

TAFSIR IBN KATHIR (ABRIDGED)

The Qur'an is the revelation of Allah's Own Words for the guidance of His creatures. Since the Qur'an is the primary source of Islamic teachings, the correct understanding of the Qur'an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur'an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary.

Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.



المُصَبَّاحُ الْمُتَّسِيرُ فِي تَهْذِيبِ
تَفْسِيرِ إِبْرَاهِيمَ كَثِيرٍ

TAFSIR IBN KATHIR (ABRIDGED)

Volume 8



(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

VOLUME

8

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



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS



DARUSSALAM

المضيّاح المنير في تهذيب



TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 8

(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF

SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



DARUSSALAM

Publishers & Distributors
Riyadh, Makkah, New York, Lahore

المُصَبَّحُ الْمُشَرِّفُ تَهْذِيبُ

تَقْسِيمُ الْبَرْكَاتِ

**TAFSIR
IBN KATHIR**
(ABRIDGED)
VOLUME 8

(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة
Second Edition: July 2003

© Maktaba Dar-us-Salam, 2003

King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.

698p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries II-Title

227.32 dc.

1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-79-4 (Vol. 8)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa Website: <http://www.dar-us-salam.com>

K.S.A. Darussalam Showrooms:

Riyadh

Olaya branch: Tel 00966-1-4614483 Fax: 4644945

Malaz branch: Tel 4735220 Fax: 4735221

- Jeddah

Tel: 00966-2-6879254 Fax: 6336270

- Al-Khobar

Tel: 00966-3-8692900 Fax: 00966-3-8691551

U.A.E

- Darussalam, Sharjah U.A.E

Tel: 00971-6-5632623 Fax: 5632624

PAKISTAN

- Darussalam, 36 B Lower Mall, Lahore

Tel: 0092-42-724 0024 Fax: 7354072

- Rahman Market, Ghazni Street

Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

U.S.A

- Darussalam, Houston

P.O Box: 79194 Tx 772779

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com

- Darussalam, New York

572 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

U.K

- Darussalam International Publications Ltd.

226 High Street, Walthamstow,

London E17 7JH, Tel: 0044-208 520 2666

Mobile: 0044-794 730 6706 Fax: 0044-208 521 7645

- Darussalam International Publications Limited

Regent Park Mosque, 146 Park Road,

London NW8 7RG Tel: 0044-207 724 3363

- Darussalam

398-400 Coventry Road, Small-Heath

Birmingham, B10 0UF

Tel: 0121 77204792 Fax: 0121 772 4345

E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

FRANCE

- Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

Tél: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01- 43 57 44 31

E-mail: essalam@essalam.com

AUSTRALIA

- ICIS: Ground Floor 165-171, Haldon St.

Lakemba NSW 2195, Australia

Tel: 00612 9758 4040 Fax: 9758 4030

MALAYSIA

- E&D Books SDN. BHD.-321 B 3rd Floor,

Suna Klcc

Kuala Lumpur City Center 50088

Tel: 00603-21663433 Fax: 459 72032

SINGAPORE

- Muslim Converts Association of Singapore

32 Onan Road The Galaxy Singapore- 424484

Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- Darul Kitab 6, Nimal Road, Colombo-4

Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- Islam Presentation Committee

Enlightment Book Shop

P.O. Box: 1613, Safat 13017 Kuwait

Tel: 00965-244 7526, Fax: 240 0057

INDIA

- Islamic Dimensions

56/58 Tandel Street (North)

Dongri, Mumbai 4000 009, India

Tel: 0091-22-3736875, Fax: 3730689

E-mail: sales@IRF.net

SOUTH AFRICA

- Islamic Da'wah Movement (IDM)

48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

المصباح المنير في تهذيب



TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 8

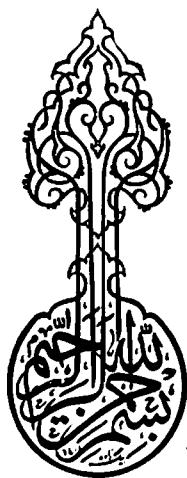
(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

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



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



**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-Āhzāb | 17 |
| The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him | 17 |
| The Reward of His Wives for choosing to stay with the Messenger | 21 |
| The Etiquette of entering the Houses of the Prophet ﷺ and the Command of <i>Hijāb</i> | 23 |
| Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims | 27 |
| Relatives before Whom a Woman does not need to observe <i>Hijāb</i> | 29 |
| The Command to say <i>Salāh</i> upon the Prophet ﷺ | 31 |
| Saying <i>Salāh</i> upon the Prophet ﷺ before the Supplication | 34 |
| The Virtue of saying <i>Salāh</i> upon the Prophet ﷺ | 35 |
| Occasions for saying <i>Salāh</i> upon Him ﷺ | 38 |
| Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter | 42 |
| The Threat to Those Who fabricate Slander | 43 |
| The Command of <i>Hijāb</i> | 45 |
| A Stern Warning to the Evil Hypocrites | 46 |
| No One knows when the Day of Resurrection will come except Allāh | 48 |
| The Eternal Curse on the Disbelievers and their Regret | 49 |
| The Fabrications of the Jews against Mūsā | 51 |
| The Command to the Believers to have <i>Taqwā</i> and speak the Truth | 53 |
| How Man bore the <i>Amānah</i> | 54 |
| The Result of taking on the <i>Amānah</i> | 56 |
| The <i>Tafsīr</i> of Sūrah Saba' | 59 |
| All Praise and the Knowledge of the Unseen belong to Allāh Alone | 59 |
| The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds | 62 |

| | |
|---|-----|
| The Disbelievers' Denial of Life after Death, and the Refutation of Their View | 65 |
| The Favors which Allāh bestowed upon Dāwud | 68 |
| The Favors which Allāh bestowed upon Sulaymān | 70 |
| The Death of Sulaymān | 73 |
| The Disbelief of Saba' (Sheba) and Their Punishment | 74 |
| The Dam of Ma'ārib and the Flood | 77 |
| The Trade of Saba' and Their Destruction | 80 |
| How Iblis' thought about the Disbeliever proved True | 83 |
| The Helplessness of the gods of the Idolators | 85 |
| Allāh has no partner in anything whatsoever | 90 |
| The Prophet ﷺ was sent to all of Mankind | 92 |
| How the Disbelievers asked when the Resurrection would happen, and the Response to Them | 94 |
| How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection | 96 |
| How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children | 99 |
| The Angels will disown Their Worshippers on the Day of Resurrection | 106 |
| The Saying of the Disbelievers about the Prophets, and its refutation | 108 |
| Refutation of Their Accusation that the Prophet ﷺ was Insane | 110 |
| I do not ask for any Reward for conveying the Message | 112 |
| The Tafsīr of Sūrah Fātīr | 119 |
| The Power of Allāh | 119 |
| None can withhold the Mercy of Allāh | 120 |
| The Evidence of Tawhīd | 122 |
| Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection | 123 |
| The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection | 125 |
| Evidence of Life after Death | 127 |
| Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh | 128 |
| Righteous Deeds ascend to Allāh | 129 |
| Allāh is the Creator and Knower of the Unseen | 131 |
| The Blessings and Signs of Allāh | 134 |
| The gods of the Idolators do not even own a <i>Qitmīr</i> | 135 |

| | |
|--|-----|
| Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection | 138 |
| The Believer and the Disbeliever are not equal | 140 |
| The Perfect Power of Allāh | 143 |
| The Muslims will be the Ones Who gain in the Hereafter | 146 |
| The Qur'ān is The true Book of Allāh | 147 |
| The Inheritance of the Qur'ān is of three kinds | 148 |
| The Virtues of the Scholars | 150 |
| The Punishment of the Disbeliever and Their condition in Hell | 153 |
| The Helplessness of the false gods and the Power of Allāh | 160 |
| They longed for a Warner to come, but when He came, They disbelieved in Him | 162 |
| Remember the Bad Consequences of disbelieving in the Prophets | 164 |
| The Wisdom behind delaying the Punishment | 165 |
| The Tafsīr of Sūrah Yā Sīn | 167 |
| The Virtues of Sūrah Yā Sīn | 167 |
| The Messenger ﷺ was sent as a Warner | 168 |
| The State of Those decreed to be among the Doomed | 170 |
| The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed | 178 |
| Woe to the Disbelievers! | 191 |
| The Refutation of the Belief in the Transmigration of Souls | 191 |
| Proof of the Creator of the Universe and of Life after Death | 193 |
| Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon | 195 |
| Among the Signs of Allāh is that He carried Them in the laden Ship | 202 |
| The Misguidance of the Idolators | 204 |
| The Disbelievers thought that the Day of Resurrection would never come to pass | 205 |
| The Trumpet Blast of the Resurrection | 207 |
| The Life of the People of Paradise | 209 |
| The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection | 211 |
| The Mouths of the Disbelievers will be sealed on the Day of Resurrection | 213 |
| Allāh does not teach His Messenger ﷺ Poetry | 217 |
| There is a Sign and a Blessing in Cattle | 219 |
| The gods of the Idolators are not able to help Them | 221 |

| | |
|---|-----|
| Consolation for the Mercy to the Worlds | 221 |
| The Denial of Life after Death, and the Refutation of this Idea | 222 |
| The <i>Tafsīr</i> of <i>Sūrat As-Sāffāt</i> | 231 |
| The Virtues of <i>Sūrat As-Sāffāt</i> | 231 |
| The One True God is Allāh | 233 |
| The Adornment and Protection of Heaven is from Allāh | 234 |
| The Certainty of Life after Death | 237 |
| The Day of Recompense | 240 |
| The arguing of the Idolators on the Day of Resurrection | 243 |
| The Punishment of the Idolators and the Reward of the sincere Believers | 247 |
| The Gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh | 252 |
| The Story of Two Israelites | 255 |
| The Tree of <i>Zaqqūm</i> and its Companions | 257 |
| Nūh and His People | 262 |
| The Story of Ibrāhīm and His People | 265 |
| Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him | 271 |
| Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt | 276 |
| Mūsā and Hārūn | 280 |
| Ilyās | 281 |
| The Destruction of the People of Lüt | 284 |
| The Story of Yūnus | 285 |
| Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters | 291 |
| No One believes what the Idolators say except Those Who are even more misguided than They | 295 |
| The Place of the Angels and Their Ranks glorify Allāh | 295 |
| The Quraysh wished that They could have a Reminder as did the Men of old | 297 |
| The Promise of Victory and the Command to turn away from Idolators | 299 |
| The <i>Tafsīr</i> of <i>Sūrah Ṣād</i> | 305 |
| The Idolators were amazed at the Message, <i>Tawhīd</i> and the Qur'ān | 309 |
| A Reminder of Those Who were destroyed among the Previous Nations | 315 |

| | |
|--|-----|
| Dāwud, peace be upon him | 317 |
| The Story of the Two Litigants | 321 |
| The Sajdah in Sūrah Sād | 322 |
| Advice to Rulers and Leaders | 324 |
| The Wisdom behind the Creation of This World | 326 |
| Sulaymān the Son of Dāwud | 327 |
| How Allāh tested Sulaymān then made Things easy for Him | 331 |
| Ayyūb | 335 |
| The Chosen and the Best among the Prophets | 340 |
| The Final Return of the Blessed | 342 |
| The Final Return of the Doomed | 345 |
| The Disputes of the People of Hell | 346 |
| The Message of the Messenger ﷺ is a Great News | 349 |
| The Story of Ādam and Iblīs | 351 |
| The Tafsīr of Sūrat Az-Zumar | 355 |
| The Virtues of Sūrat Az-Zumar | 355 |
| The Order for <i>Tawhīd</i> and the Refutation of <i>Shirk</i> | 356 |
| Evidence of the Power and Oneness of Allāh | 360 |
| Allāh hates Disbelief and is pleased with Gratitude | 363 |
| It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress | 364 |
| The Obedient and the Sinner are not equal | 366 |
| The Command for <i>Taqwā</i> , Emigration and to worship Him alone with all Sincerity | 369 |
| Creating Fear of the Punishment of Allāh | 370 |
| Good News for the Righteous | 372 |
| The Parable of the Life of this World | 376 |
| The People of Truth and the People of Misguidance are not Equal | 377 |
| The Description of the Qur'ān | 378 |
| The Final Destination of the Disbelievers | 382 |
| The Parable of <i>Shirk</i> | 384 |
| The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh | 385 |
| The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers | 389 |
| Allāh is Sufficient for His Servant | 391 |
| The Idolators admit that Allāh is the Sole Creator because Their gods are incapable | 392 |
| Allāh is the One Who causes Death and gives Life | 396 |

| | |
|---|-----|
| There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone | 398 |
| How to supplicate | 400 |
| No Ransom will be accepted on the Day of Resurrection | 401 |
| How Man changes when He is blessed after suffering Harm | 403 |
| The Call to repent before the Punishment comes | 406 |
| <i>Hadīths which tell us not to despair</i> | 410 |
| The Consequences for Those Who tell Lies against Allāh and for Those Who have <i>Taqwā</i> | 414 |
| Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds | 415 |
| The Idolators did not make a just Estimate of Allāh such as is due to Him | 417 |
| The Blast of the Trumpet, the Judgement and Recompense | 421 |
| How the Disbelievers will be driven to Hell | 426 |
| The Believers will be taken to Paradise | 429 |
| The Width of the Gates of Paradise | 434 |
| <i>The Tafsīr of Sūrah Ghāfir</i> | 439 |
| The Virtues of the Sūrahs that begin with <i>Hā Mīm</i> | 439 |
| One of the Attributes of the Disbelievers is That they dispute the Āyāt of Allāh – and The Consequences of that | 442 |
| The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers | 445 |
| The Regret of the Disbelievers after They enter Hell | 448 |
| The Believers are commanded to worship Allāh Alone no matter what Their Circumstances | 452 |
| Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting | 454 |
| Warning of the Day of Resurrection and Allāh's judgement on that Day | 458 |
| The Severe Punishment for the Disbelievers | 461 |
| The Story of Mūsā and Fir'awn | 464 |
| Mūsā was supported by a believing Man from Fir'awn's Family | 467 |
| How Fir'awn mocked the Lord of Mūsā | 476 |
| More of what the Believer from Fir'awn's Family said | 477 |
| The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties | 479 |
| Proof of the Torment of the Grave | 482 |
| The Dispute of the People of Hell | 486 |
| The Victory of the Messengers and the Believers | 488 |

