَرْجُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿83. Then why do you not (intervene) when it reaches Al-Hulqūm?﴾

﴿84. And you at the moment are looking,﴾

﴿85. But We are nearer to him than you, but you see not,﴾

﴿86. Then why do you not – if you are not Madīnūn?﴾

﴿87. Return the soul, if you are truthful?﴾

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allāh the Exalted said,

﴿فَلَوْلَا إِذَا بَلَغَتِ﴾

﴿Then why do you not (intervene) when it reaches?﴾, in reference to the soul,

^[1] *Al-Muwatta*’ 192.

^[2] *Fath Al-Bāri* 2:388, Muslim 1:83, Abu Dāwud 4:227, An-Nasā’ī 3:165.

﴿الْقُلُوبُ﴾

﴿Al-Hulqum﴾, i.e., the throat, at the time of death. Allāh the Exalted said in other Āyāt,

﴿فَلَمَّا يَأْتِ الْمَوْتَ أَنْتَنَا فَوْلَدَ مِنْ رَأْفَةِ ﴿١﴾ وَلَمَّا يَرَى اللَّهَ الْبَرَاقَ ﴿٢﴾ وَلَمَّا أَنْتَنَا أَنَّكَيْ بِالثَّوْلَةِ ﴿٣﴾ إِنْ زَكَرَ ﴿٤﴾ بِوَمَيْدَنِ الْكَافِرِ ﴿٥﴾﴾

﴿Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?'" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh).﴾(75:26-30)

Allāh said here,

﴿وَأَنْتَ جِيلَادٌ لَّنْظَرُونَ﴾

﴿And you at the moment are looking,﴾ at the dying person and witnessing the stupor of death that he is experiencing,

﴿وَخَنُّ أَقْرَبُ إِلَيْهِ مِنْكُمْ﴾

﴿But We are nearer to him than you,﴾ with Our angels,

﴿وَلَكُنْ لَا يُشَاهِرُونَ﴾

﴿but you see not.﴾ you cannot see the angels. Allāh the Exalted said in another Āyah,

﴿وَهُوَ الْقَاطِرُ فَوْقَ عِسَادِيَةٍ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَنَّدَكُمُ الْمَوْتُ تَوَفَّتُمْ رُشْتُمْ وَهُمْ لَا يَعْلَمُونَ﴾ ثمَّ رُدُّوا إِلَى اللَّهِ مَوْلَانُهُمُ الْحَقِّ أَلَا لَهُ الْحَكْمُ وَهُوَ أَنَّجِعُ الْخَسِيرِينَ﴾

﴿He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.﴾(6:61-62)

Allāh's statement,

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مُدِينِينَ﴾

﴿Then why do you not – if you are not Madīnīn – return the soul,﴾

means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa'îd bin Jubayr and Al-Hasan Al-Bâṣrî said:

﴿فَلَمَّا إِنْ كُنْتُ عَنِ الْمَدِينَ﴾

﴿Then why do you not - if you are not Madînîn...﴾,

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujaħid said that,

﴿عَنِ الْمَدِينَ﴾

﴿...if you are not Madînîn﴾, means, "if you are not certain."

﴿فَإِنَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ بِهِ فَرْجُ رَيْحَانَ وَحَنْثُ تَبِيِّبِ اللَّهِ وَإِنَّا إِنْ كَانَ مِنَ أَخْنَبِ الْبَيْنَ﴾
 ﴿فَلَمَّا لَكَ مِنَ أَخْنَبِ الْبَيْنَ﴾ وَإِنَّا إِنْ كَانَ مِنَ الْكَفِيْنَ الْمُسَالَلِينَ﴾
 ﴿فَلَذِّنِ حَبِيرَ﴾ وَأَنْصَلِيْةَ حَبِيرَ﴾
 ﴿إِنْ هَذَا لَمَّا لَوْحَى الْبَيْنَ﴾ فَتَسْعِيْ يَائِسَمَ زَلَكَ الظِّفَرَ﴾

﴿88. Then, if he be of the Muqarrabîn,﴾

﴿89. Then Rawhî, Rayḥân and a Garden of Delights.﴾

﴿90. And if he be of those on the right,﴾

﴿91. Then Salâm (peace) to you from those on the right.﴾

﴿92. But if he be of the denying, the erring,﴾

﴿93. Then for him is an entertainment with Hamîm.﴾

﴿94. And entry in Hellfire.﴾

﴿95. Verily, this! This is an absolute truth with certainty.﴾

﴿96. So, glorify with praises the Name of your Lord, the Most Great.﴾

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allâh. Allâh said,

﴿فَإِنَّمَا إِنْ كَانَ﴾

﴿Then if he﴾, in reference to the dying person,

﴿مِنَ الْمُفْرِيْنَ﴾

﴿be of the Muqarrabūn﴾ who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

﴿فَرَحْجٌ وَرَيْحَانٌ وَجَنَّتُ نَبِيْرٍ﴾

﴿then for him Rawḥ, Rayḥān and a Garden of Delights.﴾

Theirs will be *Rawḥ* and *Rayḥān*; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's *Hadīth* narrated from Al-Barā' in which the angels of mercy say (to a dying, believing person),

«أَتَيْهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ مُنْتَهٌ تَغْزِيرِيهِ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ
وَرَبْتُ غَيْرِ غَضِبَانٍ»

«O good soul in the good body that you inhabited, come to *Rawḥ*, *Rayḥān* and a Lord Who is not angry.»^[1]

'Ali bin Abi Talhah reported from Ibn 'Abbās, "*Rawḥ* means rest, and *Rayḥān* means place of rest."^[2] Mujāhid said similarly that *Rawḥ* means rest.^[3] Abu Hazrah said that *Rawḥ* means: "Rest from the world."^[4] Sa'īd bin Jubayr and As-Suddi said that it means to rejoice. And from Mujāhid:

﴿فَرَحْجٌ وَرَيْحَانٌ﴾

﴿*Rawḥi* and *Rayḥāni*﴾ means: "Paradise and delights." Qatādah said that *Rawḥ* means mercy. Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said that *Rayḥān* means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

﴿وَجَنَّتُ نَبِيْرٍ﴾

﴿and a Garden of Delights.﴾ Abu Al-'Āliyah said, "None of the

^[1] At-Tiwal no. 25. Similar was recorded by Abu Dāwud and others.

^[2] At-Tabari 23:159.

^[3] At-Tabari 23:160.

^[4] At-Tabari 23:160.

near believers will depart (this life) until after he is brought a branch of the *Rayhān* of Paradise and his soul is captured in it.”^[1] Muḥammad bin Ka'b said, “Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire.”

In the *Sahīh*, it is recorded that the Messenger of Allāh ﷺ said,

إِنَّ أَرْوَاحَ الشَّهِيدَاءِ فِي حَوَّاصِلِ طَبُورٍ خَفِيرٍ، تَسْرَحُ فِي بَيَاضِ الْجَنَّةِ حَتَّى شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلٍ مَعْلَقَةً بِالْغَرَشِينِ

“The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....”^[2]

Imām Aḥmad recorded that ‘Aṭā’ bin As-Sā’ib said, “The first day I saw ‘Abdur-Rahmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, ‘So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَ لِقَاءَ اللَّهِ أَحَبَ اللَّهَ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

“He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him.”

The people around him started weeping, and he asked them why they wept. They said, ‘All of us hate death.’ He ﷺ said,

لَئِنْ ذَاكَ، وَلَكُمْ إِذَا اخْتَرْتُمْ هَفَانًا إِنْ كَانَ مِنَ الظَّرِيفِ فَرَوْحٌ وَرَحْمَانٌ وَجَنَّتٌ
نَبِيِّرٌ هَفَانٌ بُشَرٌ بِذِلِّكَ أَحَبَ لِقَاءَ اللَّهِ عَزَّ وَجَلَّ، وَإِنْ كَانَ مِنَ الْمُكَبِّرِينَ الظَّارِينَ نَزَلَ بْنَ حَمِيرٍ وَشَنَفِيلَةَ بَحِيرٍ هَفَانٌ بُشَرٌ
بِذِلِّكَ كَرِهَ لِقَاءَ اللَّهِ، وَإِنْ كَانَ مِنَ الْمُعَافَى لِلْقَابِيَّ أُخْرَهُ هَفَانٌ بُشَرٌ

“It does not mean that. When one dies: «Then, if he be of the near believers, then for him are Rawḥ, Rayhān, and a Garden of Delights.» and when this good news is conveyed to him, he

^[1] At-Tabārī 23:160.

^[2] Muslim 3:1502.

likes to meet Allāh the Exalted and Most Honored and Allāh the Exalted and Most Honored likes, even more, to meet him, {But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm. And entry in Hellfire.} and when this news is conveyed to him, he hates to meet Allāh and Allāh hates, even more, to meet him.”^[1]

This is the narration that Imām Aḥmad collected; and in the *Sahīh*, there is a *Hadīth* with this meaning collected from ‘Ā’ishah.^[2]

Allāh’s statement,

﴿وَلَئِنْ كَانَ مِنْ أَنْصَابِ الْيَوْمَينِ﴾

{And if he be of those on the right,} means, if he, the dying person, is among those on the right,

﴿فَكَلَّهُ لَكَ مِنْ أَنْصَابِ الْيَوْمَينِ﴾

{Then Salām (peace) to you from those on the right} meaning, the angels will deliver the good news to them by saying, “Peace be upon you,” i.e., be calm, you will be led to safety, you are among those on the right, as Ikrimah said, “The angels will greet him with the *Salām* and convey to him the news that he is among those on the right.” This is a good explanation, and it conforms with Allāh’s statement,

﴿إِنَّ الْيَوْمَ تَالُوا رِبُّهُمْ هُمْ أَنْتَشَرُوا تَنَزَّلُ عَلَيْهِمُ التَّبَكُّرُ أَلَا مُخَالِفُوا وَلَا مُحْرِّقُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ إِنَّمَا أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا شَاءْتُمْ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا شَاءْتُمْ فَلَا يَنْهَا عَنْ فَرْجِ رَحْمَةٍ﴾

{Verily, those who say: “Our Lord is Allāh.” and then they stand firm, on them the angles will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful.”}

[1] Ahmad 4 :259.

[2] *Fath Al-Bāri* 11 :364, Muslim 4 :2065.

(41:30-32).

Allâh's statement,

﴿ رَأَيْنَا إِنَّمَا كَانَ مِنَ الظَّاهِرِينَ أَصَابَتْهُمْ فَلَذُّ مِنْ حَمِيمٍ وَنَصْلِيَةُ حَمِيمٍ ﴾

﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥamîm (boiling water) and entry in Hellfire.﴾

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

﴿ فَلَذُّ ﴾

﴿then for him is an entertainment,﴾ meaning, as a guest

﴿ مِنْ حَمِيمٍ ﴾

﴿with Ḥamîm﴾ that dissolves his intestines and skin,

﴿ وَنَصْلِيَةُ حَمِيمٍ ﴾

﴿And entry in Hellfire.﴾ he will reside in Hellfire, which will engulf him from every direction. Allâh the Exalted said, next,

﴿ إِنَّمَا لَهُ حَقُّ الْقِيَمِ ﴾

﴿Verily, this! This is an absolute truth with certainty.﴾

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

﴿ فَسُبْحَانَ رَبِّكَ الْعَظِيمِ ﴾

﴿So, glorify with praises the Name of your Lord, the Most Great.﴾

Jâbir narrated that the Messenger of Allâh ﷺ said,

«مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِستَ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

«He who says, "Glory be to Allâh the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.»

This ḥadîth was collected by At-Tirmidhi and An-Nasâ'i; At-Tirmidhi said, "Hasan Gharîb."^[1] Al-Bukhâri recorded in his book (Ṣaḥîḥ) that Abu Hurayrah said that the Messenger of

^[1] Tuhfât Al-Ahwâdhi 9:434, An-Nasâ'i in Al-Kubrâ 6:207.

Allāh ﷺ said,

«كَلِمَتَانِ حَفِيَّتَانِ عَلَى الْلُّسُانِ، تَبَيَّنَتَانِ فِي الْأَيْرَانِ، حَيَّتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

«(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent."»

The Group, with the exception of Abu Dāwud, collected this.^[1]

This is the end of the *Tafsīr* of Sūrat Al-Wāqi'ah, all praise and thanks are due to Allāh and all the favors come from Him.

[1] *Fath Al-Bāri* 13:547.

The *Tafsīr of Sūrat Al-Ḥadīd* (Chapter - 57)

Which was revealed in Al-Madīnah

The Virtues of *Sūrat Al-Ḥadīd*

Imām Aḥmad recorded that Ḥarbād bin Sāriyah said that the Messenger of Allāh ﷺ used to recite *Al-Musabbihāt*^[1] before he went to sleep, saying,

﴿إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ آيَةٍ﴾

«In them there is an Āyah that is better than a thousand Āyāt.»^[2]

Abu Dāwud, At-Tirmidhi and An-Nasā'ī collected this *Hadīth*; At-Tirmidhi said, “*Hasan Gharīb*.^[3]”

The Āyah referred to in this *Hadīth* is – and Allāh knows best –

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿He is Al-Awwal and Al-Āakhir, Az-Zāhir and Al-Bātin. And He is the All-Knower of everything.﴾(57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] *Sūrahs*, or chapters in the Qur’ān that start by *Tasbīh* (glorifying Allāh); refer to *Sūrahs* 57, 59, 61, 62, 64.

[2] Aḥmad 4:128. See the following note.

[3] Abu Dāwud 5:304, *Tuhfat Al-Āhwadhi* 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārimī no. 3424, and An-Nasā'ī in *Al-Kubrā* no. 10551, which is *Mursal*.

﴿يَسْعَ يَوْمًا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ لِكُلِّ كُلُّ شَيْءٍ لَمْ يَكُنْ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ بَعْدِهِ وَيُبَشِّرُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿1. Whatever is in the heavens and the earth glorifies Allāh – and He is the Almighty, All-Wise.﴾

﴿2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.﴾

﴿3. He is Al-Awwal and Al-Ākhir, Aż-Zāhir and Al-Bātin. And He is the All-Knower of everything.﴾

Everything that exists glorifies Allāh and mentioning some of His Attributes

In this Āyah, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another Āyah,

﴿يُسَجِّلُ لَهُ الْكَوْنُ أَنْتَيْعَ وَالْأَرْضُ وَمَنْ فِيهَا وَكُلُّ مِنْ شَيْءٍ إِلَّا يُسَجِّلُ مَجْبُودٌ وَلَكِنْ لَا تَقْفَهُونَ
تَسْبِحُهُمْ إِنَّمَا كَانَ حَلِيلًا 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)

And His saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the Almighty,﴾ meaning the One to Whom all things submit humility,

﴿أَنْتَكُمْ﴾

﴿All-Wise.﴾ in His creating, commanding and legislating,

﴿لَمْ يَكُنْ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ بَعْدِهِ وَيُبَشِّرُ﴾

﴿His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;﴾

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾ whatever He wills, is, and whatever He does not will, will never be. He said,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالبَاطِنُ﴾

﴿He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bātin.﴾

This is the Āyah indicated in the *Hadîth* of Irbâd bin Sâriyah that is better than a thousand Āyât. Abu Dâwud recorded that Abu Zamil said, “I mentioned to Ibn ‘Abbâs that I felt something in my heart. He said, ‘Doubts?’ and then laughed. Next, he said, ‘No one can escape this. Allâh the Exalted stated,

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلَ اللَّهُ فَسْأَلِ الْيَتَمَ يَقْرَئُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ﴾

﴿So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.﴾(10:94)

He then said to me, ‘When you feel any of this in your heart, recite,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿He is Al-Awwal and Al-Ākhir, Az-Zâhir and Al-Bâtin. And He is the All-Knower of everything.﴾^[1]

There are about ten and some odd number of different sayings collected from the scholars of *Tafsîr* regarding the explanation of this Āyah. Al-Bukhâri said, ‘Az-Zâhir: knowing all things, Al-Bâtin: knowing all things.’^[2]

Our Shaykh Al-Hâfiẓ Al-Mizzi said, ‘Yahyâ is Ibn Ziyâd Al-Farrâ’, who authored a book entitled *Ma’ani Al-Qur’ân*.’

There are *Hadîths* mentioned about this. Among them, Imâm Ahmad recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّمِيعُ، وَرَبُّ الْغَرَشِ الْعَظِيمُ، رَبِّنَا وَرَبِّ كُلِّ شَيْءٍ، مُنْزَلٌ التَّرَوَّةَ وَالْأُنْجِيلَ وَالْفُرْقَانَ، فَاللَّهُ أَحَدٌ وَالثَّوَّى، لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ

^[1] Abu Dâwud 5:335.

^[2] *Fath Al-Bâri* 13:374.

شَرٌّ كُلُّ شَيْءٍ، أَنْتَ أَخْدُ بِنَاصِبَتِي، أَنْتَ الْأَوَّلُ لَيْسَ بِئْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ بِعَدْكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ،
اَفَضِّلُ عَنَّا الدَّيْنَ، وَأَغْيَنَا مِنَ الْفَقْرِ».

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aż-Zāhir, nothing is above You; and Al-Bātin, nothing is below You. Remove the burden of debt from us and free us from poverty.»^[1]

Muslim recorded this Ḥadīth via Sahl, who said, “Abu Ṣāliḥ used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبُّ الْعِزْمِ الْعَظِيمِ، رَبِّنَا وَرَبَّ كُلِّ شَيْءٍ،
رَبِّ الْحَبْ وَالثَّوْرَى، وَمُنْزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَغُوذُ بِكَ مِنْ شَرِّ كُلِّ ذَي
شَرٍّ أَنْتَ أَخْدُ بِنَاصِبَتِي، اللَّهُمَّ أَنْتَ الْأَوَّلُ لَيْسَ بِئْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ
بِعَدْكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ،
اَفَضِّلُ عَنَّا الدَّيْنَ، وَأَغْيَنَا مِنَ الْفَقْرِ».

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aż-Zāhir, nothing is above You; and Al-Bātin, nothing is below You. Remove the burden of debt from us and free us from poverty.»^۱

And he used to narrate that from Abu Hurayrah from the Prophet ﷺ.»^[2]

^[1] Ahmad 2:404.

^[2] Muslim 4:2084.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَبَّةِ أَيَّارٍ ثُمَّ أَسْتَوَى عَلَى الْقَرْبَشِ يَكُلُّ مَا يَلْيَعُ فِي الْأَرْضِ وَمَا يَجْرِي مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَعْجُجُ فِيهَا وَهُوَ مَعْلُوكٌ إِذَا مَا كُشِّمَ وَاللَّهُ بِمَا نَمَلُونَ بَصِيرٌ لَمَّا مَلَكَ السَّمَاوَاتِ وَالْأَرْضَ وَإِلَيْهِ تُرْسَعُ الْأُمُورُ﴾ بُولُجُ الْأَيَّلُ فِي الْتَّهَارِ وَبُولُجُ
الْأَهَارِ فِي الْأَيَّلِ وَهُوَ عَلَيْمٌ بِذَرَاتِ الصَّدْرِ﴾

﴿4. He it is Who created the heavens and the earth in six Days and then rose (Istâwâ) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allâh is the All-Seer of what you do.﴾

﴿5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters.﴾

﴿6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.﴾

Allâh's Knowledge, Power and Kingdom are Limitless

Allâh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Sûrat Al-A'râf, so it is not necessary to repeat the meaning here.^[1] Allâh's statement,

﴿بِعِلْمٍ مَا يَلْيَعُ فِي الْأَرْضِ﴾

﴿He knows what goes into the earth﴾, indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

﴿وَمَا يَجْرِي مِنْهَا﴾

﴿and what comes forth from it﴾ of plants, vegetation and fruits. Allâh the Exalted said in another Ayah,

﴿وَيَعْلَمُ مَقَابِعَ النَّبِيبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ دَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَّتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْبَسُ إِلَّا فِي كِتْمَرٍ مُّبِينٍ﴾

﴿And with Him are the keys of all that is hidden, none knows

^[1] See volume four, the Tafsîr of Sûrat Al-A'râf (7:54).

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﴾

Allāh's statement,

﴿وَمَا يَنْزِلُ مِنَ السَّمَاءِ﴾

«and what descends from the heaven», pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh's statement,

﴿وَمَا يَنْزَعُ فِيهَا﴾

«and what ascends thereto», refers to angels and deeds. In the Sahīh, there is a Hadīth in which the Prophet ﷺ said,

﴿يُرْفَعُ إِلَيْهِ عَمَلُ الَّذِينَ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيلِ﴾

«To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls. ﴿١١﴾ Allāh said,

﴿وَهُوَ مَعْلُوٌ أَيْنَ مَا كُشِّمَ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ بَغْيَرِهِ﴾

«And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.»

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

﴿أَلَا يَأْتُمْ بَنِتُونَ صَدُورُهُنَّ لِيَسْتَخْفُوا مِنْهُ أَلَا جِئَنَ بِتَنَقْشُرَتِهِنَّ بَعْثَمَ مَا يُشَرِّكُ وَمَا يُقْبَلُونَ إِنَّهُ عَلَيْهِمْ بِإِذْنِنِي أَصْدُورُ فِيهِ﴾

«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 (secrets) of the breasts. ﴿11:5﴾

[11] Muslim 1:162.

Allâh the Exalted said,

﴿سَوَّاهٌ مِنْكُمْ مَنْ أَتَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، وَمَنْ هُوَ مُسْتَخِفٌ بِأَشْيَالِ وَسَارِثٌ 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)

Surely, there is no deity worthy of worship, except Allâh. In the *Shâfi'i*, there is a *Hadîth* in which the Messenger of Allâh ﷺ answered Jibrîl, when he asked him about *Ihsân*:

﴿أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ﴾

«To worship Allâh as if you see Him, and even though you cannot see Him, He surely sees you.»^[1]

Allâh's statement,

﴿هُلْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَّا اللَّهُ شَرِيعُ الْأُمُورِ﴾

«His is the kingdom of the heavens and the earth. And to Allâh return all the matters.»

asserts that Allâh is the King and Owner of this life and the Hereafter. Allâh said in another Âyah,

﴿وَوَلِيَّ لَنَا لِلْآخِرَةِ وَالْأُولَى﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world).»(92:13)

Surely, Allâh is praised for this attribute, just as He said in other Âyât,

﴿وَهُوَ اللَّهُ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ﴾

«And He is Allâh, Lâ ilâha illâ Huwa, all praise is His in the first and in the last.»(28:70), and,

﴿لِلْحَمْدِ لِلَّهِ الَّذِي لَمْ يَكُنْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْغَنِيُّ عَنِ الْمُفَرِّجِ﴾

«All the praise is Allâh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.»(34:1)

^[1] *Fath Al-Bâri* 1:140.

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

﴿إِن كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا مَنِ الْرَّحْمَنُ عَبْدُهُ لَهُ لَذْنَصَنَّعُمْ وَعَدَّنَمْ عَدَّا لَهُ
وَلَكُلُّهُمْ مَا تَرَى يَوْمَ الْقِيَامَةِ فَرَدَادٌ﴾

﴿There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾ (19:93-95)

This is why Allāh said here,

﴿وَإِلَّا اللَّهُ شَرِيعُ الْأُمُورِ﴾

﴿And to Allāh return all the matters.﴾ meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

﴿وَيُؤْتِيهِ مِنْ لَدُنْهُ أَبْرَاجًا عَظِيمًا﴾

﴿and gives from Him a great reward.﴾ (4:40),

﴿وَنَصْعَدُ الْمُؤْمِنِينَ الْفَضْلَ لِيَوْمِ الْقِيَامَةِ فَلَا نُظْلِمُ نَفْسَ شَيْئًا وَإِنْ كَانَ مِنْكُمْ رَجُلٌ
خَرَدَلَ أَتَيْشًا بِهَا وَلَكُنْ بِنَا حَسِيبٌ﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾ (21:47)

Allāh's statement,

﴿يُولِّجُ أَشْيَالَ فِي النَّهَارِ وَيُولِّجُ النَّهَارَ فِي الظَّلَلِ﴾

﴿He merges night into day, and merges day into night,﴾

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He

٥٣٨

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمَرْسَى يَعْلَمُ مَا يَلْيَعُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَبْرُدُ مِنَ النَّمَاءِ وَمَا يَعْرِجُ فِيهَا وَهُوَ مَعْلُومُ أَيْنَ مَا كَسْتَمْ وَاللَّهُ يُمَانِعُمُونَ بَصِيرَةٌ لِهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيَّ اللَّهُ تُرْبَعُ الْأُمُورُ ۝ يُولَجُ الْأَيْلَفُ فِي النَّهَارِ وَيُولَجُ النَّهَارَ فِي الْأَيْلَفِ وَهُوَ عَلِمٌ بِذَاتِ الصُّدُورِ ۝ إِذَا مَنَّا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مَا جَعَلُوكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ آتَيْنَا مِنْكُمْ وَآنْفَقُوا لَهُمْ أَجْرٌ كَيْدُ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا إِنَّكُمْ وَقَدْ أَخْدَمْتُكُمْ كُمْ مُؤْمِنِينَ ۝ هُوَ الَّذِي يَرِئُ عَلَى عَبْدِهِ مَا يَبْتَغِي إِذَا بَتَّغَتِ لِتُخْرِجَكُمْ مِنَ الظُّلُمَتِ إِلَى النُّورِ وَإِنَّ اللَّهَ يُكْرِهُ الرُّءُوفَ رَجِيمٌ ۝ وَمَا لَكُمْ لَا أَنْتُفَاقُوا فِي سَبِيلِ اللَّهِ وَلَهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا سَتَوَى مِنْكُمْ مِنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ آنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى وَاللَّهُ يُمَانِعُمُونَ حَيْرٌ ۝ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ وَرَضَا حَسَنَاتِنَا فَضَعِيفَهُ اللَّهُ وَلَهُ أَجْرٌ كَيْدُ ۝

makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

﴿وَهُوَ عَلِمٌ بِذَاتِ الصُّدُورِ﴾

and He has full knowledge of whatsoever is in the breasts.

He knows the secrets, no matter how concealed they are.

﴿إِذَا مَنَّا بِاللَّهِ وَرَسُولِهِ وَآنْفَقُوا مَا جَعَلُوكُمْ شَتَّلِفِينَ فِيهِ فَالَّذِينَ آتَيْنَا مِنْكُمْ وَآنْفَقُوا لَمْ أَجِدْ كِيدُ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ﴾

يَدْعُوكُمْ لِتُؤْمِنُوا إِنَّكُمْ مُؤْمِنِينَ ۝ هُوَ الَّذِي يَرِئُ عَلَى عَبْدِهِ مَا يَتَبَتَّغُ لِتُخْرِجَكُمْ مِنَ الظُّلُمَتِ إِلَى النُّورِ وَإِنَّ اللَّهَ يُكْرِهُ الرُّءُوفَ رَجِيمٌ ۝ وَمَا لَكُمْ لَا أَنْتُفَاقُوا فِي سَبِيلِ اللَّهِ وَلَهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مِنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ آنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى وَاللَّهُ يُمَانِعُمُونَ حَيْرٌ ۝ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ وَرَضَا حَسَنَاتِنَا فَضَعِيفَهُ اللَّهُ وَلَهُ أَجْرٌ كَيْدُ ۝ حَسَنًا فَضَعِيفَهُ لَمْ وَلَهُ أَجْرٌ كَيْدُ ۝

47. Believe in Allāh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.

48. And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real

believers.)

﴿9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.﴾

﴿10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do.﴾

﴿11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.﴾

Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhhereing firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh's statement,

﴿وَمَنْ جَعَلَكُمْ شَفِيلَيْنِ فِيهِ﴾

﴿of that whereof He has made you trustees.﴾, indicates that you - mankind - will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Aḥmad recorded that 'Abdullāh bin Ash-Shikhkhīr said, "I came to Allāh's Messenger ﷺ as he was reciting and saying,

﴿الْمَنْكُرُ أَكْثَرُ﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكٍ إِلَّا مَا أَعْلَمَ
فَأَنْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟﴾

«*abundance diverts you.*» The Son of ‘Âdâm claims, “My wealth, my wealth.” But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?»^[1]

Muslim also collected with the addition:

﴿وَمَا سَوَى ذَلِكَ، فَذَاهِبٌ وَتَارِكٌ لِلنَّاسِ﴾

«Other than that, you will go away from it and leave it behind for other people.»^[2]

Allâh’s statement,

﴿فَالَّذِينَ مَانُوا وَنَكَرُوا وَأَنْفَقُوا لَهُمْ أَثْرَارٌ كَبِيرٌ﴾

«And such of you as believe and spend, theirs will be a great reward.»

encourages having faith and spending in acts of obedience.
Allâh the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ إِلَيْهِمْ وَمَا يُرِيكُمْ﴾

«And what is the matter with you that you believe not in Allâh! While the Messenger invites you to believe in your Lord;»

meaning, “what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?”

And we have reported the Ḥadîth through different routes in the beginning of the explanation on the chapter on Faith in *Sahîh Al-Bukhâri*, wherein one day the Messenger of Allâh ﷺ said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَغْرَبُ إِلَيْكُمْ إِيمَانًا؟﴾

^[1] Ahmad 4:24.

^[2] Muslim 4:2273.

«Who do you consider among the believers as having the most amazing faith?»

They said, "The angels." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟»

«And what prevents them from believing when they are with their Lord?»

They said, "Then the Prophets." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالرُّوحُ يَنزُلُ عَلَيْهِمْ؟»

«What prevents them from believing when the revelation comes down to them?»

They said, "Then us." He said,

«وَمَا لَكُمْ لَا تُؤْمِنُونَ وَإِنَّا بَيْنَ أَطْهِرِكُمْ؟ وَلِكُنْ أَعْجَبُ الْمُؤْمِنِينَ إِيمَانًا، قَوْمٌ يَجْيِئُونَ بَعْدَكُمْ، يَجْدُونَ صُحْفًا يُؤْمِنُونَ بِمَا فِيهَا»

«What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.»^[1]

We mentioned a part of this Ḥadīth when explaining Allāh's statement in Sūrat Al-Baqarah,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

«who believe in the Ghayb (unseen).»(2:3) Allāh's statement,

﴿وَقَدْ أَخْذَ مِنْكُمْ﴾

«and He has indeed taken your covenant,» is similar to another of His statements,

﴿وَإذْ كُرِّبُوا بِنَسَةَ اللَّهِ عَلَيْكُمْ وَبِنَسَةَ الَّذِي دَانُوكُمْ بِهِ إِذْ قَلَّتْ سَوْفَنَا وَأَطْنَابَا﴾

«And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey."»(5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

^[1] Al-Majma' 10:65.

taken from mankind, when they were still in Ādām's loin. This is also the opinion of Mujāhid, and Allāh knows best.^[1] Allāh said,

﴿فَهُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ مَا يَرِيدُ﴾

﴿It is He Who sends down manifest Āyāt to His servant, clear proofs, unequivocal evidences and plain attestations,

﴿لِيُنَجِّسَكُ مِنَ الظُّلْمَتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

﴿إِنَّ اللَّهَ يَعْلَمُ لَرْوَثَ رَبِيعَ﴾

﴿And verily, Allāh is to you full of kindness, Most Merciful.﴾

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

﴿وَمَا لَكُمْ أَلَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَهُ يَرِثُ الْأَنْتِرَوْنَ وَالْأَرْضَ﴾

﴿And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.﴾

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasures. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

﴿وَرَبَّا أَنْفَقْتُمْ مِنْ نَفْقَهٍ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

﴿And whatsoever you spend of anything, He will replace it. And He is the best of providers.﴾(34:39), and,

^[1] At-Tabari 23:172.

*مَا عِنْدَكُمْ يُنْفَدُ وَمَا عِنْدَ اللَّهِ يَكْفِيْ *

«whatever is with you, will be exhausted, and whatever is with Allāh will remain.»(16:96)

Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allāh's statement,

*لَا يَسْتَوِي مِثْكُ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتحِ وَقَاتَلَ *

«Not equal among you are those who spent before the conquering and fought.»

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

*أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَلَا وَعَدَ اللَّهُ الْحَسَنَى *

«Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).»

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha'bi and several others said that the Ayah refers to the treaty at Al-Hudaybiyyah.^[1] There is proof for this opinion found in a Hadīth from Anas, collected by Imām Ahmad. Anas said, "Khālid bin Al-Walīd and 'Abdur-Rahmān bin 'Awf had a dispute. Khālid said to 'Abdur-Rahmān, 'You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet ﷺ he said,

- «ذَعْوَا لِي أَصْحَابِي، فَوَالَّذِي نَسِيْ بِيْدِهِ! لَوْ أَنْفَقْتُمْ مِثْلَ أُخْدِ - أَوْ مِثْلَ الْجِبَالِ

[1] At-Tabari 23:175.

ذَهَبًا، مَا يَلْعَظُنَ أَغْمَالُهُمْ»

«Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.»^[1]

It is a known fact that Khālid bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālid and ‘Abdur-Rahmān occurred because of the battle of Bani Jadhīmah. The Prophet ﷺ sent Khālid bin Al-Walīd to them after the conquest of Makkah, and they said, “Saba’na,”^[2] instead of saying, “Aslamna” (we embraced Islām). So Khālid ordered their execution and the execution of their prisoners (of war); ‘Abdur-Rahmān bin ‘Awf and ‘Abdullāh bin ‘Umar opposed him. This is the reason behind the dispute that occurred between Khālid and ‘Abdur-Rahmān. But in the Ṣaḥīḥ, the Messenger of Allāh ﷺ said,

﴿لَا تَسْبِّحُ أَصْحَابِي، فَوَاللَّهِي نَفْسِي بِيَدِهِ لَنْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أَحَدِ ذَهَبًا، مَا يَلْعَظُ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَةٌ﴾

«None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd^[3] of one of them or half of it.»^[4]

Allāh said,

﴿رَبِّكَلَّا وَعَدَ اللَّهُ الْمُتَنَعِّنُ﴾

﴿But to all Allāh has promised the best (reward).﴾

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even

^[1] Ahmad 3:266.

^[2] Meaning, “we are Sabians.” That was because they did not know the name of the religion of Allāh’s Messenger ﷺ.

^[3] A dry measurement of three handfuls.

^[4] Muslim 4:25.

though some of them vary in rank and earn a better reward than others as Allāh said,

﴿لَا يَسْتَوِي الْقَوْدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِكَ الظَّرِيرَ وَالْمُجْهِدُونَ فِي سَبِيلِ اللَّهِ يَأْمُولُهُنَّ وَلَنْ يُهْبِطَهُنَّ
نَصَّالَ اللَّهُ الْمُجْهِدِينَ يَأْمُولُهُنَّ وَلَنْ يُهْبِطَهُنَّ عَلَى الْقَوْدُونَ دَرِيمَةً وَلَمَّا وَضَعَ اللَّهُ الْمُسْتَحْشِنَ وَفَضَّلَ اللَّهُ
الْمُجْهِدِينَ عَلَى الْقَوْدُونَ أَجْرًا عَظِيمًا﴾ (٤:٩٥)

«Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).» (4:95)

There is a *Hadīth* in the *Ṣaḥīḥ* that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الْمُسْبِطِ، وَفِي كُلِّ خَيْرٍ»

«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»⁽¹⁾

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the *Hadīth*. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

﴿وَلَهُ بِمَا تَكُونُونَ خَيْرٌ﴾

«And Allāh is All-Aware of what you do.»

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the *Hadīth*,

⁽¹⁾ Muslim 4:2052.

سَبْقَ دِرْهَمٍ مائَةً أَلْبَيْهِ

«Spending one Dirham is preceded over a hundred thousand.»^[1]

There is no doubt that the people of faith consider Abu Bakr Aṣ-Ṣiddiq to be the person who has the best share according to the meaning of this Āyah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

«Who is he that will lend Allāh a handsome loan :»

'Umar bin Al-Khaṭṭāb said that this Āyah refers to spending in Allāh's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this Āyah. This is why Allāh the Exalted said in another Āyah:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَبَذَلَهُ لَمْ﴾

«Who is he that will lend Allāh handsome loan : then (Allāh) will increase it manifold to his credit (in repaying),»

and in another Āyah,

﴿أَنْشَأَنَا كَثِيرًا﴾

«many times» (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Ḥâtim recorded that 'Abdullâh bin Mas'ûd said, "When this Āyah,

^[1] An-Nasâ'i 5:59.

﴿مَنْ ذَا الَّذِي يُشَرِّضُ اللَّهَ فِرْضًا حَسَنًا فَقُضَيْتُمْ لَهُ﴾

«Who is he that will lend Allāh handsome loan : then (Allāh) will increase it manifold to his credit (in repaying),»

was revealed, Abu Ad-Dahdāh Al-Anṣārī said, 'O Allāh's Messenger! Does Allāh ask us for a loan?' The Prophet ﷺ said,

«نَعَمْ، يَا أبا الدَّخَدَاحِ،

«Yes, O Abu Ad-Dahdāh.»

He said, 'Give me your hand, O Allāh's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Dahdāh said, 'Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Dahdāh went to his wife and called her, 'Umm Ad-Dahdāh!' She said, 'Here I am.' He said, 'Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, 'That is a successful trade, O Abu Ad-Dahdāh!' She then transferred her goods and children. The Messenger of Allāh ﷺ said,

«كُمْ مِنْ عَدْنِي رَدَاحٌ فِي الْجَنَّةِ لِأَبِي الدَّخَدَاحِ»

«How plentiful are the sweet date clusters that Abu Ad-Dahdāh has in Paradise!»

In another narration, the Prophet ﷺ said,

«رُبَّ تَحْلِيَةً مُدَلَّةً، عَرُوفَهَا دُرْ وَيَأْوُتُ، لِأَبِي الدَّخَدَاحِ فِي الْجَنَّةِ»

«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdāh!»^[1]

﴿لَيَوْمَ رَأَى النَّبِيَّنَ وَالْمُؤْمِنَاتَ يَتَّعَنُ نُورُهُمْ بَيْنَ أَثْيَرِهِمْ وَيَأْتِيهِمْ بُشْرِيكُمُ الْيَوْمَ جَاءَتْ نَجْرَى مِنْ تَحْنَاهَا أَلْأَهُرُ خَلِيلِنِ فِيهَا ذَلِكَ هُوَ الْفَرْزُ الْعَظِيمُ﴾^[2] وَيَوْمَ يَقُولُ النَّبِيُّونَ وَالْمُسَيَّقُونَ لِلَّهِ يَكُتُبُ مَا شَاءُوا نَظَرُونَا نَقِيقُنَا مِنْ نُورِكُمْ فَيَقُولُنَا دُرُّ فَقِيرُنَا سَيِّئُنَا نَسُورُنَا لَمْ يَأْتِ بِأَطْمَاعِنَا

^[1] This was recorded by Ibn Abi Ḥātim no. 2430, and At-Ṭabarī in the *Tafsīr* of *Sūrat Al-Baqarah* 2:245, and there is a witness for it with Ahmād 3:146.

أَرْجُونَةَ وَظَهِيرَةَ بَنِ فَيْلِهِ الْمَدَابِ. إِنَّ يَادُهُمْ أَنَّمَا تَكُونُ مَعَكُمْ قَاتِلُوا بْنَ وَالْكَذَّابَ وَشَهَدُ الْفَسَكَمْ وَرَفِيقَتُمْ وَأَزْبَقْتُمُ الْأَمَانَةَ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْعَزِيزِ فَإِنَّمَا لَا يُؤْخَذُ مِنْكُمْ ذَنْبُهُ وَلَا يَنْهَا كُفَّارُ مَا أَنْكُمْ أَتَأْتُمْ بِهِ مَوْلَانَكُمْ وَيُشَدَّ الدَّصِيرُ ﴿٤﴾

﴿12. On the Day you shall see the believing men and the believing women - their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!﴾

﴿13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾

﴿14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allāh came to pass. And the deceiver deceived you in regard to Allāh."﴾

﴿15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.﴾

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allāh the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from 'Abdullāh bin Mas'ūd:

﴿يَنْعِنُ نُورُهُمْ بَنِ أَبِيهِمْ﴾

﴿their light running forward before them﴾, he said, "They will pass over the Sirāt according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a

light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Ḥātim and Ibn Jarīr collected this *Hadīth*.^[1]

Ad-Dahhāk commented on the Āyah, "Everyone will be given a light on the Day of Resurrection. When they arrive at the Sirāt, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allāh, 'O our Lord! Perfect our light for us.'"

Allāh's statement,

﴿وَنَسْبِرُهُمْ﴾

﴿and in their right hands.﴾ Ad-Dahhāk said: "Their Books of Records."^[2] As Allāh said:

﴿فَنَّأْتُ أُولَئِكَ كُتُبَهُ بِيَمِينِهِمْ﴾

﴿So whosoever is given his record in his right hand.﴾ (17:71)
Allāh said,

﴿بَشِّرُوكُمْ الْيَوْمَ حَتَّىٰ تَجْرِي مِنْ نَحْنِهَا الْأَبْرَارُ﴾

﴿Glad tidings for you this Day! Gardens under which rivers flow,﴾

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

﴿خَلَوَاتٍ فِيهَا﴾

﴿to dwell therein forever!﴾, you will remain therein forever,"

﴿ذَلِكَ هُوَ الْفَوْزُ الظَّاهِرُ﴾

﴿Truly, this is the great success!﴾

The Condition of the Hypocrites on the Day of Resurrection

Allāh said,

﴿يَوْمَ يَقُولُ الْكُفَّارُ وَالْمُسْكِنُتُ لِلَّذِينَ مَأْتُوا أَنْطُرُونَا نَقْنُسُنَا مِنْ نُورِكُمْ﴾

^[1] At-Tabari 23:179.

^[2] At-Tabari 23:179.

﴿On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!"﴾

Allâh informs us in this Âyah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allâh and His Messenger, obeyed Allâh's commands and avoided His prohibitions. Al-'Awfi, Ad-Dâhhâk and others reported from Ibn 'Abbâs: "When the people are gathering in darkness, Allâh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allâh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allâh will extinguish the light for the hypocrites and they will say (to the believers),

﴿أَنْظُرُونَا نَقِيرًا مِّنْ فُورِكُمْ﴾

﴿Wait for us! Let us get something from your light.﴾

The believers will reply by saying,

﴿أَرْجِعُوكُمْ﴾

'﴿Go back to your rear!﴾ to the dark area you were in, and look for a light there!'^[1]

Allâh said,

﴿فَضَرَبَ لَهُمْ بِسُورٍ لَمْ يَأْتِ بِالظِّنْثِ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْمَنَابُ﴾

﴿So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾

Al-Hasan and Qatâdah said that the wall mentioned here is located between Paradise and Hellfire.^[2] 'Abdur-Râhmân bin Zayd bin Aslam said that the wall mentioned in this Âyah is the wall that Allâh described in His statement,

﴿وَبَيْنَهَا جَنَابٌ﴾

﴿And between them will be a (barrier) screen.﴾(7:46) ^[3]

^[1] At-Tabari 23:182.

^[2] At-Tabari 23:182, and Ibn Abi Shaybah 13:175.

^[3] At-Tabari 23:183.

Similar was reported from Mujāhid and others,^[1] and it is correct. Allāh said,

﴿بِالْيَمِنِ فِيهِ الْرَّحْمَةُ﴾

﴿Inside it will be mercy,﴾ meaning, Paradise and all that is in it,

﴿وَلَهُمْ مِنْ فَيْلَوِ الْمَنَابِ﴾

﴿and outside it will be torment.﴾ meaning, the Hellfire, according to Qatādah, Ibn Zayd and others.^[2]

Allāh said,

﴿يَأَيُّهُمْ أَنْ لَكُمْ شَرُكُونَ﴾

﴿(The hypocrites) will call the believers: "Were we not with you?"﴾

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during *Hajj*), participate in battle by your side and perform all types of acts of worship with you?"