| | |
|--|-----|
| Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed | 490 |
| Life after Death | 492 |
| The Command to call upon Allāh | 494 |
| Signs of the Power and Oneness of Allāh | 496 |
| The Prohibition of <i>Shirk</i> , the Order for <i>Tawhīd</i> , and the Evidence | 500 |
| The End of Those Who dispute and deny the Signs of Allāh | 502 |
| The Command to be Patient and Good News of Victory | 505 |
| The Cattle are also a Blessing from Allāh and a Sign | 507 |
| The Lesson to be learned from what happened to Those Who Came before | 509 |
| The <i>Tafsīr</i> of Sūrah Fussilat | 511 |
| Description of the Qur'ān, and what Those Who turn away from it say | 512 |
| The Call to <i>Tawhīd</i> | 514 |
| Some Details of the Creation of this Universe | 517 |
| A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd | 524 |
| On the Day of Judgement, the Sinners' Limbs will testify against Them | 529 |
| The intimate Companions of the Idolators make Evil Actions attractive to Them | 533 |
| How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that | 534 |
| Glad Tidings to Those Who believe in Allāh Alone and stand firm | 537 |
| The Virtue of calling Others to Allāh | 541 |
| Wisdom in <i>Da'wah</i> etc. | 543 |
| From among the Signs of Allāh | 545 |
| The Punishment of the Deniers and the Description of the Qur'ān | 547 |
| Rejection of the Qur'ān is pure Stubbornness | 550 |
| Taking Mūsā as an Example | 551 |
| Everyone will be requited according to His Deeds | 553 |
| Knowledge of the Hour is with Allāh Alone | 553 |
| Man is fickle when Ease comes to Him after Difficulty | 556 |
| The Qur'ān and the Proofs of its Truth | 558 |
| The <i>Tafsīr</i> of Sūrat Ash-Shurā | 561 |
| The Revelation and Allāh's Might | 562 |

| | |
|---|-----|
| The Qur'ân was revealed to serve as a Warning | 564 |
| Allâh is the Protector, Ruler and Creator | 569 |
| The Religion of the Messengers is One | 572 |
| A Warning to Those Who dispute concerning Matters of Religion | 577 |
| The Provision of Allâh in this World and the Hereafter | 580 |
| Making Legislation for the Creatures is <i>Shirk</i> | 582 |
| The Terror of the Idolators in the Place of Gathering | 583 |
| Good News of the Blessings of Paradise for People of Faith | 585 |
| The Accusation that the Prophet ﷺ fabricated the Qur'ân – and the Response to that | 586 |
| Allâh accepts Repentance and responds to Supplications | 588 |
| The Reason why Provision is not Increased | 590 |
| Among the Signs of Allâh is the Creation of the Heavens and the Earth | 592 |
| The Cause of Misfortune is Sin | 592 |
| Ships are also among the Signs of Allâh | 594 |
| The Attributes of Those Who deserve what is with Allâh | 597 |
| Forgiving or exacting Revenge on Wrongdoers | 600 |
| The State of the Wrongdoers on the Day of Resurrection | 603 |
| Encouragement to obey Allâh before the Day of Resurrection | 605 |
| How the Revelation comes down | 611 |
| The Tafsîr of Sûrat Az-Zukhruf | 615 |
| Consolation to the Prophet ﷺ for Disbelief of Quraysh | 618 |
| The Idolators' admission that Allâh is the Sole Creator, and Further Evidence of that | 620 |
| Condemnation of the Idolators' attribution of Offspring to Allâh | 623 |
| The Idolators have no Proof | 627 |
| Ibrâhîm's Declaration of <i>Tawhîd</i> | 631 |
| How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response | 632 |
| Wealth is not a Sign of Divine Pleasure | 633 |
| The <i>Shaytân</i> is the Companion of the One Who turns away from Ar-Rahmân | 637 |
| Allâh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass | 639 |
| Encouragement to adhere to the Qur'ân | 639 |
| Mûsâ was sent with the Message of <i>Tawhîd</i> to Fir'awn and His Chiefs | 642 |
| Fir'awn's Address to His People and how Allâh punished Him | 644 |

| | |
|---|-----|
| The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh | 649 |
| The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers | 656 |
| Good News for Those with <i>Taqwā</i> on the Day of Resurrection, and Their entry into Paradise | 657 |
| The Punishment of the Doomed | 661 |
| Allāh has no Offspring | 664 |
| The Uniqueness of the Lord | 665 |
| The Idols have no Power of Intercession | 666 |
| The Idolators admit that Allāh Alone is the Creator | 666 |
| The Prophet's Complaint to Allāh | 667 |
| The <i>Tafsīr</i> of <i>Sūrat Ad-Dukhān</i> | 669 |
| The Qur'ān was revealed on <i>Laylatul-Qadr</i> | 670 |
| Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke | 672 |
| The Meaning of the "Great <i>Baṭshah</i> " | 678 |
| The Story of Mūsā and Fir'awn, and how the Children of Israel were saved | 680 |
| The Refutation of Those Who deny the Resurrection | 686 |
| This World was created for a Wisdom | 689 |
| The Condition of the Idolators and Their Punishment on the Day of Resurrection | 691 |
| The State of Those Who have <i>Taqwā</i> and the Delights They will enjoy in Paradise | 694 |

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.

- 'Ali bin Abi Talhah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Atiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Ad-Daḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣalih from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣri 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 *Hadīth*. 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 *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

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

Other Scholars After the Companions

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

Waki‘, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Atīyyah, Ibn Abi Ḥātim, Ibn Jarīr (At-Tabarī).

The Tafsīr of Sūrat Al-Ahzāb (Chapter – 33)

— Continued —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبِّ الْجَاهِلِينَ

٤٢٥

﴿ تُرِجِي مَنْ نَشَاءَ مِنْهُنَّ وَتُقْوِي إِلَيْكَ مَنْ نَشَاءَ وَمَنْ أَنْفَقَ مِنْ عَزْلَتِهِ لَمْ يَنْعِمْ بِأَعْيُنِهِنَّ مِنْ عَزْلَتِهِ لَمْ يَنْعِمْ بِأَعْيُنِهِنَّ ذَلِكَ أَدْفَعَ أَنْ تَنْقَرَ أَعْيُنَهُنَّ وَلَا يَخْرُجَ وَلَا يَضْنَى بِمَا أَنْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ ٥١ لَا يَحِلُّ لِكَ النِّسَاءُ مِنْ بَعْدِهِنَّ لَا تَبْدِلْهُنَّ مِنْ أَزْفَاجٍ وَلَا تَعْجِبْكَ حَسْنَهُنَّ إِلَّا مَامَلَكَتْ يَمِينَكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ بِرَقِبَيْهَا ٥٢ يَأْتِيهَا الَّذِينَ إِذَا سَأَلُوكُمْ عِنْهُنَّ أَتَنْهَا أَنْ تَخْلُوُ ابْنَوْتُهُنَّ إِلَيْكُمْ يُؤْذَنُ لَكُمْ إِنْ طَعَمْتُمْ عِنْ رَنْظَرِهِنَّ إِنَّ اللَّهَ وَلَا كُنْ إِذَا دِعْيْتُمْ فَادْخُلُوهُنَّا إِلَيْهِنَّا طَعْمَتُمْ فَإِنْ شَرُوا وَلَا مُسْتَغْنِيَنَّ لَهُدِيبَيْهِ إِنَّ ذَلِكُمْ كَانُوا يُؤْذِيَنَّ أَنَّهُنَّ فَيَسْتَغْشِيَنَّ مِنْكُمْ وَاللَّهُ لَا يَسْتَغْشِيَ مِنَ الْحَقِّ وَلِذَلِكَ أَنَّهُنَّ مَعَافَى شَوَّهَتْ مِنْ وَرَاءِ جَمَابِ ذَلِكُمْ أَطْهَرُ لَقُلُوبِكُمْ وَلَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولَ اللَّهِ وَلَا أَنْ تَكْحُوا أَرْوَجَهُمْ مِنْ بَعْدِهِنَّ أَبَدًا إِنَّ ذَلِكُمْ كَانُوا عَنَّ اللَّهِ عَظِيمِهِمَا ٥٣ لَا يَبْدُوا شَيْئًا أَوْ تَخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ٥٤ ﴾

﴿ تُرِجِي مَنْ نَشَاءَ مِنْهُنَّ وَتُقْوِي إِلَيْكَ مَنْ نَشَاءَ وَمَنْ أَنْفَقَ مِنْ عَزْلَتِهِ لَمْ يَنْعِمْ بِأَعْيُنِهِنَّ ذَلِكَ أَدْفَعَ أَنْ تَنْقَرَ أَعْيُنَهُنَّ وَلَا يَخْرُجَ وَلَا يَضْنَى بِمَا أَنْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ ٥١ لَا يَحِلُّ لِكَ اللَّهُ عَلِيمًا حَلِيمًا ٥٢ ﴾

51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.»

The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imām Ahmad recorded that ‘Aishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowery?" Then Allāh revealed the Āyah,

﴿تُرْجِي مَنْ شَاءَ مِنْهُنَّ وَتُقْرِئِ إِلَيْكَ مَنْ شَاءَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will.﴾

She said, "I think that your Lord is hastening to confirm your desire."^[1] We have already stated that Al-Bukhāri also recorded this.^[2] This indicates that what is meant by the word:

﴿تُرْجِي﴾

﴿postpone﴾ is delay, and

﴿مَنْ شَاءَ مِنْهُنَّ﴾

﴿whom you will of them﴾ means, 'of those who offer themselves to you.'

﴿وَتُقْرِئِ إِلَيْكَ مَنْ شَاءَ﴾

﴿and you may receive whom you will.﴾ means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allāh says:

﴿وَمَنِ ابْتَغَيَ مِمَّنْ عَزَّلَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).﴾

Others said that what is meant by:

﴿تُرْجِي مَنْ شَاءَ مِنْهُنَّ﴾

﴿You can postpone (the turn of) whom you will of them,﴾

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Hasan,

^[1] Ahmad 6:158.

^[2] Fath Al-Bārī 8:385.

Qatādah, Abu Razīn, ‘Abdur-Rahmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi‘īs and others said that equal division of time was not obligatory for him ﷺ and they used this Āyah as their evidence.

Al-Bukhārī recorded that ‘Ā’ishah said: “The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this Āyah was revealed:

﴿فَرِيْسِيْ مَنْ نَشَاءْ يُمْتَهِنْ وَتَقْرِيْبِ إِلَيْكَ مَنْ نَشَاءْ وَمَنْ أَنْتَ هُنْتَ بِمَنْ عَزَّلْتَ مَلَأْ جَنَاحَ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.﴾

I (the narrator) said to her: “What did you say?” She said, “I said, ‘If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!’”^[1]

This *Hadīth* indicates that what is meant in this *Hadīth* from ‘Ā’ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Hadīth* quoted from her implies that the Āyah was revealed concerning the women who offered themselves to him. Ibn Jarīr preferred the view that the Āyah was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide him time among them or not.^[2] This is a good opinion which reconciles between the *Hadīths*.

Allāh says:

﴿فَذَلِكَ أَذْنَنَ أَنْ تَقْرِيْبَ أَعْصِيْهِنْ وَلَا يَخْرُجَ وَبِرِضَتِكَ بِمَا مَا يَتَهَمَّهُ كُلُّهُنْ﴾

﴿that is better that they may be comforted and not grieved, and may all be pleased with what you give them.﴾

meaning, ‘if they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide your time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

^[1] *Fath Al-Bārī* 8:385.

^[2] *At-Tabarī* 20:304.

do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

﴿وَاللّٰهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ﴾

«Allâh knows what is in your hearts.» means, 'He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imâm Ahmad recorded that 'A'ishah said: "The Messenger of Allâh ﷺ used to divide his time between his wives fairly and treat them equally, then he said:

«اللّٰهُمَّ مَذَا فَغَلَبَ فِيمَا أَمْلَكَ، فَلَا تَلْنُونِي فِيمَا تَنْلِكُ وَلَا أَمْلِكُ»

«O Allâh, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.»^[1]

It was also recorded by the four Sunan compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dâwud's report adds the phrase:

«فَلَا تَلْنُونِي فِيمَا تَنْلِكُ وَلَا أَمْلِكُ»

«So do not blame me for that which is under Your control and not mine.» meaning matters of the heart.^[2] Its chain of narration is *Sahîh*, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

﴿وَرَكَانَ اللّٰهُ عَلٰيْسَمَا﴾

«And Allâh is Ever All-Knowing,» i.e., of innermost secrets,

﴿لِمَّا شَاءَ﴾

«Most Forbearing.» meaning, He overlooks and forgives.

﴿لَا يَجِدُ لَكَ النَّاسُ مِنْ بَعْدِكَ وَلَا أَنْ يَذَلِّلَ إِنَّمَا يَنْتَاجُ وَلَئِنْ أَعْجَبَكَ حَسْبَهُنَّ إِلَّا مَا
مَلَكُتْ يَسِيرُكُ وَإِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ رَّقِيبٌ﴾

^[1] Ahmad 6:144.

^[2] Abu Dâwud 2:601, *Tuhfat Al-Ahwadhi* 4:294, An-Nasâ'î 7:63, Ibn Mâjah 1:633.

﴿52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allāh is Ever a Watcher over all things.﴾

The Reward of His Wives for choosing to stay with the Messenger ﷺ

More than one of the scholars, such as Ibn ‘Abbās, Mujāhid, Ad-Dahhāk, Qatādah, Ibn Zayd, Ibn Jarīr and others^[1] stated that this Āyah was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh’s pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this Āyah and permitted him to marry more women,^[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that ‘Ā’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him.”^[3] It was also recorded by At-Tirmidhi and An-Nasā’ī in their Sunans.^[4] On the other hand, others said that what was meant by the Āyah,

﴿فَلَا يُحِلُّ لَكَ الْإِنْسَانُ مِنْ بَعْدِهِ﴾

﴿It is not lawful for you (to marry other) women after this,﴾

means, ‘after the description We have given of the women who are lawful for you, those to whom you have given their dowery,

^[1] At-Ṭabarī 20:297, 299.

^[2] Aḥmad 6:41.

^[3] See Sūrat Al-Ahzab 33:50.

^[4] Tuhfat Al-Āhwadhi 9:78, An-Nasā’ī 6:56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage – other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka'b, from Mujâhid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Âyah,

﴿لَا يَحِلُّ لَكَ أَنْتَ أَنْتَ مِنْ بَعْدِ إِذْنِ اللَّهِ أَنْ تَنكِحَ مِنْ أَنْوَاعِ النِّسَاءِ مَا مُنْجِذِبٌ إِلَيْكَ مِنْ أَنْوَاعِ الْمَلَائِكَةِ﴾

(It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.)

Allâh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islâm, as Allâh says:

﴿وَمَنْ يَكْفُرْ بِالإِيمَانِ فَقَدْ حَرَّكَ عَنْهُمْ﴾

(And whosoever disbelieves in faith, then fruitless is his work) (5:5).

Ibn Jarîr, may Allâh have mercy on him, stated that this Âyah is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allâh knows best.

﴿لَا أَنْ تَنكِحَ مِنْ أَنْوَاعِ النِّسَاءِ مَا مُنْجِذِبٌ إِلَيْكَ مِنْ أَنْوَاعِ الْمَلَائِكَةِ﴾

(nor to change them for other wives even though their beauty attracts you.)

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿بَلْ أَنْتَ مَسْئُوا لَا تَنْخُلُوا بِيُونَتِ الْأَنْوَاعِ إِلَّا أَنْ يُؤْذِنَكُمْ إِلَى طَعَامِهِمْ غَيْرَ نَثَرِيَّةِ﴾

إِنَّمَا وَلَكُنْ لَّا دُعْيَتُمْ فَلَا تَخُلُّوا لَهُذَا طَهْرَتْهُ فَلَا مُتَطَهِّرُونَ إِنَّ دِلْكُمْ كَانَ يُبَدِّلُونَ أَنَّهُمْ فَيَسْتَغْفِلُونَ مِنْكُمْ وَاللَّهُ لَا يَسْتَغْفِلُ بِمَنْ هُوَ أَعْلَمُ بِهِمْ وَالْحَقُّ وَلَا سَأْلُوْهُنَّ مَنْ تَمَّا فَتَلَوْهُنَّ مِنْ وَلَدِهِ جَاهِبٌ دِلْكُمُ الْمُهَرُّ لِقَوْلُوكُمْ وَقَوْلُوهُنَّ وَمَا كَانَ لَكُمْ أَنْ تَفْرُدُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوهُنَّ أَزْوَاجَهُمْ إِنْ بَعْدِهِ أَبْدًا إِنَّ دِلْكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ تَبْدُوا شَيْئًا أَزْ شَفْعًا فَإِنَّ اللَّهَ كَانَ يَعْلَمُ مَا فِي هُنُوكُهُ عَلَيْسَا ﴿٥٤﴾

﴿53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

﴿54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

The Etiquette of entering the Houses of the Prophet ﷺ and the Command of *Hijāb*

This is the Āyah of *Hijāb*, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two *Sahīhs* that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take *Maqām Ibrāhīm* as a place of prayer?' Then Allāh revealed:

﴿وَأَنْجِذُوا بَنَّ ثَمَارِ إِنْزِفَعَةَ نَصَلَ﴾

«And take you (people) the *Maqām* (*place*) of *Ibrāhīm* as a place of prayer» (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the Āyah of *Hijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿عَسَى رَبُّهُ أَنْ يُلْقِنَّ أَنْ يَبْرُأَهُ أَزْوَاجَهُ إِذَا مَتَّكَنَّ﴾

«It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you» (66:5),

and this is what Allāh revealed.^[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).^[2]

Al-Bukhāri recorded that Anas bin Mālik said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Hijāb*?' Then Allāh revealed the Āyah of *Hijāb*."^[3]

Al-Bukhāri recorded that Anas bin Mālik, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿إِنَّمَا الَّذِينَ مَأْمُوا لَا نَدْخُلُ بَيْتَ النَّبِيِّ إِلَّا أَنْ يُؤْتَكُ لَكُمْ إِنْ طَعَمْتُمْ فَبِرَّ تَطْهِيرِهِ إِنَّمَا وَلَكُنْ لِمَا دُعِيْتُمْ فَلَا خُلُوْفُ فَإِذَا طَمِنْتُمْ فَانْتَرُوا هُنَّ﴾

«O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...»^[4]

[1] *Fath Al-Bāri* 1:60, *Muslim* 4:1765.

[2] *Muslim* 4:1765.

[3] *Fath Al-Bāri* 8:387.

[4] *Fath Al-Bāri* 8:387.

Al-Bukhārī also recorded this elsewhere.^[1] It was also recorded by Muslim and An-Nasā'ī.^[2]

Then Al-Bukhārī recorded that Anas bin Mālik said: "The Prophet ﷺ married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allāh, I cannot find anyone else to invite.' He ﷺ said,

«اَرْفُعُوا طَعَامَكُمْ»

«Take away the food.»

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Āishah, may Allāh be pleased with her, and he ﷺ said,

«اللَّهُمَّ عَلَيْكُمْ أَهْلُ الْأَيْتَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

«May peace be upon you, members of the household, and the mercy and blessings of Allāh.»

She said, 'And upon you be peace and the mercy of Allāh. How did you find your (new) wife, O Messenger of Allāh? May Allāh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Āishah, and they spoke as 'Āishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Āishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the Ayah of *Hijāb* was revealed."^[3]

This was recorded only by Al-Bukhārī among the authors of the Six Books, apart from An-Nasā'ī, in *Al-Yaum wal-Laylah*.^[4]

﴿لَا تدخُلُوا بيوتَ النِّسَاء﴾

«Enter not the Prophet's houses,» the believers were prohibited

[1] *Fath Al-Bāri* 11:24.

[2] Muslim 2:1050, An-Nasā'ī in *Al-Kubrā* 6:435.

[3] *Fath Al-Bāri* 8:388.

[4] An-Nasā'ī in *Al-Kubrā* 6:75.

from entering the houses of the Messenger of Allâh ﷺ without permission, as they used to do during the *Jâhilîyyah* and at the beginning of Islâm, until Allâh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allâh ﷺ said:

﴿إِنَّمَا يَنْهَا مَا لَمْ يُرْجِحْ عَلَى النِّسَاءِ﴾

«Beware of entering upon women...»^[1]

Then Allâh makes an exception, when He says:

﴿إِلَّا أَنْ يُؤْتَكُ لَكُمْ إِلَيْ طَعَامٍ غَيْرَ تَنْظِيرِ إِنْتَهَا﴾

«unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.»

Mujâhid, Qatâdah and others said: "This means, without waiting for the food to be prepared."^[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allâh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatâfîl* (being an uninvited guest). Al-Khatîb Al-Baghdâdi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allâh says:

﴿وَلَكِنْ إِذَا دُعِيْتُمْ فَادْخُلُوا لَهُدًا طَمِيْنَةً فَانْتَهُوا﴾

«But when you are invited, enter, and when you have taken your meal, disperse»

In *Şâhih Muslim* it is recorded that Ibn 'Umar, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said:

﴿إِذَا دَعَا أَخَدُكُمْ أَخَاهُ تَلْبِيْبُ عُزْسَا كَانَ أَوْ غَيْرَهُ﴾

«When anyone of you invites his brother, let him respond, whether it is for a wedding or for any other reason.»^[3]

Allâh says:

^[1] Muslim 4:1711.

^[2] At-Tabari 20:306.

^[3] Muslim 2:1053.

﴿لَا مُنْتَهِيَّنَ لِدِبَابٍ﴾

«without sitting for a talk.» meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ ذَلِكَمْ كَانَ يَنْهَا النَّبِيُّ فَيَسْتَغْفِي. مِنْكُمْ﴾

«Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);»

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allāh revealed that this was forbidden. Allāh says:

﴿وَاللَّهُ لَا يَسْتَغْفِي. بِنَ الْحَقِّ﴾

«but Allāh is not shy of (telling you) the truth.»

meaning, 'this is why He is forbidding and prohibiting you from doing that.'

Then Allāh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مُتَمَّنًا تَشْكُرُوهُنَّ إِنَّهُمْ جَاهَبُ﴾

«And when you ask (his wives) for anything you want, ask them from behind a screen.»

meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولَ اللَّهِ وَلَا أَنْ تَسْتَكْعِرُوا أَزْوَاجَهُ مِنْ بَعْدِهِ. إِنَّمَا إِنَّ ذَلِكَمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

«And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.»

Ibn Abi Hâtim recorded that Ibn ‘Abbâs said concerning the Āyah;

﴿وَمَا كَانَ لَكُمْ أَنْ تُنْهِرُوا رَسُولَ اللَّهِ﴾

«And it is not (right) for you that you should annoy Allâh's Messenger.»

“This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyân, ‘Was it ‘Âishah?’ He said, ‘That is what they said.’”^[1]

This was also stated by Muqâtil bin Hayyân and ‘Abdur-Râhmân bin Zayd bin Aslam.^[2] He also reported with his chain of narration from As-Suddî that the one who wanted to do this was Tâlîhah bin Ubaydullâh, may Allâh be pleased with him, until this Âyah was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allâh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allâh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ ذَلِكَمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

«Verily, with Allâh that shall be an enormity.»

Then He said:

﴿إِنْ تَبْدِلَا شَبَابًا أَوْ تُخْفِيَ فَإِنَّ اللَّهَ كَانَ يَعْلَمُ مَا تَنْهَى وَعَلِمَ﴾

«Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.»

meaning, ‘whatever you conceal in your innermost thoughts, it is not hidden from Him at all.’

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تَخْفِيَ الصُّدُورُ﴾

«Allâh knows the fraud of the eyes, and all that the breasts conceal.» (40:19).

^[1] *Ad-Durr Al-Manthûr* 6:643. This is reported without a chain of narration by Ibn Abi Hâtim.

^[2] *At-Tabâri* 20:316.

الْأَجْنَاحَ عَلَيْهِنَّ فِي أَبَابِيهِنَّ وَلَا أَبَابِيهِنَّ وَلَا إِخْوَنِهِنَّ وَلَا إِشْتَاءِ
إِخْوَنِهِنَّ وَلَا أَبْنَاءِ أَخْوَتِهِنَّ وَلَا دَسَائِهِنَّ وَلَا مَالَمَكَتْ
أَيْمَنِهِنَّ وَلَتَقِنَ اللَّهُ أَكَّدَ عَلَى كُلِّ مَنْ وَشَهِيدًا
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَتَآمِيَهُ الَّذِينَ
عَامَشُوا صَلَوًاعَلَيْهِ وَسَلَّمُوا أَسَلِيمًا ﴿١﴾ إِنَّ الَّذِينَ يُؤْذُونَ
اللَّهَ وَرَسُولَهُ لَقَنُونُهُمُ الدُّنْيَا وَالْآخِرَةُ وَأَعْدَهُمْ عَذَابًا
مُّهِمَّا ﴿٢﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يُغَيِّرُ مَا أَكَتَ تَسْبِيرًا فَقَدْ أَحْتَلُوا بَهْنَاهَا وَإِشَامِيَّتَهَا
يَتَآمِيَهَا الَّتِي قُلَّ لَأَرْفَعَكَ وَبَنَاكَ وَنَسَاءَ الْمُؤْمِنِينَ يَدْفِعُنَ
عَلَيْهِنَّ مِنْ جَلَدِهِنَّ ذَلِكَ أَدَنَ أَنْ يُعْرَفَ فَلَا يُؤْذِنُ وَكَانَ
اللَّهُ عَفُورًا حَسِيمًا ﴿٣﴾ لَئِنْ لَمْ يَنْتَهِ الْمُتَنَاهُونَ وَالَّذِينَ
فِي قُلُوبِهِمْ مَرْضٌ وَالْمُرْجَفُونَ فِي الْمَدِينَةِ لَغَرِيبَتَكَ
بِهِمْ شَمَّ لَأْيُجَادُ وَرُونَكَ فِيهِ إِلَّا قَلِيلًا ﴿٤﴾ مَلْعُونَيْنَ
أَيْنَمَا تَقْفَوْهُمْ أَخْدُوا وَقَطُلُوا فَقْتَلَنَّهُنَّ إِلَيْهِ شَهَادَةُ اللَّهِ فِي
الَّذِينَ خَلُوُا مِنْ قِبْلَهُ وَلَنْ يَجْدِ لِسَنَةَ اللَّهِ تَبَدِيلًا ﴿٥﴾

وَلَا جِنَاحَ عَلَيْنَ فِي مَا كَانُوا بِهِ وَلَا
أَبْيَانُوهُنَّ وَلَا يُخْرِجُوهُنَّ وَلَا أَنْدَلَ
إِنْتَرْجُونَهُنَّ وَلَا أَشْهَدُ أَخْوَاهُنَّ وَلَا
نَكَبِيَّهُنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ
وَلَا تَقْبِضُنَّ اللَّهُ أَكْثَرُهُ كَانَ عَلَى
كُلِّ شَفْعٍ وَشَهِيدًا

455. It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Wit-ness over everything.»

Relatives before Whom a Woman does not need to

observe *Hijab*
When Allāh commands women to observe *Hijab* in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe *Hijab*. This is like the exceptions stated in *Sūrat An-Nūr*, where Allāh says:

عَزَّزَتِ النَّكَبَةُ

¶And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or

their sisters' sons, or their women, or their right hand possessions, or the Tâbi'în among men who do not have desire, or small children who are not aware of the nakedness of women. ﴿24:31﴾

The Ayah contains more detail than this, which we have already discussed in the Tafsîr of the Ayah and do not need to repeat here.

Ibn Jarîr recorded that Ash-Shâ'bi and 'Ikrimah said concerning the Ayah,

﴿لَا جُنَاحَ عَلَيْهِنَّ فِي مَا يَأْتِينَ﴾

«It is no sin on them before their fathers...»

I said, “What about the paternal uncle and the maternal uncle – why are they not mentioned?” He said: “Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle.”^[1]

﴿وَلَا يَنْأِيْهِنَّ﴾

«or their own women,» means that they do not have to observe *Hijâb* in front of other believing women.

﴿وَلَا مَا تَكُونُ ابْنَانُ﴾

«or their (female) slaves.» Sa'îd bin Al-Musayyib said: “This means female slaves only.” This was recorded by Ibn Abî Hâtim.

﴿وَقَرِئَنَّ اللَّهُ أَكَّلَ كَلَّ مُنْقَوْ شَهِيدَنَ﴾

«And (O ladies) have *Taqwâ* of Allâh. Verily, Allâh is Ever All-Witness over everything.»

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّ اللَّهَ وَيَعْلَمُ كُلَّنَا يَصْلُونَ عَلَى الْبَقِيَّ بَاتِلَاهُ الَّذِينَ مَأْتُوا مَسْلُوا عَلَيْهِ وَسَلَّمُوا نَسِيلَمًا﴾

«56. Allâh sends His *Şalâh* on the Prophet, and also His angels (do so). O you who believe! Send your *Şalâh* on him, and greet him with *Taslim*.»

^[1] At-Tabârî 20:318.

The Command to say Ṣalāh upon the Prophet ﷺ

Al-Bukhāri said: "Abu Al-Āliyah said: "Allāh's Ṣalāh is His praising him before the angels, and the Ṣalāh of the angels is their supplication." Ibn 'Abbās said: "They send blessings."^[1] Abu Īsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawri and other scholars, who said: The Ṣalāh of the Lord is mercy, and the Ṣalāh of the angels is their seeking forgiveness."^[2]

There are *Mutawātir Hadīths* narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say Ṣalāh upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this Āyah, Al-Bukhāri recorded that Ka'b bin 'Ujrah said, "It was said, 'O Messenger of Allāh, with regard to sending *Salām* upon you, we know about this, but how about *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ،
إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

"Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious.""^[3]

Imām Ahmād recorded that Ibn Abi Laylā said that Ka'b bin 'Ujrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allah! We know how to send *Salām* upon you, but how can we send *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ،

^[1] *Fath Al-Bāri* 8:392.

^[2] *Tuhfah Al-Ahwadhi* 2:610.

^[3] *Fath Al-Bāri* 8:392.

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»

This *Hadīth* has been recorded by the Group in their books with different chains of narration.

Another *Hadīth*

Al-Bukhāri recorded that Abu Sa‘id Al-Khudri, may Allāh be pleased with him, said: “We said, ‘O Messenger of Allāh, this is the *Salām* upon you, but how do we send *Ṣalāh* upon you?’ He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm."»

Abu Sāliḥ narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.»

Ibrāhīm bin Ḥamzah told that, Ibn Abi Hāzim and Ad-Darāwardi told, that Yazid, i.e., Ibn Al-Hād said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ»

«As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as

You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.^[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.^[2]

Another Ḥadīth

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'īdī that they said: "O Messenger of Allāh, how can we send Salāh upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرْبَيْهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرْبَيْهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

"Say: "O Allāh, send Your Salāh upon Muḥammad and his wives and offspring, as You sent Your Salāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."