﴿قَاتَلُوكُمْ﴾

﴿The believers will reply: "Yes!..."﴾ The believers will answer the hypocrites by saying, "Yes, you were with us,

﴿وَلَكُمْ فَتَنَتُ أَنْتُمْ وَرَأَيْتُمْ وَغَرَبُوكُمُ الْأَيَّامُ﴾

﴿But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,﴾

Qatādah said,

﴿وَرَأَيْتُمْ﴾

﴿you looked forward to destruction﴾, "Of the truth and its people."

﴿وَدَرَجْتُمْ﴾

[1] At-Tabari 23:182.

[2] At-Tabari 23:184.

﴿and you doubted,﴾ that Resurrection occurs after death,

﴿وَغَرِيْتُمُ الْأَنْفَانَ﴾

﴿and you were deceived by false hopes,﴾ meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

﴿حَتَّىٰ جَاءَ أَنْوَاعُ اللَّهِ﴾

﴿till the command of Allâh came to pass.﴾ meaning: you remained on this path until death came to you,

﴿وَعَزَّزْتُكُمْ بِأَنَّهُ الظَّرُورُ﴾

﴿And the deceiver deceived you in regard to Allâh.﴾

'the deceiver' being *Shaytân*.^[1] Qatâdah said, "They were deceived by *Ash-Shaytân*. By Allâh! They remained deceived until Allâh cast them into Hellfire."^[2]

The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allâh, little." Mujâhid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!"^[3]

Allâh's statement,

﴿سَأَنْذِرُكُمْ أَنَّكُمْ﴾

﴿Your abode is the Fire.﴾ means, the Fire is your final destination and to it will be your return for residence,

﴿فِي مَرْبُونَ﴾

﴿That is your protector,﴾ meaning, it is the worthy shelter for you

^[1] At-Tabari 23:185.

^[2] At-Tabari 23:185.

^[3] At-Tabari 23:184.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٩

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم مِّنْ أَيْمَانِهِمْ وَيَا يَمَنَّهُمْ
بُشِّرُكُمْ أَلْيَمْ جَنَّتْ بَجْرِي مِنْ حَسَنَاهَا الْأَنْهَرُ حَلِيلُنَّ فِيهَا دَلَالُكَ
هُوَ الْنُّورُ الْعَظِيمُ ۝ يَوْمَ يَقُولُ الْمُسْفِقُونَ وَالْمُسْفِقَاتُ لِلَّذِينَ
عَمَّنُوا أَنْطَرُوا نَاقَنَسِينَ مِنْ نُورِكُمْ قَبْلَ أَرْجِعُو رَاهَ كُمْ فَأَنْتُمْ سَاوِرُوا
فَصَرِّبَ يَتَّهِمُ بُوْرَهُ أَبَدْ بَاطِنَهُ فِي هَذِهِ الْحَمَّهُ وَظَاهِرُهُ مِنْ قَبْلِهِ
الْعَذَابُ لِمَنْ يَسْأَدُهُمْ إِنَّمَا تَكُونُ مَعْكُمْ فَالْأَبْلَى بَلْ وَلِكُنْكُمْ فَنَسْتَ
أَنْفُسُكُمْ وَرَبِضُّمْ وَزَرِبُّمْ وَغَرَبُّكُمْ أَلْمَافِيْ حَقَّ جَاهَ أَنْشَرَ
اللَّهُ وَغَرَبُّكُمْ بِاللَّهِ الْغَرَبُورُ ۝ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ قُدْيَهُ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَا وَكَمْ أَنَّارُهُ مَوْلَكُمْ وَبَشَّاصِ الْمَصِيرُ
۝ أَلَمْ يَأْنَ لِلَّذِينَ مَأْسَوَانَ حَسْنَمْ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَازَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِ
فَطَالَ عَيْنَمْ الْأَمْدَفَسَتْ قُلُوبُهُمْ وَكَيْدُهُمْ فَسِيْرُوكَ ۝
أَعْلَمُوا أَنَّ اللَّهَ يَعْنِي الْأَرْضَ بَعْدَ مَوْتِهِ أَقْدَبَ بَيْنَ الْكُمْ الْأَيْنَتْ
لَعْكُمْ تَعْقِلُونَ ۝ إِنَّ الْمُصَدَّقَيْنَ وَالْمَصِيرَقَدَتْ وَأَفْرَضُوا
اللَّهَ فَرَضَ أَحْسَانًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيدَ ۝

they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.»

﴿17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴾

Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures

Allāh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allāh and hearing subtle advice and the recitation of the Qur'ān, so that they may comprehend the Qur'ān, abide by it, and hear and obey?'

Muslim recorded that 'Abdullāh bin Mas'ūd said, "Only four

rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

﴿أَنْتُمْ يَأْنَ لِلَّذِينَ مَأْسَوَا أَنْ حَسْنَمْ
لَهُمْ لِذِكْرِ اللَّهِ وَمَا زَلَ مِنَ
الْمُقْ وَلَا يَكُونُوا كَالَّذِينَ أَوْتُوا
الْكِتَابَ مِنْ قَبْلِ فَطَالَ عَيْنَمْ الْأَمْدَ
فَنَسْتَ لَهُمْ وَكَيْدُهُمْ بَشَّمْ
فَسِيْرُوكَ ۝ أَعْلَمُوا أَنَّ اللَّهَ يَعْنِي
الْأَرْضَ بَعْدَ مَوْتِهِ أَقْدَبَ بَيْنَ الْكُمْ
الْأَيْنَتْ لَعْكُمْ تَعْقِلُونَ ۝﴾

416. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh? And that which has been revealed of the truth, lest

years separated our acceptance of Islām and the revelation of this Āyah, in which Allāh subtly admonished us,

﴿أَلَمْ يَأْنِ لِلَّذِينَ مَانُوا أَنْ تَعْنَيْ فُلُوْبَهُمْ لِذِكْرِ اللَّهِ﴾

«Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?»

This is the narration Muslim collected, just before the end of his book.^[1] An-Nasā'ī also collected this Ḥadīth in the Tafsīr of this Āyah.^[2] Allāh's statement,

﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ إِنْ قَبْلُ نَفَلَّا عَلَيْهِمْ الْأَمْدُ فَقَسَطَ فُلُوْبَهُمْ﴾

«Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?»

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh's promises or threats,

﴿وَكَبَرُوا بِنِعْمَتِنَا لَنِعْمَتْنَا﴾

«And many of them were rebellious.» meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

﴿فَيَسَا تَقْضِيهِمْ بِمَشَقَّهُمْ لَمَنْهُمْ وَجَعَلْنَا فُلُوْبَهُمْ تَسْبِيَّةً بِمَغْرُورَتِ الْكَافِرِ عَنْ مَوَاضِعِهِمْ وَسَوَّا حَفَّلًا مَمَّا ذَرَرُوا يَدِهِمْ﴾

«So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the

^[1] Muslim 4:2319.

^[2] An-Nasā'ī in Al-Kubrā 6:481.

Message that was sent to them.»(5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allāh's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allāh forbade the believers from imitating them in any way, be it basic or detailed matters.

Allāh the Exalted said,

﴿أَعْلَمُوا أَنَّ اللَّهَ يُحِبُّ الْأَرْضَ بَعْدَ مَوْتِهَا فَدَيَّبَتْ لَكُمْ آذِنَتِ تَعْقِلُونَ ﴾^v

«Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.»

This Ayāh indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allāh brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'ān. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

﴿إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَفْرَمُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِّفُ لَهُمْ وَهُنَّ أَجْزَءٌ كَرِيمٌ^v
وَالَّذِينَ مَاتُوا بِأَشْهُرٍ دُرْسِلِيهُ أُنْتَهُكُمْ مِّمَّا تَنْتَهِيُنَّ وَالشَّهَادَةُ عِنْدَ نِعِيشُمْ لَهُنَّ أَجْرُهُمْ وَرُوْفُهُمْ
وَالَّذِينَ كَفَرُوا وَكَدَّوْنَا بِنَاءِنَّا أُنْتَهُكُمْ أَحْصَبُ الْجَحِيمِ ﴾^v

¶18. Verily, those who give Sadaqāt, men and women, and lend Allāh handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.»

¶19. And those who believe' in Allāh and His Messengers, they are the Ṣiddiqūn (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Āyāt - they shall be the dwellers of the blazing Fire.»

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allāh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

«and lend Allāh handsome loan,» meaning, they give in charity with a good heart seeking the pleasure of Allāh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allāh's statement,

﴿يُضَمِّنُ لَهُمْ﴾

«it shall be increased manifold,» indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

«and theirs shall be an honorable good reward.» theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ أُنْتَبَكَ هُمُ الْأَقْرَبُونَ﴾

«And those who believe in Allāh and His Messengers – they are the Ṣiddiqūn»

This completes His description of those who have faith in Him and in His Messengers, by describing them as Ṣiddiqūn, true believers. Al-'Awfi reported from Ibn 'Abbās about

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ أُنْتَبَكَ هُمُ الْأَقْرَبُونَ﴾

«And those who believe in Allāh and His Messengers – they are the Ṣiddiqūn»

that its meaning does not continue to the next Āyah,

﴿وَالشَّهِيدَةُ عِنْدَ رَبِّهِمْ لَهُنَّ أَجْرُهُمْ وَوَرَهُمْ﴾

«and the martyrs (are) with their Lord. They shall have their reward and their light.»^[1]

[1] At-Tabari 23:191.

Abu Ad-Duhā (stopped after he) recited,

﴿أُولَئِكَ هُمُ الْقَيْتَبُونَ﴾

﴿they are the Ṣiddiqūn﴾, then initiated recitation:

﴿وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ﴾

﴿and the martyrs (are) with their Lord.﴾⁽¹¹⁾

Masrūq, Ad-Dahhāk, Muqātil bin Hayyān and others said similarly.

Al-A'mash narrated from Abu Ad-Duhā from Masrūq from 'Abdullāh bin Mas'ūd commented on Allāh's statement,

﴿أُولَئِكَ هُمُ الْقَيْتَبُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ﴾

﴿they are the Ṣiddiqūn, and the martyrs with their Lord.﴾

"They are of three categories," meaning there are those who spend in charity, the Ṣiddiqūn and the martyrs. Allāh the Exalted said,

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالْمُصْدِيقِينَ وَالشَّهِادَةِ وَالصَّالِحِينَ﴾

﴿And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqūn, the martyrs, and the righteous.﴾(4:69)

Therefore, Allāh made a distinction between the Ṣiddiqūn and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Ṣiddiq is a better status than the martyr. Imām Mālik bin Anas recorded in his *Muwaṭṭa'* that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاهُونَ أَهْلَ الْفُرْقَانَ مِنْ فَزُوقِهِمْ، كَمَا تَرَاهُونَ الْكَوَافِرَ الدُّرْرِيَّةَ الْغَايِّبَةِ فِي الْأَقْبَى مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَنَاضِلُ مَا بَيْنَهُمْ»

«The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.»

⁽¹¹⁾ At-Tabari 23:191.

On that the people said, "O Allāh's Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet ﷺ replied,

«بَلْ، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«No! By Him in Whose Hand is my soul! these are for men who believe in Allāh and believe in the Messengers.»

Al-Bukhāri and Muslim also collected this *Hadīth*.^[1]

Allāh's statement,

﴿وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ﴾

﴿and the martyrs with their Lord.﴾ means that they will be in the gardens of Paradise, as recorded in the *Sahīh*:

«إِنَّ أَوْرَاحَ الشَّهِيدَاءِ فِي حَوَالِيلِ طَيْرٍ خُضْرَ شَرَحَ فِي الْجَنَّةِ حَيْثُ شَاءُتِ، ثُمَّ تَأْوِي إِلَى يَتَلَكَ الْفَنَادِيلَ فَأَطْلَعَ عَلَيْهِمْ رَبُّكَ اطْلَاعَةً قَقَالَ: مَاذَا تَرِيدُونَ؟ قَالُوا: نُحِبُّ أَنْ تَرْيَنَا إِلَى الدَّارِ الْدُّنْيَا فَتَقَاتِلَنَا فِيهَا أَوَّلَ مَرَّةً، قَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنْهِمْ إِلَيْهَا لَا يَرْجِعُونَ»

«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, 'Do you want anything?' They said, 'We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.' Allāh said, 'I have decreed that they shall not be returned to it again.'»^[2]

Allāh's statement,

﴿لَهُمْ أَجْرٌ مَّوْفُورٌ﴾

﴿They shall have their reward and their light.﴾, means that Allāh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imām Ahmad recorded that 'Umar bin Al-Khaṭṭāb said that he heard the Messenger of Allāh ﷺ say,

^[1] *Fath Al-Bārī* 6:368, Muslim 4:2177.

^[2] Muslim 3:1502.

الْشَّهَادَةُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيْدٌ إِلِيمَانٌ، لَقِيَ الْعُدُوَّ فَصَدَقَ اللَّهَ قُتْلَهُ، فَذَكَارٌ
الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هَكَذَا»

«There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this.»

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to ‘Umar. The Prophet ﷺ continued,

«الثَّانِي مُؤْمِنٌ لَقِيَ الْعُدُوَّ فَكَانَتْ بُضْرَبَ ظَهْرَهُ بِشَنْوَكِ الْطَّلَحِ، بِجَاءَهُ سَهْمٌ غَزَبَ
فَقَتَلَهُ، فَذَكَارٌ فِي الدَّرْجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلاً صَالِحًا وَأَخْرَى
سَيِّئًا، لَقِيَ الْعُدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَكَارٌ فِي الدَّرْجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ
مُؤْمِنٌ أَشَرَّفَ عَلَى نَفِيَّةِ إِشْرَافٍ كَثِيرٍ، لَقِيَ الْعُدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَكَارٌ فِي
الدَّرْجَةِ الرَّابِعَةِ»

«The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category.»^[1]

‘Ali bin Al-Madīnī also reported this Ḥadīth and said, “This Egyptian chain is Sālih useful.”^[2] At-Tirmidhī said, “Hasan Gharīb.”^[3] Allāh’s statement,

«وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَعْنَبُ الْجَنَّةِ»

«But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.»

[1] Ahmad 1:23.

[2] Iḥlāl Al-Ḥadīth 1:349.

[3] Tuhfat Al-Āhwadhi 5:274. The statement of ‘Ali bin Al-Madīnī is regarding which chain is preferred. Most of the scholars consider this Ḥadīth to be weak.

mentions the destination and the condition of the miserable ones, after Allāh mentioned the destination and rewards of the happy ones.

﴿أَغْلَمْنَا أَنَا الْحَيَاةُ الَّتِي لَيْسَ بِهَا دُرْجَةٌ وَتَفَاهَّمْنَا يَسْتَكِمْ وَكَافَرْنَا فِي الْأَعْوَالِ وَالْأَوْتَادِ كَنْتُمْ عَيْنَيْنِ أَعْبَثَ الْكَحَّارَ بِنَاهَلَةٍ ثُمَّ بَهْجَيْتُ فَرَدَّهُ مُضْفَرًا ثُمَّ بَيْكُونَ حُطَّانًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنْ أَنَّهُ رَوْضَوْنَ وَمَا الْحَيَاةُ الَّتِي إِلَّا مَتَّعَنَ الشُّرُورُ ﴾٦٧﴿ سَاقُوا إِلَيْنَا مَغْفِرَةً مِنْ تَيْكُوكَ وَجَمَّعَتْ عَرْشَهَا كَعْرُوسَ السَّلَامِ وَالْأَرْجُو أَعْدَتْ لِلَّذِينَ مَأْتُوا يَاسِنَ وَرِسْلِيَهُ ذَلِكَ فَسْلُ أَنَّهُ قَوْقَيهَ مِنْ شَنَاءٍ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾٦٨﴾

¶20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.♦

¶21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.»

This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

﴿وَإِنَّا لِعَيْنَةً لِّذِيَّا لَعِبٌ وَلَهُوَ وَزِمَّةٌ وَنَفَاحٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَزْلَانِ﴾

¶that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. ¶

meaning, this is the significance of this life to its people, just as He said in another Ayah,

هُوَ الَّذِي أَنْشَأَ لِلنَّاسِ مِنْ أَنْفُسِهِمْ أَنْفُسًا وَالَّذِينَ فَلَقَنَهُمُ اللَّهُ أَعْلَمُ بِمَا هُمْ يَصْنَعُونَ

شَهْرُ الْمَعَابِ ﴿١٣﴾

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.﴾(3:14)

Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

﴿كَثُلْ غَيْثٍ﴾

﴿Like a rain (Ghayth),﴾ which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another Āyah,

﴿وَهُوَ اللَّهُ يُرْزِقُ الْفَتَنَ وَمِنْ بَعْدِ مَا فَطَرَ﴾

﴿And He it is Who sends down the Ghayth (rain) after they have despaired.﴾(42:28)

Allāh's statement,

﴿أَبْعَثَ الْكَنَّارَ بِاللَّهِ﴾

﴿thereof the growth is pleasing to the tiller;﴾ meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

﴿ثُمَّ يَهْجِجُ قَرْنَةً مُسْقَرًا ثُمَّ يَكُونُ حُلْمَانًا﴾

﴿afterwards it dries up and you see it turning yellow; then it becomes straw.﴾

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They

then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allâh the Exalted said,

﴿إِنَّ اللَّهَ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْءٌ يَخْلُقُ مَا يَنْهَا وَهُوَ أَكْبَرُ الْقَيْمَدُ﴾

﴿Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.﴾(30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

﴿وَرَبِّ الْأَجْرَ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنْ أَنَّهُ وَرِضَوْنَ إِلَّا مَنْتَعِنَ الْفَرُورِ﴾

﴿But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allâh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴾

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allâh and His good pleasure.

Allâh the Exalted said,

﴿وَمَا الْحَيَاةُ إِلَّا مَنْتَعِنَ الْمُرْوُرِ﴾

﴿And the life of this world is only a deceiving enjoyment.﴾

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imâm Ahmad recorded that 'Abdullâh said that the Messenger of Allâh ﷺ said,

«الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِّهِمْ مِنْ شِرَارِكُ تَغْلِيهُ، وَالنَّارُ مِثْلُ ذَلِكَ»

«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»^[11]

^[11] Ahmad 1:387.

Al-Bukhārī collected this Ḥadīth through the narration of Ath-Thawrī.^[11] This Ḥadīth indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

﴿سَابُّو إِلَى مَنْفِرٍ مِّنْ رَّبِّكُمْ وَجَنَّةً عَرْضًا كَمِرِينَ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,﴾

Allāh the Exalted said in another Āyah,

﴿وَسَارِعُوا إِلَى مَنْفِرٍ مِّنْ رَّبِّكُمْ وَجَنَّةً عَرْضًا أَسْكَنَتْ وَالْأَرْضُ أَعْدَتْ لِلشَّاقِقِينَ﴾

﴿And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.﴾(3:133)

Allāh said here,

﴿أَنْهَىَنَّ لِلرَّبِّ يَأْتُونَا يَأْتُونَا وَرُشْدُهُمْ دِلْكَ فَنَفَلَ اللَّهُ بُؤْتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمُ﴾

﴿prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾

meaning, "This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a Ḥadīth collected in the *Sahīh* in which the poor emigrants said to the Messenger ﷺ, "O Allāh's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

﴿وَمَا ذَلِكُمْ﴾

«*Why is that?*» They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet ﷺ said,

[11] *Fath Al-Bārī* 11:328.

٥٤٠

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ يَعْصِمَنَا مِنْ أَذًى الْجَحِيمِ
 وَالَّذِينَ أَمْوَالُهُمْ وَرُسُلُهُمْ أُولَئِكَ هُمُ الظَّاهِرُونَ وَالشَّهِدَةُ
 عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَبُورَهُمُ الَّذِينَ كَفَرُوا وَكَذَّبُوا
 بِتَائِيْنَا أَوْ لَيْكَ أَصْبَحَتِ الْجَحِيمُ
 أَعْلَمُ أَنَّا لَمْ يَعْيُّوهُ
 الَّذِينَ لَا يَعْبُدُونَ وَقَوْنَزِينَهُ وَفَخَارِيْنَكُمْ وَتَكَافِرُ فِي الْأَمْوَالِ
 وَالْأَرْضِ كَثُلَ غَيْثَ أَعْجَبَ الْكُفَّارَ بِاللَّهِ هُمْ يَهْبِطُونَ فَرَبُّهُ
 مُضْرِبًا لَمْ يَكُنْ حُطَّسَمًا وَفِي الْآخِرَةِ عَذَابٌ سَلِيدٌ وَمَغْفِرَةٌ
 مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْجِيَوَةُ الَّذِيْنَا إِلَّا مَتَّعَنَ الْعَرُورُ
 سَابِقُو إِلَى مَغْفِرَةٍ وَمِنْ زَيْكُمْ وَجَنَّةٌ عَرَضُهَا كَعَرَضَ السَّمَاءَ
 وَالْأَرْضِ أَعْدَتْ لِلَّذِيْنَ أَمْوَالَ اللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلٌ
 اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْعَصْلِ الْعَظِيمِ
 مَا أَصَابَ
 مِنْ شُعْبَيْنَ فِي الْأَرْضِ وَلَا فِي أَنْسِكُمْ إِلَّا فِي كِتَابٍ
 مِنْ قَبْلِ أَنْ تَبْرَأُمَا إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
 لَكِنَّا لَا تَأْسُو عَلَى مَا فَاتَكُمْ وَلَا تَنْقَرُ حَوَابِيَّا تَكَبُّرُ
 لَا يُحِبُّ كُلُّ مُخَالِلٍ فَخُورٌ
 الَّذِينَ يَتَخَلُّونَ وَيَأْمُرُونَ
 النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْحَمِيدُ

أَفَلَا أَذْكُمْ عَلَى شَيْءٍ إِذَا
 فَعَلْمُوْهُ سَبَقْنَاهُ مِنْ بَعْدِكُمْ،
 وَلَا يَكُونُ أَحَدٌ أَفْضَلُ مِنْكُمْ
 إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَّنْتُمْ:
 تُسْبِحُونَ وَتُكَبِّرُونَ وَتُخَمَّدُونَ
 ذَبَرٌ كُلُّ صَلَاةٍ ثَلَاثَةٌ وَثَلَاثَيْنَ،

«Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you? none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allāh," "Allāh is Most Great," and "Praise be to Allāh," thirty three times each after every prayer.»
 They later came back and said, "Our

wealthy brethren heard what we did and they started doing the same." Allāh's Messenger ﷺ said,

ذَلِكَ فَضْلٌ أَنْ يُؤْتِيهِ مَنْ يَشَاءُ

«This is the favor of Allāh that He gives to whom He wills.^[11]

هَنَّا أَصَابَ مِنْ شُعْبَيْنَ فِي الْأَرْضِ وَلَا فِي أَنْسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ تَبْرَأُمَا إِنْ
 ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
 لَكِنَّا لَا تَأْسُو عَلَى مَا فَاتَكُمْ وَلَا تَنْقَرُ حَوَابِيَّا مَا تَكَبُّرُ
 لَا يُحِبُّ كُلُّ مُخَالِلٍ فَخُورٌ
 الَّذِينَ يَتَخَلُّونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
 الْعَلِيُّ الْحَمِيدُ

﴿22. No calamity occurs in the earth nor in yourselves but it is

^[11] Muslim 1:416.

inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.»

﴿23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.﴾

﴿24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.﴾

Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

﴿نَّا أَسَابِيبُ مِنْ شَوَّبَتْ فِي الْأَرْضِ وَلَا فِي أَنْشِيَّكُمْ﴾

﴿No calamity occurs on the earth nor in yourselves﴾ meaning, ‘there is nothing that touches you or happens in existence,’

﴿لَا فِي كِتَابٍ مِنْ قَبْلِ أَنْ تَبْرَأُمُّ﴾

﴿but it is inscribed in the Book of Decrees before We bring it into existence.﴾

meaning, ‘before We created the creation and started life.’ Qatādah commented on this Āyah,

﴿نَّا أَسَابِيبُ مِنْ شَوَّبَتْ فِي الْأَرْضِ﴾

﴿No calamity occurs on the earth﴾ refers to famine, while,

﴿لَا فِي أَنْشِيَّكُمْ﴾

﴿or nor in yourselves﴾ refers to suffering and diseases.” He also said, “We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more.”^[1]

This great, honorable Āyah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh’s Preordainment and His knowledge of everything before it occurs.

Imām Ahmad recorded that ‘Abdullāh bin ‘Amr bin Al-‘Ās

^[1] At-Tabari 23:196.

said, "I heard the Messenger of Allâh ﷺ say,

﴿فَقَدْرَ أَنَّ الْمُقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ﴾

«Allâh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.»^[1]

Muslim collected this *Hadîth* in his *Sahîh* with the addition:

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

«And His Throne was over the water.»

At-Tirmidhi also collected it and said, "Hasan *Sahîh*.^[2]"^[2] Allâh's statement,

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«Verily, that is easy for Allâh.» means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allâh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allâh said,

﴿لِذِكْرِ لَا تَأْتِي عَلَيْنَا مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا أَتَنَاكُمْ﴾

«In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.»

meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:)

﴿وَلَا تَفْرَحُوا بِمَا أَتَكُمْ﴾

[1] Ahmad 2:169.

[2] Muslim 4:2044, *Tuhfat Al-Ahwadhi* 6:370.

(nor rejoice over that which came to you)
meaning, come to you. According to the recitation,

﴿مَا تَحْكُمُ﴾ .

it means «which has been given to you.» Both meanings are related.

Allāh says here, ‘do not boast before people about what Allāh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allāh destined them for you and provided them for you as provisions. Therefore, do not use what Allāh has granted you as a reason to boast and become arrogant with others.’ Allāh’s statement,

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

«And Allāh likes not prideful boasters.» meaning, who acts arrogantly with other people. Ikrimah commented by saying, “Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience.”^[1]

Censuring the Stinginess

Allāh the Exalted then said,

﴿أَلَيْنَ يَسْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾

«Those who are misers and enjoin miserliness upon people.» meaning those who commit evil and encourage people to commit it,

﴿وَمَنْ يَعْمَلُ﴾

«And whosoever turns away,» from abiding by Allāh’s commandments and obeying Him,

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

«then Allāh is Rich, Worthy of all praise.» As Mūsa, peace be upon him, said,

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَنِيْعُ حَمِيدٌ﴾

«If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.»(14:8)

^[1] At-Tabari 23:198.

﴿لَقَدْ أَرْسَلْنَا رُّسُلًا إِلَيْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْفِطْنَةِ وَأَرْزَقْنَا الْمُحْوِيدَ فِيهِ بَأْسًا شَدِيدًا وَمَنْفَعَةً لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَصْدُرُ وَمَنْ لَمْ يَأْتِ بِالْحِقْبَةِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾⁽¹⁾

﴿25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.﴾

The Prophets were given Miracles and Sent with truth and Justice

Allah the Exalted said next,

﴿لَقَدْ أَرْسَلْنَا رُّسُلًا إِلَيْنَا مَعَهُمُ الْكِتَابَ﴾

﴿Indeed We have sent Our Messengers with clear proofs﴾ in reference to the miracles, the unequivocal evidences and the plain proofs,

﴿وَأَرْزَقْنَا مَعَهُمُ الْكِتَابَ﴾

﴿and revealed with them the Scripture﴾ which contains the true text,

﴿وَالْمِيزَانَ﴾

﴿and the Mizān﴾, that is, justice, according to Mujāhid, Qatādah and others.^[1] This Āyah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other Āyāt,

﴿أَفَمَنْ كَانَ عَلَىٰ بَيْتَنَا بَنِ رَبِّنَا وَشَاهِدٌ مِنْهُ﴾

﴿Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).﴾(11:17),

﴿نَظَرَتِ اللَّهُ أَلَّا فَطَرَ النَّاسَ عَيْنَاهُ﴾

^[1] At-Tabari 23:200.

﴿Allāh's Fitrah (religion) with which He has created mankind.﴾
(30:30), and,

﴿وَالسَّمَاوَاتِ رَفِعَهَا وَرَسَّمَ الْمِيزَانَ﴾

﴿And the heaven: He has raised it high, and He has set up the Mīzān.﴾(55:7)

This is why Allāh said here,

﴿لِيَقُولُ النَّاسُ بِالظَّنِّ﴾

﴿that mankind may keep up justice﴾, truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

﴿وَنَّا مُتَّمِّنُ لِكُلِّ شَيْءٍ صِدْقًا وَعَدَلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾(6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

﴿لَخَتَّدُ لِلَّهِيْ مَدَّنَا لِهَنَّا وَمَا كَانَ لِهَنَّيْ أَنْ هَدَّنَا إِنَّمَا لَقَدْ جَاءَنَا مُرْسَلُ رَبِّنَا بِالْحَقِّ﴾

﴿All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.﴾(7:43)

The Benefits of Iron

Allāh said,

﴿وَأَزَّنَا الْمُنْذِرَةَ فِيهِ بَأْشَ شَدِيدٌ﴾

﴿And We brought forth iron wherein is mighty power,﴾

meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allāh's Messenger ﷺ remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,

containing arguments against the idolators and explaining *Tawhīd* with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur’ān. Imām Aḥmad and Abu Dāwud recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

﴿بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّىٰ يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رُذْقِي
تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الدُّلُّ وَالصَّعْدَارُ عَلَىٰ مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ
فَهُوَ مِنْهُمْ﴾

“I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.”^[1]

This is why Allāh the Exalted said,

﴿فِيهِ بَأْشَرَ شَيْدِهِ﴾

﴿wherein is mighty power,﴾ in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

﴿وَمَنْتَفِعُ لِلثَّالِبِ﴾

﴿as well as many benefits for mankind,﴾ meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh’s statement,

﴿وَلِيَعْلَمَ اللَّهُ مَنْ يَصْرُهُ وَرَسُولُهُ إِلَّا فَيُبَتِّبُ﴾

﴿that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.﴾

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

﴿إِنَّ اللَّهَ فَوْقَ عَنِزْرٍ﴾^[2]

^[1] Ahmad 2:50, Abu Dāwud 4:314.

سُورَةُ الْهَدِيدِ

٥٤١

لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْتُمْ بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَأَنْذَرْنَاكُمْ لِقَوْمَ النَّاسِ بِالْقُسْطِ وَأَنْزَلْنَا الْحِدْيَدَ فِيهِ
بَأْسًا شَدِيدًا وَمُنْفِعًا لِلنَّاسِ وَلِعِلْمِ اللَّهِ مِنْ يُنْصَرُ وَمِنْ يُرَوَّلَهُ
بِالْعَيْنِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٦﴾ وَلَقَدْ أَرْسَلْنَا لُؤْلُؤًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذِرَّتِهِمَا أَثْبَةً وَالْكِتَابَ فِيهِمْ مُهَتَّمٌ
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٧﴾ ثُمَّ فَقَتَنَا عَلَىٰهُمْ أَثْرَهِمْ
بِرُسُلِنَا وَفَقَيْسَنَا يَعْسَىٰ بْنِ مُرَدٍّ وَأَتَيْتُهُ الْإِنجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ أَبْيَعْنَا رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
أَبْنَاءَ عَوْهَا مَا كَبَّبَنَاهَا عَيْنَهُمْ إِلَّا ابْتِغَاءَ رَضْوَانَ اللَّهِ فَهَا
رَعَوْهَا حَوْقَنٌ رِعَايَتَهَا فَنَاهَنَا الَّذِينَ مَا مُؤْمِنُهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٨﴾ يَكِيَّاً لِلَّذِينَ مَأْمُوا أَنْفُوَ اللَّهَ
وَمَا مُؤْمِنُو رَسُولِهِ يُؤْتَكُمْ لَهُنَّ مِنْ رَحْمَتِهِ وَبَعْلَ لَكُمْ
نُورًا تَسْهُونَ بِهِ وَتَعْرِفُ لَكُمْ وَاللَّهُ عَفْوٌ رَحِيمٌ ﴿٢٩﴾ إِنَّا لَأَعْلَمُ
أَهْلَ الْكِتَابَ أَلَا يَقْدِرُونَ عَلَىٰ شَيْءٍ وَمَنْ قَضَىَ اللَّهُ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

﴿Verily, Allāh is Powerful, Almighty.﴾ meaning, surely, Allāh is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allāh does not need mankind's help, but He ordered Jihād to test people with each other.

﴿وَلَقَدْ أَرْسَلْنَا لُؤْلُؤًا وَإِبْرَاهِيمَ وَجَعَلْنَا
فِي ذِرَّتِهِمَا أَثْبَةً وَالْكِتَابَ
فِيهِمْ مُهَتَّمٌ وَكَثِيرٌ مِنْهُمْ
فَسِقُونَ ﴿٢٧﴾ ثُمَّ فَقَتَنَا عَلَىٰ
أَثْرَهِمْ بِرُسُلِنَا وَفَقَيْسَنَا يَعْسَىٰ
أَبْنَيَهُمْ وَأَتَيْتُهُ الْإِنجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ أَبْيَعْنَا
رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً أَبْنَاهُمَا
رَعَوْهَا حَوْقَنٌ رِعَايَتَهَا فَنَاهَنَا
أَهْلَ الْكِتَابَ إِلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ وَمَنْ قَضَىَ اللَّهُ وَأَنَّ

رَضْوَانُ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَنَاهَنَا الَّذِينَ مَأْمُوا أَنْفُوَ اللَّهَ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٨﴾

﴿26. And indeed, We sent Nūh and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.﴾

﴿27. Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injil. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.﴾

Many of the Nations of the Prophets were Rebellious

Allāh the Exalted states that since He sent Nūh, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh's *Khalīl*, peace be upon him, were from Ibrāhīm's offspring. Allāh the Exalted said in another Āyah:

﴿وَرَجَّلَنَا فِي ذُرْيَتِهِ الْشَّجَرَةُ وَالْكِتَابُ﴾

﴿and placed in their offspring prophethood and Scripture.﴾
[29:27]

The last among the Prophets of the Children of Israel was 'Isā, son of Mary, who prophesied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

﴿فَمُّنْ نَّشَأْنَا عَلَى مَا تَرِهِمْ بِرُّسُلَنَا وَقَبَّلَنَا يُعْصِي أَبِي مُرَيْدَ وَمَا تَنَاهَى الْأَنْجِيلُ﴾

﴿Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injil.﴾

referring to the Injil that Allāh revealed to him,

﴿وَرَجَّلَنَا فِي قُلُوبِ الَّذِينَ أَبْغَثُوا﴾

﴿And We ordained in the hearts of those who followed him,﴾
i.e., the disciples,

﴿رَأْفَةٌ﴾

﴿compassion﴾ and tenderness,

﴿وَرَحْمَةٌ﴾

﴿and mercy.﴾ toward the creatures. Allāh's statement,

﴿وَرَفِيقَاتٍ أَبْدَعُوهُمَا﴾

﴿But the monasticism which they invented for themselves,﴾
refers to the monasticism that the Christian nation invented,

﴿هُنَّا كَبَّلُهُمَا عَلَيْهِنَّ﴾

﴿We did not prescribe for them.﴾

'We – Allāh – did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

﴿إِلَّا أَتَيْفَةً رِضَوْنَ اللَّهُ﴾

﴿only to please Allāh therewith,﴾ The first is that they wanted to please Allāh by inventing monasticism. Saīd bin Jubayr and Qatādah said this.^[1] The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh." Allāh's statement,

﴿فَمَا رَعَوْهَا حَتَّىٰ رَغَبَتِهَا﴾

﴿but that they did not observe it with the right observance.﴾

meaning, they did not abide by what they ordered themselves to do. This Āyah criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu 'Abdur-Rahmān An-Nasā'ī – and this is his wording - recorded that Ibn 'Abbās said, "There were kings after 'Isā who changed the Tawrāh and the Injil when there were still believers who recited Tawrāh and the Injil. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' – they recite the Āyah,

﴿وَمَنْ لَئِنْ يَعْكُدْ بِسْأَلَنَّ اللَّهَ فَأُزَّلَّكَ هُمُ الظَّاهِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾(5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Āyāt our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrāh and Injil to using the corrupted version only. They said, 'Why do you want us to do that, let us be.' Some of them said, 'Build a narrow elevated tower for us and let us ascend

^[1] At-Tabārī 23:203.

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, 'Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, 'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allâh the Exalted and Most Honored sent down this Ayah,

﴿وَرَهْبَانِيَّةً أَبْتَغُوكُمَا كَبَتْهَا عَلَيْهِنَّ إِلَّا آتَيْتَهُمْ رِضْوَانَ اللَّهِ فَمَا رَعَوْتُهَا حَتَّىٰ يَرَاعِيَنَّهَا﴾

«But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance.»^[1]

Imâm Ahmâd recorded that Anas bin Mâlik said that the Prophet ﷺ said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةٌ هُدُوِّ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

«Every Prophet has Rahbâniyyah (monasticism); Jihâd in the cause of Allâh, the Exalted and Most Honored, is the Rahbâniyyah of this Ummah.»

Al-Hâfiẓ Abu Ya’lâ collected this *Hadîth* and in this narration, the Prophet ﷺ said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةٌ هُدُوِّ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Every Ummah has Rahbâniyyah; Jihâd in the cause of Allâh is the Rahbâniyyah of this Ummah.»^[2]

Imâm Ahmâd recorded that Abu Sa’îd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa’îd said that he asked the same of Allâh’s Messenger ﷺ. Abu Sa’îd said, “So, I advise you to adhere by the *Taqwâ* of Allâh, because it is the chief of all matters. Fulfill the obligation of *Jihad*, because it is the *Rahbâniyyah* of Islâm. Take care of

^[1] At-Tabârî 23:203, An-Nâsâ’î 8:231.

^[2] Ahmad 3:266. Abu Ya’lâ no. 4204. See the following note.

remembering Allāh and reciting the Qur'ān, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imām Aḥmad collected this *Hadīth*.^[1]

﴿بِيَمَا يَأْتِيَ الَّذِينَ مَاءَسُوا أَنْقُوا اللَّهَ وَمَا يَنْتَهُ بِرِسُولِهِ. يُؤْتَكُمْ كُلُّتُمْ مِنْ رَحْمَتِهِ. وَجَعْلَ لَكُمْ نُورًا تَشْعُونَ بِهِ. وَتَفَعَّزُ لَكُمْ وَاللَّهُ عَلَيْهِ تَعَظِيمٌ﴾ ﴿لَئِنْ لَا يَمْلَأَ أَهْلُ الْكِتَابَ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَإِنَّ الْفَضْلَ يَبْدُو اللَّهُ يُؤْتِيهِ مِنْ بَشَّارَةٍ وَاللَّهُ ذُرُّ الْفَضْلِ الْمَظِيلِ﴾ ﴿٢٩﴾

﴿28. O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.﴾

The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a *Hadīth* that An-Nasā'i collected from Ibn 'Abbās that this Āyah is about the People of the Scriptures who believe in Islām, and that they will earn double their reward if they do so. There is an Āyah in Sūrat Al-Qaṣāṣ to support this meaning.^[2] Also, there is a *Hadīth* from Ash-Sha'bī from Abu Burdah from his father from Abu Mūsa Al-Ash'arī that the Messenger of Allāh ﷺ said,

«فَلَاتَّهُ يُؤْتَنُ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آتَيْنَ بِي وَآتَيْنَ بِي فَلَهُ أَجْرَانٌ، وَعَنْدَ مَنْلُوكٍ أَدْنَى حَقَّ اللَّهِ وَحْقَ مَوَالِيهِ فَلَهُ أَجْرَانٌ، وَرَجُلٌ أَدْبَرَ أَمْتَهُ فَأَخْسَنَ ثَادِيَّهَا، ثُمَّ أَغْتَهَهَا وَتَرَوَّجَهَا فَلَهُ أَجْرَانٌ»

«Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet

^[1] Aḥmad 3:82. These narrations are weak, Al-Albāni graded the narration of Abu Sa'id Ḥasan in support of the meaning. See of the above *Hadīths* in Aṣ-Ṣaḥīḥāt no. 555.

^[2] See Sūrat Al-Qaṣāṣ 28:52-54

and then believes in me, will get a double reward. A slave who fulfills Allâh's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.»

This *Hadîth* is recorded in the Two *Sahîhs*.^[1] Ad-Dâhhâk, 'Utbah bin Abi Hâkîm and others agreed with Ibn 'Abbâs in this, and Ibn Jarîr preferred it.^[2]

Allâh the Exalted said in another Âyah,

﴿يَا أَيُّهُ الَّذِينَ آمَنُوا إِن تَعْمَلُ لَكُمْ فُرَقَانًا وَتَكْفُرُ عَنْكُمْ سَيِّئَاتُكُمْ وَتَبْرُّرُ
لَكُمْ وَاللَّهُ ذُو الْفَضْلَ الْمُظْبِر﴾

«O you who believe! If you have *Taqwâ* of Allâh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allâh is Owner of the great bounty.» (8:29)

Sa'îd bin 'Abdul-'Azîz said, 'Umar bin Al-Khaṭṭâb asked a Jewish rabbi, 'What is the maximum a reward would be increased for you?' He replied, 'A *Kifl* (portion) which is about three hundred and fifty good merits.' So 'Umar said, 'Praise be to Allâh who gave us two *Kifls*.' Then Sa'îd mentioned Allâh's saying:

﴿بِئْرَكُمْ كَفَّارٌ مِّنْ رَّجُلٍ يَوْمَ﴾

«He will give you a double portion of His mercy,»

Sa'îd said, "And the two *Kifls* on Friday are similar to that." This was recorded by Ibn Jarîr.^[3]

This view has support from the *Hadîth* that Imâm Ahmad recorded from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said,

«مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالْأَصَارِيَّ كَمَثَلِ رَجُلٍ اشْتَغَلَ عُمَّارًا فَقَالَ: مَنْ يَتَحَمَّلْ لِي مِنْ
صَلَاةَ الصُّبْحِ إِلَى نِصْبَ النَّهâرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلْتَ الْيَهُودُ، ثُمَّ قَالَ: مَنْ
يَتَحَمَّلْ لِي مِنْ صَلَاةَ الظَّهîرِ إِلَى صَلَاةَ الْغَسْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلْتَ

[1] *Fath Al-Bâri* 1:229, *Muslim* 1:134.

[2] *At-Tabari* 23:208, 210.

[3] *At-Tabari* 23:210.

النَّصَارَىٰ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَوةِ النَّعْصَرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى قِبَرِ الظَّاهِرِينَ فَيَرَطِّبُنِي؟ أَلَا فَأَتَشُّمُ الَّذِينَ عَمِلُوكُمْ، فَنَقْبَبُ النَّصَارَىٰ وَالنَّهُوَدَ وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلَلُ عَطَاءً، قَالَ: هَلْ طَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتَيْهِ مِنْ أَشَاءَ»

“The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, “Who will work for me from the Dawn prayer until midday for one Qirāt (a special weight of gold) each?” So, the Jews worked. The person asked, “Who will do the work for me from the Zuhra prayer to the time of the ‘Asr prayer for one Qirāt each?” So, the Christians worked. Then the person asked, “Who will do the work for me from ‘Asr prayer until sunset for two Qirāt each?” You are those who did this work. The Jews and the Christians got angry and said, “We did more work, but got less wages.” Allāh said, “Have I been unjust to you with your reward?” They said, “No.” So, Allāh said, “Then it is My grace which I bestow on whomever I will.”^[1]

Al-Bukhāri collected this Ḥadīth.^[2]

Al-Bukhāri recorded that Abu Mūsa said that the Prophet ﷺ said,

«مَثَلُ الْمُسْلِمِينَ وَالنَّهُوَدِ وَالنَّصَارَىٰ كَمَثَلِ رَجُلٍ اسْتَهْمَلَ فَوْتًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى الَّذِينَ عَلَى أَجْرٍ مَغْلُومٍ، فَعَمِلُوا إِلَى نَصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةُ لَنَا فِي أَجْرِكُ الَّذِي شَرَطْتُ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ: لَا تَعْلُمُوا، أَخْيَلُوكُمْ بَيْتَةً عَمَلِكُمْ، وَخُدُورًا أَجْرَكُمْ كَامِلاً، قَابُوا وَتَرَكُوا وَاسْتَأْجَرُ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَخْيَلُوكُمْ بَيْتَةً يَوْمَكُمْ وَلَكُمُ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ جِنَّ صَلُوًا الْمُضَرَّ فَقَالُوا: مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ، فَقَالَ: أَخْيَلُوكُمْ بَيْتَةً عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَبْسِرُ، قَابُوا. فَاسْتَأْجَرُ فَوْتًا أَنْ يَعْمَلُوا لَهُ بَيْتَةً يَوْمَهُمْ فَعَمِلُوا لَهُ بَيْتَةً يَوْمَهُمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَهْمَلُوا أُخْرَةَ الْفَرِيقَتَيْنِ كُلَّيْمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قِيلُوا مِنْ هَذَا النُّورِ»

^[1] Ahmad 2:6, 111.

^[2] Fath Al-Bārī 4:521 and 6:571.

«The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Aṣr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islâm).» Al-Bukhâri was alone in recording it.^[1]

Allâh the Exalted said;

﴿إِنَّمَا يَمْلأُ أَهْلُ الْكِتَابَ أَلَا يَقْدِرُونَ عَلَىٰ شَيْءٍ وَمِنْ فَضْلِ اللَّهِ﴾

«So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allâh,»

meaning, so that they become sure that they cannot prevent what Allâh gives, or give what Allâh prevents,

﴿وَإِنَّ الْفَضْلَ يَبْدُأُ اللَّهُ بِهِ مِنْ يَكِينَةٍ وَاللَّهُ ذُو الْفَضْلِ الْمُطَبِّرِ﴾

«and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of great bounty.»

This is the end of the *Tafsîr* of *Sûrat Al-Hâdi*, all praise is due to Allâh, and all favors come from Him.

^[1] *Fath Al-Bâri* 4:523.

The *Tafsīr* of Sūrat Al-Mujādilah (Chapter - 58)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ أَلِيْ بِحَدِيلَكَ فِي زَوْجِهَا وَتَشَتَّتَ إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ مَا تَوَكَّلُونَ إِنَّ اللَّهَ سَمِعٌ
بِصَرٍ﴾

﴿1. 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.﴾

Reason for revealing this Sūrah

Imām Aḥmad recorded that ‘Ā’ishah said, “All praise be to Allāh, Who hears all voices. “The woman who disputed” came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this Āyah,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ أَلِيْ بِحَدِيلَكَ فِي زَوْجِهَا﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband.﴾^[1] till the end of this Āyah.

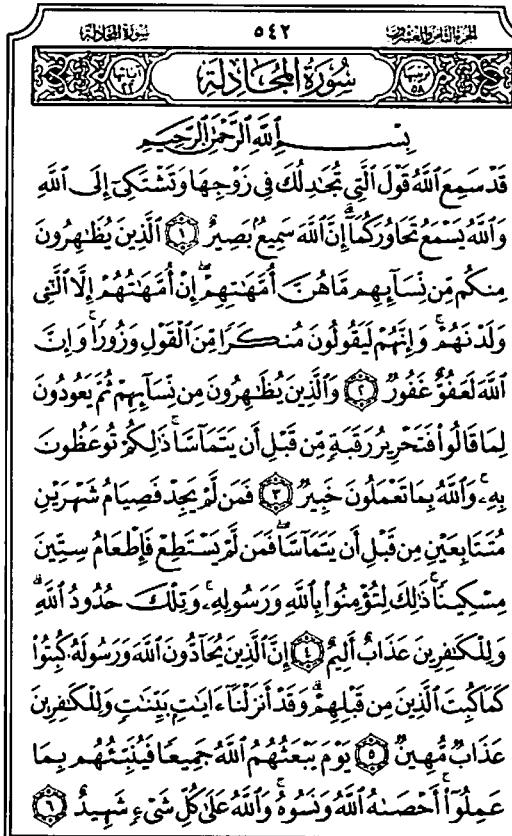
Al-Bukhāri collected this Ḥadīth without a chain of narration in the Book of *Tawhīd* in his *Ṣaḥīḥ*.^[2] An-Nasā’ī, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr also collected this Ḥadīth.^[3]

In the narration that Ibn Abi Ḥātim collected, ‘Ā’ishah said, “Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha’labah said while some of it I

[1] Aḥmad 6:46.

[2] *Fath Al-Bārī* 13:384.

[3] An-Nasā’ī 6:168, Ibn Mājah 1:67, and At-Ṭabarī 23:225.



She added, "Her husband was Aws bin As-Samit."⁴²¹

﴿الَّذِينَ يُظْهِرُونَ مِنْكُمْ مِنْ تَسَايِهِمْ مَا هُنَّ أَنْهَمْتُهُمْ إِنْ أَنْهَمْتُهُمْ إِلَّا أَنَّهُمْ وَلَدَنَهُمْ وَأَنَّهُمْ لَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَلَكَ اللَّهُ لَعَفُوٌ عَمُورٌ ۝ وَالَّذِينَ يُظْهِرُونَ مِنْ تَسَايِهِمْ ثُمَّ يَعُودُونَ لِسَافَالْوَاقْتَحْمَرِ رَبِّقَةٍ مِنْ قَبْلِ أَنْ يَسْمَأَسَّا ذَلِكُمْ ثُوَعْطُورَ يِهٰ وَاللَّهُ يَمَانَعُلُونَ حَبِّرٌ ۝ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنَ مُسْتَأْعِيْنَ مِنْ قَبْلِ أَنْ يَسْمَأَسَّا فَمَنْ لَرِسْتَطَعَ فَإِطْعَامُ سَيِّنَ مِشِيكَنَ ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَلَكَ حُدُودُ اللَّهِ وَلِلْكُفَّارِ عَذَابُ أَلِيمٍ ۝ إِنَّ الَّذِينَ يَخَادُونَ اللَّهَ وَرَسُولَهُ كُفُّارٌ كَمَكِّيَتُ الَّذِينَ مِنْ قَلْبِهِمْ وَقَدْ أَنْزَلْنَا إِنَّهُ بَيْتَ بَيْتَكُوكَنَ عَذَابُ مُهِمِّيْنٍ ۝ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَسْتَهْمُمُ بِمَا عَمِلُوا أَحْصَنَهُ اللَّهُ وَرَسُولُهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ عَشِيدٌ ۝﴾

42. Those among you who make their wives unlawful to them by Zihār they cannot be their mothers. None can be their

could not hear. She was complaining to Allāh's Messenger ﷺ about her husband. She said, 'O Allāh's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the Zihār⁴¹¹ on me! O Allāh! I complain to you.' Soon after, Jibril brought down this Ayah,

﴿لَنْ يَسْمَعَ اللَّهُ قَوْلَ الَّتِي تُبَدِّلُكَ فِي رَوْجَهَا ۝﴾

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband,»

⁴¹¹ Az-Zihār refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

⁴² At-Tabari 23:226

mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.»

«3. And those who make unlawful to them (their wives) by Zihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allāh is All-Aware of what you do.»

«4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.»

Az-Zihār and the Atonement for It

Imām Ahmad recorded that Khuwaylah bint Tha'labah said, "By Allāh! Allāh sent down the beginning of Sūrat Al-Mujādilah in connection with me and 'Aws bin Aṣ-Ṣāmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allāh and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allāh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said,

«يَا خُوَلَةً، ابْنُ عَمِّكَ شَيْخٌ كَبِيرٌ، فَأَتَقْبَلَ اللَّهُ فِيهِ»

«O Khuwaylah! Your cousin is an old man, so have Taqwā of Allāh regarding him.»

By Allāh! Before I departed, parts of the Qur'ān were revealed about me. Allāh's Messenger ﷺ felt the hardship upon

receiving the revelation as he usually did and then became relieved. He said to me,

«بِيَا حُوَيْلَةً، قَدْ أَنْزَلَ اللَّهُ فِيكُ وَفِي صَاحِبِكَ مُرْأَتَكَ»

«O Khuwaylah! Allâh has revealed something about you and your spouse.» He recited to me,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُبَدِّلُكَ فِي رَجُلِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ بَسْمُهُ تَحْمِلُ كُلَّا إِنَّ اللَّهَ سَمِيعٌ﴾

بصير

«Indeed Allâh has heard the statement of her that disputes with you concerning her husband, and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.», until,

﴿رَأَكُنْكُنِيرِ عَذَابَ أَيْمَنٍ﴾

«And for disbelievers, there is a painful torment.» He then said to me,

«مُرِيدِهٖ فَلَيَغْتَرِقْ رَقَبَهُ»

«Command him to free a slave.» I said, 'O Allâh's Messenger! He does not have any to free.' He said,

«فَلَيَصُمْ شَهْرَنِيْ مُسْتَبِينِ»

«Let him fast for two consecutive months.»

I said, 'By Allâh! He is an old man and cannot fast.' He said,

«فَلَيَطْعِمْ سِتِينَ مَسْكِيَنًا وَسَقَا مِنْ شَنِيرٍ»

«Let him feed sixty poor people a Wasq^[1] of dates.»

I said, 'O Allâh's Messenger! By Allâh, he does not have any of that.' He said,

«لَيَأْتِي سَتُونَهُ بِنَرِقِيْ مِنْ شَنِيرٍ»

«We will help him with a basket^[2] of dates.»

I said, 'And I, O Allâh's Messenger! I will help him with another.' He said,

^[1] One Wasq refers to a measurement of a camel-load or the equivalent of 60 Šâ' or approximately 165 liters.

^[2] Which was about fifteen Šâ'.

«فَدَ أَصْبَتْ وَأَخْسَنْتْ فَادْعُونِي فَتَصْدِقِي بِهِ عَنْهُ، ثُمَّ اشْتَرِصِي بِابْنِ عَمِّكَ خَيْرًا»

«*You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.*»

I did that.”^[1] Abu Dāwud also collected this *Hadīth* in the Book of Divorce in his *Sunan*,^[2] according to which her name is Khawlah bint Tha'labah. She is also known as Khawlah bint Mālik bin Tha'labah, and Khuwaylah. All these are close to each other, and Allāh knows best. This is what is correct about the reason behind revealing this Sūrah.

Therefore, Allāh's statement,

﴿الَّذِينَ يُظْهِرُونَ مِنْكُمْ مِنْ شَيْءٍ﴾

«*Those among you who make their wives unlawful to them by Zihār*»

refers to *Zihār*, which is derived from *Az-Zahr*, meaning, the back. During the time of *Jāhiliyyah*, when one wanted to declare *Zihār* towards his wife, he would say, “To me, you are like the back of my mother.” That was one way they issued divorce during that time. Allāh allowed this *Ummah* to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of *Jāhiliyyah*.

Allāh said,

﴿فَنَّا هُنَّ أَنْهَنِيَةٌ إِنْ أَنْهَنِيَهُ إِلَّا أَنْتِي وَلَدَنِيَهُ﴾

«*they cannot be their mothers. None can be their mothers except those who gave them birth.*»

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allāh said,

﴿وَإِنَّهُمْ لَيَقُولُونَ شَكِراً مِنَ الْقَوْلِ وَزَنْدِرَاً﴾

«*And verily, they utter an ill word and a lie.*» meaning, false and sinful speech,

﴿وَلَمَّا كَانَ لَهُنَّ عَذَّبُوا﴾

^[1] Ahmad 6:410.

^[2] Abu Dāwud 2:662, 664.

﴿And verily, Allâh is Oft-Pardoning, Oft-Forgiving.﴾ meaning, ‘what you used to do during the time of Jâhilîyyah, and what accidentally slips out of your mouth, unintentionally.’

Allâh’s statement,

﴿وَالَّذِينَ يُظْهِرُونَ مِنْ يَسْأَلُوكُمْ ثُمَّ يَعُودُنَّ لِمَا فَالُّوا﴾

﴿And those who make unlawful to them (their wives) by Zîhâr and wish to free themselves from what they uttered,﴾

Ash-Shâfi’î said, “It means to keep her for a while after the Zîhâr, without divorcing her, even though his is able to do so.” Ahmad bin Hanbal said, “To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the Âyah for his statement.” It has been quoted from Mâlik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Saîd bin Jubayr said that this Âyah,

﴿ثُمَّ يَعُودُنَّ لِمَا فَالُّوا﴾

﴿and wish to free themselves from what they uttered,﴾

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Hasan Al-Bâṣri said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. ‘Ali bin Abi Talhah reported from Ibn ‘Abbâs:

﴿مِنْ قَبْلِ أَنْ يَسْأَلَنَّ﴾

﴿before they touch each other.﴾ “The ‘touching’ refers here to sexual intercourse.”^[1] Similar was said by ‘Atâ’, Az-Zuhri, Qatâdah and Muqâtil bin Hayyân. Az-Zuhri added, “He is not to kiss or touch her until he pays the expiation.” The Sunan compilers recorded from Ikrimah, from Ibn ‘Abbâs that a man said, “O Allâh’s Messenger! I pronounced Zîhâr on my wife, but then had sexual intercourse with her before I paid the expiation.” The Messenger ﷺ said,

«مَا حَمَلْتَ عَلَى ذَلِكَ يَرْحُمُكَ اللّٰهُ»

^[1] At-Tabari 23:231.

«May Allāh grant you His mercy, what made you do that?»

He said, “I saw the adornment she was wearing shining in the moon’s light.” The Prophet ﷺ said,

فَلَا تُتْرِبْهَا حَتَّى تَعْلَمَ مَا أَمْرَكَ اللَّهُ عَزَّ وَجَلَّ

«Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do.»

At-Tirmidhi said, “*Hasan Gharīb Ṣaḥīḥ*.” Abu Dāwud and An-Nasā’ī also recorded it.^[1]

Allāh said,

﴿فَتَعْرِيرُ رَبِّةٍ﴾

«(the penalty) in that case is the freeing of a slave»

indicating the necessity of freeing a slave before they touch each other. This Āyah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

﴿ذَلِكُنْ ثُوَّاعِنَتُكُمْ﴾

«That is an admonition to you.» meaning, a warning to threaten you in this case.

﴿وَاللَّهُ يَعْلَمُ مَا تَسْأَلُونَ حِيرَةً﴾

«And Allāh is All-Aware of what you do.»

meaning, He is All-Knower in what brings you benefit. Allāh’s statement,

﴿فَإِنْ لَمْ يَعِدْ قَصَبَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ بَلْ قَبْلَ أَنْ يَسْتَأْتِيَ فَإِنْ لَمْ يَتَسْطِعْ فَلَطْعَانُ سِتِّينَ مِنْ كِنَائِسِهِ﴾

«And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.»

is explained by the *Hadīths* that prescribe these punishments in this order, just as in the *Hadīth* collected in the Two *Ṣaḥīḥs* about the man who had sexual intercourse with his wife during the day, in Ramadān.^[2] Allāh said,

^[1] Abu Dāwud 2:666, *Tuhfat Al-Āhwadhi* 4:380, An-Nasā’ī 6:167, and Ibn Mājah 1:666.

^[2] *Fath Al-Bārī* 4:193, Muslim 2:781.

﴿فَذَلِكَ لِتُقْرِنُوا بِأَنَّهُ وَرَسُولِهِ﴾

﴿That is in order that you may have perfect faith in Allâh and His Messenger.﴾

meaning, ‘We legislated this punishment so that you acquire this trait,’

﴿وَتِنَكَ حَدُودُ اللّٰهِ﴾

﴿These are the limits set by Allâh.﴾ meaning, the things that He has forbidden, so do not transgress them,

﴿وَلِنَكِنْزِينَ عَذَابَ أَيْمَانٍ﴾

﴿And for disbelievers, there is a painful torment.﴾

meaning, those who do not believe and do not abide by the rulings of Islâmic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

﴿إِنَّ الَّذِينَ يَحَادُونَ اللّٰهَ وَرَسُولَهُ كُلُّوْنَا كَمَا كُلُّ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلَنَا مَا يَشَاءُنَا
وَاللّٰكِنَّهُنَّ عَذَابٌ شَدِيدٌ ﴿٤٦﴾ يَوْمَ يَعْنِيهِمُ اللّٰهُ جِيْعًا فَيَنْهَا مِمَّا عَمِلُوا أَحَصَنَهُ اللّٰهُ وَسَوْءَهُ
وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ وَّتَعِيدُ ﴿٤٧﴾ إِنَّمَا تَرَىٰ اللّٰهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْتُبُ
مِنْ يَوْمَ الْحِجَّةِ إِلَّا هُوَ رَاضِيهِنَّ وَلَا حَسِيبٌ إِلَّا هُوَ سَادِيهِمُّ وَلَا أَذْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا
هُوَ عَمَّا يَعْمَلُونَ إِنَّمَا كَانُوا يَعْمَلُونَ يَوْمَ الْحِجَّةِ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٨﴾﴾

﴿5. Verily, those who oppose Allâh and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Âyât. And for the disbelievers is a disgraceful torment.﴾

﴿6. On the Day when Allâh will resurrect them all together and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.﴾

﴿7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ 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 wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,

Allāh is the All-Knower of everything.»

Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger ﷺ and contradict His commandments,

﴿كُلُّمَا كُتِّبَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

«will be disgraced as those before them were disgraced»

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

﴿وَمَنْ أَزْلَلَهَا مَا يَشَاءُ بِئْسَاتُ﴾

«And We have sent down clear Āyāt.» meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

﴿وَاللَّكَفِيرُونَ عَذَابٌ شَدِيدٌ﴾

«And for the disbelievers is a disgraceful torment» meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

﴿يَوْمَ يَعْثُمُونَ اللَّهُ جَيْلَانٌ﴾

«On the Day when Allāh will resurrect them all together» referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

﴿فَيَعْثُمُونَ بِمَا عَلِمُوا﴾

«and inform them of what they did.»

He will tell them all that they did in detail, whether good or evil,

﴿أَخْصَنَاهُ اللَّهُ وَسُوءُهُ﴾

«Allāh has kept account of it, while they have forgotten it.» meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

«And Allāh is Witness over all things.» meaning, nothing escapes

His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allāh's Knowledge encompasses Creation

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي الْأَرْضِ وَمَا فِي الْأَرْضِ مَا يَكْتُبُ مِنْ ثُلُثَةٍ﴾

﴿Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three﴾, i.e., secret consultation of three,

﴿إِلَّا هُوَ رَبِّهِمْ وَلَا خَيْرٌ لَّهُ سَادُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعْلُومٌ أَنَّ كَانُوا﴾

﴿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 wheresoever they may be.﴾

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

﴿فَإِذَا بَلَّوْا أَنَّ اللَّهَ يَعْلَمُ بِرَهْبَنَةٍ وَلَكَ اللَّهُ عَلَيْهِ الْغَيْرُونَ﴾

﴿Know they not that Allāh knows their secret ideas, and their Najwā, and that Allāh is the All-Knower of the unseen.﴾ (9:78),

﴿فَلَمْ يَحْسُبُوْنَ أَنَّ لَا يَنْتَهِ يَرْعَمُ وَيَقُولُونَهُمْ إِنْ دَلَّلْنَا لَهُمْ بِكَلِمَاتٍ﴾

﴿Or do they think that We hear not their secrets and their private Najwā? And Our messengers are by them to record.﴾ (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this “with” refers to Allāh’s knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

فَمِنْ يُتَبَّعُهُ يَنَا عَلَيْهَا يَوْمَ الْقِيَامَةِ
إِنَّ اللَّهَ يَعْلَمُ شَفَاعَةَ عَلِيهِمْ

﴿And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is the All-Knower of everything.﴾

I m ā m A h m a d commented, "Allāh began the Ayah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

﴿أَتَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ التَّجْوِيْدِ
ثُمَّ يَمْدُودُ لِنَا هُوَا عَنْهُ وَيَسْتَجْوِيْنَ
بِالْأَشْيَاءِ وَالْمَذْوَنَ وَمَعْصِيَّتِ الرَّسُولِ
وَإِذَا جَاءُوكَ حَجَّوْكَ بِمَا لَمْ يَعْلَمْكَ بِهِ
وَإِنَّهُمْ وَيَقُولُونَ فِي أَنْشِيْمِ لَوْلَا يَعْلَمْنَا اللَّهُ يَمْنَأْفِيْلُ حَسْبَهُمْ
جَهَّمَ يَصْلُوْنَهَا فِيْنَ الْمَصِيرِ ﴾٨﴾ يَأْتِيْهَا الَّذِينَ مَأْمُوا اِيْا
تَسْجِيْمَ فَلَا تَنْتَجِيْمُ بِالْأَثْنَيْ وَالْمَذْوَنَ وَمَعْصِيَّتِ الرَّسُولِ وَيَسْتَجْوِيْنَ
بِالْأَلْيَرِ وَالْأَقْرَى وَيَأْتُوْنَا اللَّهُ الَّذِي إِلَيْهِ يَتَحْشِرُوْنَ ﴾٩﴾ إِنَّمَا السَّبُوْيَ
مِنَ الشَّيْطَانِ لِيَخْرُجَ اِلَيْهِمْ مَأْمُوا وَلَيْسَ يَصْلَارُهُمْ سَيْئَا
إِلَيْاهُمْ اِيْذَنُ اللَّهِ وَعَلَى اللَّهِ فَلَيْسَوْكِلُ الْمُؤْمِنُوْنَ ﴾١٠﴾ يَأْتِيْهَا الَّذِينَ
مَأْمُوا اِذَا قِيلَ لَكُمْ فَتَسْحَوْافِ الْمَجْلِسِ فَأَفْسُوْنَفَسَحَ
اللَّهُ لَكُمْ وَإِذَا قِيلَ اِنْتُرُوا فَأَنْتُرُوا يَرْقِعَ اللَّهُ الَّذِينَ مَأْمُوا
مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ دَرْجَتِيْنَ وَاللَّهُ يَمْنَأْلِمُهُمْ حَيْدِر﴾

يَسْلُوْنَهَا فِيْنَ الْمَصِيرِ ﴾٨﴾ يَأْتِيْهَا الَّذِينَ مَأْمُوا اِيْا
تَسْجِيْمَ فَلَا تَنْتَجِيْمُ بِالْأَثْنَيْ وَالْمَذْوَنَ وَمَعْصِيَّتِ الرَّسُولِ
وَيَسْتَجْوِيْنَ بِالْأَلْيَرِ وَالْأَقْرَى وَيَأْتُوْنَا اللَّهُ الَّذِي إِلَيْهِ يَتَحْشِرُوْنَ ﴾٩﴾ إِنَّمَا السَّبُوْيَ
وَلَيْسَ يَصْلَارُهُمْ سَيْئَا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلَيْسَوْكِلُ الْمُؤْمِنُوْنَ ﴾١٠﴾

48. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!﴾

49. O you who believe! When you hold secret counsel, do it not

for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Bîr and Taqwâ; and have Taqwâ of Allâh unto Whom you shall be gathered.»

¶10. Secret counsels are only from Shâyâtân, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.»

The Evil of the Jews

Ibn Abî Nâjîh reported from Mujaâhid,

﴿أَلَمْ تَرِ إِلَيْ الَّذِينَ هُوَ عَنِ النَّجْوَى مُمْبَدِدُونَ لِمَا هُوَ عَنِهِ﴾

¶Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden?»

He said, “The Jews.”^[1] Similar was said by Muqâtil bin Hayyân, who added, “The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet’s Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the *Najwâ*. Allâh the Exalted sent down this Ayah in their case,

﴿أَلَمْ تَرِ إِلَيْ الَّذِينَ هُوَ عَنِ النَّجْوَى مُمْبَدِدُونَ لِمَا هُوَ عَنِهِ﴾

¶Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden?»^[2]

Allâh’s statement,

﴿وَرَسَّاجُونَ بِالْأَثْرِ وَالْمُنْدَرِ وَمَعْصِيَتِ الرَّسُولِ﴾

¶and conspired together for sin and wrongdoing and disobedience to the Messenger.»

^[1] At-Tabâri 23:236.

^[2] Ad-Durr Al-Manthûr 8:80. This is a Mursal narration. See the section about narrations in the beginning of the book.

means, they used to talk to each other,

﴿بِالْأَخْرَى﴾

«for sin» which involves themselves,

﴿وَالْمُذْنَبُونَ﴾

«and wrongdoing» which affects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

﴿وَإِذَا جَاءُوكُمْ حَيْثُكُمْ يُبَاشِرُكُمْ بِهِ اللَّهُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not.»

Ibn Abi Ḥātim recorded that ‘Ā’ishah said, “Some Jews came to the Prophet ﷺ and greeted him by saying, ‘As-Sām ‘Alayka,[1] O Abul-Qāsim.’ So I said to them, ‘wa ‘Alaykum As-Sām (the same death be upon you).’ The Prophet ﷺ said,

«بِعَذَابَةٍ! إِنَّ اللَّهَ لَا يُحِبُّ الْفَحْشَاءَ وَلَا التَّقْحِينَ»

«O ‘Ā’ishah, Allāh does not like rudeness and foul speech.»

I said, ‘Didn’t you hear them say, ‘As-Sām Alayka?’ He ﷺ said,
«أَوْ نَا سَيِّفْتُ أَفُولُ: وَعَلَيْكُمْ»

«Didn’t you hear me answering them back by saying, ‘Wa ‘Alaykum (And the same upon you)?’»

Allāh the Exalted then sent down this Āyah,

﴿وَإِذَا جَاءُوكُمْ حَيْثُكُمْ يُبَاشِرُكُمْ بِهِ اللَّهُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not.»[2]

The narration collected in the *Sahih* states that ‘Ā’ishah said, “And be upon you the death, disgrace and curse.” The Messenger of Allāh said to her,

«إِنَّهُ يُسْتَحْيَنُ عَنْهُمْ، وَلَا يُسْتَحْيَنُ لَهُمْ فِيهَا»

«Allāh accepts our supplication against them, but not theirs

[1] See below.

[2] At-Tabari 23:236, 237.

against us.»^[1]

Ibn Jarir recorded that Anas bin Mâlik said, "A Jew passed by Allâh's Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allâh's Messenger ﷺ then said to his Companions,

«هَلْ تَذَرُونَ مَا قَالَ؟»

«Do you know what he just said?»

They said, 'He said: As-Salâm, O Allâh's Messenger.' The Prophet ﷺ said,

«أَنْ قَالَ: سَامٌ عَلَيْكُمْ»

«Rather he said, Sâm 'Alaykum.» meaning, 'may you disgrace your religion.' Allâh's Messenger ﷺ then said,

«رُدُّوهُ»

«Bring him back,» and when he was brought back, the Prophet ﷺ asked him,

«أَفْلَتْ: سَامٌ عَلَيْكُمْ؟»

«Did you say: Sâm 'Alaykum?»

He said, 'Yes.' The Prophet ﷺ then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِّنْ أَهْلِ الْكِتَابِ قُتُلُوا: عَلَيْكَ»

«When the people of the Book greet you, say, 'Wa 'Alaykum.'»

meaning, 'and the same on you too.'^[2] The basis for the Hadîth of Anas is in the *Sahîh* and similar to this Hadîth of 'Â'ishah is in the *Sahîh*.^[3]

Allâh said,

«وَيَقُولُونَ فَتَأْشِيهِمْ لَوْلَا يَعْلَمُونَ اللَّهَ بِمَا نَهَىٰ»

«and say within themselves: "Why should Allâh punish us not for what we say?"»

means, the Jews say these words, changing the meaning of the Islâmic greeting, into an abusive statement, and then say,

^[1] Fath Al-Bâri 10:466.

^[2] At-Tabâri 23:240.

^[3] Fath Al-Bâri 10:463.

'Had he been a Prophet, Allāh would have punished us for what we said. Allāh knows what we conceal. Therefore, if Muḥammad were a Prophet, Allāh would have sent His punishment on us sooner, in this life.' Allāh the Exalted replied,

﴿ حَسِيبُهُمْ جَهَنَّمُ ﴾

﴿ Hell will be sufficient for them; ﴾ Hell should be sufficient for them in the Hereafter,

﴿ يَصْلُوْهُمْ فِيْنَ الْمَصِيرِ ﴾

﴿ they will enter therein. And worst indeed is that destination! ﴾

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Jews used to say, "Sām 'Alayka," to Allāh's Messenger ﷺ. They would say then within themselves, "Why does Allāh not punish us for what we say?" This Āyah was later revealed,

﴿ وَإِذَا جَاءُوكُمْ جَاهِدُكُمْ إِنَّمَا تُرْبِكُونَ بِهِ اللَّهُ وَيَعْلَمُونَ فَتَأْشِيْهُمْ لَوْلَا يَعْلَمُنَا اللَّهُ بِمَا نَفُولُ حَسِيبُهُمْ ﴾
﴿ جَهَنَّمُ يَصْلُوْهُمْ فِيْنَ الْمَصِيرِ ﴾

﴿ And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination! ﴾^[1]

Its chain of narration is Ḥasan, but they (Al-Bukhāri and Muslim) did not collect it.

Manners of the *Najwā*, (Secret Counsel)

Allāh the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

﴿ يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا تَنْهِيْمَ لَمَّا تَتَكَبَّرُوا بِالْأَجْوَافِ وَالْمُذَرَّنَ وَتَعْصِيْتَ أَنْزَلُوا لَهُمْ ﴾

﴿ O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, ﴾

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

^[1] Ahmad 2:170.

﴿وَتَبَرُّوا مِنَ الْبَرِّ وَالْقَوْمَىٰ وَأَنْفَلُوا إِلَيْهِ مُعْتَدِلُونَ﴾

¶*but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.*¶

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

﴿إِنَّمَا الْجُنُوْنَىٰ مِنَ الشَّيْطَانِ يَخْرُجُكُمْ مَا مَسَّوْا وَلَيْسَ بِضَارٍٗ فَمَنْ يَأْذِنُ اللَّهَ وَعَلَى اللَّهِ فَلَا يُشْرِكُ أَنْفُسَكُمْ﴾

¶*An-Najwā are only from the Shaytān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.*¶

Allāh states that secret talks, where the believers feel anxious, are

﴿لَيْسَ أَنَّمَا مَسَّهُمْ مِنَ الْبَيْنِ لَيَخْرُجُكُمْ مَا مَسَّوْا﴾

¶*only from Shaytān, in order that he may cause grief to the believers.*¶

meaning, that those who hold such counsels do so because of the lures of the devil,

﴿لَيَخْرُجُكُمْ مَا مَسَّوْا﴾

¶*in order that he may cause grief to the believers.*¶

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil *Najwā*, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The Sunnah also forbids the *Najwā* so that no Muslim is bothered by it. Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿إِذَا كُشِّنَ ثَلَاثَةٌ فَلَا يَتَبَرَّجُ اثْنَانُهُمْ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُخْرِجُهُمْ﴾

¶*If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would*

cause him to be worried.^[11]

This Ḥadīth is collected in the Two Ṣaḥīḥs using a chain of narration that contained Al-A'mash.^[12] 'Abdur-Razzāq narrated that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

إِذَا كُشِّمْتُمْ تَلَاثَةً فَلَا يَتَنَاجِي أَثَانِيْنَ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذَلِكَ يُخْرِجُهُ[ۖ]

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.»^[13] Muslim collected this Ḥadīth.^[14]

﴿يَأَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا قِيلَ لَكُمْ تَسْعُوا فِي الْمَجَالِسِ فَأَنْتُمْ بَقِيعَ اللَّهِ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا بِرَفِيعِ اللَّهِ الَّذِينَ مَأْمُونُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٌ وَاللَّهُ يَعْلَمُ بِمَا تَفْعَلُونَ﴾



¶11. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

Manners for Assemblies

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

﴿يَأَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا قِيلَ لَكُمْ تَسْعُوا فِي الْمَجَالِسِ﴾

«O you who believe! When you are told to make room in the assemblies,»

﴿فَأَنْتُمْ بَقِيعَ اللَّهِ لَكُمْ﴾

«make room. Allāh will give you room.»

Indeed, the reward or recompense depends on the type of action. In a Ḥadīth, the Prophet ﷺ said,

«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ بَيْتًا فِي الْجَنَّةِ»

[11] Ahmad 1:425, 431.

[2] *Fath Al-Bārī* 11:58, Muslim 4:1718.

[3] 'Abdur-Razzāq 11:26.

[4] Muslim 4:1717.

«Whoever builds a Masjid for Allâh, Allâh builds for him a house in Paradise.»^[1]

In another *Hadîth*, the Prophet ﷺ said,

وَمَنْ يَسْرِي عَلَى مُغْبِرٍ يَسْرِي اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَإِنَّهُ فِي عَزَّزِ الْعَنْدِ مَا كَانَ
الْعَنْدُ فِي عَزَّزِ أَخِيهِ

«He who relieves a difficulty for a person living in straitened circumstances, then Allâh will relieve the difficulties of this life and the Hereafter for him. Surely, Allâh helps the servant as long as the servant helps his brother.»^[2]

There are many similar *Hadîths*. This is why Allâh the Exalted said,

﴿فَاتَّسِحُوا فَتَسْعَجَ اللَّهُ لَكُمْ﴾

«make room. Allâh will give you room.»

Qatâdah said, “This Ayah was revealed about gatherings in places where Allâh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not loose their places. Allâh the Exalted commanded them to spread out and make room for each other.”^[3]

Imâm Ahmad and Imâm Ash-Shâfi'i recorded that 'Abdullâh bin 'Umar said that the Messenger of Allâh ﷺ said,

«لَا يُقْرِمُ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ افْسُحُوا وَتَوَسَّعُوا»

“One of you should not remove someone from his place and sit in it, but instead, spread out and make room.”^[4]

This *Hadîth* is recorded in the Two *Sahîhs*.^[5] Imâm Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا يُقْرِمُ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ افْسُحُوا وَتَسْعَجَ اللَّهُ لَكُمْ»

“A man should not remove another man from his place and

^[1] *Fath Al-Bâri* 1:648.

^[2] Muslim 4:2074.

^[3] At-Tabâri 23:244.

^[4] Ahmad 2:126, and *Tartîb Ash-Shâfi'i* 2:186.

^[5] *Fath Al-Bâri* 1:64, Muslim 4:1714.

then sit in it. Rather spread out and make room and Allāh will make room for you.^[1]

Imām Ahmād also recorded this *Hadīth* with the wording:

﴿لَا يَقُولُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنْ افْسُحُوا يَقْبَحُ اللَّهُ لَكُمْ﴾

«A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you».^[2]

It has been reported that Ibn ‘Abbās, Al-Hasan Al-Baṣrī and others said that:

﴿إِذَا قِيلَ لَكُمْ تَقْسِمُوا فِي الْمَجَالِسِ فَأَنْسُمُوا يَقْبَحُ اللَّهُ لَكُمْ﴾

«When you are told to make room in the assemblies, make room. Allāh will give you room.» means to war assemblies, and that,

﴿وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا﴾

«And when you are told to rise up, then rise up.» means, “Get up to fight.”^[3] Qatādah said

﴿وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا﴾

«And when you are told to rise up, then rise up.» means, “When you are called to any type of good, then respond.”^[4]

The Virtues of Knowledge and People of Knowledge

Allāh’s statement,

﴿تَرَبَّعَ اللَّهُ أَلَّا يَرَى مَا مَأْتَوْا بِسَكُونٍ وَالَّذِينَ أَرْأَوْا اللَّهَ دَرْبَتْهُ وَاللَّهُ بِمَا تَفْلِقُونَ خَيْرٌ﴾

«Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this

[1] Ahmad 2:523.

[2] Ahmad 2:338.

[3] At-Tabari 23:244, Al-Qurṭubi 17:299, and Ad-Durr Al-Manthūr 8:82.

[4] At-Tabari 23:245.

will diminish his right or honor. Rather, this will increase his virtue and status with Allāh, and Allāh the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allāh will elevate his status and make him known by his good behavior. the statement of Allāh the Exalted,

﴿بَرَّقَ اللَّهُ الَّذِينَ مَأْتُوا بِمَكْرٍ وَالَّذِينَ أَوْثَوْا أَنْلَارَ دَرَجَاتٍ وَاللَّهُ يَعْلَمُ بِمَا تَصْنَعُونَ حَسْبًا﴾

﴿Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.﴾

meaning, surely, Allāh is Aware of those who deserve this reward and those who are not worthy of it.

Imām Ahmad recorded that Abu At-Tufayl ‘Āmir bin Wathilah said that Nāfi’ bin ‘Abdul-Hārith met ‘Umar bin Al-Khaṭṭāb in the area of ‘Uṣfān. ‘Umar appointed Abu At-Tufayl to be the governor of Makkah. ‘Umar asked him, “Whom did you appoint as your deputy for the valley people (that is, Makkah).” ‘Āmir said, “I appointed Ibn Abzā, one of our freed slaves, as my deputy.” ‘Umar said, “You made a freed slave their governor in your absence?” He said, “O Leader of the faithful! He has memorized Allāh’s Book and has knowledge of regulations of inheritance, along with being a proficient judge.” ‘Umar said, “Surely, your Prophet ﷺ has said,

«إِنَّ اللَّهَ يَرْفَعُ بِهِنَا الْكِتَابَ فَمَنْ يَنْصَعِّ بِهِ آخَرُونَ»

﴿Verily, Allāh elevates some people and degrades others, on account of this Book.﴾^[1] Muslim collected this Hadīth.^[2]

﴿يَا أَيُّهَا الَّذِينَ مَأْتَاهُ إِذَا تَسْجُدُمُ الرَّسُولُ نَقِيمُوا بَيْنَ يَدَيْنِكُمْ كُلُّ مَذْهَبٍ إِذَا كُلُّ حَسْبٍ لَكُلُّ وَالْمُهَاجِرُونَ فَإِنَّ اللَّهَ عَلَيْهِ تَعْلُمُ رَحِيمٌ﴾^[3] ما نَقِيمُوا بَيْنَ يَدَيْنِكُمْ كُلُّ مَذْهَبٍ إِذَا كُلُّ حَسْبٍ لَكُلُّ رَزْنَاقٍ لَهُنَّ أَنَّهُمْ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَمَأْتُوا الزَّكُورَةَ وَأَطْبِعُوا اللَّهَ رَوْسَمَهُ وَاللَّهُ حَسْبٌ بِمَا تَصْنَعُونَ﴾^[4]

﴿12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But

^[1] Ahmad 1:35.

^[2] Muslim 1:559.

if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.»

﴿13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.﴾

The Order to give Charity before One speaks to the Prophet ﷺ in private

Allāh commanded His believing servants, when any of them wanted to speak with Allāh's Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allāh the Exalted said,

﴿ذَلِكَ خَيْرٌ لَّكُمْ وَالْمُهْرَبُ﴾

«*That will be better and purer for you.»* then He said,

﴿فَإِنْ لَمْ يَمْدُوا﴾

«*But if you find not.*» meaning, if he is unable to do so due to poverty,

﴿فَإِنَّ اللَّهَ عَفُورٌ تَّعِيمٌ﴾

«*then verily, Allāh is Oft-Forgiving, Most Merciful.»*

He only commanded those who are financially able to give this type of charity. Allāh the Exalted said,

﴿أَشْفَقْتُمْ أَنْ تُقْتَلُوا بِنَيْ بَدْنِ بَحْرُكُوكْ صَدَقَتْ﴾

«*Are you afraid of spending in charity before your private consultation?»*

meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

﴿فَإِذَا لَرْ شَعَلُوا وَقَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَمَأْتُوا الْزَكُوَةَ وَأَطْبِعُوا اللَّهَ رَوْسَلَهُ وَاللَّهُ خَيْرٌ بِمَا شَعَلْتُمْ﴾

«*If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.»*

Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abi Tālib.

'Ali bin Abi Talhah reported from Ibn 'Abbās:

فَقَدْمُوا مَنْ مَدَى مَخْوِنُكُمْ صَدَقَةٌ

(spend something in charity before your private consultation.)

"The Muslims kept asking Allāh's Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this Āyah.

﴿فَإِنْ تَعْمَلُوا مَا يَنْهَا نَحْنُ كُلُّ شَيْءٍ صَدَقْتُمْ فَلَاذُوا بِمَا تَفْعَلُوا وَأَبَدَ اللَّهُ عَلَيْكُمْ فَلَيَقُولُوا إِنَّا لَمْ نَلِدْ﴾

«Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Salāh and give Zakāh»

Thus Allāh made things easy and lenient for them.”¹¹

'Ikrimah and Al-Hasan Al-Basri commented on Allāh's statement:

﴿فَقَدِمُوا بَيْنَ يَدَيْنِي بِخَوْنَكُ صَدَقَةً﴾

(spend something in charity before your private consultation.)

“This was abrogated by the next Āyah:

﴿أَنْتُمْ أَنْتُمُ الْمُعْلَمُونَ﴾

«Are you afraid of spending in charity before your private consultation...?»^[2]

Sa‘id bin Abi ‘Arūbah reported from Qatādah and Muqātil bin Hayyān, “People kept questioning Allāh’s Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this Āyah. One of them would need to speak to Allāh’s Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and

^[11] At-Tabari 23:249. See the section about narrations in the beginning of the book.

^[2] At-Tabari 23:250.