^[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhi.^[4]

Another Ḥadīth

Muslim recorded that Abu Maṣ'ūd Al-Anṣārī said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubādah. Bashīr bin Sa'd said to him, 'Allāh has commanded us to send Salāh upon you, O Messenger of Allāh. How can we send Salāh upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمَيْنِ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَسَلَامٌ كَمَا قَدْ عِلِمْتُمْ»

[1] *Fath Al-Bārī* 8:392.

[2] An-Nasā'ī 3:49, Ibn Mājah 1:292.

[3] Aḥmad 5:424.

[4] *Fath Al-Bārī* 11:157, Muslim 1:306, Abu Dāwud 1:600, An-Nasā'ī 3:49, Ibn Mājah 1:293.

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Salām is as you know.»^[1]

This was also recorded by Abu Dāwud, An-Nasā'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Saying Ṣalāh upon the Prophet ﷺ before the Supplication

Imām Aḥmad, Abu Dāwud and At-Tirmidhi reported the following ḥadīth and graded it ṣaḥīḥ; An-Nasā'ī, Ibn Khuzaymah and Ibn Ḥibbān recorded in their ṣaḥīḥs that Fadālah bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said Ṣalāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عجلْ هذَا»

«This man is rushing.» Then he called him over and said, to him or to someone else,

إِذَا صَلَّى أَحَدُكُمْ فَلَيَسْأَلْ بِسْجِدَةٍ اللَّهُ عَزَّ وَجَلَّ وَالنَّبِيُّ عَلَيْهِ، ثُمَّ لِيَصْلُّ عَلَى الَّذِي شَاءَ لِيَدْعُ بِمَا شَاءَ

«When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.»^[3]

^[1] Muslim 1:305.

^[2] Abu Dāwud 1:600, *Tuhfat Al-Aḥwadhi* 9:84, An-Nasā'ī in *Al-Kubrā* 6:436, At-Ṭabarī 20:321.

^[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuhfat Al-Aḥwadhi* 9:450, An-Nasā'ī 3:44, Ibn Khuzaymah 1:351, Ibn Ḥibbān 3:308.

The Virtue of saying Ṣalāh upon the Prophet ﷺ

Another Hadīth

At-Tirmidhi recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِحَةُ تَبَعُّهَا الرَّادِقَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

«O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.»

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of Ṣalāh upon you, how much of my prayer should be Ṣalāh upon you?' He said,

«مَا شِئْتَ»

«Whatever you want.» I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Should I make my whole prayer for you?' He said,

«إِذْنُ نُكْفِيْ هُمْكَ، وَيُغْفِرُ لَكَ ذَنْبُكَ»

«This would be sufficient to relieve your distress and earn you forgiveness of your sins.»

Then he said: "This is a *Hasan Hadīth*."^[1]

Another *Hadīth*

Imām Ahmād recorded that Abu Ṭalhah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

إِنَّمَا أَتَانِي النَّلَكُ فَقَالَ: يَا مُحَمَّدُ! أَنَا بِرَبِّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّمَا لَا يُصْلِي عَلَيْكَ أَحَدٌ مِّنْ أَمْيَّكَ إِلَّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ أَحَدٌ مِّنْ أَمْيَّكَ إِلَّا سَلَّمَ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى!

"*The angel came to me and told me, "O Muhammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Salāh upon you but I send Salāh upon him tenfold, and no member of your Ummah sends greetings of Salām upon you but I send greetings of Salām upon him tenfold?'" I said, "Of course."*"^[2]

This was also recorded by An-Nasā'i.^[3]

Another Chain of Narration

Imām Ahmād recorded that Abu Ṭalhah Al-Anṣārī said: "One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, 'O Messenger of Allāh, this morning you are in a cheerful mood and look happy.' He said,

أَجَلَ أَتَانِي آتِيَ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أَمْيَّكَ مِنْ صَلَّى اللَّهُ عَزَّ وَجَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ ذَرَجَاتٍ، وَرَدَ عَلَيْهِ مِثْلَهَا

"*Of course just now someone [an angel] came to me from my Lord and said, "Whoever among your Ummah sends Salāh upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it."*"^[4]

This is also a good chain, although they (Al-Bukhārī and

[1] *Tuhfat Al-Ahwadhi* 7:152.

[2] Ahmād 4:30.

[3] An-Nasā'i 3:44.

[4] Ahmād 4:29.

Muslim) did not report it.

Another Ḥadīth

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاجِدٌ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»

At-Tirmidhi said: "This is a *Sahīh Ḥasan Ḥadīth*. On the same topic, narrations come from 'Abdur-Rahmān bin 'Awf, 'Āmir bin Rabi'ah, 'Ammār, Abu Ṭalḥah, Anas and Ubayy bin Ka'b."^[1]

Another Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةً لَكُمْ، وَسُلُّوَ اللَّهُ لِي التَّوْسِيلَةَ، فَإِنَّهَا دَرْجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَتَالُهَا إِلَّا رَجُلٌ، وَأَزْجُرُ أَنْ أَكُونَ أَنَا مُؤْمِنًا»

«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasīlah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»

This was recorded only by Aḥmad.^[2]

Another Ḥadīth

Imām Aḥmad recorded that Al-Ḥusayn bin 'Ali said that the Messenger of Allāh ﷺ said:

«الْأَنْبِيلُ مَنْ دُكِنَتْ عَنْهُ نُفُّ لَمْ يُقْلِلْ عَلَيَّ»

«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»

Abu Saīd said:

^[1] Muslim 1:306, Abu Dāwud 2:184, *Tuhfat Al-Āhwadhi* 2:608, An-Nasā'ī 3:50.

^[2] Aḥmad 2:365. See also Muslim no. 384.

«فَلَمْ يُصْلِّ عَلَيَّ»

«...and he does not send Ṣalāh upon me.»^[1]

This was also recorded by At-Tirmidhi, who then said: "This Hadīth is *Hasan Gharib*, *Ṣaḥīḥ*."^[2]

Another Hadīth

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«رَغْمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصْلِّ عَلَيَّ، وَرَغْمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرَ رَمَضَانَ ثُمَّ اسْتَلَّخَ قَبْلَ أَنْ يُفْتَنَ لَهُ، وَرَغْمَ أَنْفُ رَجُلٍ أَذْرَكَ عِنْدَهُ أَبْرَاهِيمَ كَبِيرَ فَلَمْ يُذْخَلَهُ الْجَنَّةَ»

«May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramaḍān come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.»^[3]

Then he (At-Tirmidhi) said: "*Hasan Gharib*."^[3]

Occasions for saying Ṣalāh upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadīth recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said that he heard the Messenger of Allāh ﷺ say:

إِذَا سَمِعْتُمْ مُؤْذِنًا فَشُرُّلُوا بِثِلَامًا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّمَا مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُّوا اللَّهُ لِي الْوَسِيلَةَ، فَإِنَّهَا مُتَرِّلةٌ فِي الْجَنَّةِ لَا تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'adhdhim, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasiṭah, which is a status in Paradise to which only one of

^[1] Ahmad 1:201.

^[2] Tuhfat Al-Aḥwadhi 9:531.

^[3] Tuhfat Al-Aḥwadhi 9:530.

the servants of Allāh will be entitled, and I hope that I will be the one. Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him.^[1]

This was recorded by Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī.^[2]

Other occasions when we should send *Ṣalāh* upon the Prophet ﷺ include when entering or exiting the *Masjid*, because of the *Hadīth* recorded by Imām Ahmad from Fāṭimah, the daughter of the Messenger of Allāh ﷺ who said: “When the Messenger of Allāh ﷺ entered the *Masjid*, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allāh, forgive me my sins and open for me the gates of Your mercy”

When he exited, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَأَفْتَحْ لِي أَبْوَابَ فَضْلِكَ

“O Allāh, forgive me my sins and open for me the gates of Your bounty.”^[3]

We should also send *Ṣalāh* upon him during the Funeral prayer. The Sunnah is to recite *Sūrat Al-Fātiḥah* following the first *Takbīr*, to send *Ṣalāh* upon the Prophet ﷺ during the second *Takbīr*, to make supplication for the deceased during the third *Takbīr*, and in the fourth *Takbīr* to say, “O Allāh, do not deprive us of his reward, and do not test us after him.”

Ash-Shāfi‘ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Sahl bin Hunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the *Takbīr*, then to recite *Sūrat Al-Fātiḥah* silently after the first *Takbīr*, then to send *Ṣalāh* upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur’ān in any of the

[1] Ahmad 2:168.

[2] Muslim 1:288, Abu Dāwud 1:359, *Tuhfat Al-Ahwadhi* 1:83, An-Nasā'ī 2:25.

[3] Ahmad 6:282.

Takbîrs, then to conclude by saying *Salâm* silently.^[1] An-Nasâ'i also recorded this from Abu Umâmah, who said, "This is from the Sunnah," and he mentioned it.^[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfû'*.^[3]

It is recommended to conclude supplications with *Salâh* upon the Prophet ﷺ. At-Tirmidhi recorded that 'Umar bin Al-Khaṭîb said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Salâh* upon your Prophet."^[4]

This was also narrated by Mu'âdh bin Al-Hârith from Abu Qurrah from Sa'îd bin Al-Musayib from 'Umar, as a saying of the Prophet ﷺ.^[5] It was also recorded by Razîn bin Mu'âwiya in his book, where he also attributed it to the Prophet ﷺ reporting that he said:

«الدُّعَاءُ مَرْفُوفٌ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، لَا يَصْلُحُ حَتَّى يُصْلَى عَلَيَّ، فَلَا تَجْعَلُونِي
كَعْفَرَ الرَّاكِبِ، صَلُّوا عَلَيَّ، أُولَئِكُمُ الدُّعَاءُ وَآخِرَهُ وَأَوْسَطُهُ»

*"A supplication remains suspended between heaven and earth and does not ascend any further until a person sends *Salâh* on me. Do not treat me like a spare water container, send *Salâh* upon me at the beginning of your supplication, at the end and in the middle."*^[6]

Sending *Salâh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunût* supplication. Ahmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Hibbân and Al-Hâkim recorded that Al-Hasan bin 'Ali, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ taught me some words to say during *Al-Witr*:

«اللَّهُمَّ اغْفِنِي فِيمَنْ هَدَيْتَ، وَاغْفِنِي فِيمَنْ غَافَتْ، وَتَوَلَّنِي فِيمَنْ تَوَلَّتْ، وَتَابِرُكْ لِي»

[1] *Musnad Ash-Shâfi'i* p. 210.

[2] An-Nasâ'i 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuhfat Al-Ahwadhi* 2:610.

[5] *Takhrij Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jâmi' Al-Uṣûl* 4:155.

فِيمَا أَغْطَيْتُ، وَقَنِيْ شَرًّا مَا قَضَيْتُ، فَإِنَّكَ تَقْضِي وَلَا يُنْقَضُ عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ
مِنْ وَالَّذِيْنَ، وَلَا يَعْزُزُ مِنْ غَادِيْنَ، تَبَارَكَتْ رَبِّنَا وَتَعَالَيْتَ،

«O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.»¹

In his Sunan, An-Nasā'ī has the addition,

«وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ»

«and may Allāh bless Muḥammad.» at the end of this Qunūt.^[1]

It is also recommended to say plenty of Ṣalāh upon him on Friday and on the eve of Friday.^[2] Imām Ahmād recorded that Aws bin Aws Ath-Thaqafī, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

«مِنْ أَنْفَصِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلُقُ آدُمْ وَفِيهِ ثُبُّضَ، وَفِيهِ التَّفَخَّهُ، وَفِيهِ
الصَّفَقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَغْرُوضَةٌ عَلَيَّ»

«One of the best of your days is Friday; on this day Ādām was created and died, on this day the Trumpet (Sūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.»

They said, ‘O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?’ He said,

«إِنَّ اللَّهَ حَرَمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَا»

«Allāh has forbidden the earth to consume the bodies of the

^[1] Ahmad 1:199, Abu Dāwud 2:133, Tuhfat Al-Āhwadhi 2:562, An-Nasā'ī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151, Ibn Hibbān 2:148, Al-Hakim 3:172.

^[2] Thursday night.

Prophets.^[1]

This was also recorded by Abu Dâwud, An-Nasâ'i and Ibn Mâjah, and it was graded *Şâhîh* by Ibn Khuzaymah, Ibn Hibbân, Ad-Dâraqutnî and An-Nawawi in *Al-Adhkâr*.^[2]

﴿إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَتَعْذِيْلُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَأَعْدَدْ لَهُمْ عِذَابًا شَدِيدًا ﴾
وَالَّذِينَ يُؤْذِنُونَ النُّقُوبَ وَالْمُفْسَدَ يَعْتَدُ مَا أَكْتَسَبُوا فَقَدْ أَحْمَلُوا بِهِنَا وَإِنَّمَا شَيْئاً مِّنْهَا ﴾

﴿57. Verily, those who annoy Allâh and His Messenger, Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.﴾

﴿58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.﴾

Whoever annoys Allâh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allâh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allâh forbid. Ikrimah said that the Ayah:

﴿إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ﴾

﴿Verily, those who annoy Allâh and His Messenger,﴾

was revealed concerning those who make pictures or images.^[3]

In The Two *Şâhîhs*, it is reported that Abu Hurayrah said: "The Messenger of Allâh ﷺ said:

﴿يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَشْبِهُ الدَّهْرَ وَأَنَا الدَّهْرُ أَفْلَغْ لَيْلَةً وَنَهَارَةً﴾

«Allâh says: "The son of âdâm annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."»^[4]

The meaning of this *Hadîth* is that in the *Jâhiliyyah* they used

[1] Ahîmad 4:8.

[2] Abu Dâwud 1:635, An-Nasâ'i 3:91, Ibn Mâjah 1:524, Ibn Khuzaymah 3:118, Ibn Hibbân 2:132, An-Nawawi 97.

[3] At-Tabari 20:322.

[4] *Fath Al-Bâri* 8:437, Muslim 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfi reported that Ibn 'Abbas said that the Āyah,

﴿إِنَّ الَّذِينَ يُزَدُّرُونَ أَلَّهُ وَرَسُولُهُمْ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾ was revealed about those who slandered the Prophet ﷺ over his marriage to Ṣafiyah bint Ḥuyay bin Akhṭab.^[1] The Āyah appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

The Threat to Those Who fabricate Slander

﴿وَالَّذِينَ يُزَدُّرُونَ الظَّمِينَ وَالْمُزَنِّيَّاتِ يَعْتَدُّ مَا أَخْتَبَرُوا﴾

﴿And those who annoy believing men and women undeservedly,﴾

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿فَتَنَّدُّ أَخْتَلُوا بِهِنَا وَلَا شَيْءًا﴾

﴿they bear the crime of slander and plain sin.﴾

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfidites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Ansār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

^[1] At-Tabari 20:323. See the section on reports at the beginning of this book.

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (*Ghibah*)?" He said,

﴿ذَرْكُكَ أَخْحَالَ بِنَا يَكْرِهُ﴾

"It is when you mention something about your brother that he dislikes."