٥٤٤

يَأَيُّهَا الَّذِينَ مَا مَنَوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بِئْرَيْنِ يَدَىٰ بَحْرِيْنِ
صَدَقَةً ذَلِكَ خَيْرٌ كُوْرُوكُوْلُ وَالظَّهَرُ فَإِنْ لَمْ تَعْمَدُوا فَإِنَّ اللَّهَ عَفُورٌ رَّبِّ
مَا شَفَقْتُمْ أَنْ تُقْدِمُوا بِئْرَيْنِ يَدَىٰ بَحْرِيْنِ صَدَقَتْ فَإِذَا لَمْ تَفْعَلُوا
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَمَا شُوْلُوْرُكُوْهُ وَأَطْبَعُوا اللَّهَ
وَرَسُولُهُ وَاللَّهُ حَيْرٌ يَمَالِمُونَ ﴿١٦﴾ أَتَرَى إِلَى الَّذِينَ تَوَلَّوْهُمْ
غَضِيبَ اللَّهِ عَلَيْهِمْ مَا هُمْ بِهِمْ فَنِكْمُ وَلَامِنْهُمْ وَعَلِمُوْنَ عَلَى الْكَدِيرِ
وَهُمْ يَعْلَمُوْنَ ﴿١٧﴾ أَعْدَ اللَّهُ هُنْ عَدَابًا شَدِيدًا إِنَّهُمْ سَاهَةٌ مَا كَانُوا
يَعْمَلُوْنَ ﴿١٨﴾ أَخْدُوا إِيْنَمْهُمْ جَهَنَّمَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ
عَذَابٌ مُّهِمِّنَ ﴿١٩﴾ لَنْ تَفْتَأِرُ عَهْمَمْ أَنْوَلَمْ وَلَا أَزْلَدَهُمْ مِنَ اللَّهِ
شَيْنَا أُولَئِكَ أَحْسَبَ أَنَّا رَهُمْ فِي هَا خَلِيلُوْنَ ﴿٢٠﴾ يَوْمَ بَعْثَمْ
اللَّهُ جَيْمَا كَيْخَلُوْنَ لَهُ كَما عَلِمُوْنَ لَكُوْزَ وَحَسْبُوْنَ أَهْمَمْ عَلَى شَيْنَوْ وَالآ
إِنَّهُمْ هُمُ الْكَدِيرُوْنَ ﴿٢١﴾ أَسْتَحْوِدُ عَلَيْهِمُ الشَّيْطَنُ فَأَنْسَهُمْ ذَكْرُ
اللَّهِ أُولَئِكَ حِرْبُ الشَّيْطَنِ إِنَّ حِرْبَ الشَّيْطَنِ هُمُ الْخَتِيرُوْنَ
إِنَّ الَّذِينَ يَحَادُوْنَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِيْنَ
كَتَبَ اللَّهُ لِأَغْلِبِكَ أَنَا وَرَسُولِيْكَ إِنَّ اللَّهَ فَوَىْ عَزِيزٌ

Allāh sent down relief from this requirement afterwards,

﴿فَإِنْ لَمْ تَعْمَدُوا فَإِنَّ اللَّهَ عَفُورٌ
رَّبِّهِمْ﴾

«But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful». [1]

Ma'mar reported from Qatādah that the Āyah,

﴿إِنَّمَا نَجَّيْتُمُ الرَّسُولَ فَتَقْرَبُوا إِنَّمَا
يَكْنَى بَحْرِيْنِ صَدَقَةً﴾

«When you (want to) consult the Messenger in private, spend something in charity before your private consultation.»

was abrogated after being in effect for only one hour of a day. [2]

'Abdur-Razzāq recorded that Mujāhid said that 'Ali said, "No one except me implemented this Āyah, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour. [3]

﴿لَأَرَى إِلَى الَّذِينَ تَوَلَّوْنَا قَوْنَا غَضِيبَ اللَّهِ عَلَيْهِمْ ثَا هُمْ بِنِكْمُ وَلَا يَمْنِهِمْ وَعَلِمُوْنَ عَلَى الْكَدِيرِ وَقَمْ
يَلْمُشُوْنَ ﴿٢٢﴾ أَعْدَ اللَّهُ هُنْ عَدَابًا شَدِيدًا إِنَّهُمْ سَاهَةٌ مَا كَانُوا يَعْمَلُوْنَ فَإِنْ أَخْدُوا إِيْنَمْهُمْ جَهَنَّمَ
عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِمِّنَ ﴿٢٣﴾ لَنْ تَفْتَأِرُ عَهْمَمْ أَنْوَلَمْ وَلَا أَزْلَدَهُمْ مِنَ اللَّهِ شَيْنَا أُولَئِكَ
أَحْسَبَ أَنَّا رَهُمْ فِي هَا خَلِيلُوْنَ ﴿٢٤﴾ يَوْمَ بَعْثَمْ كَمَا جَيْمَا فَتَلِيلُوْنَ لَهُ كَما بَعْلِيلُوْنَ لَكُوْزَ وَحَسْبُوْنَ

[1] At-Tabari 23:248.

[2] At-Tabari 23:249.

[3] 'Abdur-Razzāq 3:280.

أَنْتُمْ عَلَىٰ تَحْوِيلٍ لَا يَهْمُكُمُ الْكَيْرُونَ ﴿١٦﴾ أَسْتَعْوِذُ بِاللّٰهِ عَلَيْهِ التَّبَلَّغُ فَأَنْتُمْ ذُكْرٌ لِّلّٰهِ حِزْبٌ
الْتَّبَلَّغُ لَا إِنْ حِزْبُ الْتَّبَلَّغِ مُّلْكٌ لِّلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧﴾

﴿14. Have you not seen those who take as friends a people upon whom is the wrath of Allâh? They are neither of you nor of them, and they swear to a lie while they know.﴾

﴿15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾

﴿16. They have made their oaths a screen. Thus they hinder (others) from the path of Allâh, so they shall have a humiliating torment.﴾

﴿17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever.﴾

﴿18. On the Day when Allâh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!﴾

﴿19. The Shaytân has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaytân. Verily, it is the party of Shaytân that will be the losers!﴾

Chastising the Hypocrites

Allâh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allâh the Exalted said in another Âyah,

﴿يَتَذَبَّرُونَ بَيْنَ ذَلِكَ لَا إِنْ هُوَ لَا دُلَّا إِنْ هُوَ لَا وَمَنْ يَضْلِلَ اللّٰهَ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴾

﴿(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way.﴾ (4:143) Allâh said here,

﴿أَنَّمَا تَرَى إِلَّا أَنَّهُنَّ قَوْلًا قَوْلًا غَضِيبٌ اللّٰهُ عَلَيْهِمْ﴾

﴿Have you not seen those who take as friends a people upon whom is the wrath of Allâh?﴾

referring to the Jews with whom the hypocrites were allies in secret. Allâh said,

﴿لَا هُمْ يَنْكِنُونَ وَلَا يُبَيِّنُونَ﴾

﴿They are neither of you nor of them,﴾ meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

﴿وَمَنْجِلُهُنَّ عَلَى الْكَذِبِ وَهُمْ بِالْمُكْثُونَ﴾

﴿and they swear to a lie while they know.﴾ meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of *Al-Ghamūs*. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh's Prophet) is true in essence.

Allāh the Exalted said,

﴿أَنَّ اللَّهَ لَمْ يَعْلَمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ﴾

﴿Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

﴿أَخْذَرُوا إِنْتَهِمْ جَنَّةً فَسَدُورًا عَنْ سَبِيلِ اللَّهِ﴾

﴿They have made their oaths a screen. Thus they hinder (others) from the path of Allāh,﴾

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

﴿فَلَمَّا هُنَّ عَنْ أَبَابِ مُهِنَّ﴾

﴿so they shall have a humiliating torment.﴾ meaning, as recompense for belittling the significance of swearing by the

Mighty Name of Allâh, while lying and concealing betrayal. Allâh the Exalted said,

﴿لَنْ تُنْفِقْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَرْلَدُهُمْ بِنَ أَنَّ اللَّهَ شَبَّابٌ﴾

«*Their children and their wealth will avail them nothing against Allâh.*»

meaning, none of their possessions can avert the affliction when it is sent their way,

﴿أُولَئِكَ أَصْنَابُ الْأَنَارِ هُمْ فِيهَا خَلِيلُونَ﴾

«*They will be the dwellers of the Fire to dwell therein forever.*»

Allâh the Exalted said,

﴿يَوْمَ يَعْنَمُهُمْ اللَّهُ جَمِيعًا﴾

«*On the Day when Allâh will resurrect them all together;*»

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

﴿فَتَخْرُقُونَ لَمَّا كَانُوا يَعْلَمُونَ لَكُلُّ رَجُلٍ يَكْبُرُ أَنَّهُمْ عَنْ نَفْوِهِ﴾

«*then they will swear to Him as they swear to you. And they think that they have something.*»

meaning, they will swear to Allâh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allâh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allâh said,

﴿لَرَجُلٍ يَكْبُرُ أَنَّهُمْ عَنْ نَفْوِهِ﴾

«*And they think that they have something*» meaning, on account of swearing to their Lord (that they used to be believers).

Allâh rebukes this idea of theirs;

﴿لَا إِنْهُمْ مِنَ الْكَافِرِ﴾

«*Verily, they are liars!*» stressing that they are lying.

Allâh then said;

٥٤٠

لَا يَجِدُ فَوْمًا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُونَ مِنْ
حَادَ اللَّهَ وَرَسُولَهُ وَلَوْكَ كَانُوا مَبَاءَهُمْ أَوْ أَبْنَاهُمْ
أَوْ أَخْرَزَهُمْ أَوْ عَشِيرَتَهُمْ أَوْ لَيْكَ كَتَبَ فِي قُلُوبِهِمْ
إِلَيْهِنَّ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيَدِ خَلْهُمْ جَسَّتْ بِهِمْ
مِنْ تَعْنَى الْأَنْهَرُ خَلِيلِينَ فِيهَا رَضَى اللَّهُ عَنْهُمْ وَرَضَوا
عَنْهُ أَوْ لَيْكَ حِزْبُ اللَّهِ أَلَّا إِنْ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١٩﴾

سُورَةُ الْمُجَادِلَةِ

سَبَّحَ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِينِهِمْ
لَا يُؤْلِمُهُمْ مَا طَنَّتْ أَرْجُوْهُمْ وَلَا يُؤْلِمُهُمْ مَا يَعْمَلُونَ
حُصُونُهُمْ مِنَ الْأَيْوَمِ فَإِنَّهُمْ مِنْ حِلْمٍ مِنْ حَيْثُ لَمْ يَحْسِبُوْا وَقَدْ
فِي قُلُوبِهِمُ الرُّغْبَةُ بِغَرْبَوْنَ يَوْمَئِنَّهُمْ بِأَيْدِيهِمْ وَأَيْدِيِ الْمُؤْمِنِينَ
فَأَعْتَرُوْا يَأْتُونِي الْأَبْصَرُ ﴿٢٠﴾ لَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمْ
الْجَلَّادَ لَعَذَّبُهُمْ فِي الدُّنْيَا وَلَمْ فِي الْآخِرَةِ عَذَابُ الْأَنَارِ

﴿أَسْخَنُوهُ عَلَيْهِمُ الْشَّيْطَانُ فَأَنْسَاهُمْ
ذِكْرَ اللَّهِ﴾

«The Shaytān has overpowered them. So he has made them forget the remembrance of Allāh.» meaning, Shaytān has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardā' said that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ ثَلَاثَةٍ فِي قُرْيَةٍ وَلَا
بَنِيَوْ، لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا
قَدْ اسْخَنَوْهُ عَنْيَمُ الشَّيْطَانِ،
فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ النَّبْتُ الْقَاصِيَةُ»

«Any three in a village or desert among whom the Salāh is not called for, will have the Shaytān control them. Therefore, adhere to the Jamā'ah, for the wolf eats from the strayed sheep.»

Zā'idah added that As-Sā'ib said that Jamā'ah, refers to, "Praying in congregation." [1] Allāh the Exalted said,

﴿أَوْلَيْكَ حِزْبُ الْشَّيْطَانِ﴾

«They are the party of Shaytān.» referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

[1] Abu Dāwud 1:371.

﴿أَلَا إِنْ حِزْبَ الشَّيْطَنِ لَمُ الْخَاسِرُونَ﴾

﴿Verily, it is the party of Shaytân that will be the losers!﴾

﴿إِنَّ الَّذِينَ يَحْمَدُونَ اللَّهَ وَرَسُولَهُ، أُولَئِكَ فِي الْأَذَلِينَ﴾ ١٦٣ ﴿كَتَبَ اللَّهُ لَأَغْلِبَكُمْ أَنَا وَرَسُولِي إِنَّكُمْ أَنْجَدُوا مِنْ عَذَابٍ﴾ ١٦٤ ﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ إِلَيْهِمْ يُوَادُّونَ مِنْ حَاجَةٍ إِنَّ اللَّهَ وَرَسُولُهُ وَرَبُّكُمْ كَافِرُوا بِآيَاتِهِمْ أَوْ أَنْكَاهُمْ أَزْيَّنَهُمْ أَزْيَارِكُمْ كَتَبَ فِي قُلُوبِهِمْ إِلَيْكُمْ وَأَيْدِيهِمْ يَرْجِعُونَ فَتَنَّهُ وَيَدْعَلُهُمْ جَنَاحُهُمْ تَغْرِي مِنْ تَعْبِرُهَا الْأَنْهَارُ خَدْلِيَّنَ فِيهَا رَفِعَ اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ أُنْجِلَكُمْ حِزْبُ اللَّهِ أَلَا إِنْ حِزْبَ اللَّهِ هُمُ الظَّالِمُونَ﴾ ١٦٥

﴿20. Those who oppose Allâh and His Messenger, they will be among those most humiliated.﴾

﴿21. Allâh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allâh is All-Powerful, Almighty.﴾

﴿22. You will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rûh from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allâh is well pleased with them, and they are well pleased with Him. They are the party of Allâh. Verily, the party of Allâh will be the successful.﴾

The Opponents of Allâh and His Messenger are the Losers; Allâh and His Messenger ﷺ shall prevail

Allâh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

﴿أُنْجِلَكُمْ فِي الْأَذَلِينَ﴾

﴿They will be among those most humiliated.﴾ they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allâh said,

﴿كَتَبَ اللَّهُ لَأَغْلِبَكُمْ أَنَا وَرَسُولِي﴾

﴿Allâh has decreed: "Verily, I and My Messengers shall be the

victorious."»

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed – which can never be resisted, changed or prevented – that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

﴿إِنَّ الْمُتَّقِينَ مُلَكُوتُ السَّمَاوَاتِ﴾

﴿Surely, the (good) end is for those who have Taqwā.﴾(11:49),

﴿إِنَّا لَنَصْرَمُ رُشْدَنَا وَالَّذِينَ مَأْتَنَا فِي الْخِبَرِ الدُّنْيَا وَقَوْمٌ يَقُولُونَ الْأَشْهَدُونَ﴾ يوم لا ينفع
الظَّالِمِينَ مَغْدُرُهُمْ وَلَهُمْ سُوءُ الْأَدَارَةِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, 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.﴾(40:51-52)

Allāh said here,

﴿كَتَبَ اللَّهُ لِأَغْلِبِكُمْ أَنَا رَسُولُ اللَّهِ فَوْيٌ عَزِيزٌ﴾

﴿Allāh has decreed : "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allāh the Exalted said,

﴿لَا يَجِدُ قَوْمًا تَوْصِيرَكَ يَا أَيُّهُ وَالَّذِينَ أَخْرَجُوكُمْ يُوَادِعُوكُمْ مِنْ حَاجَةِ اللَّهِ وَرَسُولِهِ وَلَا كَانُوا
مَابِأْهَمُهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْرَجْتَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.﴾

Meaning, do not befriend the deniers, even if they are among the closest relatives. Allāh said,

﴿لَا يَتَّخِذُ الظَّاهِرُونَ الْكُفَّارَ أَوْلَيَّةً مِنْ دُونِ الظَّاهِرِينَ وَمَنْ يَتَّخِذُ ذَلِكَ فَلَيْسَ مِنْ أَنْفُسِهِ إِلَّا أَنْ كَتَّبَ اللَّهُ لَهُ مِنْ قَبْلِهِ مَا يَعْمَلُ﴾

«Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself.» (3:28), and,

﴿قُلْ إِنْ كَانَ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْرَجُوكُمْ وَأَنْذِجُوكُمْ وَتَبَرِّئُوكُمْ وَأَمْوَالُ أَنْقَرْتُمُوهَا وَخَمْرٌ حَمْنَرٌ كَسَادُهَا وَمَسْكِنُ تَرْضَوْهَا أَحَبُّ إِلَيْكُمْ مِنْ أَنَّهُ رَسُولُهُ وَجَهَادٌ فِي سَبِيلِهِ فَرَبِّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَسْرِيهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ ۚ

«Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His cause, then wait until Allâh brings about His decision (torment). And Allâh guides not the people who are the rebellious.» (9:24)

Sa‘îd bin ‘Abdul-‘Azîz and others said that this Āyah,

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَآتَيْنَاهُمْ آخِرَهُمْ﴾

«You will not find any people who believe in Allâh and the Last Day...»

was revealed in the case of Abu ‘Ubâydah ‘Amîr bin ‘Abdullâh bin Al-Jarrâh when he killed his disbelieving father, during the battle of Badr.^[11] This is why when ‘Umar bin Al-Khaṭṭâb placed the matter of *Khilâfah* in the consultation of six men after him, he said; “If Abu Ubâydah were alive, I would have appointed him the *Khalîfah*.” It was also said that the Āyah,

﴿وَرَأَوْ كَانُوا مَا كَانُوا مِنْ﴾

«even though they were their fathers», was revealed in the case of

^[11] See *Al-Isâbah* under the biography of ‘Amîr bin ‘Abdullah bin Al-Jarrâh. There it is reported from ‘Abdullâh bin Shawdhâb. Ibn Hâjâr said that At-Tabarâni had a good chain for it. However, these narrations are *Mursal*.

Abu Ubaydah, when he killed his father during the battle of Badr, while the Āyah,

﴿أَزَلَّ أَبْنَاءَهُمْ﴾

«or their sons» was revealed in the case of Abu Bakr Aṣ-Ṣiddīq when he intended to kill his (disbelieving) son, ‘Abdur-Rahmān, (during Badr), while the Āyah,

﴿أَزَلَّ إِخْرَانَهُمْ﴾

«or their brothers» was revealed about the case of Muṣ‘ab bin ‘Umayr, who killed his brother, ‘Ubayd bin ‘Umayr, during Badr, and that the Āyah,

﴿أَزَلَّ عَنْدَرَتَهُمْ﴾

«or their kindred» was revealed about the case of ‘Umar, who killed one of his relatives during Badr, and also that this Āyah was revealed in the case of Ḥamzah, ‘Ali and Ubaydah bin Al-Ḥārith. They killed their close relatives ‘Utbah, Shaybah and Al-Walid bin ‘Utbah that day. Allāh knows best.

A similar matter is when Allāh’s Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddīq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh’s help. ‘Umar said, “But I have a different opinion, O Allāh’s Messenger! Let me kill so-and-so, my relative, and let ‘Ali kill ‘Aqīl (‘Ali’s brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators.”

Allāh said,

﴿أَزَلَّكَ كَيْفَ فِي قُلُوبِهِمْ أَلِيَّنَ رَأَيْدَهُمْ بِرُوحِنَّهُمْ﴾

«For such He has written faith in their hearts, and strengthened them with Rūh from Himself.»

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,

meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddî said that the Ayah,

﴿كَتَبَ فِي قُلُوبِهِمْ آمِنَةً﴾

﴿He has written faith in their hearts,﴾ means, “He has placed faith in their hearts.” Ibn ‘Abbâs said that,

﴿وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ﴾

﴿and strengthened them with Rûh from Himself.﴾ means, “He gave them strengths.”

Allâh’s statement,

﴿وَيَدْعُهُمْ جَنَّاتٍ مِّنْ عِنْدِنَا أَنَّهُنْ خَالِدُونَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿And He will admit them to Gardens under which rivers flow, to dwell therein. Allâh is well pleased with them, and they are well pleased with Him.﴾

was explained several times before. Allâh’s statement,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allâh is well pleased with them, and they are well pleased with Him.﴾

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allâh’s cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allâh’s statement,

﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُقْلِبُونَ﴾

﴿They are the party of Allâh. Verily, the party of Allâh will be the successful.﴾

indicates that they are the party of Allâh, meaning, His servants who are worthy of earning His honor. Allâh’s statement,

﴿أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُقْلِبُونَ﴾

﴿Verily, the party of Allâh will be the successful.﴾

asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

﴿أَلَا إِنَّ حِزْبَ شَيْطَانٍ هُمْ لَذِئْلُونَ﴾

«Verily, the party of Shayṭān will be the losers!»

This is the end of the *Tafsīr* of *Sūrat Al-Mujādilah*. All praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Ḥashr (Chapter - 59)

Which was revealed in Al-Madīnah

Ibn ‘Abbās used to call this chapter, ‘Sūrah Bani An-Naḍīr.^[1] Sa‘d bin Maṇṣūr recorded that Sa‘d bin Jubayr said, “I asked Ibn ‘Abbās about Sūrat Al-Ḥashr and he said, ‘It was revealed about Bani An-Naḍīr.’” Al-Bukhārī and Muslim recorded it using another chain of narration from Ibn ‘Abbās.^[2] Al-Bukhārī also recorded it from Abu ‘Awānah, from Abu Bishr from Sa‘d bin Jubayr, who said, “I asked Ibn ‘Abbās, ‘Sūrat Al-Ḥashr?’ He said, ‘Sūrah Bani An-Naḍīr.’”^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

»سَيَّدَ بِلَوْنَتِ مَا فِي الْأَرْضِ وَمَا فِي السَّمَاوَاتِ هُوَ أَكْبَرُ الْأَنْجَى الْأَنْجَى
كَفَرُوا إِنَّ أَهْلَ الْكَتْمَى مِنْ يَوْمِهِمْ لَا يُؤْلَمُ الْمُقْتَرَنُ مَا ظَنَنُوا أَنَّهُمْ مَانَعُوهُمْ
خُصُوصُهُمْ بِنَ أَللَّهِ فَأَنَّهُمْ أَنَّهُمْ بِنَ حَتَّىٰ تَرَىٰ تَحْسِيرًا وَقَدْ فِي ثُلُوْبِهِمْ أَرْبَعَ بَعْثَرَ بَعْثَرَ بَعْثَرَ بَعْثَرَ
بَعْثَرَ بَعْثَرَ وَأَبْدِيَ الْمُؤْمِنِينَ فَأَعْتَرُرَا بَأْتُولَ الْأَبْصَرِ ﴿١﴾ وَلَزَّا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ
لَدَّهُمْ فِي الدُّنْيَا وَلَمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ شَانُوا اللَّهَ رَسُولَهُ وَمَنْ يُشَانِقَ اللَّهَ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣﴾ مَا قَطَعْنَا بَنَ إِسْنَةً أَوْ زَكَّمُهَا فَأَبْسَطَهُ عَلَىٰ أَصْوَلِهَا فَيَانِدُ أَنَّهُ
وَلِلْخَيْرِ الظَّيِّفِينَ ﴿٤﴾

﴿1. Whatever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

﴿2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached

^[1] Fath Al-Bārī 8:497.

^[2] Fath Al-Bārī 8:497, Muslim 4:2322.

^[3] Fath Al-Bārī 8:497.

them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.»

﴿3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.﴾

﴿4. That is because they opposed Allāh and His Messenger. And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴾

﴿5. What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Everything glorifies Allāh in its own Way

Allāh states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allāh said in another Āyah,

﴿تَسْبِحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَلَنْ يَنْتَهِي إِلَّا يَسْبِحُ بِهِمْ وَلَكِنَ لَا يَنْقُصُهُمْ ﴾
﴿تَسْبِحُهُمْ﴾

﴿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.﴾ (17:44) Allāh's statement,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the Almighty﴾ meaning of invincible majesty,

﴿وَالْكَبِيرُ﴾

﴿the All-Wise.﴾ in what He decrees and legislates.

The End that Bani An-Nadīr suffered

Allāh said,

﴿مَوْلَى الْأَيَّالِ أَخْرَجَ الظَّرِينَ كُفَّارًا مِنْ أَهْلِ الْكِتَابِ﴾

﴿He it is Who drove out the disbelievers among the People of the Scripture﴾

referring to the Jewish tribe of Bani An-Nadīr, according to Ibn

'Abbâs, Mujaħid, Az-Zuhri and several others.^[1]

When the Messenger of Allâh ﷺ migrated to Al-Madinah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allâh's Messenger ﷺ. Therefore, Allâh sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allâh's torment, but they did not help them against Allâh in the least. Then, that which they did not expect came to them from Allâh, and Allâh's Messenger ﷺ forced them to leave Al-Madinah. Some of them went to Adhri'ât in the area of Ash-Shâm, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allâh the Exalted said,

﴿فَهَرَبُوكُلُّمُهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَأَعْتَدْرَا بِكَانِلَ الْأَسْنَرِ﴾

﴿they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾

meaning, "Contemplate the end of those who defied Allâh's command, contradicted His Messenger and denied His Book. See how Allâh's humiliating torment struck them in this life, as well as, the painful torment that Allâh has reserved for them in the Hereafter."

Abu Dâwud recorded that 'Abdur-Râḥmân bin Ka'b bin Mâlik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to 'Abdullâh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allâh ﷺ was in Al-Madinah at the time, before the battle of Badr occurred. They wrote: You have given refuge to our citizen. We swear by Allâh, you should fight him, or we will expel you or gather all our forces, until

^[1] At-Tabari 23:262.

we kill your soldiers and take your women captive.'

When the news of this threat reached ‘Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمُ الْمُبَالَغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرٍ مِمَّا تُرِيدُ أَنْ تَكِيدُوا لِهِ
أَنفُسَكُمْ، تُرِيدُونَ أَنْ تُقْاتِلُوا أَنْبَاءَكُمْ وَأَخْوَانَكُمْ

«The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?»

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madīnah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Nadīr intended to betray their treaty. Bani An-Nadīr sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Nadīr would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

إِنَّكُمْ وَاللَّهُ لَا تَأْمُنُونَ عِنْدِي إِلَّا يَعْهِدُنَّ تُعَاهِدُونَيْ عَلَيْهِ

«By Allāh! You will not be safe until and unless you renew your peace treaty with me.»

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayzah and left Bani An-Nadīr alone that day. The Prophet ﷺ ordered Bani Qurayzah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayzah and went back to Bani An-Nadīr with his forces and fought them until they agreed to surrender in return for safe

passage out of Al-Madînah. Bani An-Nâdîr evacuated Al-Madînah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Nâdîr were granted to the Messenger ﷺ by Allâh when He said,

﴿وَمَا أَنْهَا اللّٰهُ عَلٰى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَعَنَّهُ عَلٰيَهِ إِنْ خَيْرٌ وَلَا رِكَابٌ﴾

«And what Allâh gave as booty to His Messenger from them – for this you made no expedition with either cavalry or camelry»

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Anṣâr. He did not give the Anṣâr any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter's children, i.e., children of Fâtimah.^[1] However, let us summarize the battle of Bani An-Nâdîr here. From Allâh alone we seek help.

The Reason behind the Battle of Bani An-Nâdîr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ân were killed at the area of Bi'r Ma'ûnah, excluding 'Amr bin Umayyah Ad-Damri, who killed two men from the tribe of Bani 'Âmir on his way back to Al-Madînah. He did not know that these two men had a promise of safe passage from Allâh's Messenger ﷺ. When he went back to Al-Madînah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لَا يَدْيُهُمَا»

«You have killed two men, I shall pay the blood money for them.»

Bani An-Nâdîr and Bani 'Âmir were allies and had treaties. The Prophet ﷺ asked Bani An-Nâdîr to help pay the blood money for the two dead men. The area of Bani An-Nâdîr was in a suburb of Al-Madînah, a few miles to the east.^[2]

^[1] Abu Dâwud 3:404.

^[2] *Ad-Durrâri fi Ikhtîâr Al-Maghâzi was-Siyar* 180, 181, and Ibn Hishâm 3:195. This narration is Mursal.

In his book of *Sīrah*, Muḥammad bin Ishāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Nadīr to ask them for financial help to pay the blood money of the two men from Bani 'Amir, who were killed by 'Amr bin Umayyah Ad-Damri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazid bin Rūmān. Bani An-Nadīr and Bani 'Amir had a treaty and were allies. When Allāh's Messenger ﷺ went to Bani An-Nadīr asking them for help to pay the blood money for the two men, they said, 'Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, 'You will not find a better chance with this man than this,' while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, 'Who will ascend this wall and drop a stone on this man and rid us of his trouble?' 'Amr bin Jihāsh bin Ka'b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, 'Umar and 'Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Nadīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Nadīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, 'O Muhammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?'

Meanwhile, 'Abdullāh bin Ubayy bin Salūl, Wadi'ah, Mālik bin Abi Qawqal, Suwayd, Dā'iṣ and several other men who all belonged to the tribe of Al-Khazraj bin Bani 'Awf, sent a message to Bani An-Nadīr saying, 'Be firm and strong. We will never abandon you. If you are fought against, we will fight

along with you and if you are forced to leave Al-Madinah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allâh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madinah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nâdîr moved to Khaybar, and some of them went to Ash-Shâm. They left all that remained behind for the Messenger of Allâh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Ansâr got a share, except for Sahl bin Hunayf and Abu Dujânah Simâk bin Kharashah. They said that they were poor and the Messenger of Allâh ﷺ gave them their share. Only two men from Bani An-Nâdîr embraced Islâm, Yâmîn bin Umâyr bin Ka'b bin 'Amr bin Jihâsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islâm."

Ibn Ishâq continued, "Some of the offspring of Yâmîn narrated to me that the Messenger of Allâh ﷺ said to Yâmîn,

أَلَمْ تَرَ مَا لَقِيَتُ مِنْ أَبْنَى عَمْكَ وَمَا فَمَّ بِهِ مِنْ شَانِي؟

"Have you not heard what your cousin plotted to do against me?"

Yâmîn bin Umâyr promised someone a reward if he killed his cousin 'Amr bin Jihâsh, and someone killed him, according to their claim"^[1] Ibn Ishâq then said, "All of Sûrat Al-Hashr was revealed about Bani An-Nâdîr." A similar story was recorded by Yunus bin Bukayr from Ibn Ishâq.^[2] Allâh's statement,

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَمْلَأِ الْكَنْبِ

«He it is Who drove out the disbelievers among the People of the Scripture»

refers to Bani An-Nâdîr,

^[1] This chain is not authentic.

^[2] Ibn Hishâm 3:199-202.

﴿فِينَ يَكُونُ لِأَوْلَى الظَّنِّ﴾

﴿from their homes at the first gathering.﴾ Allāh said,

﴿هُنَا ظَنَثَرَ أَنْ بَخْرُوهُ﴾

﴿You did not think that they would get out.﴾ i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allāh the Exalted said,

﴿وَطَمَّلُوا أَنَّهُمْ مَاءِنِتُهُنَّ حُشُونَهُمْ وَنَأَنَّهُمْ أَنَّهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾

﴿And they thought that their fortresses would defend them from Allāh! But Allāh reached them from a place where they expected it not.﴾

meaning, there came to them from Allāh what they did not expect or anticipate. Allāh said in another Āyah,

﴿فَقَدْ مَكَرُوا الَّذِينَ مِنْ قَبْلِهِنَّ فَأَنَّ اللَّهَ بِئْنَهُمْ مِنْ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ الْكَفْفَرُ
مِنْ فَوْقِهِنَّ وَأَنَّهُمُ الْمَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾

﴿Those before them indeed plotted, 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.﴾(16:26)

Allāh said,

﴿وَنَذَّفَ فِي قُلُوبِهِمُ الْرُّغْبَةُ﴾

﴿and He cast terror into their hearts﴾ means, Allāh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allāh frightening his enemies the distance of a month, laid siege to them. May Allāh's peace and blessings be on the Prophet. As in Ibn Ishāq's explanation – which preceded;

﴿عَزَّزُونَ بِيُوْمِهِمْ بِأَيْمَانِهِمْ وَأَيْمَانِ الْقَوْمِينَ﴾

﴿that they demolished their own dwellings with their own hands and the hands of the believers.﴾

the Jews brought down what they wanted to transport from

their roofs and doors, so that they could carry them on camels. Similar was said by 'Urwah bin Az-Zubayr, 'Abdur-Râhmân bin Zayd bin Aslam and several others.^[1] Allâh's statement,

﴿وَلَا أَنْ كَبَّ اللَّهُ عَلَيْهِ الْمِلَّةَ لَمْ يَذْهَبْ فِي الْأَنْتِي﴾

﴿And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world;﴾

meaning, if it was not for the fact that Allâh had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. 'Urwah, As-Suddi and Ibn Zayd said that Allâh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.^[2]

Allâh said,

﴿وَلَمْ فِي الْآخِرَةِ عَذَابٌ أَنَّارٌ﴾

﴿and in the Hereafter theirs shall be the torment of the Fire.﴾

meaning, it is a matter ordained that they will surely face,

﴿هَذِهِكُمْ يَأْتُمْ شَاقُوا اللَّهَ وَرَسُولَهُ﴾

﴿That is because they opposed Allâh and His Messenger.﴾

means, Allâh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allâh and His Messenger and denied the good news that Allâh sent forth in the Books of previous Messengers regarding the coming of Muhammad ﷺ. The Jews knew these facts about Muhammad ﷺ just as they knew their own children. Allâh said,

﴿وَمَنْ يُكَانِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.﴾

^[1] Al-Qurtûbi 18:4.

^[2] Ar-Râzi 29:245.

The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

﴿مَا قَطْنَشَتْ بَنْ يَسْنَةَ أَوْ رَجَحُوهَا فَآيَةٌ عَلَى أُصُولِهَا فَإِذَا نَلَّ اللَّهُ وَلِخَرَى الْفَسِيقِينَ﴾

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Līnah is an especially good type of date tree. Abu 'Ubaydah said that *Līnah* is a different kind of dates than '*Ajwah*' and '*Barni*'.^[1] Several others said that *Līnah* refers to every type of date fruits, except for the '*Ajwah*' (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.^[2] Ibn Jarīr quoted Mujāhid saying that it also includes the *Buwayrah* type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍīr, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Ishāq narrated that Yazid bin Rūmān, Qatādah and Muqātil bin Hayyān said, "Bani An-Naḍīr sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable Āyah stating that whatever *Līnah* was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them."^[3]

Mujāhid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh's leave." There is also a *Hadīth* narrated from the Prophet ﷺ with this meaning.^[4] An-Nasā'i recorded that Ibn 'Abbās said about Allāh's statement,

﴿مَا قَطْنَشَتْ بَنْ يَسْنَةَ أَوْ رَجَحُوهَا فَآيَةٌ عَلَى أُصُولِهَا فَإِذَا نَلَّ اللَّهُ وَلِخَرَى الْفَسِيقِينَ﴾

[1] Ar-Rāzī 29:246.

[2] At-Tabari 23:268.

[3] At-Tabari 23:271.

[4] At-Tabari 23:271.

﴿What you cut down of the Lînah, or you left them standing on their stems, it was by leave of Allâh, and in order that He might disgrace the rebellious.﴾

“They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, ‘We cut down some and left some. We must ask Allâh’s Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.’ Allâh sent down this Âyah,

﴿مَا قَطْنَشَ مِنْ لِسْتَةٍ أَوْ تَرَكَشُهَا فَآتَيْتَهَا فِي أَذْنِ اللَّهِ﴾

﴿What you cut down of the Lînah, or you left them standing on their stems, it was by leave of Allâh﴾.^[1]

Imâm Ahmad recorded that Ibn ‘Umar said that the Messenger of Allâh ﷺ ordered that the date trees of Bani An-Nâdîr be cut down and burned.^[2] The Two Šâhihs collected a similar narration.^[3]

Al-Bukhâri recorded that ‘Abdullâh bin ‘Umar said, “Bani An-Nâdîr and Bani Qurayzah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Nâdîr and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet’s side, who granted them asylum, and they embraced Islâm. All of the Jews of Al-Madînah, Bani Qaynuqâ’, the tribe of ‘Abdullâh bin Salâm, Bani Hâarithah and the rest of the Jewish tribes in Al-Madînah were exiled.”^[4]

The Two Šâhihs also recorded from Ibn ‘Umar that the Messenger of Allâh ﷺ burned down the date trees of Bani An-Nâdîr and had them cut down the date palms of Al-Buwayrah. Allâh the Exalted and Most Honored revealed this Âyah,

﴿مَا قَطْنَشَ مِنْ لِسْتَةٍ أَوْ تَرَكَشُهَا فَآتَيْتَهَا فِي أَذْنِ اللَّهِ وَلِيُغَزِّيَ الظَّفِيفَنَ﴾

[1] An-Nasâ’i in Al-Kubrâ 6:483. Similar was recorded by At-Tirmidhi under the Tafsîr of this Âyah.

[2] Ahmad 2:7.

[3] Muslim 3:1365.

[4] Fath Al-Bâri 7:383.

الْمُنَذِّرُونَ

٥٤٦

ذِلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يَشَاءُ اللَّهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١﴾ مَا فَطَعْتُمْ مِنْ لِسَنَةٍ أَوْ رَأَيْتُمْ شُوْهًا فَإِيمَةً
عَلَىٰ أُصُولِهَا فَيَأْذِنُ اللَّهُ وَلِشَرِيكِ الْفَسِيقِينَ ﴿٢﴾ كُلُّ مَا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْحَيْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَارِكَابٍ
وَلِذِكْرِ اللَّهِ يُسَطِّعُ رَسُولُهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٣﴾ مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرْبَىٰ فَلَيَهُ وَلِرَسُولِ
وَلِذِي الْقُرْبَىٰ وَالْبَشَّرِ وَالْمَسْكِينِ وَأَنِّي السَّيِّلُ كَيْ لَا يَكُونَ
دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا إِنْتُمْ كُلُّكُمْ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْهُوا وَأَنْتُمُوا اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾
لِلْفَقِيرِ الْمَهْجُورِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيْنِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَنَصْرًا مِنَ اللَّهِ وَرَسُولِهِ أَوْ لِئَلَّا
هُمُ الصَّدِيقُونَ ﴿٥﴾ وَالَّذِينَ بِهِمْ وَاللَّدَارُ وَالْإِيْمَانُ مِنْ قَبْلِهِ
يُحْبُّونَ مِنْ هَاجَرُ الْأَيَمَمَ وَلَا يَحْدُثُونَ فِي صُدُورِهِمْ حَاجَةً
مَمَّا أُوتُوا وَلَا يُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَا كَانَ بِهِمْ خَصَاَّةٌ
وَمَنْ يُوَقَّعْ سُحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾

¶ What you cut down of the Lînah, or you left them standing on their stems, it was by leave of Allâh, and in order that He might disgrace the rebellious. ¶^[1]

Muhammad bin Ishâq reported that the battle of Bani An-Nâdîr occurred after the battles of Uhud and Bi'r Ma'ûnah.

¶ وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ يَنْهَمْ
فَمَا أَوْحَيْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَارِكَابٍ
وَلِذِكْرِ اللَّهِ يُسَطِّعُ رَسُولُهُ عَلَىٰ
مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١﴾ مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ
مِنْ أَهْلِ الْقُرْبَىٰ فَلَيَهُ وَلِرَسُولِ
وَلِذِي الْقُرْبَىٰ وَالْبَشَّرِ وَالْمَسْكِينِ وَأَنِّي
السَّيِّلُ كَيْ لَا يَكُونَ دُولَةٌ بَيْنَ
الْأَغْنِيَاءِ مِنْكُمْ وَمَا إِنْتُمْ كُلُّكُمْ الرَّسُولُ فَخُذُوهُ وَمَا
الْعِقَابِ ﴿٢﴾

¶ 6. And what Allâh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things. ¶

¶ 7. What Allâh gave as booty (Fai') to His Messenger from the people of the townships – it is for Allâh, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

^[1] Fath Al-Bâri 7 :383 , Muslim 3 :1365 .

forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.♦

The *Fai'* and how it is spent

Allāh the Exalted explains the regulations for *Fai'*, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Nadīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Nadīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh's Messenger ﷺ. Therefore, it was *Fai'* that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the *Fai'* on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this Ayāt,

﴿وَرَبَّا أَفَةً لَّهُ عَلَى رَسُولِهِ مِنْهُمْ﴾

*«And what Allāh gave as booty (*Fai'*) to His Messenger from them»* meaning, from Bani An-Nadīr,

﴿فَمَا أَرْيَفْتُمْ عَلَيْهِ مِنْ خَيلٍ وَلَا دِكَابٍ﴾

«for this you made no expedition with either cavalry or camelry.♦»

referring to using camels,

﴿وَلَيْكَنَّ اللَّهُ بِسُلْطَنٍ رَّسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرٌ﴾

«But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.♦»

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

﴿فَنَّأَفَةً لَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقَرْيَةِ﴾

*«What Allāh gave as booty (*Fai'*) to His Messenger from the people of the townships»*

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Nadīr. This is

why Allāh the Exalted said,

﴿لِلّٰهِ وَلِرَسُولِهِ وَلِذٰلِكَ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَأَئِنَّ الْتَّبِيِّلَ﴾

«it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,» until its end and the following Āyah.

mentioning the ways the *Fai'* should be spent. Imām Ahmad recorded that 'Umar said, "The wealth of Bani An-Nadīr was of the *Fai'* type that Allāh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allāh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allāh the Exalted and Most Honored."^[1] Ahmad collected the short form of this story. The Group, with the exception of Ibn Mājah, collected this *Hadīth*.^[2]

Abu Dāwud recorded that Mālik bin 'Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and I went along with him and entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, 'O Mālik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, 'I wish that you ordered someone else to do it.' He said, 'Take it.' Then Yarfā (the servant of 'Umar) came saying, 'O Commander of the faithful! May I admit 'Uthmān bin 'Affān, 'Abdur-Rahmān bin 'Awf, Az-Zubayr bin Al-Awwām and Sa'd bin Abi Waqqāṣ?' 'Umar said, 'Yes,' and they came in. After a while Yarfā came again and said, 'O Commander of the faithful! May I admit Al-'Abbās and 'Ali?' 'Umar said, 'Yes.' So, they were admitted and Al-'Abbās said, 'O Chief of the believers! Judge between me and this one (i.e., 'Ali).'¹ The group (being 'Uthmān and his companions) said, 'O Chief of the believers! Judge between them and relieve both of them from each other.' I (Mālik bin Aws) thought that

^[1] Ahmad 1:25.

^[2] *Fath Al-Bāri* 8:498, Muslim 3:1376, Abu Dāwud 3:371, *Tuhfah Al-Ahwadhi* 5:381, and *An-Nasā'ī* 7:132.

they asked the four men to come in before them for this purpose. 'Umar said, 'Be patient!' He then asked the group ('Uthmân and his companions), 'I ask you by Allâh by Whose permission the heaven and the earth exist, do you know that Allâh's Messenger ﷺ said,

﴿لَا نُرْثُ، مَا تَرَكْنَا صَدَقَةً﴾

"Our (the Prophet's) property will not be inherited. Whatever we leave, is charity?"

The group said, 'He said so.' 'Umar then turned to 'Ali and Al-'Abbâs and said, 'I beseech you by Allâh by Whose permission the heaven and the earth exist, do you know both that Allâh's Messenger ﷺ said,

﴿لَا نُرْثُ، مَا تَرَكْنَا صَدَقَةً﴾

"Our (the Prophets') property will not be inherited. Whatever we leave, is charity?"

They replied, 'He said so.' 'Umar then said, 'Allâh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allâh the Exalted said,

﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أُوجَفَتْنَاهُ عَلَيْهِ مِنْ خَيْلٍ وَلَا بَوَارِبِ وَلِكُنَّ اللَّهُ يَسْلِطُ رُشْلَمَ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And what Allâh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.»

Therefore, this property, the booty collected from Bani An-Nâdîr, was especially given to Allâh's Messenger ﷺ. However, by Allâh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allâh's Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allâh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' 'Umar then said to 'Ali and Al-'Abbâs, 'I ask you by Allâh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' 'Umar added, 'When Allâh took His Prophet ﷺ unto Him, Abu Bakr said: I am the

successor of Allāh's Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-'Abbās') share of inheritance from your nephew, and he ('Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allāh's Messenger ﷺ said,

لَا نُرْثُ، مَا تَرَكَنَا صَدَقَةً

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity.»

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh's Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both ('Ali and Al-'Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh's that you will manage it in the same way as Allāh's Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.»^[1] They recorded this from the *Hadith of Az-Zuhri*.^[2]

Allāh said,

فَكَيْ لَا يَكُونَ دُرَّةً بَيْنَ الْأَغْبَانِ وَمِنْهُمْ

«in order that it may not become a fortune used by the rich among you.»

means, 'We made the expenditures for the *Fai'* like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

^[1] Abu Dāwud 365.

^[2] *Fath Al-Bārī* 13:290, *Muslim* 3:1377, *Tuhfah Al-Ahwadhi* 5:233, and *An-Nasā'i*.

Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions

Allāh the Exalted said,

﴿وَمَا مَا نَكِّمُ أَنْتُمْ فَعَذْرُوا وَمَا نَهَّمُ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

meaning, ‘whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.’

Imām Ahmād recorded that ‘Abdullāh bin Mas’ūd said, “Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh’s creation.” His statement reached a woman from Bani Asad called, Umm Ya’qūb, who came to ‘Abdullāh and said, “I have come to know that you have cursed such and such?” He replied, “Why should I not curse those whom Allāh’s Messenger ﷺ has cursed and who are cursed in Allāh’s Book!” Umm Ya’qūb said, “I have read the whole Qur’ān, but did not find in it what you say.” He said, “Verily, if you have read the Qur’ān, you have found it. Didn’t you read,

﴿وَمَا مَا نَكِّمُ أَنْتُمْ فَعَذْرُوا وَمَا نَهَّمُ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).﴾?”

She replied, “Yes, I did.” He said, “Verily, Allāh’s Messenger ﷺ forbade such things.” She said, “But I think that your wife does these things?” He said, “Go and look at her.” She went and watched her, but could not see anything in support of her claim. She went back to ‘Abdullāh bin Mas’ūd and said that she did not notice anything on his wife. On that he said, “If my wife was as you thought, I would not keep her with me.”^[1] The Two Ṣahīhs recorded this from the Ḥadīth of Sufyān Ath-Thawri.^[2] As well as a Ḥadīth of Abu Hurayrah, who said that

^[1] Ahmad 1:433.

^[2] Fath Al-Bārī 8:498, Muslim 3:1678.

the Messenger of Allāh ﷺ said,

إِذَا أَمْرَتُكُمْ بِأَمْرٍ فَاقْتُلُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانجِيئُوهُ^{۱۱۱}

«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»^[11]

Allāh's statement,

وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ شَوِيدُ الْوَقَابِ

﴿Have Taqwā of Allāh; verily, Allāh is Severe in punishment.﴾

means, fear Allāh by obeying His orders and refraining from His prohibitions. Surely, Allāh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

﴿لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ لَغَرَبُوا مِنْ بَيْرِهِمْ وَأَمْرَاهِمْ يَتَفَرَّغُونَ فَضْلًا مِنْ اللَّهِ وَرَضِيَّا
وَيَصْرُونَ اللَّهَ رَبِّهِمْ أُولَئِكَ هُمُ الْاصْدِيقُونَ ﴾ وَالَّذِينَ يَتَوَلَّوْنَ الدَّارَ وَالْإِيمَانَ مِنْ قِبِيلِهِ يُجْزَوْنَ
مِنْ هَاجَرُ إِلَيْهِمْ وَلَا يَحْدُثُونَ فِي صُدُورِهِمْ حَاجَةً يَمْتَأْ أُولَئِكُمْ وَيُؤْتَوْنَ عَلَى الْفَسِيمِ وَلَوْ كَانَ
بِهِمْ حَسَاسَةٌ وَمَنْ يُوفَى شَيْعَ قَسِيمٍ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ
يَقْرُبُونَ رَبَّنَا أَغْيَرُ لَنَا وَلَا خَوْتَنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا يَجْعَلُ فِي قُلُوبِنَا غُلَّا لِلَّذِينَ
مَا شَرِّا رَبَّنَا إِنَّكَ رَبُّ رَحْمَةٍ ﴾

﴿8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful.﴾

﴿9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.﴾

﴿10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

^[11] Fath Al-Bāri 8:498, Muslim 2:975.

Those Who deserve the *Fai'*; and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the *Fai'*,

﴿الَّذِينَ اُخْرِجُوا مِن دِيْرِهِمْ وَأَمْوَالِهِمْ يَتَّفَقَّنَ فَضْلًا مِنْ أَنَّهُ رَوِيَّ شَرَفَهُ﴾

﴿who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,﴾

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

﴿وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ مُمْلِكُ الْأَنْصَارِ﴾

﴿and helping Allāh and His Messenger. Such are indeed the truthful.﴾

meaning, ‘they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.’ Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

﴿وَالَّذِينَ تَبَوَّءُ الدَّارَ وَالْأَبْيَانَ مِنْ قَبْلِهِمْ﴾

﴿And (it is also for) those who, before them, had homes and had adopted the faith,﴾

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. Umar said, “I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of *Hijrah* and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors.” Al-Bukhāri collected this *Hadīth*.^[11]

^[11] *Fath Al-Bāri* 8:499. Similar with At-Tirmidhi, no. 2487.

Allāh said,

﴿لَيُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

«love those who emigrate to them,» indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imām Ahmad recorded that Anas said, “The Muhājirin said, ‘O Allāh’s Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.’ He said,

﴿لَا، مَا أَنْتُمْ عَلَيْهِمْ وَدَعْزُونَمْ اللَّهُ لَهُمْ﴾

“*No they won’t, as long you thanked them for what they did and invoked Allāh for them.*”^[1]

I have not seen this version in the other books. Al-Bukhāri recorded that Yahya bin Sa’id heard Anas bin Mālik, when he went with him to Al-Walīd, saying, “The Prophet ﷺ called Anṣār to divide Al-Bahrāyin among them. The Anṣār said, ‘Not until you give a similar portion to our emigrant brothers.’ He said,

﴿إِنَّا لَا، فَاضْرِبُوا حَتَّى تَلْقَنِي، فَإِنَّمَا سَيُؤْسِيْكُمْ بَغْدِي أَثْرَةَ﴾

“*Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).*”^[2]

Al-Bukhāri was alone with this version. He also recorded that Abu Hurayrah said, “The Anṣār said (to the Prophet ﷺ), ‘Distribute our date-palms between us and our emigrant brothers.’ He replied, ‘No.’ The Anṣār said (to the emigrants), ‘Look tend to the trees and share the fruits with us.’ The emigrants said, ‘We hear and obey.’”^[3] Al-Bukhāri, but not Muslim, recorded it.

[1] Ahmād 3:200.

[2] Fath Al-Bārī 7:146.

[3] Fath Al-Bārī 5:11.

The Anṣâr never envied the Muhâjirîn

Allâh said,

﴿وَلَا يَحْدُثُنَّ فِي شُدُورِهِمْ حَاجَةً مِّنْ أُرْثٍ﴾

(and have no jealousy in their breasts for that which they have been given,)»

meaning, the Anṣâr did not have any envy for the Muhâjirîn because of the better status, rank, or more exalted grade that Allâh gave the Muhâjirîn above them. Allâh's statement,

﴿مِنْ أُرْثٍ﴾

(that which they have been given,)» refers to what the Muhâjirîn were favored with, according to Qatâdah and Ibn Zayd.

Selflessness of the Anṣâr

Allâh said,

﴿وَيُؤْتُوْنَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانُواْ بِهِ خَصَّاصَةً﴾

(and give them preference over themselves even though they were in need of that.)»

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic *Hadîth* stated that the Messenger of Allâh ﷺ said,

«أَنْفَضُ الصَّدَقَةَ مُهْنَدُ الْمُقْلُ»

«The best charity is that given when one is in need and struggling.»^[1]

This exalted rank is better than the rank of those whom Allâh described in His statements,

﴿وَيَطْبِعُونَ الظَّاهَمَ عَلَىٰ خَيْرٍ﴾

«And they give food, inspite of their love for it.»(76:8), and,

﴿وَرَأَىٰ النَّاسَ عَلَىٰ خَيْرٍ﴾

«And gives his wealth, in spite of love for it.»(2:177)

[1] Abu Dâwud 2:146.

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr Aṣ-Ṣiddīq gave away all his wealth in charity and Allāh's Messenger ﷺ asked him,

«مَا أَبْقَيْتُ لِأَمْلَكِ؟»

«What did you keep for your family?» and he said, “I kept for them Allāh and His Messenger.”^[1]

Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhāri recorded that Abu Hurayrah said, “A man came to the Prophet ﷺ and said, ‘O Allāh's Messenger! Poverty has stuck me.’ The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh's Messenger ﷺ said,

«أَلَا زَجْلٌ يُضَيِّقُ هَذَا، الْبَيْتَةَ، رَحْمَةُ اللَّهِ»

«Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?»

An Anṣāri man said, ‘I, O Allāh's Messenger!’ So he took him to his wife and said to her, ‘Entertain the guest of Allāh's Messenger generously.’ She said, ‘By Allāh! We have nothing except the meal for my children.’ He said, ‘Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.’ She did what he asked her to do. In the morning the Anṣāri went to Allāh's Messenger ﷺ who said,

^[1] Tuhfat Al-Ahwadhi 10:161.

لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ - أَوْ ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةً

«Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.» Then Allāh revealed,

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَا يَكُونُونَ حَسَادَةً﴾

(and they give them preference over themselves even though they were in need of that).^[1]

Al-Bukhāri recorded this *Hadīth* in another part of his *Sahīh*. Muslim, At-Tirmidhi, An-Nasā'ī collected this *Hadīth*. In another narration for this *Hadīth*, the Companion's name was mentioned, it was Abu Ṭalḥah Al-Anṣāri, may Allāh be pleased with him.^[2]

Allāh said,

﴿وَمَنْ يُوفَّ شَعْرَنَقِيهِ فَأُولَئِكَ هُمُ الْمُتَّلِحُونَ﴾

(And whosoever is saved from his own greed, such are they who will be the successful.)

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Ahmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

إِنَّمَا وَالظُّلْمَ، إِنَّ الظُّلْمَ ظُلْمٌ يَوْمَ الْقِيَامَةِ، وَأَشْوَأُ الشَّعْ، إِنَّ الشَّعْ أَخْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلُوكُمْ عَلَىٰ أَنْ سَقَكُوا دِيْنَكُمْ وَأَشْتَخَلُوكُمْ مَحَارِمَهُمْ

*«Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.»^[3] Muslim collected this *Hadīth*.^[4]*

[1] *Fath Al-Bāri* 8:500.

[2] *Fath Al-Bāri* 7:149, Muslim 3:1624, 1625, *Tuhfat Al-Ahwadhi* 9:197, An-Nasā'ī in *Al-Kubrā* 6:486.

[3] Ahmad 3:323.

[4] Muslim 4:1996.

Ibn Abi Hātim recorded that Al-Aswad bin Hilāl said that a man said to 'Abdullāh (bin Mas'ūd), "O Abu 'Abdur-Rahmān! I fear that I have earned destruction for myself." 'Abdullāh asked him what the matter was and he said, "I hear Allāh's saying,

﴿وَمَنْ يُؤْمِنْ شَعْرَ قَسِيٍّ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«And whosoever is saved from his own greed, such are they who will be the successful.»

and I am somewhat a miser who barely gives away anything." 'Abdullāh said, "That is not the greed Allāh mentioned in the Qur'ān, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." ^[1]

Allāh said,

﴿وَالَّذِينَ جَاءُوكُم مِّنْ بَطْهِمِ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا خَوْزَنَا الَّذِينَ سَبَقُوكُم بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِكُمْ غُلَامَلَّذِينَ كَانُوكُمْ رَبَّنَا إِنَّكَ رَبُّكُمْ رَحِيمٌ﴾

«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

This is the third type of believers whose poor most deserve to receive a part of the *Fai'*. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another Āyah,

﴿وَالشَّيْءُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالآخَارُونَ وَالَّذِينَ أَتَبْعَوْهُمْ يَا يَاهُنَّ رَحِيمُ اللَّهُ عَنْهُمْ
وَرَضِيَ اللَّهُ عَنْهُمْ﴾

«And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.» (9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable Āyah,

^[1] At-Tabari 28:29.

﴿وَالَّذِينَ جَاءُوكُمْ مِنْ بَعْدِهِمْ يَقُولُونَ﴾

«And those who came after them say», meaning, the statement that they utter is,

﴿رَبَّنَا أَغْفِرْ لَنَا وَلَا يَخْوِنْنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا يَجْحَمَ فِي قُلُوبِنَا غَلَّ﴾

«Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred or envy,

﴿لِلَّذِينَ مَأْتُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

«against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

Indeed, it is a beautiful way that Imâm Mâlik used this honorable Ayah to declare that the Râfidah^[1] who curse the Companions do not have a share in the Fai' money, because they do not have the good quality of those whom Allâh has described here that they say,

﴿رَبَّنَا أَغْفِرْ لَنَا وَلَا يَخْوِنْنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا يَجْحَمَ فِي قُلُوبِنَا غَلَّ لِلَّذِينَ مَأْتُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

«Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

Ibn Abi Hâtim recorded that 'A'ishah said, "They were commanded to invoke Allâh to forgive them, but instead, they cursed them!" She then recited this Ayah,

﴿وَالَّذِينَ جَاءُوكُمْ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا يَخْوِنْنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed."»^[2]

[1] A group of Shiites.

[2] Muslim recorded a similar narration, 4:2317.

٤٧

وَالَّذِينَ جَاءُوكُمْ بَعْدَ هُنَّ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا
وَلَا حَوْنَانَا الَّذِينَ سَبَقُونَا إِلَيْهِنَّ وَلَا يَجْعَلُ فِي قُلُوبِنَا
غَلَّا لِلَّذِينَ أَمْسَأْرَنَا إِلَيْكَ رَهْوٌ رَّحْمٌ ۝ إِنَّمَا تَرَى
الَّذِينَ نَافَقُوا قَوْلُونَ لِإِخْرَاجِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لِئَنْ أُخْرَجْتُمْ نَخْرَجْتُ مَعَكُمْ وَلَا تُطْعِمُ فِيكُمْ
أَهْدَأَبْدَأْوَانَ قُوْتُلْتُمْ لِنَصْرَتُكُمْ وَاللَّهُ يَشْهِدُ إِنَّهُمْ لَكَذِبُونَ
لِئَنْ أُخْرَجْتُمُ الْأَخْرَجْجُونَ مَمْهُومُونَ وَلَئِنْ قُوْتُلُوا لَأَنْصَرُوهُمْ
وَلَئِنْ نَصَرُوهُمْ لَيُوْلَى الْأَذْبَرَ شَدَّ لَا يَصْرُونَ ۝
لَا تَشْتَأْسِدْرَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ
لَا يَفْقَهُونَ ۝ لَا يُقْنَلُونَ كُمْ جَيْعَانًا إِلَيْ قُرْيَ
مُحَصَّنَةً أَوْ مِنْ وَلَاهِ جَهْرَ بِأَسْهَمِهِمْ سَدِيدَتْسَبِبَهُمْ
جَيْعَانًا وَقُلُوبِهِمْ شَقَّ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝
كَمْثُلِ الَّذِينَ مِنْ قَبْلِهِمْ فَرَبَّا ذَلِكُوا بِأَمْرِهِمْ وَقَمْ عَذَابُ
أَلِيمٍ ۝ كَمْثُلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَنَ أَكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِفْ بَرِيَّهُ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝

وَبِأَنَّهُمْ قَوْمٌ عَذَابٌ أَلِيمٌ ۝ كَمْثُلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَنَ أَكْفُرْ فَلَمَّا كَفَرَ إِفْ بَرِيَّهُ
مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝ تَكَانَ عَيْبَتُهُمْ أَنَّهُمْ فِي النَّارِ خَلِيلُهُمْ فِيهَا وَذَلِكَ جَزَاؤُهُمْ
الظَّالِمِينَ ۝

ۚ أَنْتَ تَرَى إِلَى الَّذِينَ تَأْفِلُوا
يَقُولُونَ لِإِخْرَاجِهِمُ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ لِئَنْ أُخْرَجْتُمْ
لِتَخْرُجَتْ مَعَكُمْ وَلَا تُطْعِمُ فِيكُمْ
أَهْدَأَبْدَأْوَانَ قُوْتُلْتُمْ لِنَصْرَتُكُمْ
أُخْرَجْوَا لَا يَمْرُّونَ مَمْهُومُونَ وَلَئِنْ
قُوْتُلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ
لَبَوْلَبَ الْأَذْبَرَ شَدَّ لَا
يُصْرُونَ ۝ لَا تَشْتَأْسِدْرَهَبَةً
فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ۝ لَا يُقْنَلُونَ كُمْ
جَيْعَانًا إِلَيْ قُرْيَ مُحَصَّنَةً أَوْ مِنْ
وَلَاهِ جَهْرَ بِأَسْهَمِهِمْ يَتَهَدُدُ سَدِيدَ
تَهَشِّهَنَدَ جَيْعَانًا وَقُلُوبُهُمْ شَقَّ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝
كَمْثُلِ الَّذِينَ مِنْ قَبْلِهِمْ فَرَبَّا ذَلِكَ
وَبِأَنَّهُمْ قَوْمٌ عَذَابٌ أَلِيمٌ ۝

¶ 11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars. ¶

¶ 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be

victorious.»

﴿13. Verily, you are more fearful in their breasts than Allâh. That is because they are a people who comprehend not.﴾

﴿14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.﴾

﴿15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

﴿16. Like Shaytân, when he says to man: "Disbelieve." But when he disbelieves, Shaytân says: "I am free of you, I fear Allâh, the Lord of all that exists!"﴾

﴿17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.﴾

The False Promise of Support the Hypocrites gave to the Jews

Allâh states that the hypocrites, 'Abdullâh bin Ubây and his like, sent a messenger to Bani An-Nâdîr promising them help. Allâh the Exalted said,

﴿أَلَمْ نَرِ إِلَيْكُمْ تَأْفِلُوا بِقُوَّتِنَا لَا تَخْوِهُمْ أَلَيْهِمْ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْنَاهُمْ لَنَخْرُجَنَّهُمْ وَلَا يُظْلَمُونَ فَإِذَا أَنْدَبَاهُمْ قُوَّاتُنَا لَنَصْرَفَنَّهُمْ﴾

﴿Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."﴾ Allâh then said,

﴿وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But Allâh is Witness that they verily are liars.﴾ meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allâh said,

﴿لَئِنْ فَعَلُوكُمْ لَا يَمْلَأُنَّهُمْ بِمُغْنِيٍّ﴾

﴿and if they are attacked, they will never help them.﴾ meaning, the hypocrites will not fight along with the Jews,

﴿وَلَئِنْ شَرُّهُمْ﴾

﴿And (even) if they do help them,﴾ and even if the hypocrites did fight along their side,

﴿لَوْلَيْكُمْ الْأَذْيَرُ شَدَّ لَا يُنْصَرُوكُمْ﴾

﴿they will turn their backs, and they will not be victorious.﴾

This Āyah contains good news, just as the good news that this following Āyah conveys,

﴿لَا أَشَدُّ رَبْكَةً فِي مُسْدُرِهِمْ مِنْ اللَّهِ﴾

﴿Verily, you are more fearful in their breasts than Allāh.﴾

meaning, the hypocrites fear you more than they fear Allāh, as He says;

﴿إِذَا قَوْمٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخْشَبَ اللَّهِ أَوْ أَشَدَّ خَشْبَةً﴾

﴿Behold! a section of them fear men as they fear Allāh or even more.﴾(4:77)

This is why Allāh said,

﴿ذَلِكَ يَأْتِيهِمْ قَوْمٌ لَا يَقْنَعُونَ﴾

﴿That is because they are a people who comprehend not.﴾ Allāh then said,

﴿لَا يُنْتَلِيلُكُمْ جَيْساً إِلَّا فِي قُرْبِ تَحْسِنَةٍ أَوْ مِنْ وَلَدَهُمْ جُذْرِيًّا﴾

﴿They fight not against you even together, except in fortified townships, or from behind walls.﴾

meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allāh the Exalted said,

﴿بَأْسُهُمْ يَتَهَمَّهُ سَوْدَرِيًّا﴾

﴿Their enmity among themselves is very great.﴾ meaning, the enmity they feel against each other is intense,

﴿وَذِيَّقَ بَقْعَكُمْ بَأْسٌ بَقْعِيًّا﴾

﴿And make you to taste the violence of one another.﴾(6:65)
Allāh said in the Āyah,

﴿تَسْبِهُنَّ حَيْثَا وَقُلُوبُهُنَّ شَقِيقَةٌ﴾

﴿You would think they were united, but their hearts are divided.﴾

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakhaī said that this Āyah refers to the hypocrites and the People of the Scriptures,

﴿ذَلِكَ إِنَّهُمْ قَوْمٌ لَا يَتَّقَلَّونَ﴾

﴿That is because they are a people who understand not.﴾ Allāh said,

﴿كَذَلِيلُ الَّذِينَ مِنْ قَبْلِهِنَّ فِي بَيْتِ دَائِرُوا بَيْانَ أُمِّهِمْ لَكُمْ عَذَابٌ أَلِيمٌ﴾

﴿They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

referring to the Jewish tribe of Bani Qaynūqā^[1], according to Ibn 'Abbās, Qatādah and Muḥammad bin Ishāq.^[2]

The Parable of the Hypocrites and the Jews

Allāh said,

﴿كَذَلِيلُ الشَّيْطَانُ إِذَا لَمْ يَكُنْ أَكْثَرُ فَلَّا كُفَّرَ قَالَ إِنِّي بَرِيءٌ مِّنْكُمْ﴾

﴿Like Shaytān, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytān says: "I am free of you..."﴾

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْأَنْتَارِ﴾

^[1] At-Ṭabarī 23:293.

^[2] At-Ṭabarī 23:293.

٥٤٨

فَكَانَ عَنِيهِمَا أَهْمَافِ الْأَثَارِ خَلَدَنَّ فِيهَا وَذَلِكَ جَرَّاؤُ
الظَّالِمِينَ ﴿١﴾ يَكَانُوا الَّذِينَ آمَنُوا أَنْقُوا اللَّهَ وَلَتَنْظُرْ
 نَفْسٌ مَّا فَدَمَتْ لِغَدِيرَ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ حَيْرٌ مِّمَّا تَصْنَعُونَ
﴿٢﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَسْتَهُمْ أَنْفُسُهُمْ أَوْ لِيَكَ
 هُمُ الْفَسِيْقُونَ ﴿٣﴾ لَا يَسْتَوِي أَصْحَابُ الشَّارِ وَأَصْحَبُ
 الْجَنَّةَ أَصْحَبُ الْجَنَّةَ هُمُ الْفَاسِدُونَ ﴿٤﴾ لَوْ أَنْزَلْنَا هَذَا
 الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِيعًا مَضَدًّا عَامِنْ خَسْيَةَ
 اللَّهِ وَتَلَكَ الْأَمْتَلَ نَصَرَهُمَا اللَّاتِي سَعَاهُمْ بِنَفْكُورِهِنَّ
﴿٥﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّاهُو عَلَيْهِ الْغَيْبُ وَالشَّهَدَةُ
 هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٦﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّاهُ
 السَّلِكُ الْقَدُوسُ السَّلَمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْمَرِيزُ
 الْجَبَارُ الْمُتَكَبِّرُ شَبَحُنَّ اللَّهُ عَمَائِرُ كُوْنَ
﴿٧﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِعُ الْمُصْوِرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
 يُسَيِّحُ لَهُمَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْمُكْبِرُ ﴿٨﴾
شَوَّالُ الْمُهِنْدِنَةِ

«I fear Allāh, the Lord of all that exists!» Allāh said,

«فَكَانَ عَنِيهِمَا أَهْمَافِ الْأَثَارِ خَلَدَنَّ فِيهَا وَذَلِكَ جَرَّاؤُ
 الظَّالِمِينَ يَكَانُوا الَّذِينَ آمَنُوا أَنْقُوا اللَّهَ وَلَتَنْظُرْ

«So, the end of both will be that they will be in the Fire, abiding therein.»

meaning, the end of both he, Shaytān, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

«وَذَلِكَ جَرَّاؤُ الظَّالِمِينَ»

«Such is the recompense of the wrongdoers.» means, this is the recompense of every unjust person.

«يَكَانُوا الَّذِينَ آمَنُوا أَنْقُوا اللَّهَ وَلَتَنْظُرْ نَفْسٌ مَا فَدَمَتْ لِغَدِيرَ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ حَيْرٌ يَمَا
 نَصَرُونَ ﴿٩﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَسْتَهُمْ أَنْفُسُهُمْ أَوْ لِيَكَ هُمُ الْفَسِيْقُونَ ﴿١٠﴾ لَا يَسْتَوِي
 أَصْحَابُ الشَّارِ وَأَصْحَابُ الْجَنَّةَ أَصْحَابُ الْجَنَّةَ هُمُ الْفَاسِدُونَ ﴿١١﴾»

﴿18. O you who believe! Have Taqwā of Allāh and let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴾

﴿19. And be not like those who forgot Allāh, and He caused them to forget themselves. Those are the rebellious.﴾

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

The Command to have *Taqwā* and to prepare for the Day of Resurrection

Imām Ahmad recorded that Al-Mundhir bin Jarīr narrated that his father said, "While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudār. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce *Adhān*. Bilāl pronounced *Adhān* and *Iqāmah*, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ تُرْبَةٍ وَجَعَلَكُمْ﴾

«O mankind! Have *Taqwā* of your Lord, Who created you from a single person...» (4:1),

until the end of the Āyah. Then he recited the Āyah that is in *Sūrat Al-Hashr*:

﴿وَلَا تُنْظِرْ نَسْرًا تَأْمَدْتُ لِغَدِير﴾

«and let every person look to what he has sent forth for tomorrow,»»

He then said,

"A man donated his *Dinār*, his *Dirham*, from his clothes, from his *Sā'*^[1] of wheat, from his *Sā'* of dates" – until he said – "even if it was half a date." Then a person among the *Anṣār* came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

«مَنْ سَنَ فِي الْإِسْلَامِ شَيْئًا حَتَّىٰ فَلَلَّهُ أَجْرُهُمَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَتَّقَصَّ مِنْ أُجُورِهِمْ شَيْئًا؛ وَمَنْ سَنَ فِي الْإِسْلَامِ شَيْئًا سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ

^[1] A measure of weight; four scoops with two hands held together.

مَنْ عَمِلَ بِهَا، مَنْ غَيْرُ أَنْ يُنْفَصَّ مِنْ أَوْزَارِهِمْ شَيْئًا؟

«He who sets a good example in Islām, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islām an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.»^[1]

Muslim recorded this *Hadīth* via the chain of Shu'bah.^[2] Therefore, Allāh's statement,

﴿إِنَّمَا يَنْهَا الظُّرُبُكَ مَا سُبِّحَ لِأَنَّهُمْ لَا يُفْتَنُونَ﴾

«O you who believe! Have Taqwā of Allāh»,

ordains the *Taqwā* of Allāh which pertains to obeying what He ordered and staying away from what He forbade.

Allāh said,

﴿وَلَا تَنْسَطِرْ نَفْشَ مَا فَدَمْتَ لِغَيْرِكَ﴾

«and let every person look to what he has sent forth for tomorrow,»

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

﴿وَاتَّقُوا اللَّهَ﴾

«Have *Taqwā* of Allāh», again ordering *Taqwā*,

﴿إِنَّ اللَّهَ حَسِيرٌ بِمَا تَعْمَلُونَ﴾

«Verily, Allāh is All-Aware of what you do.»

Allāh asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسِيَ اللَّهُ فَأَنْسَاهُمْ أَنْفُسَهُمْ﴾

^[1] Ahmad 4:358.

^[2] Muslim 2:704.

﴿And be not like those who forgot Allâh, and He caused them to forget themselves.﴾

meaning, do not forget the remembrance of Allâh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allâh the Exalted said,

﴿فَأُزْلِكُم مُّمُّ الظَّالِمُونَ﴾

﴿Those are the rebellious.﴾ referring to those who rebel against obedience to Allâh, who will earn destruction on the Day of Resurrection and failure upon their return,

﴿بَيْنَمَا الَّذِينَ مَأْمَنُوا لَا تَنْهَاكُمْ وَلَا أُولَئِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَعْمَلْ ذَلِكَ فَأُزْلِكُم مُّمُّ الظَّالِمُونَ﴾

﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.﴾(63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allâh said,

﴿لَا يَسْتَوِي أَحَدُ الْأَشْرَارِ وَأَحَدُ الْجَنَّةِ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise.﴾

meaning, these two categories of people are never the same with regards to the judgement of Allâh, the Exalted, on the Day of Resurrection. Allâh said in other Âyât,

﴿إِنَّمَا حَسِبَ الَّذِينَ أَجْنَبُوهُ الْمُتَكَبِّرُونَ كَمَنَاهُنَّ كَمَنَوْا وَعَمِلُوا الصَّنِيلِحَتِ سَوَاءٌ حَمِنْهُمْ وَسَمَانِهُمْ سَاءٌ مَا يَعْمَلُونَ﴾

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾(45:21),

﴿فَوَمَا يَسْتَوِي الْأَغْنَى وَالْبَصِيرُ وَالَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّنِيلِحَتِ وَلَا أَلْمَسُوا قَلِيلًا مَا نَدَّكُرُونَ﴾

﴿And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!﴾(40:58), and,

﴿إِذْ يَعْمَلُ الَّذِينَ مَا سَنُوا وَعَكِلُوا الشَّرِيفَ كَلِفْتِينَ فِي الْأَرْضِ أَذْ يَعْمَلُ الشَّرِيفَينَ﴾

﴿كَالْمُجَاهِرِ﴾

﴿Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?﴾(38:28)

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

﴿أَصْحَبُ الْجَنَّةَ هُمُ الْمُتَّقِيُّونَ﴾

﴿It is the dwellers of Paradise that will be successful.﴾

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

﴿لَوْ أَرْأَيْتَ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَسِيْعًا مُّسْكُرًا غَارِبًا مِّنْ حَسَنَةِ اللَّهِ وَيُلْكِلُ الْأَمْنَى
شَرِيرًا لِّلَّاتِي لَمْ يَعْلَمْهُ يَنْفَكِرُونَ﴾ ٢٦ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَزِيزُ الْعَيْنِ وَالشَّهِدَةُ
هُوَ الرَّحْمَنُ الرَّحِيمُ ٢٧ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْكَلِيلُ التَّدُوْشُ أَسْلَمَ الْمُؤْمِنُونَ
الْمُهَبِّطُونَ الْمَرِيزُ الْجَبَّارُ الْمُنْكَرُ شَبَخَنَ اللَّهُ عَنَّا بُشِّرَكُونَ ٢٨ هُوَ اللَّهُ الْحَلِيقُ
الْبَرِئُ الصَّوِيرُ لَهُ الْأَنْسَاطُ الْحَسِنُ نَسْيَعُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَوْرِقُ الْعَرِيزُ

﴿الْمُكَبِّرُ﴾

﴿21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.﴾

﴿22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾

﴿23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.﴾

﴿24. He is Allāh, Al-Khalīq, Al-Bāri, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth

glorify Him. And He is the Almighty, the All-Wise.♦

Asserting the Greatness of the Qur'ân

Allâh the Exalted emphasizes the greatness of the Qur'ân, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

﴿لَوْزَ أَرَيْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ تَرَيْتَهُ خَشِعاً ثُصِّدَعَا بِنَ حَسِنَةِ اللَّهِ﴾

«Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh.»

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ân, will feel humble and crumble from fear of Allâh the Exalted, then what about you – O mankind? Why do your hearts not feel softness and humbleness from the fear of Allâh, even though you understand Allâh's command and comprehend His Book? This is why Allâh said,

﴿وَرِيلَاتٌ أَلَمْشَلُ نَسِيرُهَا لِلثَّالِسِ لَعَلَّهُمْ يَتَكَبَّرُونَ﴾

«Such are the parables which We put forward to mankind that they may reflect.»

There is a *Hadîth* of the *Mutâwatir* grade that states that the Messenger of Allâh ﷺ had someone make him a *Minbar*. Before that, he used to stand next to a tree trunk in the *Masjid* to deliver speeches. So, when the *Minbar* was made and placed in the *Masjid*, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the *Minbar*, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allâh and the revelation that were being recited next to it. In one of the narrations for this *Hadîth*, Al-Hasan Al-Bâṣri said after narrating the *Hadîth*, “You - mankind - are more worthy to miss the Messenger of Allah ﷺ than the tree trunk!”^[1]

Likewise, this honorable *Âyah* asks that if the solid mountains feel humble and are rent asunder from the fear of

^[1] *Fath Al-Bâri* 6:696, *Ad-Dârimi* 1:34, 35.

Allāh, if it heard Allāh's Speech and comprehended it, what about you - O mankind - who heard the Qur'ān and understood it? Allāh the Exalted said in another Āyah,

﴿وَلَوْ أَنَّ قُرْآنًا شِيرَتْ بِهِ الْجِبَالُ أَوْ فَطَعَتْ بِهِ الْأَرْضُ أَزْلَمْ بِهِ الْمَوْقِنَ﴾

﴿And if there had been a Qur'ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.﴾(13:31)

We mentioned the meaning of this Āyah as stating that, if there were a Qur'ān that has these qualities, it would be this Qur'ān. Allāh the Exalted said in another Āyah,

﴿لَمَّا مِنْ أَلْجَابَدَ لَمَّا يَنْتَعِزُ مِنَ الْأَنْهَارِ وَلَمَّا مِنْهَا لَمَّا يَسْقُطُ فَيَغْرُقُ مِنَ النَّاهَدِ وَلَمَّا يَنْتَهِ لَمَّا يَهْرُطُ مِنْ حَسْنَاتِ اللَّهِ﴾

﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.﴾(2:74)

Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْفَقِيبُ وَالشَّهِدَةُ هُوَ أَرْجَمُنَ الرَّحِيمِ﴾

﴿He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh's statement,

﴿هُوَ أَرْجَمُنَ الرَّحِيمِ﴾

﴿He is the Most Gracious, the Most Merciful.﴾

was duly explained before at the very beginning of this *Tafsīr*,

so it is not necessary to repeat it here, and it asserts that Allâh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Râhîmân and Ar-Râhîm of this life and the Hereafter. Allâh the Exalted said in other Ayât,

﴿وَرَحْمَتِي رَبِيعَتْ كُلُّ شَيْءٍ﴾

﴿And My mercy embraces all things.﴾(7:156),

﴿كَتَبَ رَحْمَتِي عَلَى نَفْسِهِ الرَّحْمَةَ﴾

﴿Your Lord has written (prescribed) mercy for Himself.﴾(6:54), and,

﴿فَلَمْ يَنْفَدِلْ أَنَّهُ وَرِحْمَيْهِ. فِيمَا لَكُمْ لَئِنْفَرَحُوا هُوَ حَيْزٌ وَمَا يَجْمَعُونَ﴾

﴿Say: "In the bounty of Allâh, and in His mercy; - therein let them rejoice." That is better than what (the wealth) they amass.﴾(10:58)

Allâh the Exalted said,

﴿فَرَأَ اللَّهُ الْأَكْبَرُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ﴾

﴿He is Allâh, beside Whom Lâ ilâha illâ Huwa, Al-Malik.﴾

Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allâh's statement,

﴿الْمُذُوقُونُ﴾

﴿Al-Quddûs,﴾ meaning "The Pure," according to Wahb bin Munabbih, while Mujâhid and Qatâdah said that Al-Quddûs means "The Blessed."^[1] Ibn Jurayj said that Al-Quddûs means "He Whom the honorable angels glorify."^[2]

﴿الْمُتَغَرِّبُونُ﴾

﴿As-Salâm,﴾ meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allâh's statement,

﴿الْمُتَزَمِّنُونُ﴾

^[1] At-Tabâri 23:302.

^[2] Ad-Durr Al-Manthûr 8:123.

﴿Al-Mu'min﴾ means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Ad-Dahhāk who reported it from Ibn 'Abbās.^[1] Qatādah said that Al-Mu'min means that "Allāh affirms that His statements are true,"^[2] while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."^[3] Allāh's statement,

﴿الْمُهَمَّنِينَ﴾

﴿Al-Muhaymin﴾ means, according to Ibn 'Abbās and others, "The Witness for His servants actions," that is, the Ever-Watcher over them.^[4] Allāh said in similar Āyāt,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allāh is Witness over all things.﴾(58:6),

﴿فَمَنْ أَنْتُمْ عَنْ مَا تَعْمَلُونَ﴾

﴿and moreover Allāh is Witness over what they used to do.﴾(10:46), and,

﴿أَفَنْ هُوَ قَادِيرٌ عَلَىٰ كُلِّ شَيْءٍ بِمَا كَبَرَ﴾

﴿Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?﴾(13:33) Allāh said,

﴿الْمُزِيزُ﴾

﴿Al-'Azīz﴾ meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

﴿الْجَبَارُ الْمُتَكَبِّرُ﴾

﴿Al-Jabbār, Al-Mutakabbir﴾, meaning "The Only One worthy of being the Compeller and Supreme." There is a *Hadīth* in the *Sahīh* Collection in which Allāh said,

«الْعَظِيمُ إِذَا رَأَيَ، وَالْكَبِيرُ إِذَا رَدَانِي، فَمَنْ تَأْتَ عَنِي وَاجِدًا مِنْهُمَا عَذَابًا»

[1] Ad-Durr Al-Manthūr 8:123.

[2] At-Tabari 23:303.

[3] At-Tabari 23:303.

[4] Al-Baghawi 4:326.

“Might is My Izār and pride is My Ridā; if anyone disputes any one of them with Me, then I will punish him.”^[1]

Allāh the Exalted said,

﴿سُبْحَانَ اللَّهِ عَمَّا يُنَزِّلُونَ﴾

﴿Glory be to Allāh! (High is He) above all that they associate as partners with Him.﴾, then He said,

﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾

﴿He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir.﴾

Al-Khāliq refers to measuring and proportioning, Al-Bāri refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh's statement,

﴿الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾

﴿Al-Khāliq, Al-Bāri, Al-Muṣawwir.﴾ means, if Allāh wills something, He merely says to it “be” and it comes to existence in the form that He wills and the shape He chooses,

﴿فَإِنَّمَا مُوَزِّعُ شَاءَ رَبُّكَ﴾

﴿In whatever form He willed, He put you together.﴾(82:8)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asmā' Al-Husnā

Allāh the Exalted said,

﴿لَهُ الْأَنْبَاءُ الْمُتَسْقِيَةُ﴾

﴿To Him belong Al-Asmā' Al-Husnā (the Best Names).﴾

We explained the meaning of this Āyah in the Tafsīr of Sūrat Al-A'rāf.^[2] The Two Ṣahīhs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ تَعَالَى تَسْهِيلُ تَسْهِيلَ أَشْيَاءً، وَتَشْعِيرُ أَشْيَاءً، إِلَّا وَاجِدًا، مَنْ أَخْصَاصًا دَخَلَ الْجَنَّةَ، وَهُوَ

[1] Muslim 4:2023.

[2] See volume four, the Tafsīr of Sūrat Al-A'rāf [7:180].

وَتِرْ يُحِبُّ الْوَتْرَ»

«Allāh the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allāh is Witr (One) and He likes the Witr.»^[1]

Everything praises and glorifies Allāh

Allāh's statement,

﴿يُسَبِّحُ لَمَّا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«All that is in the heavens and the earth glorify Him.» is similar to His other statement,

﴿تُسَبِّحُ لَهُ التَّنْزِيلُ أَنْتَجُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَلَكَ مِنْ شَفَاعَةٍ إِلَّا يُسَبِّحُ بِهِمْ وَلَكِنَّ لَا يَقْعُدُونَ تَسْبِيحَهُمْ إِلَّا كَانَ حَلِيلًا 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)

Allāh's statement,

﴿وَرَبُّ الْمَرْءَاتِ﴾

«and He is Al-'Azīz» The Almighty, meaning, His greatness is never humbled,

﴿الْأَكِيدَاتِ﴾

«Al-Hakīm» the All-Wise, in His legislation and decrees

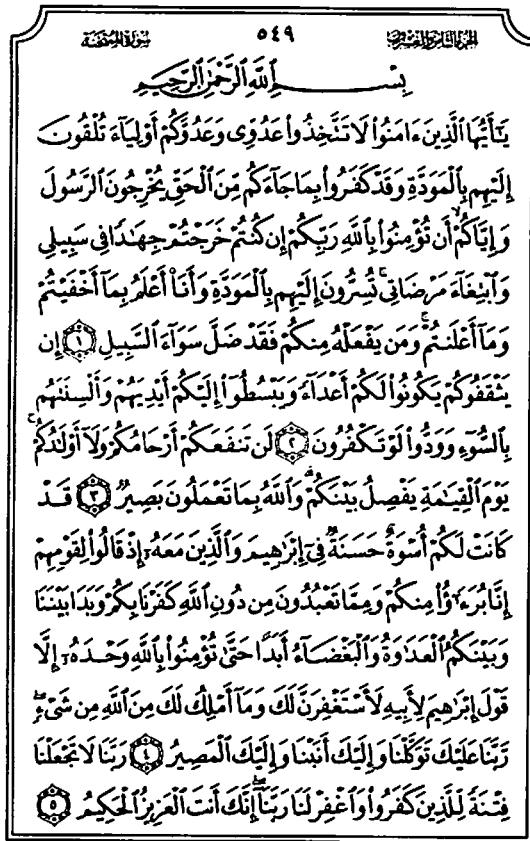
This is the end of the *Tafsīr* of Sūrat Al-Hashr. All praise is due to Allāh.

[1] Meaning odd numbered things. *Fath Al-Bārī* 11:218, Muslim 4:2063.

The *Tafsīr* of *Sūrat Al-Mumtahana*

(Chapter - 60)

Which was revealed in Al-Madīnah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَأْتِيَ الَّذِينَ مَأْتُوا لَا تَنْجِذُوا
عَذَابِي وَعَذَابِكُمْ أُولَئِكَ تُلْقَوْنَ إِلَيْهِمْ
بِالْمَوْءُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءُوكُمْ مِنْ
الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِنَّكُمْ أَنْ
تُؤْمِنُوا بِأَيْمَانِ رَبِّكُمْ إِنْ كُنْتُ حَرَجْتُ
جِهَنَّمَ فِي سَبِيلِ دِيَنِنِي مُهَاجِرٌ
تُرْكُونَ إِلَيْهِمْ بِالْمَوْءُودَةِ وَلَمَّا أَغْزَيْتَ بِمَا
الْفَقِيرَيْمَ وَمَا أَغْلَمْتَ وَمَنْ يَعْلَمْ
مِنْكُمْ فَقَدْ حَلَّ مَوْرَدُ السَّبِيلِ
إِنْ بَتَقْتُومُ بِكُلِّكُوْنَ لَكُمْ أَعْلَمُ
وَيَسْطُرُوا إِلَيْكُمْ أَثْيَرَهُمْ وَالَّذِينَ هُمْ
بِالْأَشْوَعِ وَدَوْدَارُوا لَوْ تَكْفُرُونَ لَنْ
تَفْعَلُمُ أَرْسَائِكُمْ وَلَا أَرْلَدُكُمْ يَوْمَ
الْقِيَمَةِ يَقْبِلُ يَتَكَبَّرُمْ وَاللَّهُ بِمَا

¶1. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you

believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.♦

¶2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.♦

¶3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seeer of what you do.♦

Reason behind revealing Sūrat Al-Mumtahanah

The story of Hātib bin Abi Balta'ah is the reason behind revealing the beginning of this honorable Sūrah. Hātib was among the Early Emigrants and participated in the battle of Badr. Hātib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of 'Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

اللَّهُمَّ أَعِنْهُمْ عَلَيْهِمْ خَبْرًا

«O Allāh! Keep our news concealed from them.»