It was asked, "But what if what I say about my brother is true?" He said,

﴿إِنْ كَانَ فِيهِ مَا تَقُولُ قَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ قَدْ بَهَّتَهُ﴾

*"If it is true, then you have committed backbiting (*Ghibah*) about him, and if it is not true, then you have slandered him."⁽¹⁾*

This was also recorded by At-Tirmidhi, who said, "*Hasan Sahīh*".⁽²⁾

﴿فَبِأَيِّنَّ اللَّهِيْ فَلْ لَا تَرْجِعَكَ رَبِّكَ وَنَسَاءُ الْقَوْمِيْنَ يَتَبَرَّكَ عَلَيْهِنَّ مِنْ جَنَاحِيْنَ ذَلِكَ أَدْنَى أَنْ يَعْرَفَنَّ فَلَا يَرْؤُنَّ وَكَاتَ اللَّهُ عَفْرَوْرَا رَجِسَاتٍ ﴿١﴾ لَئِنْ لَّرْ بَيْنَهُ الْمُتَنَفِّقُونَ وَالَّذِيْنَ فِي قُلُوبِهِمْ تَرَضُّ وَالْمُرْجَفُونَ فِي الْمَدِيْنَةِ لَتَرْبِيْكَ يَهُمْ ثُمَّ لَا يُجَارِيْدُوكَ فِيهَا إِلَّا فَلِكَلَا ﴿٢﴾ لَتَلْمُوْيِدَكَ أَيْنَمَا شَفَعُرَا أَخْدُوا وَقُتُلُوا شَبِيلَا ﴿٣﴾ شَتَّةُ اللَّهِ فِي الْأَيْنَ حَلَوْا مِنْ قَبْلٍ وَلَنْ يَجِدُ لِشَتَّةِ اللَّهِ تَبَدِيلًا ﴿٤﴾﴾

﴿59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their *Jalābib* over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

﴿60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a

⁽¹⁾ Abu Dāwud 5:192.

⁽²⁾ Muslim no. 2589, *Tuhfah Al-Ahwadhi* 6:63.

little while.»

﴿61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.﴾

﴿62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.﴾

The Command of *Hijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhiliyyah* and from slave women. The *Jilbāb* is a *Ridā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Hasan Al-Baṣri, Sa'id bin Jubayr, Ibrāhīm An-Nakha'i, 'Aṭā' Al-Khurāsāni and others. It is like the *Izār* used today. Al-Jawhari said: "The *Jilbāb* is the outer wrapper."

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.^[1] Muḥammad bin Sīrīn said, "I asked 'Ubaydah As-Salmāni about the Āyah:

﴿يَنْهَا عَنِّيْنَ مِنْ جَلَابِيْبِهِنَّ﴾

﴿to draw their *Jalābīb* over their bodies.﴾ He covered his face and head, with just his left eye showing.^[2]

﴿ذَلِكَ أَدْنَى أَنْ يُسْرِقَ فَلَا يُؤْذِنُ﴾

﴿That will be better that they should be known so as not to be annoyed.﴾

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَانَ اللَّهُ عَفْوًا رَّحِيمًا﴾

^[1] At-Ṭabarī 20:324.

^[2] At-Ṭabarī 20:325.

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

means, with regard to what happened previously during the days of Jāhiliyyah, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَالْأَنْجَى فِي قُلُوبِهِمْ سَرَّاً﴾

﴿those in whose hearts is a disease,﴾ Ikrimah and others said that this refers to adulterers in this instance.^[1]

﴿وَالْمُرْجِئُونَ فِي الْمَدِينَةِ﴾

﴿and those who spread false news among the people in Al-Madīnah﴾

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿لَنْفَرَّكُمْ بِئْمَ﴾

﴿We shall certainly let you overpower them,﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "We will give you power over them."^[2] Qatādah said: "We will incite you against them."^[3] As-Suddī said: "We will inform you about them."

﴿فَلَا يَمْكُرُونَ فِيهَا﴾

﴿then they will not be able to stay in it﴾ means, in Al-Madīnah,

﴿إِلَّا فَلَيْلَكُمْ مَنْتَوْبَتْ﴾

﴿but a little while. Accursed...﴾

'this describes their state while they are in Al-Madīnah for this short time before they are expelled and sent far away.'

[1] At-Tabari 20:326.

[2] At-Tabari 20:328.

[3] At-Tabari 20:328.

٤٢٧

يَسْتَكِنُ الْأَنْثَاءُ عَنِ السَّاعَةِ قَلْ إِشَاعَتُهَا عِنْدَ اللَّهِ وَمَا يَدِرِيكَ لَمَّا السَّاعَةُ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لِمَنِ الْكُفَّارِ وَأَعَدَ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَلِيلِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلَيْلًا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَنْتَنِي أَطْعَنَ اللَّهَ وَأَطْعَنَ الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبرَاتَنَا فَأَضْلَلُونَا السَّبِيلًا ﴿٦٧﴾ رَبَّنَا إِنَّمَا ضَعْفُنَا مِنَ الدَّنَابِ وَالْعَنَمِ لَعَنَّا كِبِيرًا ﴿٦٨﴾ يَنْهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ أَذْوَأُمُوسَى فِرَأَهُ اللَّهُ مِنَاقِلُوا وَكَانَ عِنْدَ اللَّهِ وَرِجْهَا ﴿٦٩﴾ يَنْهَا الَّذِينَ آمَنُوا أَنْقَرُوا اللَّهَ وَقُوَّلُوا قُوَّلًا سَيِّدِ الْكَوَافِرِ ﴿٧٠﴾ يُصْلَحُ لَكُمْ أَعْنَلَكُمْ وَيُفَرِّجُ لَكُمْ ذُنُوبَكُمْ وَمَنْ بُطْطَعَ اللَّهُ وَرَسُولُهُ فَقَدْ فَازَ فِرْزَاعَطِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى الْمُنَوَّبَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلُنَا وَأَشْفَقْنَاهُمْ وَجَاهُهُمُ الْإِنْسَنُ إِنَّهُ كَانَ طَلُومًا جَهُولًا ﴿٧٢﴾ لِعَذَابَ اللَّهِ الْمُنَفِّقِينَ وَالْمُنَفَّقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَنْتَبِهِ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ﴿٧٣﴾

﴿أَنَّا نُقْفِرُ أُخْذَوْهُ﴾

«they shall be seized wherever found,» means, ‘they will be attacked, because they are so weak and so few,’

﴿وَقُتِلُوا قَتِيلًا﴾

«and killed with a (terrible) slaughter.» Then Allāh says:

﴿شَتَّتَ اللَّهُ فِي الَّذِينَ حَلَّوا مِنْ قَبْلِ﴾

«That was the way of Allāh in the case of those who passed away of old,»

meaning, this is how Allāh dealt with the hypocrites when they persisted in hypocrisy and disbelief and did

not give it up; He incited the believers against them and caused them to prevail over them.

﴿وَلَنْ يَجِدَ لِشَتَّةِ اللَّهِ تِبِيلًا﴾

«and you will not find any change in the way of Allāh.»

means, the way in which Allāh deals with this does not alter or change.

﴿يَسْتَكِنُ الْأَنْثَاءُ عَنِ السَّاعَةِ قَلْ إِشَاعَتُهَا عِنْدَ اللَّهِ وَمَا يَدِرِيكَ لَمَّا السَّاعَةُ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لِمَنِ الْكُفَّارِ وَأَعَدَ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَلِيلِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلَيْلًا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَنْتَنِي أَطْعَنَ اللَّهَ وَأَطْعَنَ الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبُرَاتَنَا فَأَضْلَلُونَا السَّبِيلًا ﴿٦٧﴾ رَبَّنَا إِنَّمَا ضَعْفُنَا مِنَ الدَّنَابِ وَالْعَنَمِ لَعَنَّا كِبِيرًا ﴿٦٨﴾

﴿63. People ask you concerning the Hour, say : "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"﴾

﴿64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire.﴾

﴿65. Wherein they will abide forever, and they will find neither a protector nor a helper.﴾

﴿66. On the Day when their faces will be turned over in the Fire, they will say : "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

﴿67. And they will say : "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

﴿68. "Our Lord! Give them double torment and curse them with a mighty curse!"﴾

No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in Sūrat Al-A'rāf, even though that was revealed in Makkah and this Sūrah was revealed in Al-Madīnah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا يُرِيكَ لَهُ أَلَّا يَكُونُ قَرِيبًا﴾

﴿What do you know? It may be that the Hour is near!﴾

This is like the Āyāt:

﴿أَقْرَبَ أَلَّا يَأْتِي وَأَنْشَقَ الظَّرْفُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder.﴾ [54:1]

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّنْجِذُونَ﴾

﴿Draws near for mankind their reckoning, while they turn away in heedlessness.﴾ [21:1]

﴿أَنَّ أَنْهَى اللَّهُ فَلَا تَتَعَجَّلُوا﴾

﴿The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it﴾ [16:1].

The Curse on the Disbelievers and its Eternity and their Regret

Then Allāh says:

﴿إِنَّ اللَّهَ لَمَّا مَرَّ عَلَى الْكُفَّارِ﴾

﴿Verily, Allāh has cursed the disbelievers,﴾ means, He has distanced them from His mercy.

﴿وَأَعَدَ لَهُمْ سَيِّئَاتٍ﴾

﴿and has prepared for them a flaming Fire (Hell).﴾ means, in the Hereafter.

﴿خَلَقْنَاهُمْ فِيهَا أَبْدَى﴾

﴿Wherein they will abide forever,﴾ means, they will stay there forever and ever, never leaving or finding relief from it.

﴿لَا يَعْدُونَ وَلَا يَنْقُصُونَ﴾

﴿and they will find neither a a protector nor a helper.﴾

means, they will have no saviour to help them or rescue them from their predicament. Then Allāh says:

﴿يَوْمَ نَقْبَلُ شُجُورَهُمْ فِي الْأَثَارِ يَقُولُونَ يَأْتَنَا اللَّهُ وَأَطْمَنَّا الرَّسُولًا﴾

﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allāh and His Messenger ﷺ in this world. Allāh describes how they will be in the Hereafter:

﴿وَتَوَمَّ يَعْشُ الظَّالِمُونَ عَلَى بَيْتِهِ يَكْفُلُ يَنْتَهِي أَغْنَدُتْ بَعْدَ الرَّسُولِ سَيِّلًا ﴿١٧﴾ يَنْوَلُنَّ تَبَتِّي لَرَأَيْدُنَّ فَلَاتَّا خَلِيلًا ﴿١٨﴾ لَقَدْ أَسْلَى عَنِ الْأَذْكَرِ هَذِهِ إِذْ جَاءَنِي رَوْكَانَ الْأَجْبَنَنَ لِلْأَنْسَنَ خَذْرَلًا ﴿١٩﴾

﴿And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shaytân is to man ever a deserter in the hour of need."﴾ (25:27-29)

﴿رَبِّنَا يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾ (15:2)

And here too, Allâh tells us that when they are in this state, they will wish that they had obeyed Allâh and His Messenger ﷺ in this world:

﴿وَكَانُوا رَبِّنَا إِنَّا أَطَعْنَا سَادِنَا وَكَيْرَنَا فَأَصْلَوْنَا التَّبِيَّلَ﴾

﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

Tâwûs said: “‘Our chiefs’ means their nobles and ‘our great ones’ means their scholars.”

﴿رَبِّنَا مَا نِعْمَهُ ضَغَفَنِينَ مِنَ الْعَذَابِ﴾

﴿Our Lord! Give them double torment﴾ means, ‘for their disbelief and because they mislead us.’

Abu Al-Qâsim At-Tabarâni recorded from Abu Râfi' that among the names of those who fought with 'Ali, may Allâh be pleased with him, was Al-Hajjâj bin 'Amr bin Ghâziyah, and he was the one who, when they met, said; “O people of the Anshâr! Do you want to say when we meet our Lord:

﴿رَبِّنَا إِنَّا أَطَعْنَا سَادِنَا وَكَيْرَنَا فَأَصْلَوْنَا التَّبِيَّلَ﴾

﴿وَالْعَذَابَ لَنَا كَبِيرًا﴾

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!﴾

﴿رَبِّنَا الَّذِينَ كَانُوا لَا تَكُونُوا كَالَّذِينَ مَدُوا مُؤْمِنَ فَنَذَّلَهُ اللَّهُ يَسِّرَ مَا قَاتَلُوا وَكَانَ عِنْدَ اللَّهِ فَرِجْعًا﴾

¶69. O you who believe! Be not like those who annoyed Mûsâ,

but Allāh cleared him of that which they alleged, and he was honorable before Allāh.♦

The Fabrications of the Jews against Mūsā

Al-Bukhārī recorded in the Book of *Hadīths* about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَيِّدًا لَا يُرَى مِنْ جُلُودِ شَيْءٍ اسْتَحْيِيَهُ
مِنْهُ، فَإِذَا هُوَ مِنْ أَذَادَهُ مِنْ بَنِي إِسْرَائِيلَ قَالُوا: مَا يَسْتَشْرِئُ هَذَا السَّتْرُ إِلَّا مِنْ عَيْنٍ فِي
جَلْدِهِ إِمَّا بِرَبْصٍ وَإِمَّا أَذْرَةً وَإِمَّا آفَةً. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا
لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَأَ يَوْمًا وَخَدَهُ فَخَلَعَ تِبَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَشَلَ، فَلَمَّا فَرَغَ
أَقْبَلَ إِلَيْهِ تِبَابُهُ لِيَأْخُذَهُ، وَإِنَّ الْحَجَرَ عَدَا يَقْرِبُهُ فَأَخْذَهُ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ
فَجَعَلَ يَقُولُ: نَوْبِي حَجَرُ، نَوْبِي حَجَرُ، حَتَّى اتَّهَى إِلَى مِلَادِ مِنْ بَنِي إِسْرَائِيلَ،
فَرَأَوْهُ عَزِيزَنَا أَخْسَنَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخْذَهُ
نَوْبَيْهِ فَلَبِسَهُ، وَطَبَقَ بِالْحَجَرِ ضَرَبَتِهِ بِعَصَاهُ، فَوَافَهُ إِنِّي بِالْحَجَرِ لَدَنِّي مِنْ أَثْرِ ضَرَبِهِ
تَلَاقَتَا أَوْ أَزْبَتَا أَوْ حَمَسَا - قَالَ: - فَذَلِكَ قَوْلُهُ تَنَالَى: «بِتَابِيَّهَا الَّذِينَ مَاتُوا لَا تَكُونُوا
كَالَّذِينَ مَذَاقُوا مُوسَى قَدَرَهُ اللَّهُ يَعْلَمُ كَمَا قَالُوا وَكَمَا عِنْدَ اللَّهِ وَجِبَارِيَّهُ»

«Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left

on the rock, three or four or five. This is what is referred to in the Ayah: «O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honorable before Allâh.»^[1]

This *Hadîth* is one of those which were recorded by Al-Bukhârî but not Muslim.