Hātib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet's invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two Ṣaḥīḥs.

Imām Ahmad recorded that Hasan bin Muḥammad bin 'Ali said that 'Abdullāh bin Abu Rāfi' – or Ubaydullāh bin Abu Rāfi' – said that he heard 'Ali say, "Allāh's Messenger ﷺ sent

me, Zubayr and Al-Miqdâd saying,

«أَنْطِلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَâيْرٍ فَإِنَّ بِهَا طَيِّبَةً مَعِنَّاهَا كِتَابٌ فَخُذُورُهُ مِنْهَا»

«Proceed until you reach Rawdat Khâkh⁽¹⁾, where there is a lady carrying a letter. Take that letter from her.»

So we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allâh's Messenger ﷺ. The letter was addressed from Hâtib bin Abu Balta'ah to some pagans of Makkah, telling them about what Allâh's Messenger ﷺ intended to do. Allâh's Messenger ﷺ said,

«يَا حَاطِبُ، مَا هَذَا؟»

«O Hâtib! What is this?»

Hâtib replied, 'O Allâh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islâm.' Allâh's Messenger ﷺ said to his Companions,

«إِنَّهُ صَدَقُكُمْ»

«Regarding him, he has told you the truth.»

'Umar said, 'O Allâh's Messenger! Allow me to chop off the head of this hypocrite!' The Prophet ﷺ said,

«إِنَّهُ قَدْ شَهَدَ بَدْرًا، وَمَا يُنْدِرِيكُ لَعَلَّ اللَّهَ اطْلَعَ إِلَى أَخْلِي بَنْدِرٍ فَقَالَ: اغْمِلُوهُ مَا شَشْمَ

فَقَدْ عَفَرْتُ لَكُمْ»

«He attended Badr. What can I tell you, perhaps Allâh looked at those who attended Badr and said, "O the people of Badr, do

⁽¹⁾ A place, between Makkah and Al-Madînah, which is about twelve miles away from Al-Madînah.

what you like, for I have forgiven you.”»

The Group with the exception of Ibn Mājah, collected this Ḥadīth using various chains of narration that included Sufyān bin ‘Uyaynah. Al-Bukhārī added in his narration in the chapter on the Prophet’s battles, “Then Allāh revealed the Sūrah,

﴿بِأَنَّمَا الَّذِينَ مَأْتُوا لَا تَنْهَيُّدُوا عَذَّبِي وَعَذَّرْتُمْ أُولَئِكَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

Al-Bukhārī said in another part of his Ṣaḥīḥ, ‘Amr (one of the narrators of the Ḥadīth) said, “This Āyah,

﴿بِأَنَّمَا الَّذِينَ مَأْتُوا لَا تَنْهَيُّدُوا عَذَّبِي وَعَذَّرْتُمْ أُولَئِكَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends'...»

was revealed about Ḥāfiṭ, but I do not know if the Āyah was mentioned in the Ḥadīth (or was added as an explanation by one of the narrators).” Al-Bukhārī also said that ‘Ali bin Al-Madīni said that Sufyān bin ‘Uyaynah was asked, “Is this why this Āyah,

﴿لَا تَنْهَيُّدُوا عَذَّبِي وَعَذَّرْتُمْ أُولَئِكَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

was revealed?” Sufyān said, “This is the narration that I collected from ‘Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it.”^[1]

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh’s statement,

﴿بِأَنَّمَا الَّذِينَ مَأْتُوا لَا تَنْهَيُّدُوا عَذَّبِي وَعَذَّرْتُمْ أُولَئِكَ تُنْهَىٰ إِلَيْهِم بِالْمُوَسَّعَةِ وَقَدْ كَفَرُوا بِمَا جَاءُوكُمْ مِّنَ الْحَقِّ﴾

^[1] *Fath Al-Bārī* 6:166, 7:592, 8:502, Muslim 4:1941, Abu Dāwud 3:108, *Tuhfah Al-Ahwādhi* 9:198, and An-Nāsā’i in *Al-Kubrā* 6:487.

﴿O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth.﴾

refers to the idolators and the disbelievers who are combatants against Allāh, His Messenger ﷺ and the believers. It is they whom Allāh has decided should be our enemies and should be fought. Allāh has forbidden the believers to take them as friends, supporters or companions. Allāh the Exalted said in another Āyah ,

﴿يَا أَيُّهَا الَّذِينَ مَاتُوا لَا تَنْهَاوُا إِلَيْهِمْ وَالْمُسْرِفُونَ أَزْلَمُهُمْ بِمَشْهُمْ أَزْلَمُهُمْ بِعَيْنِهِمْ وَمَنْ يَتَوَلَّهُمْ فَإِنَّمَا يَتَوَلَّهُمْ بِأَنَّهُمْ مُّنْكَرٌ﴾

﴿O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.﴾ (5:51)

This Āyah contains a stern warning and a sure threat. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ مَاتُوا لَا تَنْهَاوُا إِلَيْهِمْ وَيَكْفُرُهُمْ مُّرِئُهُمْ وَلَيَبَأُرُوا مِنَ الْكُفَّارِ أُولَئِكَ هُمُ الظَّمَآنُونَ وَالْكُفَّارُ أُولَئِكَ وَأَنَّهُمْ إِنْ كُفَّمْ مُّؤْمِنُونَ﴾

﴿O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾ (5:57)

﴿يَا أَيُّهَا الَّذِينَ مَاتُوا لَا تَنْهَاوُ الْكُفَّارِ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ أُرْبِدُونَ أَنْ يَجْعَلُوْا يَوْمَ عِيْشُكُمْ سُلْطَانًا مُّبِينًا﴾

﴿O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴾ (4:144) and,

﴿لَا يَتَخَذُ الظَّمَآنُ الْكُفَّارِ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَتَمَكَّلْ ذَلِكَ فَقَرْبَةُ اللَّهِ مِنْهُ فَقَرْبَةٌ وَإِلَّا أَنْ تَكْفُرُوا مِنْهُمْ نَفْعٌ وَمَنْ يَعْمَلْ كُمْ أَنَّهُ نَفْكَرُهُ﴾

﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be

helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment).» (3:28)

This is why Allāh's Messenger ﷺ accepted Ḥāfiḍ's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allāh's statement,

﴿عَيْرُونَ أَرْسَلْ وَيَاكُمْ﴾

«and have driven out the Messenger and yourselves (from your homeland)»

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for Tawhīd and worshipping Allāh alone in sincerity. This is why Allāh the Exalted said,

﴿أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

«because you believe in Allāh, your Lord!»

meaning, 'your only fault is that you believed in Allāh, Lord of all that exists.' Allāh the Exalted said in other Āyāt,

﴿وَمَا نَقْعَدُ مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِإِلَهِ الظَّالِمِينَ﴾

«And they had no fault except that they believed in Allāh, Almighty, Al-Hamid!» (85:8) and,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيْرِهِمْ يَتَنَاهُ حَقِّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾

«Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh."» (22:40)

Allāh said,

﴿إِنْ كُنْتُمْ خَرَجْتُمْ جَهَنَّمْ فِي سَبِيلِ وَاتِّبَاعِهِ مَرْضَافٌ﴾

«If you have come forth to strive in My cause and to seek My good pleasure.»

Allāh says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihād for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they

expelled you from your homes and property in rage against you and rejection of your religion.' Allâh's statement,

﴿شَرِّونَ إِنَّهُم بِالْمُوَذَّنَةِ وَإِنَّا أَعْلَمُ بِمَا تَفْعَلُونَ وَمَا أَعْلَمُ بِمَا تَكْرِهُونَ﴾

﴿You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.﴾

Allâh asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

﴿فَوَمَن يَعْمَلُ مِنْكُمْ فَقَدْ حَلَّ سَرَّاهُ الْبَيْلِنِ ﴿١٦﴾ إِنْ يَتَعْنِيْكُمْ يَكُونُوا لَكُمْ أَعْدَاءٌ وَيَسْطُرُوا إِلَيْكُمْ أَيْدِيهِمْ رَأْيِنِهِمْ يَا شَوَّهِ﴾

﴿And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,﴾

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَرَدُّوا لَكُمْ نَكْرَهُونَ﴾

﴿and they desire that you should disbelieve.﴾

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allâh's statement,

﴿فَلَنْ تَنْفَعُكُمْ أَرْبَابُكُمْ لَا أَرْبَابُكُمْ يَوْمَ الْقِيَامَةِ يَنْهَا مِنْ يَنْهَى وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ صَبَرْ﴾

﴿Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allâh is the All-Seer of what you do.﴾

means, 'your family relations will not benefit you with Allâh if Allâh decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allâh.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allâh, even if their relation was with a Prophet. Imâm Ahmad recorded that Anas said that a man said, "O Allâh's

Messenger! Where is my father?" He said,

فِي النَّارِ

«In the Fire.» When the man went away, the Prophet ﷺ called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

^[1] Verily, my father and your father are in the Fire.^[11] Muslim and Abu Dāwud^[2] also collected this Hadīth.

هُنَّذِكَانَتْلَكُمْأُنُوَّهُحَسَّنَةٌفِيإِزْجَمَدَوَالَّذِينَمَسَدَهُإِذَقَالُوالِغَرِيْبِهِمْإِنَّا بِهِكُوْنُووَيَنْكُمْوَهَا
تَعْبُدُونَمِنْدُوْنَاللَّهُكُوْنُوايُكُوْنُووَيَنْكُمُالْمَدَدَوَالْبَغْصَاهُأَهَمَهُحَسَّنَتْلَكُمْشَوْلَهُوَهَدَهُ
إِلَّا قَوْلَيَنْزَعِمَلَأَيْدِيلَكَشَقَقِنَلَكَوَمَاأَثْلَكَلَكَمِنَاللَّهِمِنْشَقَقِنَلَكَعَلَيْكَتَوْكُنَاوَلَيْكَأَنْتَا
وَلَيْكَالْمَسِيرَ^١رَبَّنَالَامَحَطَنَاشَنَّةَلَلَّذِينَكَفَرُواوَاعْزَزَلَاهَرَبَّنَا^٢إِنَّكَأَنْتَالْمَرِيزُالْحَكِيمُ^٣
هُنَّذِكَانَلَكَذِفِنَمِنْأُنُوَّهُحَسَّنَةٌلَنَكَانَيَرْجُوُاللَّهَوَالْيَوْمَالْآخِرَوَمِنْيَنْوَلَفَانَاللَّهُمُوَالنَّبِيُّ
الْمَسِيرُ^٤

٤٤. Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allāh alone," - except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return."^٦

﴿5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise."﴾

¶6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Al-Ghani, Al-Hamid.»

^[11] Ahmad 3:268.

^[2] Muslim 1:191, Abu Dāwud 5:90.

The Good Example of Ibrâhîm and His Followers, when They disowned Their Disbelieving People

Allâh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

﴿فَإِذْ كَانَ لِكُمْ أَنْتُمْ حَسَنَةٌ فِي إِيمَانِهِ وَالَّذِينَ مُنَاهَّدون﴾

«Indeed there has been an excellent example for you in Ibrâhîm and those with him,»

meaning, his followers who believed in him,

﴿وَإِذْ قَالُوا لِرَبِّهِمْ إِنَّا بُرْهَنُوا مِنْكُمْ﴾

«when they said to their people: "Verily we are free from you..."»

meaning, 'we disown you,'

﴿وَمَا تَبْدِلُنَا مِنْ دِينِنَا كَذَّابُوا بِكُنْدِ﴾

«and whatever you worship besides Allâh: we rejected you,»

meaning, 'we disbelieve in your religion and way,'

﴿وَرَبِّنَا يَعْلَمُ وَبَيْنَكُمُ الْأَدْنَى وَالْعَصَمَى أَبْدَ﴾

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

﴿فَحَقَّتْ نُؤْشِدُنَا بِاللَّهِ وَحْدَهُ﴾

«until you believe in Allâh alone,» meaning, 'unless, and until, you worship Allâh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allah's statement,

﴿إِلَّا قَوْلَ إِنْتَمْ لَأَيُّوبَ لَا سَقَرْنَ لَكَ﴾

«except the saying of Ibrâhîm to his father: "Verily, I will ask forgiveness (from Allâh) for you..."»

means, 'you have a good example in Ibrâhîm and his people; as for Ibrâhîm's prayers for Allâh his father, it was a promise that he made for his father.' When Ibrâhîm became sure that his father was an enemy of Allâh, he declared himself innocent of him.

Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

هُنَّا كَانَ لِلشَّيْءِ وَاللَّذِينَ مَاتُوا أَنْ يَسْتَغْفِرُوا لِلشَّرِكِينَ وَلَئِنْ كَانُوا أُولَئِكُنْ مِنْ بَنِيهِ مَا
بَيْتَ لَهُمْ لَمْ يَنْهِمْ أَضَحَّبَ لِلْجَنَّةِ ﴿١﴾ وَنَّا كَانَ أَسْتَغْفِرًا إِنْزَهَهُ لَأَيْهِ إِلَّا عَنْ
مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا نَبَيَّنَ لَهُ أَنَّهُ عَذَّرٌ لَيْلًا تَبَرَّأَ مِنْهُ إِنَّ إِنْزَهَهُ لَأَوْهَ حَلِيمٌ ﴿٢﴾

¶It is not for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh^[1] and was forbearing.» (9:113-114)

Allāh said here,

هُنَّدَ كَانَتْ لَكُمْ أُنْوَنَةٌ حَسَنَةٌ فِي إِنْزَهَهِ وَالَّذِينَ مَهَّدُوا إِذَا فَلَوْلَا لَغَرِيْبِهِمْ إِنَّا بِرَبِّنَا مُسْكِنٌ ﴿٣﴾

¶Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you..."» until,

إِلَّا قَوْلَ إِبْرَاهِيمَ لَأَيْهِ لَا سَتَغْفِرَنَّ لَكَ وَنَّا أَمْلَكَ لَكَ مِنْ أَنْوَنَةٍ مِنْ شَنَوْنَ ﴿٤﴾

¶... except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh."»

meaning, 'You cannot follow Ibrāhīm's example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on Shirk.' This is the saying of Ibn 'Abbās, Mujāhid, Qatādah, Muqātil bin Ḥayyān, Ad-Dāhhāk and several others.^[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

^[1] See the Tafsīr of Sūrat At-Tawbah (9:114).

^[2] At-Tabari 23:318.

﴿رَبَّنَا عَلَيْكَ تَوَكِّدًا وَإِلَيْكَ أَتَيْنَا وَإِلَيْكَ الْمُصِيرُ﴾

﴿Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.﴾

meaning, ‘we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,’

﴿رَبَّنَا لَا يُخْلِفْنَا شَيْئاً تِلْيَنَ كَفَرُونَا﴾

﴿Our Lord! Make us not a trial for the disbelievers,﴾

Mujâhid said, ‘It means, ‘Do not punish us by their hands, nor with a punishment from You.’ Or they will say, ‘Had these people been following the truth, the torment would not have struck them.’^[11] Ad-Dâhhâk said something similar. Qatâdah said, “Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth.” This is the meaning that Ibn Jarîr preferred. ‘Ali bin Abi Talhah reported from Ibn ‘Abbâs: “Do not give them dominance over us, lest we suffer trials by their hands.”

Allâh’s statement,

﴿رَأْغِبُنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْمُنْكِرُ﴾

﴿and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.﴾

means, ‘cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.’

﴿إِنَّكَ أَنْتَ الْعَزِيزُ﴾

﴿Verily, You, only You, are the Almighty,﴾ ‘and those who seek refuge in Your majesty are never dealt with unjustly,’

﴿أَنْكِرُ﴾

﴿the All-Wise.﴾ ‘in Your statements, actions, legislation and decrees.’ Allâh the Exalted said,

﴿كَذَّلِكَ كَانَ لَكُمْ فِيمِنْ أَنْزَلْنَا لَكُمْ حَسَنَةٌ لَمْ يَنْكِرُوا اللَّهَ وَاللَّذِينَ الْكَافِرُونَ﴾

﴿Certainly, there has been in them an excellent example for you

^[11] At-Tabâri 23:319.

to follow – for those who look forward to (the meeting with) Allāh and the Last Day.»

asserting what He has said before with the exemption mentioned, i.e., the good example that Allāh mentioned before,

﴿لَئِنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

«for those who look forward to Allāh and the Last Day.»

thus encouraging the believers who believe in Allāh and the Return to Him. Allāh said,

﴿وَمَنْ يَتَوَلَّ﴾

«And whosoever turns away» meaning, from what Allāh has ordained,

﴿فَإِنَّ اللَّهَ هُوَ الْغَيْرُ الْمُبْتَدِئ﴾

«verily, Allāh is Al-Ghani, Al-Ḥamīd.» Allāh said in another Āyah,

﴿إِنْ تَكْفُرُوا أَنْتُ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ عَنْهُ حَمِيدٌ﴾

«If you disbelieve, you and all on the earth together, then verily! Allāh is Ghani, Ḥamīd.» (14:8)

'Ali bin Ṭalḥah reported from Ibn 'Abbās,

﴿لَغَنِي﴾

“«Ghani» is the One Who is perfectly rich.” That is Allāh. This is Allāh’s attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allāh, the One, the Irresistible.

﴿حَمِيدٌ﴾

«Hamīd» means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

﴿عَسَى اللَّهُ أَنْ يَعْمَلَ بِمَا يَشَاءُ وَمَنِ الْأَقْرَبُ مِنْهُمْ بِحُكْمِهِ وَاللَّهُ غَنِيٌّ عَنْهُرَ وَاللَّهُ عَزِيزٌ رَّبِيعٌ﴾
 يَهْمَكُرُ اللَّهُ عَنِ الَّذِينَ لَمْ يُفْلِيْلُوكُمْ فِي الَّذِينَ دَكَّ بِتَجْهِيزِهِمْ بَنِ وَيَرِكُمْ أَنْ تَبْرُدُوهُ وَتَقْبِطُوهُ إِلَيْهِمْ إِنَّ اللَّهَ يُهْبِطُ النَّفَرِيْلِيْنَ﴾
 إِنَّا يَهْمَكُرُ اللَّهُ عَنِ الَّذِينَ فَنَلَوْكُمْ فِي الَّذِينَ وَلَغَنِيْلُوكُشُ بَنِ وَيَرِكُمْ وَظَاهِرًا
 عَلَى لِغَرِيلِكُمْ أَنْ قَوَّلَهُمْ وَمَنْ يَرِكُمْ فَأَوْلَيْكَ مِنْ الظَّاهِلِيْلُوكُونَ﴾

¶7. Perhaps Allāh will make friendship between you and those

whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.»

﴿8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾

﴿9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.﴾

Perhaps Allâh will make a Friendship between You and Those, whom You hold as Enemies

Allâh said to His faithful servants, after ordering them to be enemies with the disbelievers,

﴿عَسَى اللّٰهُ أَنْ يَجْعَلَ لَّيْكُمْ نِّيَّابَةً لِّلّٰهِ عَبْدَيْشُمْ يَقْتَلُمْ مُرْدَدَهُ﴾

﴿Perhaps Allâh will make friendship between you and those, whom you hold as enemies.﴾

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

﴿وَاللّٰهُ فَيْرَ﴾

﴿And Allâh has power (over all things),﴾ Allâh is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allâh said when He mentioned His favor on the Anṣâr,

﴿وَإِذْ كُرِّرَ وَسَمِّيَ اللّٰهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّا يَنْتَهِي بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ يُنْهَا إِخْرَاجًا وَكُنْتُمْ عَلَى شَفَا حَفْرَةٍ فَنَّ أَشَارَ تَأْنِيذَكُمْ مِّنْهَا﴾

﴿And remember Allâh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.﴾ (3:103)

Also the Prophet ﷺ said to them,

«أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَيْكُمُ اللّٰهُ بِي، وَكُنْتُمْ مُّشَرِّقِينَ فَأَنْكِمْ اللّٰهُ بِي؟»

«Did I not find you misguided, and Allāh guided you through me; and divided, and Allāh united [your hearts] through me?»^[1]

Allāh the Exalted said,

﴿هُوَ الَّذِي أَنْذَكَ يَقْرَبُهُ وَالْمُؤْمِنُونَ ۚ وَاللَّهُ بَيْنَ قُلُوبِهِمْ لَوْلَا نَفَقَتْ مَا فِي الْأَرْضِ جَيْمًا مَا
الَّلَّهُ بَيْنَ قُلُوبِهِمْ وَلَعِنَ اللَّهُ الَّذِي يَنْهَا إِنَّمَا عَزِيزُ حِكْمَةٍ﴾^[2]

«He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is Almighty, All-Wise.»
(8:62,63)

And in the Ḥadīth:

«أَخِبِّطْ حَسِيبَكَ هُوَنَا مَا، فَعَسَى أَنْ يَكُونَ بَغِيَضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيَضَكَ هُوَنَا
مَا، فَعَسَى أَنْ يَكُونَ حَسِيبَكَ يَوْمًا مَا»

«Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.»^[2]

Allāh's statement,

﴿وَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«And Allāh is Oft-Forgiving, Most Merciful.»

means, Allāh forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islām. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allāh's statement;

﴿لَا يَنْهَا اللَّهُ عَنِ الَّذِينَ لَمْ يُشْرِكُوكُمْ فِي الَّذِينَ دَرَأُوا بَعْرَجَاتٍ مِّنْ دِرَكِهِمْ﴾

«Allāh does not forbid you with those who fought not against

[1] Fath Al-Bārī 7:644.

[2] Tuhfat Al-Ahwadhi 6:133.

you on account of religion nor drove you out of your homes, ﴿
means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

﴿إِن تَرْهِفْهُمْ﴾

«to deal kindly» to be gentle with them,

﴿وَلَا يُنْهِيَّنَّهُمْ﴾

«and justly with those» to be fair with them

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«Verily, Allāh loves those who deal with equity.»

Imām Ahmād recorded that Asmā' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, 'O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?' The Prophet ﷺ said,

«تَعْمَلْ صَلِيْكَ أَمْكَنْ»

«Yes. Keep good relation with your mother.»^[1]

The Two *Sahīhs* recorded this *Hadīth*.^[2] Imām Ahmād recorded that 'Abdullāh bin Zubayr said, "Qutaylah came visiting her daughter, Asmā' bint Abi Bakr, with some gifts, such as *Dibāb*, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Āishah asked the Prophet ﷺ about his verdict and Allāh sent down the Ayah,

﴿لَا يَنْهَا اللَّهُ عَنِ الْأَيْنِ لَمْ يُنْهِكُمْ فِي الْأَيْنِ﴾

«Allāh does not forbid you with those who fought not against you on account of religion»

^[1] Ahmad 6:344.

^[2] *Fath Al-Bāri* 5:275, and *Muslim* 2:696.

until the end of the Āyah. Allāh's Messenger ﷺ ordered Asmā' to accept her mother's gifts and to let her enter her house.”^[1] Allāh's statement,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«Allāh loves those who deal with equity.» was duly explained in the *Tafsīr* of *Sūrat Al-Hujurāt*.^[2] We also mentioned the authentic *Hadīth*,

«الْمُقْسِطُونَ عَلَى مَنَابِرٍ مِّنْ نُورٍ عَنْ يَمِينِ الْعَرْشِ، الَّذِينَ يَنْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِهِمْ وَمَا وَلُوا»

«The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.»^[3]

The Prohibition of being Kind towards Combatant Disbelievers

Allāh's statement,

﴿إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ تَسْلَمُونَ فِي الَّذِينَ لَا يَنْتَهُكُمْ إِنْ دَيْنُكُمْ وَلَئِنْهُرُوا عَلَى إِغْرِيَّكُمْ أَنْ تَرْأُوهُمْ﴾

«It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.» (60:9)

means, 'Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allāh stresses His threat against being friends with them, by saying,

^[1] Ahmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And *Dibāb* is a dish made with dates and clarified butter.

^[2] See volume nine, the *Tafsīr* of *Sūrat Al-Hujurāt* (49:9).

^[3] Muslim 3:1458.

٦٠٠

لَعْنَكُمْ لِكُفُّرِهِمْ أَسْوَأُهُنَّ مَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَنْ يَرْجُوا إِلَّا اللَّهُ هُوَ الْعَلِيقُ الْحَسِيدُ ﴿١﴾ عَسَى اللَّهُ أَنْ يَجْعَلَ
يَسِّكُرُ وَبَنِيَّ الَّذِينَ عَادُوكُمْ مَوْدَةً وَاللَّهُ فَيَرِثُهُمْ عَغْرِيرَ حِرْمٍ
لَا يَتَهَنَّكُمْ وَاللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ لَا تَخْرُجُوكُمْ
مِّن دِينِكُمْ أَنْ يَرُوهُرُ وَقُطِّسُوكُمْ إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ
مِّن دِينِكُمْ وَأَطْهَرُوكُمْ إِلَى أَخْرِاجِكُمْ أَنْ تُقْتَلُوكُمْ وَمَنْ يَتَوَقَّمْ فَإِنَّمَا
هُمُ الظَّالِمُونَ ﴿٢﴾ يَا أَيُّهُمُ الَّذِينَ آمَنُوا إِذَا جَاءَهُمْ كُمُّ الْمُؤْمِنِينَ
مُهَاجِرَةً فَامْتَحِنُوهُنَّ أَنَّهُ أَعْلَمُ بِمَا يَأْتِيُنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنُونَ
فَلَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ جُلُّ لَهُمْ وَلَا هُمْ بَلُوْنُ لَهُنَّ وَلَا هُمْ
مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تُنكِحُوهُنَّ إِذَا مَا يَتَوَقَّهُنَّ لَبِرْوَهُنَّ
وَلَا تُشْكِرُوكُمْ بِعِصْمِ الْكَوَافِرِ وَسَعُوا مَا أَنْفَقُوكُمْ وَلَا سَلَوْا مَا أَنْفَقُوكُمْ
ذَلِكُمْ حُكْمُ اللَّهِ يَعْلَمُ بِمَا تَكْرُمُونَ ﴿٣﴾ وَإِنْ فَاتَكُمْ
شَيْءٌ مِّنْ أَنْزِلْنَاكُمْ إِلَى الْكُفَّارِ فَعَاقِبَتُمُ شَفَاعَةَ الَّذِينَ ذَهَبْتُمْ
أَرْجُوْهُمْ يُشَلِّ مَا أَنْفَقُوا وَلَا فَرَّقَ اللَّهُ أَلَّى أَنْتُمْ يَهُ مُؤْمِنُونَ ﴿٤﴾

﴿وَمَنْ يَتَوَقَّمْ فَإِنَّمَا كُمُّ الظَّالِمِينَ﴾

«And whosoever will befriend them, then such are the wrongdoers.»
As He said;

﴿يَا أَيُّهُمُ الَّذِينَ دَائِرُوا لَا تَنْهَاكُمُ الْيَهُودُ
وَالصَّرَائِرُ أُولَئِكَ يَعْمَلُونَ أُولَئِكَ يَعْمَلُونَ
وَمَنْ يَتَوَقَّمْ فَإِنَّمَا كُمُّ الظَّالِمِينَ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allâh guides not those people who are the wrongdoers» (5:51)

﴿يَا أَيُّهُمُ الَّذِينَ آمَنُوا إِذَا جَاءَهُمْ كُمُّ الْمُؤْمِنِينَ مُهَاجِرَةً فَامْتَحِنُوهُنَّ أَنَّهُ أَعْلَمُ بِمَا يَأْتِيُنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنُونَ
مُؤْمِنُونَ لَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ جُلُّ لَهُمْ وَلَا هُمْ بَلُوْنُ لَهُنَّ وَلَا جُنَاحَ
عَلَيْكُمْ أَنْ تُنكِحُوهُنَّ إِذَا مَا يَتَوَقَّهُنَّ لَبِرْوَهُنَّ وَلَا تُشْكِرُوكُمْ بِعِصْمِ الْكَوَافِرِ وَسَعُوا مَا أَنْفَقُوكُمْ وَلَا سَلَوْا مَا
أَنْفَقُوكُمْ حُكْمُ اللَّهِ يَعْلَمُ بِمَا تَكْرُمُونَ ﴿٥﴾ إِنْ فَاتَكُمْ ذَهَبْتُمْ
عَاقِبَتُمُ شَفَاعَةَ الَّذِينَ ذَهَبْتُمْ يُشَلِّ مَا أَنْفَقُوا وَلَا فَرَّقَ اللَّهُ أَلَّى أَنْتُمْ يَهُ مُؤْمِنُونَ ﴿٦﴾

¶ 10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowry). And

there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowry) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.»

¶11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom you are believers.»

After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In Sūrat Al-Fath,^[1] we related the story of the treaty at Al-Hudaybiyyah that was conducted between the Messenger of Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there were these words, “Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion.” This was said by ‘Urwah, Ad-Dahhāk, ‘Abdur-Rahmān bin Zayd, Az-Zuhrī, Muqātil bin Ḥayyān and As-Suddi.

So according to this narration, this Āyah specifies and explains the Sunnah. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of ‘Abdullāh bin Abi Aḥmad bin Jaḥsh in Al-Musnad Al-Kabīr, we also mentioned that ‘Abdullāh bin Abi Aḥmad said, “Umm Kulthūm bint ‘Uqbah bin Abi Mu’ayt emigrated and her brothers, ‘Umārah and Al-Walīd, went after her. They came to Allāh’s Messenger ﷺ and talked to him about Umm Kulthūm and asked that she be returned to them.

[1] See the beginning of Sūrat Al-Fath (48) in volume nine.

Allâh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Ayah about testing them.^[1]

Al-'Awfi reported from Ibn 'Abbâs, about Allâh's saying:

﴿إِنَّ الَّذِينَ مُؤْمِنًا إِذَا جَاءَكُم مُّتَزَوِّجِنَّ فَامْتَحِنُهُنَّ﴾

«O you who believe! When believing women come to you as emigrants, examine them;»

“Their examination was asking them to testify to *Lâ ilâha illallâh*, and that Muhammad is Allâh's servant and His Messenger.” Mujâhid explained the Ayah,

﴿فَامْتَحِنُهُنَّ﴾

«examine them» by saying, “Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands.”^[2] Allâh's statement,

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُّؤْمِنَاتٍ لَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾

«then if you ascertain that they are true believers, send them not back to the disbelievers.»

This Ayah indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allâh's statement,

﴿لَا مُّنْحَلُّ لَهُمْ لَا هُنْ بِهِنَّ لَهُنَّ﴾

«They are not lawful for the disbelievers nor are the disbelievers lawful for them.»

This Ayah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islâm.

[1] *Jâmi' Al-Masânid* 7:243. This narration is *Mursal* yet most of it can be seen with Al-Bukhâri, nos. 4180-1.

[2] At-Tabari 23:326.

Abu Al-'Āṣ bin Ar-Rabī' was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-'Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَبْيَارَهَا فَاقْفَلُوهَا

«If you decide to set free the prisoner who belongs to her, then do so.»

They did, and Allāh's Messenger ﷺ set him free. His ransom was that he send his wife to Allāh's Messenger ﷺ. Abu Al-'Āṣ fulfilled his promise and sent Zaynab to Allāh's Messenger ﷺ along with Zayd bin Ḥāritah.^[1]

Zaynab remained in Al-Madīnah after the battle of Badr, which took place in the second year of *Hijrah*, until her husband Abu Al-'Āṣ bin Ar-Rahī' embraced Islām in the eighth year after the *Hijrah*.^[2] She returned to their marriage without renewing the dowery.

Allāh's statement,

﴿وَإِنْهُمْ تَآتُوهُمْ﴾

«But give them that which they have spent.»

meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn 'Abbās, Mujāhid, Qatādah, Az-Zuhri and several others.^[3]

Allāh's statement,

﴿فَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا مَا يَنْتَهُنَّ أُجْرٌ مِّنْ﴾

«And there will be no sin on you to marry them if you have paid their due to them.»

means, when you wish to marry them, then give them their

[1] Abu Dāwud 3:140.

[2] What is correct is that it was the sixth year before Al-Hudaybiyyah, before this Āyah was revealed.

[3] At-Tabari 23:328, 329.

dowery. That is, marry them under the condition that their 'Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

﴿لَا تُنْكِرُ بِعِصْمَ الْكَوَافِر﴾

﴿Likewise do not keep disbelieving women,﴾

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the Ṣaḥīḥ, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this Āyah about them,

﴿يَا أَيُّهَا الَّذِينَ يَأْتُونَ إِذَا جَاءَكُمُ الظُّرُفَّةَ مُهَاجِرِينَ﴾

﴿O you who believe! When believing women come to you as emigrants﴾ until,

﴿لَا تُنْكِرُ بِعِصْمَ الْكَوَافِر﴾

﴿Likewise do not keep disbelieving women,﴾

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu'āwiyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.^[1]

Ibn Thawr narrated that Ma'mar said that Az-Zuhri said, "This Āyah was revealed to Allāh's Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Āyah was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

﴿لَا تُنْكِرُ بِعِصْمَ الْكَوَافِر﴾

﴿Likewise do not keep disbelieving women.﴾^[2]

^[1] *Fath Al-Bārī* 5:391.

^[2] At-Tabari 23:329. See the section about narrations at the beginning of the book.

Allāh's statement,

﴿وَسْأَلُوكُمْ مَا أَنْتُمْ تَرْكَلُونَ مَا أَنْتُمْ بِهِمْ يَنْعَمُونَ﴾

(and ask for that which you have spent and let them ask for that which they have spent.)

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh's statement,

﴿فَذَلِكُمْ حُكْمُ اللَّهِ يَعْلَمُ بِهِمْ يَنْعَمُونَ﴾

(That is the judgement of Allāh, He judges between you.)

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

(And Allāh is All-Knowing, All-Wise.) meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said,

﴿فَإِنْ كَانَتْ شَنَةً فَإِنَّ الظَّالِمَاتِ نَعَذِّبُهُنَّ ثُمَّ نَحْمِلُ مَا أَنْفَقُوا إِنَّ اللَّهَ لِيَعْلَمُ بِمَا يَصْنَعُونَ﴾

(And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.)

Mujāhid and Qatādah explained this Āyah, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent."^[1]

Ibn Jarīr recorded that Az-Zuhri said, "The believers abided by Allāh's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women

^[1] At-Tabari 23:338.

٥٥١

سورة الصافات

يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَرْجِعْنَكَ عَلَى أَنْ لَا يُنْهِكَ
بِإِلَهِهِنَّا وَلَا يُنْهِنَّ وَلَا يَقْتَلُنَّ أُولَئِكَ هُنَّ وَلَا يَأْتِنَّ
بِيَمْهُنَّ بَقْرِيْبِهِنَّ بَيْنَ أَيْدِيهِنَّ وَأَنْجُلِهِنَّ وَلَا يَصِنَّهُنَّ
فِي مَعْرُوفٍ فَيَأْتِهِنَّ وَأَسْتَغْفِرُ لَهُنَّ اللَّهُ أَنَّهُ عَفُورٌ رَّحِيمٌ
يَأَيُّهَا النَّبِيُّ إِذَا مَأْمُنَوا لَا تُنْوِنُ أَقْوَامًا غَضِيبَ اللَّهُ عَلَيْهِمْ
قَدْ يَسُوَّمُونَ إِلَيْهَا كَمَا يَسُوَّمُ الْكُفَّارُ مِنْ أَصْنَابِ الْقَبُورِ ﴿١٣﴾

سورة الصافات

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ أَعْزَىٰ مِنْ كُلِّ عِبْدٍ
يَأَيُّهَا الَّذِينَ إِذَا مَأْمُنَوا لَمْ تَقُولُنَّ مَا لَا تَقْعُلُنَّ
كَبِرَ مَقْتاً إِنَّ اللَّهَ أَنَّ تَقُولُ أَمَا لَا تَقْعُلُنَّ إِنَّ
اللَّهَ يُحِبُّ الظَّالِمِينَ يُقْتَلُوْنَ فِي سَبِيلِهِ صَفَا كَانُهُمْ
بَنِيْنَ مَرْصُوصٌ وَلَا ذَاقُوا مُؤْسَى لِفَرْمَدِهِ يَنْقُولُهُمْ
تُؤْذُنُهُ وَقَدْ تَقْعُلُوْنَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا
رَأَوْا أَزْاعَ أَنَّ اللَّهَ فُلُوْبُهُمْ وَاللَّهُ لَا يَهِيْدِ الْقَوْمَ الْفَسِيْقِينَ ﴿١٤﴾

(who emigrated). However, the idolators refused to accept Allâh's judgement for what they owed the Muslims. Allâh said to the faithful believers,

﴿وَإِنْ تَأْكُلْ شَنَةً مِنْ أَنْوَارِكُمْ إِلَى
النَّكَارِ فَنَاقِبْتُمْ فَنَاقَوْا إِلَيْكُمْ
ذَهَبَتْ أَرْجُوْهُمْ يَنْلَ مَا أَنْتُمْ وَأَنْقَوْا
أَنَّهُ الَّذِي أَنْتُمْ بِهِ مُغْرِبُونَ ﴾

«And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwâ of Allâh, the One in Whom your are believers.»

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowry her Muslim husband paid her, from whatever money is left with them from the dowry of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them.^[1]

﴿يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَرْجِعْنَكَ عَلَى أَنْ لَا يُنْهِكَ يَأْتُوْنَهُنَّ وَلَا يُنْهِنَّ
وَلَا يَقْتَلُنَّ أُولَئِكَ هُنَّ وَلَا يَأْتِنَّ بَيْنَ أَيْدِيهِنَّ وَأَنْجُلِهِنَّ وَلَا يَصِنَّهُنَّ
فَيَأْتِهِنَّ وَأَسْتَغْفِرُ لَهُنَّ اللَّهُ إِنَّهُ عَفُورٌ رَّحِيمٌ ﴾

[1] At-Tabari 23:337.

﴿12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma'rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

The Matters the Women pledged to

Al-Bukhārī recorded that ‘Āishah the wife of the Prophet ﷺ said, “Allāh’s Messenger ﷺ used to examine women who migrated to his side according to this Āyah,

﴿بَأَيْمَانِ الْيَتَامَى إِذَا جَاءَكُنَّا لَنْزَمْتُمْ بِيَمِنَكُمْ﴾

﴿O Prophet! When believing women come to you pledging to you...﴾ until,

﴿إِنَّ اللَّهَ عَفُورٌ تَحْمِلُونَ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

‘Urwah said, “‘Āishah said, ‘When any believing woman agreed to these conditions, Allāh’s Messenger ﷺ would say to her,

﴿فَذَبَابَيْتُكَ﴾

﴿I have accepted your pledge.﴾

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

﴿فَذَبَابَيْتُكَ عَلَى ذَلِكَ﴾

﴿I have accepted your pledge.﴾^[1] This is the wording of Al-Bukhārī.

Imām Ahmad recorded that Umaymah bint Ruqayqah said, “I came to Allāh’s Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur’ān, that we associate none with Allāh, etc; as in the Āyah. Then he ﷺ said,

^[1] Fath Al-Bāri 8:504.

«فِيمَا اسْتَطَعْنَا وَأَطْقَنْنَا»

«As much as you can bear to implement.»

We said, 'Surely, Allāh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allāh's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِأُمْرَأَةٍ وَاحِدَةٍ كَفَولِي لِبِيَانَةٍ أُمْرَأَةٍ»

«I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.»^[1]

This *Hadīth* has an authentic chain of narration; At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected it.^[2]

Al-Bukhārī also recorded that Umm 'Ātiyah said, "The Messenger of Allāh ﷺ took our pledge and recited to us the Āyah,

«أَن لَا يُشْرِكَ بِإِلَهِ شَبَّابًا»

«...that they will not associate anything with Allāh,»

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance.^[3] Muslim also collected this *Hadīth*.^[4]

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "While we were with the Prophet ﷺ, he said,

«تَبَاعِدُونِي عَلَى أَن لَا تُشْرِكُوا بِإِلَهِ شَبَّابًا، وَلَا تَزِرُوا، وَلَا تَقْتُلُوا، وَلَا تَذَمُّنُمْ أَوْلَادَكُمْ»

«Pledge to me in that you will not associate any with Allāh, nor steal, nor commit Zinā, nor kill your children.» Then he recited the Āyah that begins;

[1] Ahmad 6:367.

[2] *Tuhfat Al-Ahwadhi* 5:220 and An-Nasā'ī 7:149, An-Nasā'ī in *Al-Kubrā* 6:488 and Ibn Mājah 2:959.

[3] *Fath Al-Bāri* 8:506.

[4] Muslim 2: 646.

﴿إِذَا جَاءَكُنَّا الْمُؤْمِنَاتُ﴾

«when the believing women come to you...» and took the pledge of allegiance from the women.

He ﷺ then added,

﴿فَمَنْ رَفِيَ بِنِكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَمُوَقَّبٌ بِهِ فَهُوَ كَفَارَةٌ لَّهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتِّرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ﴾

«Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.»^[1]

The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

Allāh's statement,

﴿يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكُنَّا الْمُؤْمِنَاتُ يُبَيِّنْنَكُنَّ﴾

«O Prophet! When the believing women come to you pledging to you,»

means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

﴿فَلَمَّا آتَنَّا لَهُنَّا بَيْنَهُنَّا وَلَا يَتَرَوْنَ﴾

«that they will not associate anything with Allāh, that they will not steal,»

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the Ḥadīth in which Hind bint 'Utbah said, "O Allāh's Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

[1] Ahmad 5:314.

[2] *Fath Al-Bārī* 8:506 and *Muslim* 3:1333.

to secretly take from his money without his knowledge?" Allâh's Messenger ﷺ said to her,

«عُذْيٰ مِنْ مَالِ بِالْمَعْرُوفِ، مَا يَخْيِلُ وَيَكْفِي بِتِبَّكَ»

«You may take from what is reasonable and appropriate for you and your children»^[1] This *Hadîth* was recorded in the two *Sahîhs*.

Allâh's statement,

﴿وَلَا يَرْتَبِطُ﴾

﴿they will not commit Zinâ,﴾ is similar to His other statement,

﴿وَلَا تَقْرُبُوا إِلَيْنَا كَانَتْ نَحِشَةً وَسَاءَ سَيْلاً﴾⁽²⁾

﴿And come not near to Az-Zinâ. Verily, it is a Fâhišah (immoral act) and an evil way.﴾ (17:32)

A *Hadîth* collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.^[2] Imâm Ahmad recorded that 'Â'ishah said, "Fâtimah bint 'Utbah came to give her pledge to Allâh's Messenger ﷺ, who took the pledge from her,

﴿أَن لَا يَتَرَكَ يَالَّهُ شَيْئاً وَلَا يَتَرَقَّنَ لَا يَنْبَغِي﴾

﴿that they will not associate anything with Allâh, they will not steal, that they will not commit Zinâ (fornication and adultery),﴾

Fâtimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Â'ishah said, 'O woman! Accept the pledge, because by Allâh, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the Ayah.' "^[3]

Allâh's statement,

﴿وَلَا يَقْتَلُنَّ أُرْلَدَهُنَّ﴾

﴿that they will not kill their children,﴾ includes killing children after they are born. The people of *Jâhilîyyah* used to kill their children because they feared poverty. The Ayah includes killing

^[1] *Fath Al-Bâri* 13:183 and *Muslim* 3:1338.

^[2] Ahmad 5:9.