Imâm Ahmâd recorded that 'Abdullâh (bin Mas'ûd) said: "One day, the Messenger of Allâh ﷺ distributed some booty and a man among the Anshâr said, 'This division was not done for the sake of Allâh.' I said, 'O enemy of Allâh! I am going to tell the Messenger of Allâh ﷺ what you have said.' So, I told the Prophet ﷺ about it. His face reddened and he said,

﴿رَحْمَةُ اللّٰهِ عَلٰى مُوسٰى لَكَذِ أُوذِي بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ﴾

"May Allâh have mercy on Mûsâ. He was annoyed with worse than this, yet he remained patient."^[2]

This was recorded in the Two *Sâhihs*.^[3]

﴿وَكَانَ عِنْدَ اللّٰهِ رَجُلًا﴾

«and he was honorable before Allâh.» means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Hasan Al-Bâṣrî said: "His supplications would be answered by Allâh."^[4] Some of them said that part of his great standing before Allâh was that he interceded for his brother Hârûn, asking Allâh to send him with him as a Messenger, and Allâh granted his request and said:

﴿وَوَجَبَنَا لَمَّا بَرَأَتِنَا أَخَاهُ هَارُونَ بَنِي إِسْرَائِيلَ﴾

«And We granted him his brother Hârûn, (also) a Prophet, out of Our mercy.» (19:53)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْتُمُ أَنفُسُكُمْ فَلَا سَبِيلٌ لَّكُمْ مُّصْلِحٌ لَّكُمْ أَعْمَلَكُمْ وَيَقْرَئُ لَكُمْ ذُرْبُكُمْ وَمَنْ يُطِيعُ اللّٰهَ وَرَسُولَهُ فَقَدْ فَازَ فِرْزًا عَلَيْكُمْ﴾

«70. O you who believe! Have Taqwâ of Allâh and speak (always) the truth.»

[1] *Fath Al-Bâri* 6:502.

[2] Ahmad 1:380, Al-Bukhârî no. 3405, Muslim no. 1062.

[3] Al-Baghawi 3:545

﴿71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

The Command to the Believers to have *Taqwā* and speak the Truth

Here Allāh commands His servants to have *Taqwā* of Him, worshipping Him as if they can see Him, and to

﴿فَرَّا سَيِّدِنَا﴾

﴿speak (always) the truth.﴾ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَرْزَانًا عَلَيْمًا﴾

﴿And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَتَيْتَكُمْ أَنْ يَتَّسِعُنَّ بِهَا وَأَنْفَقُنَّ بِهَا وَحَلَّهَا إِنَّمَّا كَانَ ظَلُومًا جَهُولًا ﴾ۚ وَلَعِذْبَ اللَّهِ الظَّفِيفَينَ وَالْمُنْتَقِيَّينَ وَالشَّرِكَيْنَ وَالْمُشَرِّكَيْنَ وَرَبُّكَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُنْتَهِتِينَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴾ۚ﴾

﴿72. Truly, We did offer the Amānah^[1] to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴾

﴿73. So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

^[1] Amānah means trust. Here we see that there are reports that give particular explanations for it in this context.

How Man bore the *Amānah*

Al-‘Awfi reported that Ibn ‘Abbās said, “*Al-Amānah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?’ He said, ‘O Lord, what does it involve?’ He said, ‘If you do good, you will be rewarded, and if you do evil, you will be punished.’ So Ādam took the *Amānah* and bore it, and this is what is referred to in the Āyah:

﴿وَمَلَئَ الْأَرْضَ إِنَّهُ كَانَ طَلُونًا جَهْرًا﴾

«But man bore it. Verily, he was unjust and ignorant.»^[1]

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “*Al-Amānah* means *Al-Farā’id* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the Āyah:

﴿وَمَلَئَ الْأَرْضَ إِنَّهُ كَانَ طَلُونًا جَهْرًا﴾

«But man bore it. Verily, he was unjust and ignorant.»

meaning, he underestimated the command of Allāh.”^[2]

This was also the view of Mujāhid, Sa‘īd bin Jubayr, Ad-Dahhāk, Al-Hasan Al-Baṣrī and others that *Al-Amānah* means *Al-Farā’id*.^[3] Others said that it meant obedience. Al-A‘mash narrated from Abu Ad-Duhā from Masrūq that Ubayy bin Ka‘b said: “Part of *Al-Amānah* means that woman was entrusted with her own chastity.”^[4] Qatādah said: “*Al-Amānah* means religion, obligatory duties and prescribed punishments.”^[5]

[1] At-Ṭabarī 20:338.

[2] At-Ṭabarī 20:337.

[3] At-Ṭabarī 20:337.

[4] At-Ṭabarī 20:338.

[5] At-Ṭabarī 20:339.

Mālik narrated that Zayd bin Aslam said: "Al-Amānah means three things: prayer, fasting and performing Ghusl to cleanse oneself from sexual impurity."

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust – except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with Al-Amānah is the *Hadīth* recorded by Imām Ahmad from Hudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Hadīths*, one of which I have seen and the other I am still waiting to see. He told us that Al-Amānah is deeply rooted in the heart of man, then the Qur'ān was revealed and they know it from the Qur'ān and from the Sunnah. Then he told us that Al-Amānah will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَفِضُّلُ الْأَمَانَةِ مِنْ قَلْبِهِ، فَيَطْلُبُ أَثْرَهَا مِثْلَ أَثْرِ الْمَجْلِ كَجَنِيرٍ
دَخْرَجَتْهُ عَلَى رِجْلِكِ، تَرَاهُ مُسْتَبِراً وَلَيْسَ فِيهِ شَيْءٌ».

«A man may sleep and Al-Amānah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg – you will see it protruding but there is nothing inside.»

Then he took a pebble and rolled it over his leg, then he said:

«فَتَضَيِّعُ النَّاسُ يَتَبَاعُونَ لَا يَكَادُ أَحَدٌ يُؤْتَى الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فَلَانٍ رَجُلًا
أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجَدَهُ وَأَظْرَفَهُ وَأَغْلَفَهُ! وَمَا فِي قَلْبِهِ حَبَّةٌ خَرَذَلٌ مِنْ إِيمَانِهِ»

«Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amānah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.»

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you.”^[1] It was also recorded in the Two *Sahîhs* from the *Hadîth* of Al-A’mash.^[2]

Imâm Ahmad recorded that ‘Abdullâh bin ‘Amr, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said:

﴿أَرْبَعٌ إِذَا كُنْتَ فِيْكَ فَلَا عَلَيْكَ مَا نَأَتْكَ مِنَ الدُّنْيَا: حَفْظُ أَمَانَةِ، وَصِدْقُ حَدِيثِ،
وَحُسْنُ خَلِيقَةِ، وَعِفَّةُ طُغْمَةِ﴾

“There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.”^[3]

The Result of taking on the *Amânah*

﴿لَيَعْذِبَ اللَّهُ الْمُتَنَاهِنُونَ وَالْمُشْتَقِّبَاتِ وَالشَّرِيكَاتِ وَالْمُشْرِكَاتِ﴾

﴿So that Allâh will punish the hypocrites, men and women, and the men and women who are idolators.﴾

means, because the sons of Âdam have undertaken to fulfill the *Amânah*, which means duties, Allâh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَالشَّرِيكَاتِ وَالْمُشْرِكَاتِ﴾

﴿and the men and women who are idolators.﴾

these are the ones who both outwardly and inwardly associate others in worship with Allâh and go against His Messengers.

﴿وَيَغْفِرَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿And Allâh will pardon the believers, men and women.﴾

means, He will show mercy to the believers among mankind, who believe in Allâh and in His angels, Books and Messengers,

^[1] Ahmad 5:383.

^[2] *Fath Al-Bâri* 11:341, *Muslim* 1:126.

^[3] Ahmad 2:177.

and who obey Him.

﴿وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

This is end of the *Tafsīr* of *Sūrat Al-Ahzāb*. Allāh's is the praise and thanks.

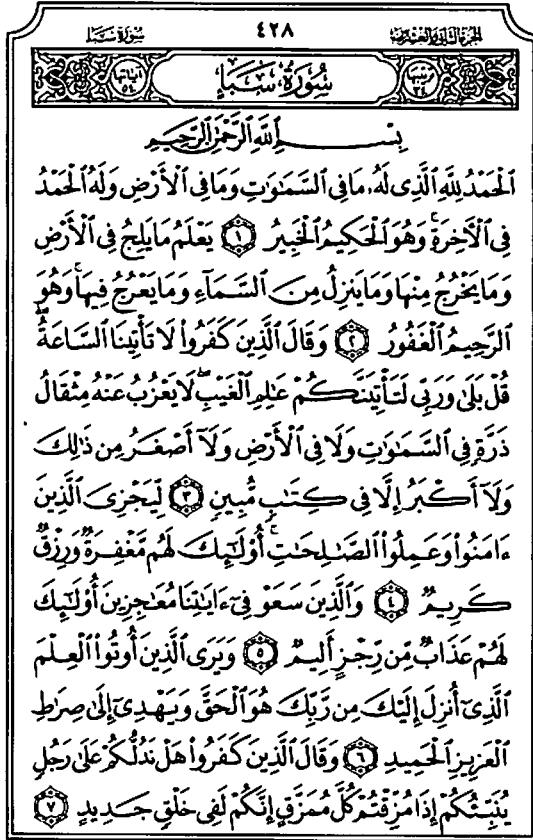
The Tafsīr of Sūrah Saba'

(Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



the Most Merciful, the Oft-Forgiving.»

All Praise and the Knowledge of the Unseen belong to Allāh Alone

Allāh tells us that all praise belongs to Him alone in this world

﴿لَنْتَ لِهِ الَّذِي لَمْ يَأْتِ فِي
الشَّمَاخِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ
فِي الْآخِرَةِ وَهُوَ الْكَبِيرُ الْعَظِيمُ ﴾ يَعْلَمُ مَا يَلْجُعُ فِي الْأَرْضِ
وَمَا يَسْعُجُ مِنْهَا وَمَا يَنْزَلُ مِنْ
السَّمَاءِ وَمَا يَسْعُجُ فِيهَا وَهُوَ
أَكْبَرُ الْمُقْتَرُونَ ﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ
قُلْ بِلَى وَرَبِّ لَا تَأْتِنَاكُمْ عِلْمُ الْغَيْبِ لَا يَعْزِزُ عَنْهُ مَقْنَالٌ
ذَرْقُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مِّنْ ﴿لِيَجْزِيَ الَّذِينَ
مَأْمُوا وَعَمِلُوا أَصْنَامَهُ حَتَّى أُولَئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴾ وَالَّذِينَ سَعَوْفَتْ إِلَيْنَا مَعْجِزَتِنَا أُولَئِكَ
لَهُمْ عَذَابٌ مِّنْ رَبِّنَا اللَّهِ ﴾ وَرِبِّ الَّذِينَ أَنْوَاهُ الْعِلْمَ
الَّذِي أَنْزَلَ إِلَيْنَاكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ
الْعَرِيزِ الْحَسِيدِ ﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدْلُكُ عَلَى رَبِّنَا
يَنْتَشِكُمْ إِذَا مُرْقَمْتُمْ كُلَّ مَرْقَمٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴾

¶1. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.»

¶2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَهُنَّ لَا إِلَهَ إِلَّا هُنَّ الْمُحْتَدِينَ فِي الْأَوَّلِ وَالآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾ (٢٨:٧٠)

«And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.» (28:70).

Allāh says:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَمْسِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.»

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَلَهُ لَا لَكَرْبَلَةَ وَالْأَوَّلَ﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world).» (92:13).

Then Allāh says:

﴿وَهُنَّ الْمُحْتَدِينَ فِي الْآخِرَةِ﴾

«His is all praise in the Hereafter,»

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَهُنَّ لِلْكَبِيرِ﴾

«and He is the All-Wise,» means, in all that He says and does, legislates and decrees.

﴿الْأَنْعَمُ﴾

«the All-Aware.» from Whom nothing at all is hidden or concealed. Mālik narrated that Az-Zuhri said, “He is All-Aware of His creation, All-Wise in His commands.” Allāh says:

﴿يَعْلَمُ مَا يَلْبِسُ فِي الْأَرْضِ وَمَا يَخْفِي مِنْهَا﴾

«He knows that which goes into the earth and that which comes forth from it,»

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿هُوَ مِنْ أَنْسَابِكُمْ﴾

﴿and that which descends from the heaven﴾

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ الرَّحِيمُ الْغَفُورُ﴾

﴿And He is the Most Merciful, the Oft-Forgiving.﴾

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا الْأَعْمَةُ فَلَمْ يَلْمِدُنِي اللَّهُ أَعْلَمُ عَنْهُ مِنْ قَبْلِ أَنْ تَأْتِنَا الْأَعْمَةُ وَلَا فِي الْأَرْضِ وَلَا أَنْفَرْتُ مِنْ ذَلِكَ وَلَا أَخْبَرْ بِإِلَّا فِي كِتَابٍ شَيْءٌ لِتَخْرِفَ الَّذِينَ مَأْتُوا وَعَسِلُوا الصَّلَاحَاتِ أُولَئِكَ هُمُ الْمُغْنَفُونَ وَرَبُّكَ كَرِيمٌ وَالَّذِينَ سَعَرُ فِي مَا إِنَّا مَعْنَجِينَ أُولَئِكَ هُنْ عَذَابٌ فَنِيَّرِيَ الْأَيْمَانَ وَبَرِيَ الْأَيْمَانَ أُولَئِنَّمُ الْأَيْمَانَ أُنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْأَعْلَمُ وَيَهْدِي إِلَى صَرَاطِ الْقَرِيبِ الْخَيِّرِ﴾

﴿3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."﴾

﴿4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.﴾

﴿5. But those who strive against Our Āyāt to frustrate them - those, for them will be a severe painful torment.﴾

﴿6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَتَسْتَعِينُكُمْ أَحَدٌ هُنَّ قَلْبٌ إِذَا وَرَقَتْ إِلَيْهِ الْمَعْنَى وَمَا أَنْدَى بِمُعْجِزِنَّكُمْ﴾

«And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"» (10:53).

The second of these *Āyāt* is this one:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا الْسَّاعَةُ قُلْ بَلْ يَوْمَ رَبِيعِ الْأَنْبَاطِ﴾

«Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."».

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿وَعَمِّ الَّذِينَ كَفَرُوا أَنَّ لَنْ يَمْتَأْ قُلْ بَلْ يَوْمَ رَبِيعِ الْأَنْبَاطِ ثُمَّ لَتَبْيَغُونَ بِمَا عَنِتُّمْ وَذَلِكَ عَلَى اللَّهِ بِيُسْرٍ﴾

«The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh"» (64:7).

And Allāh says here:

﴿قُلْ بَلْ يَوْمَ لَتَبْيَغُوكُمْ﴾

«Say: "Yes, by my Lord, it will come to you..."»

Then Allāh is described in a manner that affirms that:

﴿عَلَيْهِ الْقِيَّمُ لَا يَنْزَعُ عَنْهُ مِنْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ
وَلَا أَكْثَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

«the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.»

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him.¹¹ In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿يَجْزِي اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَمْ تَغْنِهُ رِزْقُ كَرِيمٍ ۚ وَالَّذِينَ سَعَوْ فِي دُنْيَا مُتَجَزِّئِينَ﴾

«That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.