^[3] Ahmad 6:151.

the fetus, just as some ignorant women do for various evil reasons. Allāh's statement,

﴿وَلَا يُبَيِّنُ بُهْتَنَةً بَقْرِيرَتُمْ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾

«and that they will not utter slander, fabricating from between their hands and their feet,»

Ibn ‘Abbās said, “It means that they not to attribute to their husbands other than their legitimate children.” Muqātil said similarly.^[1]

Allāh's statement,

﴿وَلَا يَتَبَيَّنَكُمْ فِي مَعْرُوفٍ﴾

«and that they will not disobey you in Ma'rūf (good),»

means, ‘that they will obey you when you order them to do good and forbid them from evil.’ Al-Bukhāri recorded that Ibn ‘Abbās said about Allāh's statement,

﴿وَلَا يَتَبَيَّنَكُمْ فِي مَعْرُوفٍ﴾

«and that they will not disobey you in any Ma'rūf (good),»

“This was one of the conditions which Allāh imposed on the women.”^[2] Maymūn bin Mihrān said, “Allāh did not order obedience to His Prophet for other than Ma'rūf, and Ma'rūf is itself obedience.”^[3] Ibn Zayd said, “Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is Ma'rūf.”^[4]

Ibn Jarīr recorded that Umm ‘Ātiyah Al-Anṣāriyah said, “Among the conditions included in our pledge to Allāh's Messenger to good was not to wail. A woman said, ‘So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.’ So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhān, the mother of Anas bin Mālik, did so.”^[5] Al-Bukhāri collected

[1] At-Tabāri 23:340.

[2] Fath Al-Bāri 8:506.

[3] Al-Qurṭubī 18:73.

[4] At-Tabāri 23:345.

[5] At-Tabāri 23:346.

this *Hadīth* from the way of Ḥafṣah bint Sirīn from Umm ‘Ātiyah Nusaybah Al-Anṣāriyah, may Allāh be pleased with her.^[1]

Ibn Abī Ḥātim recorded that Asīd bin Abī Asīd Al-Barrād said that one of the women who gave the pledge to Allāh’s Messenger ﷺ said, “Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of *Ma’rūf* (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail.”

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْتَزِلُوا مَوْتَانَا عَيْضَ اللَّهِ عَلَيْهِمْ قَدْ يَبْسُرُوا مِنَ الْآخِرَةِ كَمَا يُبَسِّرُ الْكَلَّارُ﴾
﴿مِنْ أَحْسَبِ الظُّبُورِ﴾

¶13. *O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.* ¶

Just like in the beginning of the *Sūrah*, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the *Sūrah*, saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْتَزِلُوا مَوْتَانَا عَيْضَ اللَّهِ عَلَيْهِمْ﴾

¶*O you who believe! Take not as friends the people who incurred the wrath of Allāh.* ¶

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), ‘how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?’

Allāh’s statement,

﴿كَمَا يُبَسِّرُ الْكَلَّارُ مِنْ أَحْسَبِ الظُّبُورِ﴾

¶*just as the disbelievers have despaired of those (buried) in graves.* ¶

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because

^[1] Al-Bukhārī 4892.

they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A'mash reported from Abu Ad-Duhā from Masrūq that Ibn Mas'ud said,

﴿كَمْ يَنْهَا الْكُفَّارُ مِنْ أَحَدٍ مِّنْ الظُّورِ﴾

﴿just as the disbelievers have despaired of those (buried) in graves.﴾

“Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense.” This is the saying of Mujāhid, Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Mansūr;^[1] Ibn Jarīr preferred this explanation.^[2]

This is the end of the *Tafsīr* of *Sūrat Al-Mumtahanah*, all praise and thanks be to Allāh.

^[1] At-Tabari 23:348.

^[2] At-Tabari 23:348.

The Tafsîr of Sûrat Aş-Saff (Chapter - 61)

Which was revealed in Al-Madînah

The Virtues of Sûrat Aş-Saff

Imâm Ahmad recorded that 'Abdullâh bin Salâm said, "We asked, 'Who among us should go to the Messenger ﷺ and ask him about the dearest actions to Allâh?' None among us volunteered. The Messenger ﷺ sent a man to us and that man gathered us and recited this Sûrah, Sûrat Aş-Saff, in its entirety."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Gracious, the Most Merciful.

﴿سَيِّدَ الْعِزَّةِ مَوْلَى الْأَرْضِ وَمَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَهُوَ أَكْبَرُ الْحَكَمَ﴾ ﴿١﴾
تَقْرِيرُكُمْ تَأْتِيَنِي إِذَا عَلِمْتُمْ مَا لَمْ تَعْلَمُنَّ ﴿٢﴾ كَبَرَ مَقْدِرَتُكُمْ إِذَا عَلِمْتُمْ مَا لَمْ تَعْلَمُنَّ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾
بُشِّرَ الْأَرْبَعَةَ بِمُقْبِلَاتِكُمْ فِي سَيِّلِهِمْ صَفَّا كَانُوكُمْ تَبَرَّزُونَ مَرْتَبَشُونَ ﴿٥﴾﴾

﴿1. Whatever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the Almighty, the All-Wise.﴾

﴿2. O you who believe! Why do you say that which you do not do?﴾

﴿3. Most hateful it is with Allâh that you say that which you do not do.﴾

﴿4. Verily, Allâh loves those who fight in His cause in rows as if they were a solid structure.﴾

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allâh's statement,

^[1] Ahmad 5:452.

﴿سَيِّدَ الْعِزَّةِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْكَبِيرُ﴾

«Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.»

Therefore, we do not need to repeat its meaning here.^[1]
Allāh's statement,

﴿يَنْهَا الَّذِينَ آتَيْنَا لَهُمْ نَفَوْتُنَا مَا لَا نَحْمِلُنَا﴾

«O you who believe! Why do you say that which you do not do?»

This refutes those who neglect to fulfill their promises. This honorable Ayah supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the Hadith recorded in the Two Sahīhs in which Allāh's Messenger ﷺ said,

«إِنَّ الْمُنَافِقِيْنَ تَلَاثٌ: إِنَّمَا وَعَدَ أَخْلَفَ، وَإِنَّمَا حَدَّثَ كَذَّابَ، وَإِنَّمَا اؤْتَمِنْ خَانَ»

«There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.»^[2] And in another Hadith in the Sahīh,

«أَرَبَّعَ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَ فِيهِ خَضْلَةً مِنْ بِنَافِقٍ حَتَّى يَدْعَهَا»

«There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.»^[3]

So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two Hadīths in the beginning of the explanation of Ṣaḥīḥ Al-Bukhārī, and to Allāh is the praise and the thanks. Therefore Allāh implied this meaning, when He continued His

[1] See volume nine, the Tafsīr of Sūrat Al-Hadīd (57:1).

[2] Fath Al-Bārī 1:111 and Muslim 1:78.

[3] Fath Al-Bārī 1:111.

admonishment by saying,

﴿كَبُرْ مُنْقَاتٌ عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْلَمُونَ﴾

«Most hateful it is with Allâh that you say that which you do not do.»

Imâm Ahmad and Abu Dâwud recorded that 'Abdullâh bin 'Âmir bin Rabî'ah said, "Allâh's Messenger ﷺ came to us while I was a young boy, and I went out to play. My mother said, 'O 'Abdullâh! Come, I want to give you something.' Allâh's Messenger ﷺ said to her,

«وَمَا أَرْذَتْ أَنْ تُنْهَلِهُ؟»

«What did you want to give him?» She said, 'Dates.' He said,

«أَمَا إِنَّكَ لَزَ لَمْ نَفْعَلِي كُتُبَتْ عَلَيْكَ كَذَبَةً»

«If you had not given them to him, it would have been written as a lie in your record.»^[1]

Muqâtil bin Hayyân said, "The faithful believers said, 'If we only knew the dearest good actions to Allâh, we would perform them.' Thus, Allâh told them about the dearest actions to Him, saying,

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقْتَلُونَ فِي سَبِيلِهِ، صَفَّا﴾

«Verily, Allâh loves those who fight in His cause in rows.»

Allâh stated what He likes, and they were tested on the day of Uhûd. However, they retreated and fled, leaving the Prophet ﷺ behind. It was about their case that Allâh revealed this Ayah:

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا لَمْ نَقُولُنَّ مَا لَا تَعْلَمُونَ﴾

«O you who believe! Why do you say that which you do not do?»

Allâh says here, 'The dearest of you to Me, is he who fights in My cause.'^[2]

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the

[1] Ahmad 3:447 and Abu Dâwud 5:265.

[2] Ad-Durr Al-Manthûr 8:146.

battle, even though he did not do so. Qatādah and Ad-Dahhāk said that this Āyah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Sa'īd bin Jubayr said about Allāh's statement,

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقْتَلُونَ فِي سَبِيلِهِ مَثَلًا﴾

﴿Verily, Allāh loves those who fight in His cause in rows (ranks)﴾

"Before Allāh's Messenger ﷺ began the battle against the enemy, he liked to line up his forces in rows; in this Sūrah, Allāh teaches the believers to do the same."^[1]

He also said that Allāh's statement,

﴿كَانُوكُمْ بَنِينَ مَرْضوٰة﴾

﴿as if they were a solid structure.﴾ means, its parts are firmly connected to each other; in rows for battle. Muqātil bin Hayyān said, "Firmly connected to each other." Ibn 'Abbās commented on the meaning of the Āyah,

﴿كَانُوكُمْ بَنِينَ مَرْضوٰة﴾

﴿as if they were a solid structure.﴾ by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."^[2]

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُ لَهُمْ تُؤْذُنُونِي وَقَدْ نَذَرْتُ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَا
رَأَغُرِّنَا أَنْتَ اللَّهُ لَا يَهْدِي الْفَقْرَنَ الشَّقِيقَ﴾^۱ ﴿وَإِذْ قَالَ عَصَيَ أَنْتُ مَنْ نَزَّلْتَ
إِنَّهُمْ بِإِلَيْكَ مُصْنَعُوا لَمَّا بَيْنَ يَدَيْ مِنَ النَّورَةِ وَمَبْيَرًا بِرَسُولِي يَأْتِي مِنْ بَعْدِي
أَنَّمِّهِ أَخْدُدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾^۲

45. And when Mūsā said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you? So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path). And Allāh guides not the people who are

^[1] Al-Qurtubī 18:81.

^[2] Ad-Durr Al-Manthūr 8:147.

rebellious.»

¶ 6. And (remember) when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. "But when he came to them with clear proofs, they said: "This is plain magic."»

Mūsā admonishes His People for annoying Him

Allāh states that His servant and Messenger Mūsā, son of Imrān, to whom Allāh spoke directly, said to his people,

﴿لَمْ تُؤْذِنُنِي وَكَدْ نَفَرْتُكُمْ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾

«Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?»

meaning, 'why do you annoy me even though you know my truth regarding the Message that I brought you?'

This brings consolation for Allāh's Messenger ﷺ for what the disbelievers among his people and others did to him.

And it orders him to be patient. This is why he once said,

«رَحْمَةً اللَّهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ»

«May Allāh have mercy with Mūsā: he was annoyed more than this, yet he was patient.»^[1]

By it believers are prohibited from harming or bothering the Prophet ﷺ in any way or form. As Allāh the Exalted said,

﴿بَيْانًا لِّلَّذِينَ يَأْتُونَا لَا تُكُفِّرُنَا كَالَّذِينَ يَأْتُونَا مُؤْمِنِينَ فَرَأَهُمْ اللَّهُ أَعْلَمُ بِمَا فَعَلُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾

«O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.» (33:69)

And His saying:

﴿فَلَمَّا زَاغُوا أَزْاغَ اللَّهُ مِنْهُمْ﴾

«So, when they turned away, Allāh turned their hearts away.»

^[1] *Fath Al-Bāri* 7 :652.

means, when the Jews turned away from following the guidance, even though they knew it, Allāh turned their hearts away from the guidance. Instead, Allāh placed doubts, suspicion and failure in their hearts, just as He said,

﴿وَنُقْبِلُ أُولَئِكُمْ وَأَصْدِرُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَى مَرَّةً وَنَذَرُهُمْ فِي طُفْقَتِهِمْ﴾

يَسْمُونَ ﴿١٦﴾

﴿And We shall turn their hearts and vision away, as they refused to believe therin for the first time, and we shall leave them in their trespass to wander blindly.﴾

And His saying;

﴿وَمَنْ يَتَّاَقِي أَرْسَلْنَا مِنْ بَعْدِ مَا نَبَيَّنَ لَهُ الْهُدَىٰ وَرَسِّخَ عَنْهُ سَبِيلُ الْمُقْرِبِينَ تُؤْمِنُ مَا تَوَلَّ وَنَضْلِمُهُ جَهَنَّمُ وَسَاءُتْ مَأْبِدُهُ﴾ ﴿١٧﴾

﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!﴾ (4:115), and,

Similarly Allāh said;

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿And Allāh guides not the people who are rebellious.﴾ (9:24)

The Good News of 'Isā about Our Prophet ﷺ and that His Name is Ahmad

Allāh said;

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَنْبئِي إِشْرَاعِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّي مِنَ الْتَّوْرِيقَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَمْهُمْ أَعْلَمُ﴾

﴿And when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad."﴾

'Isā said, "The Tawrāh conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrāh. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Ahmad."

Īsā, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muḥammad, whose name is also Ahmād, the Last and Final Prophet and Messenger. After Muḥammad, there will be no prophethood or Messengers. How admirable the Ḥadīth is that Al-Bukhārī collected in his *Saḥīḥ* from Jubayr bin Muṭ'im, who said, "I heard the Messenger of Allāh ﷺ say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَخْمَدٌ، وَأَنَا الْمَاجِيُّ الَّذِي يَنْهَا اللَّهُ بِالْكُفَّارِ،
وَأَنَا الْحَաشِرُ الَّذِي يُخْسِرُ النَّاسَ عَلَىٰ قَدَمَيِّ، وَأَنَا الْعَاقِبُ»

"I have names. I am Muḥammad and Ahmād. I am Al-Māhi through whom Allāh will eliminate disbelief. I am Al-Hāshir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-'Āqib (i.e., there will be no Prophet after me)."^[1]

Also Muslim collected this Ḥadīth from Az-Zuhri from Jubayr.^[2]

Muḥammad bin Ishāq recorded that Khālid bin Ma'dān said that some Companions of Allāh's Messenger ﷺ said, "O Allāh's Messenger! Tell us about yourself." He said,

«ذَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَىٰ عَيْسَىٰ، وَرَأَتِ اُمِّي حِينَ حَمَلَتِ بِي كَانَةٌ خَرَجَ مِنْهَا
نُورٌ أَضَاءَتِ لَهُ فُصُورُ بُضْرَىٰ مِنْ أَرْضِ الشَّامِ»

"I am the (result of the) invocation made to Allāh from my father Ibrāhīm and the good news 'Īsā delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Buṣrā in Ash-Shām."^[3]

This Ḥadīth has a good chain of narration that is supported by other similar narrations. Imām Ahmād recorded that Al-'Irbaḍ bin Sāriyah said, "The Messenger of Allāh ﷺ said,

«إِنِّي عِنْدَ اللَّهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ أَدْمَمْ لَمْجَدِلٍ فِي طِبَّتِهِ، وَسَأَبْثِكُمْ بِأَوْلَىٰ ذَلِكَ:

^[1] *Fath Al-Bārī* 8:509.

^[2] Muslim 4:1828.

^[3] Ibn Hishām 1:175.

ذَغْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَىٰ بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ، وَكَذِيلَكَ أُمَّهَاثُ
الثَّيْنَ يَرْبَنَ»

«I was written with Allāh as the Last and Final of the Prophet, even when Ādām was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allāh made from my father Ibrāhīm, the good news 'Isā conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.»^[1]

Imām Ahmād recorded that Abu Umāmah said, "I said, 'O Allāh's Messenger! What was the first good news of your coming?' He said,

«ذَغْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَىٰ، وَرَأَتْ أُمِّي اللَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ
قُصُورَ الشَّامِ»

«The (result of the) invocation to Allāh made from my father Ibrāhīm and the good news 'Isā conveyed. My mother saw a light emanating from her that filled the palaces of Ash-Shām in a dream.»^[2]

Imām Ahmād recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ sent eighty men, including 'Abdullāh bin Mas'ūd, Ja'far bin Abi Tālib, 'Abdullāh bin 'Urfuṭah, 'Uthmān bin Maz'un, Abu Mūsā, and others, to An-Najāshi. The Quraysh sent 'Amr bin Al-'Āṣ and 'Umārah bin Al-Walid with a gift for An-Najāshi. When they, 'Amr and 'Umārah, came to An-Najāshi, they prostrated before him and stood to his right and left. 'Amr and 'Umārah said,

"Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najāshi said, "Where are they?" They said, "They are in your land, so send for them," so An-Najāshi summoned the Muslims. Ja'far said to the Muslims, "I will be your speaker today." So, the Muslims followed Ja'far and when he entered on the king he did not

^[1] Ahmad 4:127.

^[2] Ahmad 5:262. There are some deficiencies in some of these narrations. Many scholars consider them to support each other as does the author.

prostrate after greeting him. They said to Ja'far, "Why do you not prostrate before the king?" Ja'far said, "We only prostrate for Allāh, the Exalted and Most Honored." They said, "Why?" He said, "Allāh has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allāh, the Exalted and Most Honored. He also ordered to perform prayer and give charity."

'Amr bin Al-'Āṣ said, "They contradict your creed about Ḥisā, son of Maryam." The king asked, "What do you say about Ḥisā and his mother Maryam?" Ja'far said, "We only say what Allāh said about him, that he is Allāh's Word^[1], a soul created by Allāh and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najāšī lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allāh, what they say about Ḥisā is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allāh's Messenger whom we read about in the Injīl. He is the Prophet who Ḥisā, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allāh, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution."

The king ordered that the gifts of the idolators be returned to them. 'Abdullāh bin Mas'ūd soon returned and later on participated in the battle of Badr. He said that when the Prophet ﷺ received the news that An-Najāšī died, he invoked Allāh to forgive him.^[2] Allāh said,

﴿لَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا مَذَا هَذَا يَسْرِئِيلُ شَيْئٌ﴾

«But when he came to them with clear proofs, they said: "This is plain magic."»

this refers to Ahmād, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarīr. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

^[1] Meaning, that Allāh said, "Be" and he was.

^[2] Ahmād 1:461.

﴿هَذَا سِرْتُ مُبِينٌ﴾

«This is plain magic»

﴿وَمَنْ أَظْلَلَ مِنْ أَنْزَىٰ عَلَىَ اللَّهِ الْكَذِبَ وَمَنْ يَدْعُ إِلَىَ الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي النَّفَّارِينَ ۚ بُرِثُونَ لِتُنْهِيُّنَا نُورُ اللَّهِ يَأْغُرُهُمْ وَاللَّهُ مُتَمِّنُ ثُوبَهُ وَلَوْ كَرِهَ الْكُفَّارُونَ ۖ هُوَ الَّذِي أَرْسَلَ رَسُولًا مُّهَمَّدًا وَبِنِنَ لِتُقْبَلَ يَطْهُرُنَّ عَلَىَ الْبَيْنِ كُلِّيًّا وَلَوْ كَرِهَ الشَّرِكُونَ ۚ﴾

﴿7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are wrongdoers.﴾

﴿8. 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).﴾

﴿9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).﴾

The Most Unjust among all People

Allāh said,

﴿وَمَنْ أَظْلَلَ مِنْ أَنْزَىٰ عَلَىَ اللَّهِ الْكَذِبَ وَمَنْ يَدْعُ إِلَىَ الْإِسْلَامِ﴾

﴿And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām?﴾

meaning, none is more unjust than he who lies about Allāh and calls upon rivals and associates partners with Him, even while he is being invited to *Tawhīd* and sincerely worshipping Him. This is why Allāh said,

﴿وَاللَّهُ لَا يَهْدِي النَّوْمَ الظَّالِمِينَ﴾

﴿And Allāh guides not the people who are wrongdoers.﴾

Allāh said,

﴿بُرِثُونَ لِتُنْهِيُّنَا نُورُ اللَّهِ يَأْغُرُهُمْ﴾

﴿They intend to put out the Light of Allāh with their mouths.﴾

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible.

٥٥٢

لِمَا يَرَى مِنَ الْقُرْبَةِ وَمِنْ بَعْدِهِ يَرَى أَنَّهُ أَكْثَرُ مُصْدِقاً

وَإِذَا قَالَ عَيْسَى ابْنُ مُرْسَى يَسْأَلُهُ إِلَيْهِ رَسُولُ اللَّهِ أَيْنَكُمْ مُصْدِقاً

جَاءَهُمْ وَالْيَتَّسَّتْ قَالُوا هَذَا سِحْرُنَا ۝ وَمَنْ أَطْلَكَهُ مِنْ أَنْقَرَى

عَلَى اللَّهِ الْكَبِيرِ وَهُوَ يَدْعُ إِلَى الْإِسْلَامِ وَاللَّهُ أَعْلَمُ بِالْقَوْمِ الظَّالِمِينَ

۝ يُرِيدُونَ لِطْفَوْنَرَبِّ الْأَوْبَارِ فَوْهُمْ وَاللَّهُ مُمْتَنِعٌ عَوْرَفُهُ وَلَوْكَرَهُ

الْكُفَّارُونَ ۝ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ وَالْمُهُدِّدَ وَدِينَ الْحَقِّ لِتَبَاهِرُهُ

عَلَى الَّذِينَ كَفَرُوا وَلَوْكَرَهُ الشَّرُكُونَ ۝ يَتَّبَاهُ الَّذِينَ أَمْوَالُهُنَّ أَذْلَّكُهُ

عَلَى حِزْرَوْنَجِكُونَ مِنْ عَنَابِ الْأَمْ ۝ تَوْمَنْ يَا لَهُ وَرَسُولُهُ وَتَجِهَدُونَ

فِي سَبِيلِ اللَّهِ يَا مُؤْلِكُهُ وَأَنْشِسُكُمْ ذَلِكُ حَرْكَلُ كُونَ كُونَ تَعَافُونَ ۝

يَقْفَرُ لَكُرْ دُونُكُرْ وَيَدْخُلُكُرْ جَسْتَ بَحْرِي مِنْ تَحْمَنَ الْأَنْهَرِ وَسِكَنَ

طَبَّةَ فِي جَسْتَتِ عَنَابِ ذَلِكَ الْقَرْزُ الْعَظِيمِ ۝ وَأَخْرَى بَحْوَنَهَا نَصَرُ

مِنَ اللَّهِ وَفَتْحُ قَرْبُهِ وَبَسْرُ الْمُؤْمِنِينَ ۝ يَتَّبَاهُ الَّذِينَ أَمْوَالُهُنَّ كُونَوا

أَنْصَارَ اللَّهِ كَمَا قَالَ عَيْسَى أَنَّنِمَ للْحَوَارِيْنَ مِنْ أَنْصَارِيَّةِ اللَّهِ

قَالَ الْمَعْوَارِيُّونَ تَحْنَ أَنْصَارَ اللَّهِ فَهَامَتْ طَابِيَّةَ مِنْ تَبَوتَ لِمَسْرَعِيَّهِ

وَهَفَرَتْ طَابِيَّةَ فَائِدَنَالَّذِينَ أَمْوَالُهُنَّ عَدَوْيِمَ فَأَصْبَحُوا طَاهِرِينَ ۝

Likewise is the case of their attempt to extinguish truth. So Allâh said,

هُوَ اللَّهُ شَمِّ ثُورُهُ وَلَوْ كَرَهَ
الْكُفَّارُونَ ۝ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْمُهَدِّدَ وَدِينَ الْقِيَامَةِ عَلَى الَّذِينَ
كُلُّهُمْ دَلَّكَهُ الشَّرِيكُونَ ۝

But Allâh will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).»

We explained the meanings of similar Ayât before, in the Tafsîr of Sûrah

Barâ'ah.^[1] All praise and thanks are due to Allâh.

يَتَّبَاهُ الَّذِينَ مَامُوا مَلَ أَذْلَّكُ عَلَى حِزْرَوْنَجِكُونَ مِنْ عَنَابِ الْأَمِ ۝ تَوْمَنْ يَا لَهُ وَرَسُولُهُ وَتَجِهَدُونَ فِي
سَبِيلِ اللَّهِ يَا مُؤْلِكُهُ وَأَنْشِسُكُمْ ذَلِكُ حَرْكَلُ كُونَ كُونَ تَعَافُونَ ۝
يَقْفَرُ لَكُرْ دُونُكُرْ وَيَدْخُلُكُرْ جَسْتَ بَحْرِي مِنْ تَحْمَنَ الْأَنْهَرِ وَسِكَنَ
طَبَّةَ فِي جَسْتَتِ عَنَابِ ذَلِكَ الْقَرْزُ الْعَظِيمِ ۝ وَأَخْرَى بَحْوَنَهَا نَصَرُ
اللَّهُ وَفَتْحُ قَرْبُهِ وَبَسْرُ الْمُؤْمِنِينَ ۝

¶ 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment? ¶

¶ 11. That you believe in Allâh and His Messenger, and that you strive hard and fight in the cause of Allâh with your wealth

[1] That is briefly discussed in volume nine, the Tafsîr of Sûrat At-Tawbah (9:32)

and your lives, that will be better for you, if you but know!»

﴿12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴾

﴿13. And also (He will give you) another (blessing) which you love, help from Allāh and a near victory. And give glad tidings to the believers.﴾

The Trade that saves One from the Painful Torment

We mentioned a *Hadīth* from 'Abdullāh bin Salām in that the Companions wanted to ask the Prophet of Allāh ﷺ about the best actions with Allāh the Exalted and Most Honored, so they could practice them. Allāh the Exalted sent down this Sūrah, including this Āyah,

﴿بِئْتَنَا اللَّهُمَّ مَلَكُ الْأَرْضِ عَلَىٰ مَنْ خَيْرٌ شُجَّدَ مِنْ عَذَابِ أَنْجَنَكَ﴾

«O you who believe! Shall I guide you to a trade that will save you from a painful torment?»

Allāh then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes. Allāh the Exalted said,

﴿تَوَمَّرُوا يَا أَيُّهُ وَرَسُولِهِ دُعْيَهُونَ إِنْ سَيِّلَ اللَّهُ بِأَنْوَارِكُمْ دُلْكُمْ سَيِّلَ لَكُمْ كُثُرَ تَنْتَهَى﴾

«That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth and your lives, that will be better for you, if you but know!»

this is better than the trade of this life and striving hard for it and amassing it. Allāh the Exalted said,

﴿بَتَقْرِيرِ لِكَمْ دُلْكَمْ﴾

«He will forgive you your sins,» meaning, ‘if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.’ This is why Allāh the Exalted said,

﴿وَيُدْخِلُكُمْ جَنَّاتٍ مِّنْ تَحْيَا الْآتِيهِ وَسَكِينَ طَيِّبَةٍ فِي جَنَّاتٍ عَذُوبٍ ذَلِكَ الْفَوْزُ الْمُظْلِمُ﴾

«and admit you into Gardens under which rivers flow, and

pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.♦

Allâh said,

﴿وَرَزْقَنِي مُحِبَّتِي﴾

﴿And also another (blessing) which you love,♦
meaning, 'I will grant you more favors that you like,'

﴿فَتَقْرَبَ إِلَيْكُمْ وَلَا يَنْهَا فَرِبْتُ﴾

﴿help from Allâh and a near victory.♦

meaning, if you fight in Allâh's cause and support His religion, He will grant you victory. Allâh the Exalted said,

﴿إِنَّمَا الَّذِينَ مَأْتُوا إِنْ تَشْرِبُوا أَلْهَمَنِي بَعْدَ كُلِّكُمْ وَرَبِّكُمْ رَبِّكُمْ﴾

﴿O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.♦ (47:7), and,

﴿وَلَئِنْصَرُوكُمْ أَللّٰهُ مَنْ يَنْصُرُكُمْ إِنَّ اللّٰهَ لَغَوِيُّ عَزِيزٌ﴾

﴿Verily, Allâh will help those who help His (cause). Truly, Allâh is All Strong, All-Wise.♦ (22:40)

Allâh's statement,

﴿وَرَقْبَحَ فَرِبْتُ﴾

﴿and a near victory.♦ means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allâh and His Messenger ﷺ and support Allâh and His religion. Allâh said;

﴿وَبَشِّرِ التَّوْبِينَ﴾

﴿And give glad tidings to the believers.♦

﴿إِنَّمَا الَّذِينَ مَأْتُوا كُلُّهُمْ أَنْصَارًا أَللّٰهُ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْهَوَارِيِّينَ مَنْ أَنْصَارِي إِلَيْهِمْ قَالَ الْهَوَارِيِّونَ نَحْنُ أَنْصَارُ أَللّٰهِ فَنَأْمَتْ طَاهِيْةً مِنْ نَفْتٍ إِنْ شَهِيدٌ وَكَفَرَ طَاهِيْةً فَأَنْذَنَا أَللّٰهُمَّ مَأْتَنَا عَلَى عَدُوِّنَا فَأَنْصِبْنَا طَاهِيْرَنَا﴾

﴿14. O you who believe! Be you helpers (in the cause) of Allâh as said 'Isâ, son of Maryam, to the Hawâriyyîn (the disciples): "Who are my helpers (in the cause) of Allâh?" The Hawâriyyûn

said: "We are Allāh's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).»

Muslims are always the Natural Supporters of Islām

Allāh the Exalted orders His faithful servants to be Allāh's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allāh orders them to accept His and His Messenger's call, just as the disciples said to Prophet Isā when he said,

﴿مَنْ أَنْسَكَرَتْ إِلَيْهِ﴾

«Who are my helpers (in the cause) of Allāh?» meaning, 'who will support me in conveying the Message of Allāh, the Exalted and Most Honored?'

﴿فَأَنَّ الْمُؤْمِنِينَ﴾

«The Hawāriyyūn said:» in reference to the followers of Isā, peace be upon him,

﴿مَنْ أَنْكَرَ اللَّهَ﴾

«We are Allāh's helpers» meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, Isā sent the disciples to the various areas of Ash-Shām to call the Greeks and the Israelites to Islām.

Similarly, during the days of Hajj, Allāh's Messenger ﷺ used to ask,

«مَنْ رَجُلٌ يُؤْوِيَنِي حَتَّى أُبَلِّغَ رِسَالَةَ رَبِّي؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَةَ رَبِّي،»

«Who will support me in conveying the Message of my Lord? Verily, the Quraysh have prevented me from conveying the Message of my Lord.»^[1]

Allāh the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet ﷺ. They were the residents of

^[1] Ahmad 3:322, Al-Hākim 2:624 and Al-Bayhaqi 8:146.

Al-Madīnah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinn if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allāh. This is the reason why Allāh and His Messenger ﷺ called them, Al-Anṣār, the Supporters. The name became synonymous with them. May Allāh be pleased with them and please them, as well.

A Group of the Children of Israel believed in ‘Isā and a Group of Them disbelieved

Allāh said,

﴿فَقَاتَكُلَّ أُنْجَدٍ مِّنْ بَوْتٍ إِنْرَبِيلَ وَهُرَبَتْ طَائِفَةٌ﴾

«Then a group of the Children of Israel believed and a group disbelieved.»

When ‘Isā, peace be on him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that ‘Isā brought to them, while another group, was led astray. This group rejected what ‘Isā brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allāh curse them until the Day of Judgement.

Another group exaggerated over ‘Isā, until they elevated him to more than the level of prophethood that Allāh gave him. They divided into sects and factions, some saying that ‘Isā was the son of Allāh, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that ‘Isā was Allāh, as we mentioned in the *Tafsīr* of *Sūrat An-Nisā’*.^[1]

Allāh gives Victory to the Believing Group

Allāh said,

﴿فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عِزْمٍ﴾

«So, We gave power to those who believed against their enemies.»

^[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā’* (4:171).

that is, 'We gave them victory over the group of Christians which defied them,'

﴿فَأَنْبَغُوا طَهِيرَةً﴾

(and they became the victorious (uppermost).)» 'over the disbelieving group, when We sent Muḥammad.'

Imām Abu Ja'far bin Jarīr At-Ṭabarī reported that Ibn 'Abbās said, "When Allāh decided to raise Ḥusayn to heaven, Ḥusayn went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. Ḥusayn said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but Ḥusayn commanded him to sit down. Ḥusayn repeated his statement and the young man again stood up and volunteered, and Ḥusayn again told him to sit down. Ḥusayn repeated the same statement and the young man volunteered. This time, Ḥusayn said, 'Then it will be you.' The appearance of Ḥusayn was cast upon that young man, while Ḥusayn, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for Ḥusayn and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in Ḥusayn twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya'qūbiyyah (the Jacobites), said, 'Allāh remained with us as much as He willed and then ascended to heaven.' Another group, An-Nastūriyyah (the Nestorians), said, 'Allāh's son remained with us as much as Allāh willed and He then rased him up to heaven.' A third group said, 'Allāh's servant and Messenger remained with us as much as Allāh willed and then Allāh raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islām remained unjustly concealed until Allāh sent Muḥammad ﷺ,

﴿قَاتَلَتْ مَلَائِكَةٌ مِّنْ بَنْوَتِ إِسْرَائِيلَ وَكَرِتْ مَلَائِكَةً﴾

(Then a group of the Children of Israel believed and a group disbelieved.)»

This Āyah refers to the group among the Children of Israel

that disbelieved and the group that believed, during the time of ʻIsā,

﴿فَأَنْتُمَا الَّذِينَ مَاءَمْتُمَا عَلَى عَدُوِّكُمْ فَأَنْصَبْتُمَا طَهُورِيْنَ﴾

﴿So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).﴾

through the victory that Muḥammad ﷺ gained over the religion of the disbelievers, which brought the dominance of their religion.”^[1]

This is the wording in his book for the *Tafsīr* of this honorable Āyah. Similarly, An-Nasā'ī collected this statement of Ibn 'Abbās in his *Sunan*.^[2]

Therefore, the *Ummah* of Muḥammad ﷺ will always be prevalent on the truth until Allāh's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjāl along with ʻIsā, peace be on him, according to *Hadīths* in the authentic collections.^[3]

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣaff*. All praise and thanks are due to Allāh.

^[1] At-Ṭabarī 23:366.

^[2] An-Nasā'ī in *Al-Kubrā* 6:489. This version of the story of the ascension mentioned is considered among the *Isrā'īliyāt* narrations which the Muslim is neither to believe in nor negate.

^[3] *Fath Al-Bāri* 13:306, Muslim 3:1524 and Abu Dāwud 3:11.

The Tafsīr of Sūrat Al-Jumu'ah (Chapter - 62)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Jumu'ah

Ibn 'Abbās and Abu Hurayrah narrated that Allāh's Messenger ﷺ used to recite Sūrat Al-Jumu'ah and Sūrat Al-Munafiqīn during the Friday Prayer. Muslim collected this *Hadīth* in his *Ṣaḥīḥ*.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿بَسْطَيْتُ إِلَيْهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ تَلِيكُ الْفَدُودُونَ الْعَزِيزُ لِلْكَبِيرِ ﴾ هُوَ الَّذِي بَعَثَ فِي الْأَرْضِ إِنْسَانًا يَنْهَا عَلَيْهِمْ مَا يَنْهِي. وَرَأَيْتُهُمْ وَقِيلُوهُمْ الْكَبِيرُ وَالْحَكْمَةُ وَإِنْ كَانُوا مِنْ قَبْلِ لَئِنْ شَاءُوا ثَبَيْرٌ وَمَا خَرَقُوا مِنْهُمْ لَنَا يَلْعَخُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ذَلِكَ فَضْلُ اللَّهِ بِقَوْنِيهِ مِنْ يَنْشَأُ وَاللَّهُ ذُرُ النَّفْلَ الظَّفِيرِ ﴾﴾

﴿1. Whatever is in the heavens and whatsoever is on the earth glorifies Allāh – the King, the Holy, the Almighty, the All-Wise.﴾

﴿2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.﴾

﴿3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾

﴿4. That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.﴾

Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another Āyah,

^[1] Muslim 2:597,599.

﴿وَلَا يَنْهَا إِلَّا بِسْمِ رَبِّهِ﴾

«Glorify Him and there is not a thing but glorifies His praise»
(17:44)

Allâh said,

﴿الْمَلِكُ الْفَدُوشُ﴾

«the King, the Holy,» meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

﴿الْعَزِيزُ الْحَكِيمُ﴾

«the Almighty, the All-Wise.» whose explanation is already discussed in many places.

The Favor that Allâh granted by sending Muhammad ﷺ

Allâh the Exalted said,

﴿هُوَ الَّذِي بَثَ فِي الْأَرْضِ رَسُولًا مِّنْهُمْ﴾

«He it is Who sent among the unlettered ones a Messenger from among themselves,»

the word ‘unlettered’ here refers to the Arabs. Allâh the Exalted said in another Ayah,

﴿وَقُلْ لِلَّاهِ أُرْشِأْتُ أُرْشَ الْكَافِرِ وَالْمُجْرِمِ إِنَّمَا أُرْشِأْتُ فَقْدَرَ افْكَدَهُ وَإِنْ تَوَلَّ إِنَّكَ مَا

عَيْنَكَ الْبَلْعَنُ وَاللَّهُ بِمَا يَعْمَلُو إِلَيْكَ أَنْوَارٌ﴾

«And say to those who were given the Scripture and those who are illiterates: “Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allâh is All-Seer of (His) servants.»
(3:20)

Mentioning the unlettered ones in specific here does not mean that Muhammad ﷺ was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Ayah, Allâh said,

﴿وَإِنَّمَا لَذِكْرُ لَكَ وَلَتَوْبِكَ﴾

«And verily, this is indeed a Reminder for you and your

people» (43:44).

Surely, the Qur'ān is also a reminder for those other than Arabs to take heed. Allāh the Exalted said,

﴿وَأَنذِرْ عَبْرَتَكَ الْأَقْرَبَاتِ﴾

«And warn your tribe of near kindred.» (26:214)

These Āyāt do not negate Allāh's statements,

﴿فَلَمَّا بَأْتَهَا النَّاسَ إِنِّي رَسُولُ اللَّهِ إِنَّكُمْ جَمِيعًا﴾

«Say: "O mankind! verily, I am sent to you all as the Messenger of Allāh.» (7:158), and,

﴿لِأَنَّدِيرَكُمْ بِهِ وَمَنْ يَعْلَمْ﴾

«that I may therewith warn you and whomsoever it may reach.» (6:19)

and in His statement about the Qur'ān,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَخْرَابِ فَاللَّهُ أَمْوَالُهُمْ﴾

«But those of the groups that reject it, the Fire will be their promised meeting place.» (11:17)

There are other Āyāt that indicate that his Message is universal. He, may Allāh's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Sūrat Al-An'ām producing various Āyāt and Hadīths. All praise and thanks are due to Allāh.

This Āyah testifies that Allāh has indeed accepted the invocation of His friend Ibrāhīm when he supplicated Allāh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allāh's statements, purify them and teach them the Book and the *Hikmah*. So, Allāh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allāh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allāh the Exalted sent to ʻIsā bin Maryam, peace be upon him. This is why Allāh said,

﴿فَمَنْ أَلَّى بَسْطَ فِي الْأَرْضِنَ سُؤلاً يَنْهَمْ بِشَلَّا شَتَّهُمْ مَا يَنْهَى وَرَزَّكَهُمْ وَرَقَّلَهُمْ الْكَتَبُ﴾

وَالْجَنَّةَ زَانَ كَافِرُوا بِمَا قَبْلَ لَهُ شَلَّلَ ثَيْمَنَ ﴿١﴾

﴿He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayât, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.﴾

In ancient times, the Arabs used to adhere by the religion of Ibrâhîm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of *Tawhîd* and doubts instead of certainty. They invented a religion that Allâh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allâh sent Muhammâd ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and *Jinns*. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allâh's pleasure and takes them away from the Fire and earning Allâh's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muhammâd ﷺ, Allâh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allâh's peace and blessings be on Muhammâd until the Day of Judgement.

Muhammâd ﷺ is the Messenger to Arabs and Non-Arabs alike

Allâh said,

﴿وَآخَرِينَ مِنْهُمْ لَنَا يَلْهَقُونَ يَوْمَ وَفُورَ الْعِزِيزِ الْكَبِيرِ ﴿٢﴾

﴿And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾

Imâm Abu 'Abdullâh Al-Bukhâri, may Allâh have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet ﷺ, when *Sûrat Al-Jumu'ah* was revealed to him;

﴿وَآخَرِينَ مِنْهُمْ لَنَا يَلْهَقُونَ يَوْمَ﴾

﴿And others among them who have not yet joined them.﴾

They said, 'Who are they, O Allâh's Messenger?' The Prophet

ﷺ did not reply until they repeated the question thrice. At that time, Salmān Al-Farisi was with us. So Allāh's Messenger ﷺ placed his hand on Salmān, saying,

لَنْ كَانَ الْإِيمَانُ عِنْدَ النُّجُومِ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هُؤُلَاءِ

«If faith were on Ath-Thurayyā (Pleiades), even then some men or a man from these people would attain it.»^[1]

Muslim, At-Tirmidhi, An-Nasā'i, Ibn Abi Ḥātim and Ibn Jarīr collected this *Hadīth*.^[2] This *Hadīth* indicates that *Sūrat Al-Jumu'ah* was revealed in Al-Madīnah and that the Messenger's Message is universal. The Prophet ﷺ explained Allāh's statement,

﴿وَآخَرِينَ يَنْهَمُونَ﴾

«And others among them» by mentioning Persia. This is why the Prophet ﷺ sent messages to the kings of Persia and Rome, among other kings, calling them to Allāh the Exalted and to follow what he was sent with. This is why Mujāhid and several others said that Allāh's statement,

﴿وَآخَرِينَ يَنْهَمُونَ لَنَا يَلْهَقُوا﴾

«And others among them who have not yet joined them.»

refers to all non-Arabs who believe in the truth of the Prophet.^[3] Allāh's statement,

﴿وَهُوَ الْمَزِيرُ الْحَكِيمُ﴾

«And He is the Almighty, the All-Wise.»

asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allāh's statement,

﴿ذَلِكَ نَعْلَمُ اللَّهُ تَوَيِّدُ مَنْ يَشَاءُ وَاللَّهُ دُوَّلُ الْفَضْلِ الْمَطَبِّرِ﴾

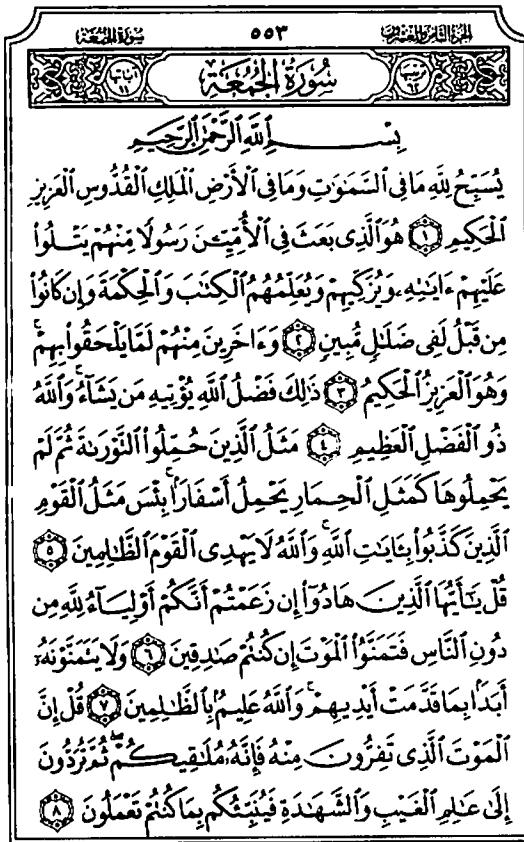
«That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.»

refers to the great prophethood that He granted Muḥammad ﷺ.