But those who strive against Our Āyāt to frustrate them»

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أُولَئِكَ لَمْ يَنْهَا عَذَابٌ مِّنْ يَرْجِعِ الْأَيْمَةِ﴾

«those, for them will be a severe painful torment.»

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Āyah:

﴿لَا يَسْتَوِي أَعْجَبُ النَّارِ وَأَحَبُّ الْجَنَّةِ أَسْخَبَ الْحَسَنَاتِ هُمُ الظَّاهِرُونَ﴾

«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)

﴿أَرَدْ تَحْمِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُقْبَرِينَ فِي الْأَرْضِ أَرَدْ تَحْمِلُ النَّاسَ﴾

﴿كَالْمُقْبَرِ﴾

«Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?» (38:28)

﴿وَرَأَى الَّذِينَ أُوتُوا الْعِلْمَ أُولَئِكَ مِنْ رَبِّكَ هُوَ الْحَقُّ﴾

«And those who have been given knowledge see that what is revealed to you from your Lord is the truth.»

¹¹ At-Tabari 20:350

٤٢٩

أَفَرَأَيْتَ عَلَى إِنْسَانٍ كَذِبَ أَمْ بِهِ حِنْنَةً بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ
فِي الْعَذَابِ وَالْأَضَالِلِ الْعَيْدِ ﴿١﴾ أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْقُهُمْ بِمِنْ أَشَمَاءِ وَالْأَرْضِ إِنَّمَا يَخْفِي عِنْهُمْ
الْأَرْضَ أَوْ يُنْقِطُ عَلَيْهِمْ كَسْفًا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ
لَا يَدِلُّ كُلُّ عَبْدٍ مُّبِينٍ ﴿٢﴾ وَلَقَدْ مَا لَيْنَا دَأْوِيَّةً تَنَاضِلُّا
يَنْجِالُ أَوْيَ مَعَهُ وَالظَّيْرُ وَالنَّاهِيُّ الْحَدِيدُ ﴿٣﴾ أَنِ اعْمَلْ
سَيِّعَنْتِ وَفَيْرِي فِي السَّرِيرِ وَاعْمَلُوا صَنْعًا حَافِي بِمَا تَمَلَّوْنَ
بَصِيرًا ﴿٤﴾ وَلِسَلَيْمَنَ الرَّبِيعَ عَدْوُهَا شَهْرٌ وَوَاحِدًا شَهْرٌ
وَأَسْلَنَ اللَّهُ عَنِ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ تَعْمَلُ بَنْ يَدِيْهِ بِمَا ذَنَّ
رَبِّهِ وَمَنْ يَزْغُّ مِنْهُمْ عَنْ أَمْرِنَا نَذِقُهُ مِنْ عَذَابِ السَّعِيرِ ﴿٥﴾
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ تَحْرِبٍ وَتَمَثِيلٍ وَجَهَانِ كَاجْوَابٍ
وَقَدْرُرِ رَاسِيَتِ أَعْمَلُوا إِمَّا لَدَأْوِيَّ شَكْرًا وَقَلِيلٌ مِنْ عَبَادِيَ
الشَّكُورُ ﴿٦﴾ فَلَمَّا قَضَيْنَا عَلَيْهِمُ الْمَوْتَ مَادَهُمْ عَلَى مَوْتِهِ
إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْ سَأَهِ فَلَمَّا حَرَّبَنَا الْمُعْنَى
أَنْ لَوْ كَانُوا يَعْلَمُونَ لَغَيْبَ مَا لِسْوَافِ الْعَذَابِ الْمُهِينِ ﴿٧﴾

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allâh and which they are now seeing with their own eyes, they will say:

﴿لَقَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ﴾

«Indeed, the Messengers of our Lord did come with the truth» (7:43).

And it will be said:

﴿هَذَا مَا وَعَدَ الْرَّحْمَنُ وَصَدَقَ النَّبِيُّونَ﴾

«This is what the Most Gracious had promised, and the Messengers spoke truth!» [36:52]

﴿لَقَدْ لَيَشَّتَّتَ فِي كِتَابِ اللَّهِ إِلَّا بِوَرِيَّ الْمُقْتَشِّ فَهَذَا يَوْمُ الْبَعْثَ﴾

«Indeed you have stayed according to the decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection» (30:56),

﴿وَرَبِّيَ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزَلَ إِلَيْكَ بِنْ زَيْنَكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْمُرْسَلِينَ﴾

«And those who have been given knowledge see that what is

revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.»

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَذَّرُكُمْ عَلَىٰ بَطْشِنَكُمْ إِذَا مُّزَفِّتُمْ كُلَّ مُزَبِّقٍ إِلَّا هُنَّ حَلْقٌ
جَحْدِيدٌ﴾ أَنْتَنِي عَلَىٰ اللَّهِ كَفِيلًا أَمْ يُو. جِئْنَةُ بِلَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي العَذَابِ وَالْأَصْلَلِ
الْمَبْدُدُ ﴿أَفَلَا يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ فَنِ السَّمَاءُ وَالْأَرْضُ إِنَّمَا تَخْفِيفُ
بِيْثُمُ الْأَرْضُ أَوْ شُقْطُ عَنْهُمْ كَيْفَنَا بَنَ السَّمَاءَ إِنَّ فِي ذَلِكَ لَذِيْنَ لِكُلِّ عَبْدٍ شَيْبُ﴾

﴿7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"﴾

﴿8. Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

﴿9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allāh) in repentance.﴾

The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَذَّرُكُمْ عَلَىٰ بَطْشِنَكُمْ إِذَا مُّزَفِّتُمْ كُلَّ مُزَبِّقٍ﴾

﴿Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿إِنَّمَا﴾

﴿then you﴾ means, after this has happened,

﴿لَوْلَىٰ خَلَقْنِي جَحْدِي بِهِ﴾

﴿will be created (again) anew﴾

means, you will be restored to life and will receive provision anew. 'By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allâh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَنَّهُمْ عَلَىٰ أَنَّهُ كَذَّابٌ يُوَسِّعُونَ حِلَالَهُ﴾

• ﴿Has he invented a lie against Allâh, or is there a madness in him?﴾

Allâh said, refuting their words:

﴿فَبِلِ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ فِي الْعَذَابِ وَالصَّلَالِ الْبَيِّنِ﴾

﴿Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

meaning, the matter is not as they claim or as they think; on the contrary, Muhammâd ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿فِي الْعَذَابِ﴾

﴿are themselves) in a torment,﴾ means, their disbelief, which will lead them to the torment of Allâh.

﴿وَالصَّلَالِ الْبَيِّنِ﴾

﴿and in far error.﴾ far from the truth in this world.

Then Allâh warns them of His power in the creation of heavens and earth, as He says:

﴿أَلَّا يَرَوُا إِنَّ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ يَنْكِسُ السَّمَاوَاتُ وَالْأَرْضُ﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth?﴾

meaning, wherever they go, in whatever direction, the heavens

are above them and the earth is beneath them. This is like the Āyah:

﴿وَالسَّمَاوَاتِ بَثَثْنَاهَا بِأَيْمَانِنَا لَوْمِسُونَ [٤] وَالْأَرْضَ فَرَشَثْنَاهَا قَبْمَ الْمَهْدُونَ [٥]﴾

«With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!»
(51:47-48)

﴿إِنَّا نَحْنُ خَلِقُوهُمُ الْأَرْضَ أَوْ نُنْفِطُ عَلَيْهِمْ كَثِيرًا فِتْنَةً وَنَسْأَلُهُمْ أَكْثَارًا﴾

«If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.»

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِكُلِّ عَبْدٍ شَيْبٍ﴾

«Verily, in this is a sign for every Munib servant.»

Ma'mar narrating from Qatādah, said that *Al-Munīb* means every one who repents.^[1] Sufyān narrated from Qatādah, that *Al-Munīb* is the one who turns to Allāh.^[2] This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the Āyah:

﴿أَوَلَيْسَ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يَقْدِيرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَعْدَهُمْ﴾

«Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!» (36:81)

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرَ مِنْ خَلْقِ الْأَنْجَانِ وَلَكِنَّ أَكْثَرَ الْأَنْجَانِ لَا يَعْلَمُونَ [٦]﴾

[1] 'Abdur-Razzāq 3:126.

[2] At-Tabari 20:356

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴾ (40:57)

﴿وَلَقَدْ أَنْتُمْ دَاوِدَ وَنَا نَصَارَىٰ يَنْجَالُ أَوْيُونَ مَعْهُ وَالظَّبَرُ وَأَنَّا لَهُ الْمُعَذِّبُونَ إِنَّمَا أَعْلَمُ بِسِعَتِنَا وَقَدْرَنَا فِي السَّرَّادِ وَأَنْصَلُوا صَلَحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."﴾

﴿11. Saying : "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."﴾

The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Šahīh* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أَوْتَنِي هَذَا مِزَامِيرًا مِنْ مَزَامِيرِ آلِ دَاوِدَ»

«This man has been given one of the sweet melodious voices of the Prophet Dāwud.»^[1]

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."^[2]

^[1] Muslim 1:546.

^[2] *Fadā'il Al-Qur'añ* by Abu Ubayd p. 79.

﴿أَنْرِ﴾

﴿Glorify﴾ means, glorify Allāh. This was the view of Ibn ‘Abbās, Mujaahid and others.^[1] The root of this word [Ta’wīb] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَاللَّهُ لَهُ الْحَمْدُ﴾

﴿And We made the iron soft for him.﴾ Al-Hasan Al-Baṣrī, Qatādah, Al-A’mash and others said, “He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread.”^[2] Allāh said:

﴿أَنْ أَعْلَمْ سَيْفَتُ﴾

﴿Saying : “Make you perfect coats of mail...”﴾, which means chain mail. Qatādah said, “He was the first person ever to make chain mail; before that, they used to wear plated armor.”^[3]

﴿وَقَبَزَ فِي السَّرْدَ﴾

﴿and balance well the rings of chain armor [Sard],﴾

This is how Allāh taught His Prophet Dāwud, peace be upon him, to make coats of mail. Mujaahid said concerning the Āyah:

﴿وَقَبَزَ فِي السَّرْدَ﴾

﴿and balance well the rings of chain armor [Sard],﴾

“Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right.”^[4] ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “Sard refers to a ring of iron.” Some of them said, “Chain mail is called *Masrūd* if it is held together with rivets.”

﴿وَأَعْسَلُوا صَلْيَاتٍ﴾

﴿and work you (men) righteousness.﴾ means, with regard to what

[1] At-Tabari 20:357.

[2] At-Tabari 20:359.

[3] At-Tabari 20:359.

[4] At-Tabari 20:361.

Allâh has given you of blessings.

﴿إِنِّي بِمَا تَمْلَأُونَ بَصِيرٌ﴾

¶ Truly, I am All-Seer of what you do. means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلِشَيْءِنَ الْرِّيحَ غُدُوها شَهْرَ وَرَاحُهَا شَهْرٌ وَلَسْنَا لَهُ عَيْنَ الظَّهِيرَةِ وَمَنْ الْجِنُّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ يَلْذِنُ رَبِّهِ وَمَنْ يَرِغُبُ مِنْهُمْ عَنْ أَمْرِنَا نُؤْكِدُهُ مِنْ عَذَابِ السَّيِّئَاتِ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ حَمَرِبَ وَتَمِيلَ وَجَفَانَ كَلْجَوَابَ وَقُدُورَ رَأْسِيَّتَ أَعْمَلُوا مَالَ دَارُوا شُكْرًا وَقَلِيلٌ مِنْ عَيْاَوَى الشَّكُورَ﴾

¶ 12. And to Sulaymân (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qiṭr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire. ¶

¶ 13. They worked for him as he desired on Maḥārib, Tamāthil, large basins like Jawāb and Qudūr Rāsiyāt. "Work you, O family of Dāwud, with thanks!" But few of My servants are grateful. ¶

The Favors which Allâh bestowed upon Sulaymân

Having mentioned the blessings with which He favored Dâwud, Allâh follows this by mentioning what He gave to Dâwud's son Sulaymân (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Hasan Al-Bâṣrî said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kâbil."⁽¹⁾ Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kâbul is an entire month's travel for a swift rider.

﴿وَلَسْنَا لَهُ عَيْنَ الظَّهِيرَةِ﴾

¶ And We caused a fount Qiṭr to flow for him, ¶

⁽¹⁾ At-Tabâri 20:362.

Ibn ‘Abbās, may Allāh be pleased with him, Mujāhid, Ikrimah, ‘Atā’ Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, ‘Abdur-Rahmān bin Zayd bin Aslam and others said, “Qitr means copper.”^[1] Qatādah said, “It was in Yemen.”^[2] Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ﴾

«and there were Jinn that worked in front of him, by the leave of his Lord.»

means, ‘We subjugated the Jinn to work in front of him,’ by the permission of his Lord, i.e., by Allāh’s decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمِنْ يَتَعَجَّبُ بِهِمْ عَنْ أَمْرِنَا﴾

«And whosoever of them turned aside from Our command,»
means, whoever among them tried to rebel and disobey,

﴿نُذَقَهُ مِنْ عَذَابِ أَنْسَارِنَا﴾

«We shall cause him to taste of the torment of the blazing Fire.»

which means, burning.

﴿يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ تَحْزِيبٍ وَتَمْثِيلٍ﴾

«They worked for him as he desired on Mahārīb, Tamāthil,»

Mahārīb refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, “This means dwellings.”^[3] With regard to “*Tamāthil*,” ‘Atiyah Al-‘Awfi, Ad-Dāḥḥāk and As-Suddi said that *Tamāthil* means pictures.^[4]

﴿وَجَهَانٌ كَلْبَوَابٍ وَقُدُورٍ رَأْيِسَتِهِ﴾

«large basins like Jawāb and Qudūr Rāsiyāt.»

Jawāb, the plural form of *Jabiyah*, refers to cisterns or tanks

^[1] At-Tabari 20:363, 364.

^[2] At-Tabari 20:363.

^[3] At-Tabari 20:365.

^[4] At-Tabari 20:366.

in which water is held, and *Qudūr Rāsiyāt* are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujāhid, Ad-Dahhāk and others.^[1]

﴿أَنْسِلُوا مَالَ دَاوُدَ شَكْرَ﴾

﴿Work you, O family of Dāwud, with thanks!﴾

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu ‘Abdur-Rahmān Al-Hubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.^[2] In the Two *Sahīhs*, it is reported that the Messenger of Allāh ﷺ said:

إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَنَامُ بِنَصْفِ اللَّيْلِ، وَيَقُولُ ثُلَّةً،
وَيَنَامُ سُدْسِهِ، وَأَحَبَّ الصَّيَامَ إِلَى اللَّهِ تَعَالَى صَيَامُ دَاوُدَ، كَانَ يَضُومُ يَوْمًا وَيَنْظَرُ
يَوْمًا، وَلَا يَنْهَا إِذَا لَاقَهُ

«The most beloved of prayer to Allāh is the prayer of Dāwud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwud. He used to fast for a day then not fast for a day, and he never fled the battlefield.»^[3]

Ibn Abi Ḥātim narrated that Fudayl said concerning the Āyah:

﴿أَنْسِلُوا مَالَ دَاوُدَ شَكْرَ﴾

﴿Work you, O family of Dāwud, with thanks!﴾

Dāwud said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."^[4]

[1] At-Tabari 20:367.