^[1] *Fath Al-Bārī* 8:510.

^[2] Muslim 4:1972, *Tuhfat Al-Ahwadhi* 9:209, 10:433, An-Nasā'i in *Al-Kubrā* 5:75, 6:490, and At-Tabārī 23:375.

^[3] At-Tabārī 23:374.



and the qualities that He favored his *Ummah* with, by sending Muhammad ﷺ to them.

٤٨ كُنْتَ نَسْلُونَ
الْفَيْبِ وَالْمَهَدَةِ فَيُنَيْكُمْ بِمَا
ثَنَقْيَكُمْ ثُمَّ تُرْوَنَ إِلَى عَلَيْهِ
الْمَوْتِ الَّذِي تَقْرُونَ مِنْهُ فَإِنَّمَا
يُنَقِّيَكُمْ مَعْنَى الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ
أَوْلَيَّةً لِلَّهِ مِنْ دُونِ النَّاسِ فَمَنْتَرَأُ
الَّذِينَ هَادُوا إِنْ رَعَمْتُ أَنْكُمْ
الْقَوْمُ الظَّالِمُونَ قُلْ يَكْتُبُهُمْ
كَذِبُوا بِعِبَادَتِ اللَّهِ وَاللَّهُ لَا يَهْدِي
أَشْفَارًا يَقْسِمُ شَلَّ الْقَوْمِ الَّذِينَ
يَعْبَدُونَهُ وَاللَّهُ لَا يَهْدِي
كُنْتَ كَذِيلَ الْجَنَّاءِ يَحْمِلُ
يَعْتَلُونَهَا كَذِيلَ الْجَنَّاءِ يَحْمِلُ
كُنْتَ الَّذِينَ حَمِلُوا التَّرَيْنَةَ ثُمَّ لَمْ

¶5. The likeness of those who were entrusted with the Tawrāh, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.»

¶6. Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful."»

﴿7. But they will never long for it, because of what their hands have sent before them! And Allâh knows well the wrongdoers.﴾

48. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you

used to do."♦

Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrāh and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrāh; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrāh. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another Āyah,

﴿أَوْلَئِكَ كَالْأُنْعَوْنَىٰ بَنْ مِنْ أَنْفُلٍ أَوْلَئِكَ مِنَ الظَّاهِرِ﴾

«They are like cattle, nay even more astray; those! They are the heedless.» (7:179),

and said,

﴿إِنَّمَا مَثَلُ النَّاسِ كَذَبُوا يَتَابُونَ إِلَهُ وَاللهُ لَا يَهْدِي أَقْوَمَ الظَّالِمِينَ﴾

«How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.»

Allāh the Exalted said,

﴿فَلَمَّا يَأْتِهِ الْمِرْسَاتُ هَادُوا إِنْ رَعَيْتُمْ أَنَّكُمْ أُولَئِكَ الَّذِي مِنْ دُونِ أَنفُسِكُمْ فَسَخَّرُوا مِنَ الرَّحْمَةِ إِنْ كُنْتُمْ صَادِقِينَ﴾

«Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful."»

meaning, 'if you claim that you are on the correct guidance and that Muḥammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.' Allāh said,

﴿وَلَا يَسْتَأْنِفُهُ أَبْدًا بِمَا فَدَّسْتَ أَيْدِيهِمْ﴾

﴿But they will never long for it, because of what their hands have sent before them!﴾

meaning because of the disbelief, injustice and sins that they commit,

﴿وَاللَّهُ عَلَيْمٌ بِالظَّالِمِينَ﴾

﴿And Allâh knows well the wrongdoers.﴾

We mentioned this challenge to the Jews before in Sûrat Al-Baqarah, where Allâh said,

﴿قُلْ إِنْ كَانَ تَكُُنُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً يَنْ دُونُ النَّاسِ فَتَحْسَنُوا التَّوْتَ إِنْ كَشَّتْ مَنِيفِكَ ﴿١﴾ وَلَنْ يَسْتَأْنِفُهُ أَبْدًا بِمَا فَدَّسْتَ أَيْدِيهِمْ وَاللَّهُ عَلَيْمٌ بِالظَّالِمِينَ ﴿٢﴾ وَلَنَجِدَنَّهُمْ أَخْرَقُ النَّاسِ عَلَى حَيَاةِ دُونِ الدِّينِ أَفَرَكُوا يَوْمَ الْحِدْثَمِ لَوْ يَسْتَأْنِرُ أَنْتَ سَكَنَتْ وَمَا هُوَ بِمُرْعَزِيْهِمْ. يَنْ أَنْذَابِ أَنْ يَسْتَأْنِرُ وَاللَّهُ بَسِيرٌ بِمَا يَصْنَعُوكَ ﴿٣﴾﴾

﴿Say : "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allâh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allâh is Seer of what they do.﴾ (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allâh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Sûrah Âl 'Imrân,

﴿فَنَنَّ حَلْبَقَ فِيْهِ يَوْمَ تَأْكُلُ مِنَ الْأَوْلَيْرِ فَقُلْ قَاتَلُنَا نَعْمَلُ أَبْنَاهَا وَأَبْنَاءَهُنَا وَنَسَأَلُهُمْ وَنَسَأَلُنَّا وَنَسَأَلُكُمْ وَنَسَأَلُكُمْ وَنَسَأَلُكُمْ ثُمَّ نَبْتَهِلُ نَتَجْمِلُ لَنَنْتَ اللَّهُ عَلَى الْحَكِيمِ﴾

﴿Then whoever disputes with you concerning him [I'sâ] after (all this) knowledge that has come to you, say : "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the curse of

Allāh upon those who lie." ﴿3:61)
and against the idolators, in Sūrah Maryam,

﴿قُلْ مَنْ كَانَ فِي الْأَشْلَالِ فَبَسْطَنَدَ لَهُ الرَّحْمَنُ شَطْنًا﴾

«Say whoever is in error, the Most Gracious will extend [circumstances] for him.» ﴿19:75)

Imām Ahmad, may Allāh be pleased with him recorded that Ibn ‘Abbās said, “Abu Jahl, may Allāh curse him, said, ‘If I see Muḥammad praying at the Ka’bah, I will step on his neck.’ When the Prophet ﷺ heard of that, he said,

﴿وَلَوْ فَعَلَ لَا يَخْذَلُهُ اللَّهُ أَعْلَمُ عَيَّانًا وَلَوْ أَنَّ الْيَهُودَ تَمَسَّوا الْمَوْتَ لَمَاتُرَا وَرَأَوْا مَقَاعِدَهُمْ بَيْنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَتَاهُلُونَ رَسُولُ اللَّهِ يَعْلَمُ لَرَجُمُوا لَا يَجِدُونَ أَخْلَاءَ وَلَا مَأْلَأَ﴾

«Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allāh with Allāh’s Messenger, they would not have found families or property when they returned home.»^[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā’ī recorded it.^[2]
His saying;

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفْرُطُ مِنْهُ فَإِنَّمَا مُنْتَهِيَّكُمْ هُنَّ رُدُونَ إِنْ عَلِمَ الْفَيْبَ وَالشَّهَدَةَ بِئْتَهُمْ يَمِنًا كُنْتُمْ تَمَلُّونَ﴾

«Say: “Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.”»

is like His saying in Sūrat An-Nisā’:

﴿أَيْنَسَا دَكُورُوا يَدْرِكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بَعْضِ شَيْءَنَا﴾

«Wheresoever you may be, death will overtake you even if you

^[1] Ahmad 1:248. See Sūrah Āl ‘Imrān (3:61) in volume two for the meaning of Mubahalah.

^[2] Fath Al-Bārī 8:590, Tuhfat Al-Āhwadhi 9:277 and An-Nasā’ī in Al-Kubrā 6:518, 308.

are in fortresses built up strong and high.♦

﴿يَأَيُّهَا الَّذِينَ كَامِنُوا إِذَا ثُوِكَ لِلصَّلَاةِ مِنْ بَعْدِ الْجُمُعَةِ فَانسَعُوا إِنَّ اللَّهَ وَرَبُّكُمْ أَتَبْغُونَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ ۚ فَإِذَا قُضِيَتِ الصَّلَاةُ فَلَا تَشْرُدُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَلَا ذُرُوا أَنَّ اللَّهَ كَفِيرُ الْمُكَافِرِ نَقْلُوهُنَّ﴾ ۗ

¶9. O you who believe! When the call is proclaimed for the Salāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh and leave off business. That is better for you if you did but know!♦

¶10. Then when the Salāh is complete, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful.♦

Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday

Friday is called *Al-Jumu'ah* because it is derived from *Al-Jam'*, literally, gathering. The people of Islām gather weekly, on every Friday in the major places of worship. It was during Friday when Allāh finished the creation, the sixth day, during which Allāh created the heavens and earth. During Friday, Allāh created Ādam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allāh for something good, but Allāh will give him what he asked for. All of this is based upon *Hadīths* in the authentic collections.

In the ancient language Friday was called, '*Arūbah*'. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Ādam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allāh chose Friday for this *Ummah*, because it is the day the creation was finished.

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ الْأَخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَتَّهِمُونَ أُولُؤُ الْكَيْبَابِ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَذَا إِنَّ اللَّهَ لَهُ، فَالثَّالِثُ لَنَا فِيهِ تَبَعُّ،

الْيَهُودُ غَدَّا وَالْمُسْكَارَى بَنَدَ غَدِّهِ

«We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allāh gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.»^[1] This is the wording of Al-Bukhāri in another narration of Muslim;

أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ لِلْيَهُودِ يَوْمُ الشَّبَتِ، وَكَانَ لِلْمُسْكَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالشَّبَتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ يَعْبُدُونَا يَوْمَ الْقِيَامَةِ تَحْنُّنَ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوْلَوْنَ يَوْمَ الْقِيَامَةِ التَّفَصِّي بَيْنَهُمْ قَبْلَ الْخَلْقِ.

«Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.»^[2]

Necessity of the Remembrance of Allāh on Friday, by attending the *Khutbah* and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

﴿بِيَارِبِّ الَّذِينَ مَأْمُوا إِذَا نُودِعُ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ﴾

«O you who believe! When the call is proclaimed for the Salāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh»

meaning, go to it and head for it. The meaning of Sa'y (hasten) here does not refer to walking quickly. It only refers to the

^[1] *Fath Al-Bāri* 11:526 and Muslim 2:586.

^[2] Muslim 2:586.

importance of it.

‘Umar bin Al-Khaṭṭāb and Ibn Mas’ūd - may Allāh be pleased with them - recited it;

(فَانْصُرُوا إِلَى ذِكْرِ اللَّهِ)

(“Then proceed to the remembrance of Allāh.”)^[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Ṣaḥīḥs from Abu Hurayrah that the Prophet ﷺ said,

إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ وَلَا تُشْرِعُوا، فَمَا أَذْرَكُمْ فَصَلُوْا وَمَا فَاتَكُمْ فَأَتْبِعُوا

«When you hear the Iqāmah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.»^[2]

This is the wording with Al-Bukhari. Abu Qatādah said, “While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

«مَا شَأْنَتُمْ»

«What is the matter with you?» They said, ‘We hastened to the prayer.’ The Prophet ﷺ said,

فَلَا تَفْعَلُوا، إِذَا أَئْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَذْرَكُمْ فَصَلُوْا وَمَا فَاتَكُمْ فَأَتْبِعُوا

«Don’t do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.»^[3]

The Two Ṣaḥīḥs collected this Ḥadīth. Al-Hasan commented, “By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission.”

Qatādah said,

^[1] At-Tabārī 23:381.

^[2] Fath Al-Bārī 2:138 and Muslim 1:420.

^[3] Fath Al-Bārī 2:137 and Muslim 1:422 .

﴿فَانسِرُوا إِنَّ ذِكْرَ اللَّهِ أَكْبَرُ﴾

“﴿then hasten to the remembrance of Allāh﴾ means that you have to hasten to the prayer with your heart and actions, and walk to it.”^[1]

It is recommended for those coming to the Friday prayer to perform *Ghusl* (taking bath) before they come. It is collected in the Two *Sahīhs* that ‘Abdullāh bin ‘Umar said that Allāh’s Messenger ﷺ said,

«إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»

«When one of you comes to the Friday prayer, then let him perform bath.»^[2]

The Two *Sahīhs* recorded that Abu Sa‘id said that the Messenger of Allāh ﷺ said,

«عُشْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ»

«*Ghusl* on the day of *Jumu'ah* is *Wājib* (required) from every *Muhtalim*.»^[3]

Abu Hurayrah narrated that Allāh’s Messenger ﷺ said,

«عَنْ رَبِّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْتَسِلُ رَأْسَهُ وَجَسْدَهُ»

«It is Allāh’s right on every Muslim to bathe during every seven days, by washing his head and body.»

Muslim collected this *Hadīth*.^[4] Jābir narrated that Allāh’s Messenger ﷺ said,

«عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ عُشْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»

«Within every seven days, every Muslim man has the obligation to perform *Ghusl* at least one day, the day of *Jumu'ah*.»

Aḥmad, An-Nasā’ī and Ibn Ḥibbān collected this *Hadīth*.^[5]

[1] At-Tabārī 23:380.

[2] *Fatḥ Al-Bārī* 2:415 and Muslim 2:579.

[3] *Fatḥ Al-Bārī* 2:415 and Muslim 2:580. *Muhtalim* is a male who has reached the age of puberty.

[4] Muslim 2:582.

[5] Aḥmad 3:304, An-Nasā’ī 3:93, and Ibn Ḥibbān 2:262.

Virtues of Jumu'ah

Imâm Ahmâd recorded that 'Aws bin 'Aws Ath-Thaqafî said that he heard Allâh's Messenger ﷺ say,

«مَنْ غَشَّلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَرَ وَمَسَى وَلَمْ يَرْكَبْ، وَذَنَا مِنَ الْإِنَامِ وَاسْتَقَعَ وَلَمْ يَلْقَعْ، كَانَ لَهُ بِكُلِّ خُطْرَةٍ أَجْزُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا»

«Whoever performs Ghusl (well) on the day of Jumu'ah, leaves early, walking not riding, and sits close to the Imâm and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.»^[1]

This *Hadîth* has various chains of narration, the compilers of the Four *Sunan* collected it, and At-Tirmidhi graded it *Hasan*.^[2] The Two *Sahîhs* also recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُشَّلَ الْجَنَاحَيْةَ ثُمَّ رَأَخَ فِي السَّاعَةِ الْأُولَى فَكَانَتْ قَرْبَ بَذَنَةَ، وَمَنْ رَأَخَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَتْ قَرْبَ بَقَرَةَ، وَمَنْ رَأَخَ فِي السَّاعَةِ الْأُولَى فَكَانَتْ قَرْبَ كَبْشًا أَفْرَنَ، وَمَنْ رَأَخَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَتْ قَرْبَ دَجَاجَةَ، وَمَنْ رَأَخَ فِي السَّاعَةِ الْخَامِسَةِ فَكَانَتْ قَرْبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِنَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَعِيْعُونَ الدُّكَرَ»

«Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imâm appears, the angels present themselves to listen to Allâh's remembrance.»^[3]

It is recommended that one cleans his body, performs Ghusl,

^[1] Ahmad 4:9.

^[2] Abu Dâwud 1:246, 247, *Tuhfat Al-Ahwadhi* 3:3, An-Nasâ'i 3:95, 97, and Ibn Mâjah 1:246.

^[3] *Fath Al-Bâri* 2:425 and Muslim 2:582.

wears his best clothes, applies perfume and uses Siwāk (tooth stick) for Jumu'ah. We mentioned that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«غُسلٌ يَوْمُ الْجُمُعَةِ وَاجْبٌ عَلَىٰ كُلِّ مُخْتَلِمٍ وَالسُّواكُ وَأَنْ يَمْسَيْ مِنْ طِيبِ أَهْلِهِ»

«Ghusl on the day of Jumu'ah is Wājib (required) from every Muhtalim and also using Siwāk and applying some of his household's perfume.»^[1]

Imām Ahmād recorded that Abu Ayyūb Al-Anṣārī said that he heard the Messenger of Allāh ﷺ say,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَتَسَّرَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عِنْدَهُ وَلَيْسَ مِنْ أَخْسَنِ نِيَابِهِ ثُمَّ خَرَجَ حَتَّىٰ يَأْتِيَ الْمَسْجِدَ فَيَرْجِعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَطَ إِذَا خَرَجَ إِمَامًا حَتَّىٰ يُصْلِيَ كَفَارَةً لِمَا يَتَّهِيَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَىٰ»

«Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.»^[2]

Abu Dāwud and Ibn Mājah recorded in their Sunans that 'Abdullāh bin Salām said that he heard the Messenger of Allāh ﷺ say, while on the Minbar:

«مَا عَلَىٰ أَحَدِكُمْ لَوْ اشْتَرَىٰ ثَوْبَيْنِ لِيَتَّمِ الْجُمُعَةِ سَوَىٰ ثَوْبَيْنِ وَمِنْهُمَا»

«What harm would it cause if one of you bought two garments for the day of Jumu'ah, other than the garment he wears daily?»^[3]

'Āishah said that during a speech he gave on a Friday when he saw people wearing Nimār garments,^[4] the Messenger of Allāh ﷺ said,

«مَا عَلَىٰ أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَخَذَ ثَوْبَيْنِ لِجُمُعَتِيهِ سَوَىٰ ثَوْبَيْنِ وَمِنْهُمَا»

[1] *Fath Al-Bārī* 2:423.

[2] Ahmād 5:420.

[3] Ahmād 1:650 and Ibn Mājah 1:348.

[4] A type of cloak the Arabs wore.

«When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.»

Ibn Mājah collected this Ḥadīth.^[1]

The Meaning of the Call in the Āyah is the *Adhān* that precedes the *Khuṭbah*

Allāh said,

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ بَوْبِ الْجَمِيعِ﴾

«When the call is proclaimed for the Ṣalāh on Friday,»

referring to the *Adhān* which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the *Minbar*. The *Adhān* would be called before the Prophet ﷺ near the door of the *Masjid*. As for the earlier *Adhān* that the Leader of the faithful, ‘Uthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhārī recorded that As-Sā’ib bin Yazīd said, “In the lifetime of the Prophet ﷺ, Abu Bakr and ‘Umar, the *Adhān* for the Friday prayer was pronounced while the Imām sat on the pulpit. But during ‘Uthmān’s later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawrā’, meaning the *Adhān* was called upon the house which was called Az-Zawrā’.”^[2]

Az-Zawrā’ was the tallest house in Al-Madīnah near the *Masjid*.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allāh said,

﴿وَذَرُوا أَنْجِعَ﴾

«and leave off business.» means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second *Adhān*. Allāh’s statement,

^[1] Ibn Mājah 1:349.

^[2] *Fath Al-Bāri* 2:457.

﴿وَذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَشْعُرُونَ﴾

﴿That is better for you if you did but know!﴾ means, 'your abandoning buying and selling, and instead, concentrating your attention to Allāh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allāh's statement,

﴿فَإِذَا قُبِضَتِ الْأَصْلَوْةُ﴾

﴿Then when the Ṣalāh is complete,﴾ means, when the Friday prayer is finished,

﴿فَانشِرُوا فِي الْأَرْضِ وَابْغُوا مِنْ فَضْلِ اللَّهِ﴾

﴿you may disperse through the land, and seek the bounty of Allāh,﴾

After Allāh forbade Muslims from working after hearing the *Adhān* and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Ḥātim recorded that when the Friday prayer finished, Irāk bin Mālik would stand by the gate of the *Masjid* and invoke Allāh, saying, "O Allāh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."^[1] Allāh's statement,

﴿وَآذْكُرُوا اللَّهَ كَثِيرًا لَّمَّا كُنْتُمْ شَارِحُونَ﴾

﴿and remember Allāh much, that you may be successful.﴾

means, while you are buying and selling, giving and taking, remember Allāh much and do not let this life busy you from what benefits you in the Hereafter. There is a *Hadīth* that states,

«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَمَنْ عَلَى كُلِّ شَيْءٍ فَقِيرٌ، كَتَبَ اللَّهُ أَللَّهُ أَلْفَ أَلْفَ حَسَنَةٍ وَمَعَاهُ أَلْفَ أَلْفَ سَيِّئَةٍ»

^[1] Al-Qurtubi 18:108.

٥٥٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا دُشِّنَتِ الْمَصَلَوَةُ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَدُرُّوا أَلْبَعَ ذِلِّكُمْ حِلْكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١﴾ إِنَّمَا قُضِيَتِ الْمَصَلَوَةُ فَإِنْ شَرِّوْا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَإِذَا ذَكَرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُنْهَلُونَ
﴿٢﴾ وَإِذَا أَوْجَزْنَاهُ أَوْلَمُوا أَنْفُضُوا إِلَيْهَا وَتَرَكُوكُمْ فَإِيمَانُكُمْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِنْ الْقَوْمِ مَنْ أَنْجَزَهُ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٣﴾

سُورَةُ الْمُنَافِقِينَ

Whoever enters a marketplace and says, "La ilâha illallâh, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things." Then Allâh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.^[11]

Mujâhid said, "A servant (of Allâh) will not be among those who remember Allâh often, until he does so while standing, sitting and lying down."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَاتُلُوْا نَفْسَهُمْ إِنَّكَ لِرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لِرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَذِّبُونَ ﴿١﴾
أَخْدُوا أَيْمَنَهُمْ جَنَّةً فَصَدَّوْهُ وَأَعْنَ سَبِيلَ اللَّهِ إِيَّاهُمْ سَاءَ مَا كَفَرُوا
يَعْمَلُونَ ﴿٢﴾ ذَلِكَ يَأْتِيهِمْ أَمْنًا ثُمَّ كَفَرُوا فَاطَّعُ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَقْهَمُونَ ﴿٣﴾ وَإِذَا رَأَيْتُمْهُمْ تَعْجِبُكُمْ أَجْسَامُهُمْ
وَإِنْ يَقُولُوا أَنْسَمُ لِقَرْبَتِهِمْ حَسْبٌ مُسْدَدٌ يَخْبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ هُوَ الْعَدُوُّ فَأَهْدِرُهُمْ مُتَلَهِّمَ اللَّهَ أَنْ يُوقَلُونَ ﴿٤﴾

﴿١﴾

¶11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the best of providers."»

The Prohibition of leaving the *Masjid* while the *Imâm* is delivering the Friday Sermon

Allâh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madînah and the people rushed

^[11] *Tuhfat Al-Ahwadhi* 9:386. Many of the scholars consider this *Hadîth* to be unauthentic. Al-Hâkim, Ash-Shawkâni, Ibn Taymiyah and Al-Albâni are among those who consider it acceptable.

out to the merchandise. Allāh said,

﴿وَإِذَا رَأَوْا بَيْعَرَةً أُولَئِنَّا أَنفَسُوا إِلَيْهَا وَرَجَوْكَ قَاتِلًا﴾

«And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.»

meaning, on the *Minbar*, delivering the *Khuṭbah*. Several of the *Tabi'in* said this, such as Abu Al-'Āliyah, Al-Ḥasan, Zayd bin Aslam and Qatādah.^[1] Muqātil bin Ḥayyān said that the caravan belonged to Dihyah bin Khalīfah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh's Messenger ﷺ standing on the *Minbar*. Only a few remained, according to the authentic *Hadīth* that Imām Aḥmad recorded that Jābir said, "Once, a caravan arrived at Al-Madīnah while Allāh's Messenger ﷺ was giving a *Khutbah*. So, the people left, and only twelve men remained [with the Messenger ﷺ]. Then Allāh sent down this Āyah,"

﴿وَإِذَا رَأَوْا بَيْعَرَةً أُولَئِنَّا أَنفَسُوا إِلَيْهَا﴾

«And when they see some merchandise or some amusement, they disperse headlong to it,»^[2]

The Two *Ṣaḥīhs* also recorded this *Hadīth*.^[3]

Allāh's statement,

﴿وَرَجَوْكَ قَاتِلًا﴾

«And leave you standing.»

proves that the Imām should deliver the speech on Friday while standing. In his *Ṣaḥīḥ*, Imām Muslim recorded that Jābir bin Samurah said, "(During *Jumu'ah*,) the Prophet ﷺ gave two speeches, and he used to sit between them. The Prophet ﷺ would recite the Qur'ān and remind the people (of Allāh)."^[4] Allāh's statement,

﴿فَلْ مَا عِنْدَ اللَّهِ﴾

^[1] At-Tabārī 23:387.

^[2] Aḥmad 3:313.

^[3] *Fath Al-Bārī* 8:511 and Muslim 2:590.

^[4] Muslim 2:589.

﴿Say : "That which Allāh has..."﴾ means the reward that is with Allāh in the Hereafter,

﴿خَيْرٌ مِّنَ الْأَنْوَارِ وَمِنَ الْأَجْنَبِ وَاللَّهُ خَيْرُ الْأَرْزَاقِ﴾

﴿is better than any amusement or merchandise! And Allāh is the best of providers.﴾

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the *Tafsīr* of *Sūrat Al-Jumu'ah*. All praise and thanks are due to Allāh and from Him comes the success and immunity from error.

The Tafsīr of Sūrat Al-Munafiqūn (Chapter - 63)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِذَا جَاءَكُوكُلِّتِينَ قَاتِلُوا نَفْسَهُنَّ إِنَّكَ رَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ رَسُولُهُ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكُلُّهُمْ لَكُلُّهُمْ ۚ﴾
أَخْدَرُهُمْ أَشْنَمُهُمْ حَنَّهُمْ فَصَدُّوْهُمْ عَنْ سَبِيلِ اللَّهِ إِبْرَاهِيمَ كَانُوا كَانُوا
يَمْسَلُونَ ۝ ذَلِكَ يَأْتِهِمْ مَا مَوْلَاهُمْ كَذَرُوا فَطَبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَقْعُدُونَ ۝ وَلَا زَانُوهُمْ
شَجَبَكَ أَجْسَامَهُمْ وَلَمْ يَغُلُّوْهُمْ تَسْعَهُمْ لِغَيْلَمَ كَانُوهُمْ شَهِيدُ شَهِيدٍ يَسْتَوْهُمْ كُلُّ صَنْعَةٍ عَلَيْهِمْ
مِّنَ الْعَذَابِ فَأَنْذِرُهُمْ فَلَكُلُّهُمْ اللَّهُ أَنْ يَنْزَعُكُنَّ ۝﴾

﴿1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.﴾

﴿2. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.﴾

﴿3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

﴿4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,

﴿إِذَا جَاءَكُمُ الْمُتَّقِنُونَ قَالُوا تَهْدِنَا إِنَّكَ رَسُولُ اللَّهِ﴾

﴿When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allâh."﴾

meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allâh informs that there is no substance to their statement, and this is why He said,

﴿وَرَأَةُ اللَّهِ بِئْلَمُ إِنَّكَ رَسُولُهُ﴾

﴿Allâh knows that you are indeed His Messenger,﴾ then said,

﴿وَرَأَةُ اللَّهِ يَتَهْدِي إِنَّ الظَّانِينَ لَكُفَّارٌ﴾

﴿And Allâh bears witness that the hypocrites are liars indeed.﴾

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allâh declared their falsehood about their creed.

Allâh's statement,

﴿أَنْصَدُوا أَيْمَنَهُمْ جَهَنَّمَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

﴿They have made their oaths a screen. Thus they hinder (others) from the path of Allâh.﴾

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islâm and its people, and this is why trusting them might bring great harm to many people. This is why Allâh said next,

﴿فَنَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَيْمَنَهُمْ كَذَّابُوا بِعَلَيْهِمْ﴾

﴿Thus they hinder (others) from the path of Allâh. Verily, evil is what they used to do.﴾¹¹¹

Allâh said,

﴿وَذَلِكَ بِأَنَّهُمْ مَا شُرُّوا ثُمَّ كَثُرُوا فَلَعْنَى عَلَى الْمُؤْمِنِينَ نَهْدَى لَا يَقْهَرُونَ﴾

¹¹¹ At-Tabari 23:394.

﴿That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allāh stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allāh said,

﴿وَإِذَا رأَيْتُمُوهُمْ تُعْجِبُكُمْ أَجْسَانُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِغَوْتِهِمْ﴾

﴿And when you look at them, their bodies please you; and when they speak, you listen to their words.﴾

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allāh's statement,

﴿بَشِّرُونَ كُلُّ صِنْعَانٍ عَلَيْهِمْ﴾

﴿They think that every cry is against them.﴾ means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allāh said about them,

﴿أَشِحَّةٌ عَلَيْكُمْ فَإِذَا جَاءَتِ الْخُوفَ رَأَيْتُمُوهُمْ يَنْظُرُونَ إِلَيْكُمْ تَدْرُرُ أَعْيُّنُهُمْ كَأَيْنِي يَقْشُنُ عَلَيْهِ مِنَ الْمُؤْمِنِينَ فَإِذَا ذَهَبَتِ الْخُوفُ سَلَفُوكُمْ بِالْأَسْرَى حِتَّادٌ أَشِحَّةٌ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَخْبَطَ اللَّهُ أَعْنَانَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ بِسِيرَكُمْ﴾

﴿Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾ (33:19)

They are shapes that do not have much substance, and this is why Allāh said,

﴿هُمُ الظُّرُفُ فَلَمْ يَذْرُمُمْ فَلَمْ يَأْمُمُمْ اللَّهُ أَنْ يُؤْنِكُمْ﴾

﴿They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

means, how they are being led astray to the misguidance, away from the guidance.

Imâm Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

إِنَّ لِلْمُنَافِقِينَ عَلَيْهِمْ بُشِّرَوْفُونَ بِهَا: تَحِيَّتُهُمْ لَفْتَةً وَطَعَانُهُمْ نَهْبَةً وَغَيْرَتُهُمْ غُلُولَ لَا يُقْرَبُونَ الصَّاحِدَةَ إِلَّا مَهْجَراً، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا ذَبِراً، مُسْتَكْبِرِينَ لَا يُأْنَفُونَ وَلَا يُؤْلَفُونَ، خُشُبٌ بِاللَّيلِ صُخْبٌ بِالنَّهَارِ - وَفِي رِوَايَةٍ - سُخْبٌ بِالنَّهَارِ^{۱۱}

«Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.»^[11]

﴿وَإِذَا فَلِمْ مَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْزًا دُوْسَمْ وَرَأْبَمْ يَصْدُرَنَ وَهُمْ شُتَّكِبِرُونَ ۝ سَوَّاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْزِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّاهِرِينَ ۝ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْصِفُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَقًّا يَنْقُضُوا مَلَوْ حَرَابَنَ الْسَّوَرَتَ وَالْأَرْضَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَقْنَعُونَ ۝ يَقُولُونَ لَيْنَ رَجَمَنَا إِلَى الْمَدِينَةَ يَخْرُجُنَ الْأَكْرَمُ مِنْهَا الْأَذْلُ وَلَيْلَهُ الْمَرَّةُ وَلَرَسُولِهِ وَلَلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَنْقُلُونَ ۝﴾

﴿5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.﴾

﴿6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the rebellious.﴾

[11] Ahmad 2:293. This was also recorded by Al-Bazzâr. It contains a narrator who most of the scholars consider unacceptable, he is alone with this narration, and he is the only one who narrates from the person he says he heard it from. For such reasons Ibn Hibbân included this narration in *Al-Majruhîn*, saying that it is not allowed to use him as a proof.

﴿7. They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.﴾

﴿8. They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.﴾

Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

﴿وَإِذَا فُلِمْ كَانُوا يَسْتَغْفِرُ لِكُنْ رَسُولُ اللَّهِ لَزِفَارَةٌ وَرَسَمٌ﴾

﴿And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,﴾

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

﴿وَرَأَيْتُمْ بَعْدُونَ وَقُمْ شَكِيرُونَ﴾

﴿and you would see them turning away their faces in pride.﴾

Allāh punished them for this behavior, saying,

﴿سَوَاءٌ عَلَيْهِمْ أَشْتَغَرْتَ لَهُمْ أَمْ لَمْ تَشْتَغِرْ لَهُمْ لَمْ يَقْرَئُ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.﴾

As Allāh said in Sūrat Barā'ah, and a discussion preceded there,^[1] and here we will present some of the Ḥadīths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin Ubay bin Salūl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

^[1] See the volume four, the Tafsīr of Sūrat At-Tawbah (9:80).

In his book, *As-Sīrah*, Muḥammad bin Ishāq said, "After the battle of Uhud ended, the Prophet ﷺ returned to Al-Madīnah. 'Abdullāh bin Ubay bin Salūl – as Ibn Shihāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the *Minbar*, just before he delivered the *Jumu'ah Khuṭbah* to the people. 'Abdullāh bin Ubay would say, 'O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madīnah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, 'Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.' 'Abdullāh went out of the *Masjid* crossing people's lines and saying, 'By Allāh, it is as if I said something awful when I wanted to support him.' Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, 'I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, 'Woe to you! Go back so that Allāh's Messenger ﷺ asks Allāh to forgive you.' He said, 'By Allāh, I do not wish that he ask Allāh to forgive me.'"^[1]

Qatādah and As-Suddi said, "This Āyah was revealed about 'Abdullāh bin Ubay. A young relative of his went to Allāh's Messenger ﷺ and conveyed to him an awful statement that 'Abdullāh said. The Messenger ﷺ called 'Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about 'Abdullāh's case and Allāh's enemy was told, 'Go to Allāh's Messenger,' but he turned his head away, saying that he will not do it."^[2]

Muhammad bin Ishāq said that Muhammad bin Yahyā bin Ḥibbān, 'Abdullāh bin Abi Bakr and 'Āsim bin 'Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They

^[1] Ibn Hishām 3:111.

^[2] At-Ṭabarī 23:399.

said that while the Messenger of Allāh ﷺ was in that area, Jahjāh bin Saīd Al-Ghfārī, a hired hand for ‘Umar, and Sinān bin Wabr fought over the water source. Sinān called out, “O Anṣār”, while Al-Jahjāh called, “O Muḥājirūn!” Zayd bin Arqam and several Anṣār men were sitting with ‘Abdullāh bin Ubay bin Salūl at that time. When ‘Abdullāh heard what happened, he said, “They are bothering us in our land. By Allāh, the parable of us and these foolish Quraysh men, is the parable that goes, ‘Feed your dog until it becomes strong, and it will eat you.’ By Allāh, when we go back to Al-Madīnah, the most mighty will expel the weak from it.”

He then addressed his people who were sitting with him, saying to them, “What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allāh, if you abandon them, they will have to move to another area other than yours.” Zayd bin Arqam heard these words and conveyed them to Allāh’s Messenger ﷺ. Zayd was a young boy then. ‘Umar bin Al-Khattāb was with the Messenger and he said, “O Allāh’s Messenger! Order ‘Abbād bin Bishr to cut off his head at his neck.” The Prophet ﷺ replied,

فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنْ مُحَمَّدًا يَقْتُلُ أَخْصَابَهُ، لَا، وَلَكِنْ تَأْدِي يَا عُمَرُ
الرَّجِيلَ

«What if people started saying that Muḥammad kills his companions, O ‘Umar? No. However, order the people to start the journey (back to Al-Madīnah).»

When ‘Abdullāh bin Ubay bin Salūl was told that his statement reached Allāh’s Prophet ﷺ, he went to him and denied saying it. He swore by Allāh that he did not utter the statement that Zayd bin Arqam conveyed. ‘Abdullāh bin Ubay was a chief of his people and they said, “O Allāh’s Messenger! May be the young boy merely guessed and did not hear what was said correctly.”

Allāh’s Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Huḍayr, who greeted him acknowledging his prophethood. Usayd said, “By Allāh! You are about to begin the journey at an unusual time.” The Prophet ﷺ said,

وَأَنَا بَلَغْتُ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ رَعَمَ اللَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْزَمَ مِنْهَا

الْأَذْلُّ

«Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madīnah, the mighty one will expel the weak one out of it.»

Usayd said, "Indeed, you are the mighty one, O Allāh's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allāh's Messenger! By Allāh, when Allāh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allāh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and *Sūrat Al-Munāfiqīn* was revealed.^[1]

Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded that Jābir bin ‘Abdullāh said, "We were in a battle with Allāh's Messenger ﷺ and a man from the Emigrants kicked an Anṣāri man. The Anṣāri man called out, 'O Anṣār!' and the Emigrant called out, 'O Emigrants!' Allāh's Messenger ﷺ heard that and said,

«مَا بَالْ دَغْرَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتَهٰءٌ»

«What is this call of Jahiliyyah? Abandon it because it is offensive.»

‘Abdullāh bin Ubay heard that and said, 'Have they (the Emigrants) done so? By Allāh, if we return to Al-Madīnah, surely, the more honorable will expel therefrom the meeker.'

The Anṣār at that time, were more numerous than the Emigrants when the Messenger of Allāh ﷺ came to Al-Madīnah, but later on the Emigrants increased in number. When this statement reached the Prophet ﷺ, 'Umar got up and said, 'O Allāh's Messenger! Let me chop off the head of this hypocrite!' The Prophet ﷺ said:

^[1] Ibn Hishām 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two *Sahīhs*.

دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ

«Leave him, lest the people say that Muḥammad kills his companions.»^[1] Imām Ahmād,^[2] Al-Bukhārī and Muslim^[3] collected this Ḥadīth.

Ikrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madīnah, ‘Abdullāh, the son of ‘Abdullāh bin Ubāy bin Salūl, remained by the gate of Al-Madīnah holding his sword. People passed by him as they returned to Al-Madīnah, and then his father came. ‘Abdullāh, son of ‘Abdullāh, said to his father, “Stay where you are,” and his father asked what the matter was? His son said, “By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced.” When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, ‘Abdullāh bin Ubāy complained to him about his son and his son said, “By Allāh, O Allāh’s Messenger! He will not enter it until you say so.” The Messenger ﷺ gave his permission to ‘Abdullāh bin Ubāy and his son said, “Enter, now that the Messenger of Allāh ﷺ gave you his permission.”^[4]

In his *Musnad*, Abu Bakr ‘Abdullāh bin Az-Zubayr Al-Humaydi recorded from Abu Hārūn Al-Madani that ‘Abdullāh, the son of ‘Abdullāh bin Ubāy bin Salūl, said to his father, “You will never enter Al-Madīnah unless and until you say, ‘Allāh’s Messenger ﷺ is the honorable one and I am the disgraced.’” When the Prophet ﷺ came, ‘Abdullāh, son of ‘Abdullāh bin Ubāy bin Salūl said to him, “O Allāh’s Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.”^[5]

[1] *Dalā'il An-Nubuwah* 4:53.

[2] Ahmad 3:392.

[3] Al-Bukhārī no. 4907, Muslim no. 2584.

[4] At-Tabārī 23:403, 405.

[5] *Musnad Al-Humaydi* 2:520.

٥٥٥

وَإِذَا قَلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْزَادَ وَسَهْمَ
وَرَأْيَتُمْ بَصَدُونَ وَهُمْ مُسْتَكْبِرُونَ ۝ سَوَاءٌ عَلَيْهِمْ
أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْغُفْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهِدِ الْقَوْمَ الظَّفِيقِينَ ۝ هُمُ الَّذِينَ يَقُولُونَ
لَا نَنْفُواعَلُ مَنْ عِنْدَ رَسُولِ اللَّهِ حَنَّ يَنْفُضُوا وَلَهُ
حَرَابُ الْسَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُتَنَفِقِينَ لَا يَفْقَهُونَ
يَقُولُونَ لَيْنَ رَجَعْتَ إِلَى الْمَدِيَّةِ لَيُخْرِجَنَّ الْأَعْزَزَ
مِنْهَا الْأَذْلَ وَلَلَّهُ الْأَزْمَةُ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَلَكِنَّ
الْمُتَنَفِقِينَ لَا يَعْلَمُونَ ۝ يَأَيُّهَا الَّذِينَ ءامَنُوا لَا يَنْهَاكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَيْرُونَ ۝ وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْفَكَ أَحَدُكُمُ الْمَوْتَ فَيَقُولَ رَبَّ لَوْلَا أَخْرَتْنِي
إِلَى أَجْلِ قَرِيبٍ فَأَصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ۝ وَلَنْ
يُؤْخِرَ اللَّهُ نَفْسًا إِذَا جَاءَهُ أَجْلُهَا وَاللَّهُ خَيْرٌ يَمْأَلُونَ ۝

شُورَةُ النَّعْمَانِ

﴿يَأَيُّهَا الَّذِينَ ءامَنُوا لَا تَنْهَاكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَيْرُونَ ۝ وَأَنْفَقُوا
مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفَكَ
أَحَدُكُمُ الْمَوْتَ فَيَقُولَ رَبَّ لَوْلَا
لَرَتَقْتَ إِلَى أَجْلِ قَرِيبٍ فَأَصْدَقَ
وَأَكُنْ مِنَ الصَّالِحِينَ ۝ وَلَنْ يُؤْخِرَ
اللَّهُ نَفْسًا إِذَا جَاءَهُ أَجْلُهَا وَاللَّهُ
خَيْرٌ يَمْأَلُونَ ۝﴾

49. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. ﴿

40. And spend of that with which We have pro-

vided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous." ﴿

41. And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do. ﴿

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allāh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allāh informs them that those who engage in this life, its delights and attributes and were busied from the

obedience and remembrance of Allāh, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allāh encourages the believers to spend in His cause,

﴿وَأَنفَقُوا مِنْ مَا رَزَقْنَاكُمْ بَنْ قَبْلِ أَنْ يَأْتِيَ أَمْكَنُ الْمَوْتِ فَيَقُولُ رَبِّنَا تَوْلَاهُ لَمْ نَرَنِي إِنَّ أَجْلَ فَرِیضَتْ وَأَكْنَنْ فِنَ الصَّالِحِينَ﴾

﴿And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.﴾

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allāh said about them,

﴿وَأَنذِرِ الْأَنَاسَ يَوْمَ يَأْتِيهِ الْمَدَابُ فَيَقُولُ الَّذِينَ طَلَمُوا رَبِّنَا أَخْرِنَا إِنَّ أَجْلَ فَرِیضَتْ دَعْوَنَا وَشَیْعَ الرَّشِيلَ أَوْلَمْ تَكُونُوا أَفْسَنُهُمْ بَنْ قَبْلِ مَا لَكُمْ بِنَ زَوَالِ﴾

﴿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 follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave."﴾ (14:44), and,

﴿حَقَّ إِذَا جَاءَ أَهْدَهُمُ الْمَوْتُ فَالَّرَبِّ أَنْجُونُونَ لَمَّا كُنْ أَنْجَلُ صَلِحَّا فِي سَا رَجَكْ كَلَّا إِنَّهَا كَمَّةٌ مُّرْ قَائِمَهَا وَمِنْ دَرَيْهِمْ بَرَجَ إِنَّ بُورِ يَعْتَنَ﴾

﴿Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴾ (23:99-100)

Then Allāh said;

﴿وَكَنْ يُؤَخِّرَ اللَّهُ نَفَسًا إِذَا جَاءَ أَجْلَهَا وَاللهُ خَيْرٌ بِمَا يَسْمَلُونَ﴾

﴿And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾

meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and t
an what they did before. Allāh said,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَصْنَعُونَ﴾

﴿And Allāh is All-Aware of what you do.﴾

This is the end of the *Tafsīr* of *Sūrat Al-Munafiqūn*. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the *Tafsīr* of *Sūrat At-Taghābun*.