[2] At-Tabari 20:369.

[3] *Fath Al-Bāri* 6:525, *Muslim* 2:816.

[4] *Ad-Durr Al-Manthūr* 6:680.

﴿وَقِيلَ مِنْ يَارِي أَنْ كُرْ﴾

﴿But few of My servants are grateful.﴾ This is a reflection of reality.

﴿لَنَا نَصَبَنَا عَلَيْهِ الْمَوْتَ مَا دَلَّمَ عَلَىٰ مَوْتِهِ إِلَّا دَائِثُ الْأَرْضِ تَأْكُلُ مِنْ سَائِنَهُ فَلَمَّا خَرَّ
نَبَيَّنَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَيَشُّا فِي الْعَذَابِ الْمُهِينِ﴾

﴿14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴾

The Death of Sulaymān

Allāh tells us how Sulaymān, peace be upon him, died and how Allāh concealed his death from the *Jinn* who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn 'Abbās may Allāh be pleased with him, Mujāhid, Al-Hasan, Qatādah and others said.^[1] He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to *Jinn* and men alike that the *Jinn* do not know the Unseen as they (the *Jinn*) used to imagine and tried to deceive people. This is what Allāh says:

﴿مَا دَلَّمَ عَلَىٰ مَوْتِهِ إِلَّا دَائِثُ الْأَرْضِ تَأْكُلُ مِنْ سَائِنَهُ فَلَمَّا خَرَّ نَبَيَّنَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَيَشُّا فِي الْعَذَابِ الْمُهِينِ﴾

﴿nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴾

meaning, it became clear to the people that they (the *Jinn*) were lying.

^[1] At-Tabari 20:370.

and fruits. Allah sent them messengers telling them to eat of envyabale luxurty in their land with plentiful provision, crops peace be upon him, was also one of them. They lived a life of were part of them, and Bilis, the queen who met Sulayman, Tabbaa'ah (Tubba) [surname of the ancient kings of Yemen] Sab'a, refers to the kings and people of the Yemen. At-

The Disbeliever of Sab'a, (Sheba) and Their Punishment

417. Like this We required them because they were ungrateful disbelievers. And never do We require in such a way except those who are ungrateful (disbelievers).^۴

416. But they turned gardens into gardens producing bitter bad fruit, and Athl, and some against them flood released from the dam, and We counteracted their two few lotus trees.^۵

415. Indeed there was for Sab'a a sign in their dwelling place - two gardens on the left: (and it was

416. said to them): "Eat of the provision of your Lord, and be grateful to Him." A fair land and

417. an O-forgetting Lord;^۶ said to them: "Eat of

gardens on the right and gardens in their dwelling place - two

418. on the left: (and it was

419. said to them): "Eat of

420. the provision of your Lord, and be grateful to

421. Him." A fair land and

422. an O-forgetting Lord;^۷ said to them:



His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghutayfi, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَبِسَ يَا أَرْضٍ وَلَا امْرأَةً، وَلَكُنَّهُ رَجُلٌ وُلِدَ لَهُ عَشَرَةُ مِنَ الْوَلَدِ، فَبَامَنَ سِتَّةٌ وَثَنَاءُهُمْ أَرْبَعَةٌ، ثَانِيَّا الَّذِينَ شَنَاعُوا: فَلَخَمْ وَجْدَانٌ وَجَدَانٌ وَعَشَانٌ، وَأَنَا الَّذِينَ تَبَانُوا: تَكَنْدَهُ وَالْأَشْرَقُونَ وَالْأَزْدُ وَمَدْحِجُ وَحْمِيزُ وَأَنْمَارُ»

«It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash-Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhhij, Ḥimyar and Anmār.»

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خَنْمُ وَتَجِيَّةٌ»

«Those among whom are Khath'am and Bajīlah.»^[1]

This was recorded by At-Tirmidhi in his *Jāmi'* [Sunan] in more detail than this; then he said, "This is a *Hasan Gharīb Hadīth*.^[2]

The genealogists – including Muḥammad bin Ishāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rūb bin Qaḥṭān; he was called Saba' because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'iṣh*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'iṣh*; because the Arabs call wealth *Rish* or *Riyāsh*.

They differ over Qaḥṭān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

^[1] At-Tabārī 20:375.

^[2] *Tuhfat Al-Āhwadhi* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from ‘Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā’īl bin Ibrāhīm Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu ‘Umar bin ‘Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh ‘Alā Dhikr Uṣūl Al-Qabā’il Ar-Ruwāt*.

The meaning of the Prophet’s words,

«كَانَ رَجُلًا مِنَ الْمَرْبِبِ»

«*He was a man among the Arabs.*»^[1]

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Sahīh Al-Bukhāri*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«اَرْمُوْا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَائُكُمْ كَانُوا رَامِيًّا»

«*Shoot, O sons of Ismā’īl, for your father was an archer.*»^[2]

Aslām was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba’, who settled in Yathrib when Saba’ was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped – it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: “If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

^[1] At-Tabārī no. 28782.

^[2] *Fath Al-Bārī* 6:261.

and our water is Ghassān.”

وَلِدَ لَهُ عَشْرَةُ مِنَ الْعَرَبِ

“He had ten sons among the Arabs.”^[1]

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

فَتَامَّ مِنْهُمْ سَبْعٌ وَّشَاءَ مِنْهُمْ أَزْيَعَهُ

“Six of whom went south and four of whom went north.”^[2]

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

The Dam of Ma'ārib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel – such as is used for gathering fruit – on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.^[3]

This was the dam of Ma'ārib, a land between which and San'a' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

[1] At-Tabari no. 28782.

[2] At-Tabari no. 28782.

[3] At-Tabari 20:376.

﴿لَقَدْ كَانَ لِسَبَّا فِي مُتَكَبِّهِمْ عَابِرٌ﴾

«Indeed there was for Saba' (Sheba) a sign in their dwelling place»

Then He explains this by saying:

﴿جَنَانٌ عَنْ يَمِينِ وَشَمَائِلِ﴾

«two gardens on the right and on the left;»

meaning, the two sides where the mountains were, and their land was in between them.

﴿لَكُمْ مِنْ يَمِينٍ وَشَمَائِلٍ وَنَحْنُ وَرَبُّ الْعَمَوْرِ﴾

«(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!»

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَأَعْرَضُوا﴾

«But they turned away,» means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulaymān, peace be upon him:

﴿وَيَشْتَكِي مِنْ سَكَرٍ يَتَرَبَّرُ بَيْتَهُمْ إِنِّي وَبَثَثْتُ أُمَّةً تَلِكُّهُمْ رَأَوْيَتْ مِنْ كُلِّ شَرٍ وَلَا
عَرْشَ عَظِيمٍ وَجَدَهُمْ وَقَوْمَهَا يَتَبَذَّلُونَ لِلشَّنَسِ مِنْ دُونِ اللَّهِ وَرَبِّيْنَ لَهُمُ الشَّيْطَنُ أَغْنَاهُمْ
فَسَدَّهُمْ عَنِ الْأَكْبَلِ فَهُمْ لَا يَهْتَدُونَ﴾

«I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shaytān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."» (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْمَرْعِ﴾

«so We sent against them flood released from the dam,»

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Ad-Dahhāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.^[1] Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."^[2] Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path – buildings, trees, etc."^[3]

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَنَلَّهُمْ بِكُثُرٍ جَتَّنِي دَرَانِ أَشْكَلْ خَطَرٍ﴾

﴿and We converted their two gardens into gardens producing bitter bad fruit (ukul khamt),﴾

Ibn 'Abbās, Mujaħid, Ḥakim, 'Atā' Al-Khurasāni, Qatādah and As-Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."^[4]

﴿وَأَنْلَبَ﴾

﴿and Athl,﴾ 'Al-'Awfi and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَجَعَوْ نَنْ سَنْرَ قَبِيلَ﴾

﴿and some few lote trees.﴾ Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

^[1] At-Tabari 20:378, 380.

^[2] At-Tabari 20:381.

^[3] At-Tabari 20:381.

^[4] At-Tabari 20: 382, 383.

﴿وَمَنْ يُنْهَىٰ فِي طَرِيقٍ﴾

﴿and some few lote trees.﴾ This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allāh, and because they denied the truth and turned towards falsehood. Allāh said:

﴿ذَلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا وَهُنَّ مُجْرَمٌ إِلَّا الظَّمَانُ﴾ (١٧)

﴿Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.﴾

meaning, 'We punished them for their disbelief.' Mujāhid said, "He does not punish anyone except the disbelievers."^[1]

Al-Hasan Al-Baṣrī said, "Allāh the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْفَرْقَانِ الَّتِي بَرَكَنَا فِيهَا فُرْقَانًا وَقَدَّرْنَا فِيهَا السَّبِيلَ سَبِيلًا فِيهَا لَيَالٍ وَأَيَّامًا مَأْيَامًا ﴾ فَقَالُوا رَبُّنَا يَبْعَدُ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ لَهَا حِادِثَةً دَرَرَقْتُهُمْ كُلُّ مُشَرِّقٍ كُلُّ مُمَغْرِبٍ فِي ذَلِكَ لَأَنَّنِي لَكُلُّ سَبِيلٍ شَكُورًا﴾ (١٨)

﴿18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."﴾

﴿19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).﴾

The Trade of Saba' and Their Destruction

Allāh tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was

^[1] Al-Baghawi 3:555.

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allāh says:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْأَرْضِ أَلْقَى بَرَكَاتِنَا فِيهَا﴾

﴿And We placed, between them and the towns which We had blessed,﴾

Mujāhid, Al-Hasan, Sa‘d bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Ad-Dahhāk, As-Suddi, Ibn Zayd and others – all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.^[1] Al-‘Awfi reported that Ibn ‘Abbās said, “The towns which We had blessed by putting Jerusalem among them.”^[2]

﴿وَقَرَّئَنَا فِيهَا ظَاهِرَةً﴾

﴿towns easy to be seen,﴾ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَفَدَّرَنَا فِيهَا أَلَيْرَةً﴾

﴿and We made the stages (of journey) between them easy﴾ meaning, ‘We made it in a way that met the needs of the travelers.’

﴿سِبُّوْنَا فِيهَا لَيَالٍ وَآيَامًا مَاءِيْنَ﴾

﴿Travel in them safely both by night and day.﴾

means, those who travel in them will be safe both by night and by day.

﴿فَنَالُوا دِيَنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَّمُوا أَنْفُسَهُمْ﴾

﴿But they said: “Our Lord! Make the stages between our journey longer,” and they wronged themselves;﴾

^[1] At-Tabari 20:386, 387.

^[2] At-Tabari 20:386.

They failed to appreciate this blessing, as Ibn ‘Abbās, Mujaħid, Al-Hasan and others said: “They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear.”

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَرَقَّنَاهُمْ كُلُّ مَرْقَبٍ﴾

﴿so We made them as tales (in the land), and We dispersed them all totally.﴾

means, ‘We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.’ So, the Arabs say of a people when they are dispersed, “They have been scattered like Saba’,” in all directions.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِكُلِّ صَابِرٍ شَكُورٍ﴾

﴿Verily, in this are indeed signs for every steadfast, grateful.﴾

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Ahmad recorded that Sa’d bin Abi Waqqās, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«عَجِزْتُ مِنْ قَضَاءِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَيْدَ رَبِّهِ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيَّةً حَيْدَ رَبِّهِ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ شَكُورًا فِي الْلُّفْقَةِ يُرْفَعُهَا إِلَى فِي أَمْرِ رَبِّهِ»

“I am amazed at what Allāh has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife’s mouth.”^[1]

This was also recorded by An-Nasā’ī in *Al-Yawm wal-*

^[1] Ahmad 1:173.

Laylah.^[1] There is a corroborating report in the Two *Sahīhs*, where a *Hadīth* narrated by Abu Hurayrah, may Allāh be pleased with him, says:

«عَجَباً لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ تَعَالَى لَهُ ثَنَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ نَخَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ نَخَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

“How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.”^[2]

It was reported that Qatādah said:

﴿إِنَّ فِي ذَلِكَ لَذِكْرٍ لِكُلِّ مُسْكَنٍ شَكُورٍ﴾

﴿Verily, in this are indeed signs for every steadfast, grateful.﴾

It was Muṭarrif who used to say: “How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience.”^[3]

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِنِّي شُمُّ ظَاهِرٌ فَاتَّبَعُوهُ إِلَّا فَيَقُولُوا مِنَ الْمُؤْمِنِينَ ﴿٢﴾ وَمَا كَانَ اللَّهُ عَلَيْهِمْ بِغَنِيمَةٍ إِلَّا يَعْلَمُ مَنْ يُؤْمِنُ بِالْآخِرَةِ يَقْنَعُهُ مَوْرِقُهُ وَيَنْكِثُ عَلَىٰ كُلِّ شَفَوْهٖ ﴿٣﴾ حَمِيدٌ

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

﴿21. And he had no authority over them, – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.﴾

How Iblis' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the *Shayṭān*, Allāh tells us about their counterparts

[1] An-Nasā'ī in *Al-Kubrā* 6:263.

[2] *Fath Al-Bāri* 10:107.

[3] Muslim 4:1992.

among those who follow Iblīs and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ سَدَّقَ عَنْهُمْ إِبْلِيسُ اللَّهُ أَعُوذُ بِهِ﴾

﴿And indeed Iblīs did prove true his thought about them,﴾

Ibn ‘Abbās, may Allāh be pleased with him, and others^[11] said that this Āyah is like the Āyah where Allāh tells us about how Iblīs refused to prostrate to Ādām, peace be upon him, then said:

﴿أَرَدْتُكَ هَذَا الَّذِي حَكَمْتَ عَلَى لِئَنَّ أَنْزَلْتَنِي إِنْ تُورِّثَ الْفِتْنَةَ لِأَمْتَنِكَ ذُرِّتْنِي إِلَّا فَلَمَّا
أَرَدْتُكَ هَذَا الَّذِي حَكَمْتَ عَلَى لِئَنَّ أَنْزَلْتَنِي إِنْ تُورِّثَ الْفِتْنَةَ لِأَمْتَنِكَ ذُرِّتْنِي إِلَّا
فَلَمَّا

﴿See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!﴾ (17:62)

﴿فَمَنْ لَأَرْتَنَاهُ مِنْ بَيْنِ أَنْبِيَاءِنَا وَمِنْ خَلْقِنَا وَمِنْ أَنْبِيَاءِنَا وَمِنْ خَلْقِنَا وَلَا يَجِدُ أَكْثَرُهُمْ شَكِيرِينَ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴾ (7:17)

And there are many Āyāt which refer to this matter.

﴿وَنَا كَانَ لَمَّا عَلَيْهِمْ يَنْسُطُونَ﴾

﴿And he (Iblīs) had no authority over them,﴾

Ibn ‘Abbās, may Allāh be pleased with him said, “This means, he had no proof.”

﴿إِلَّا لِتَعْلَمَ مَنْ يَوْمَ يَأْكُلُهُ وَمَنْ هُوَ مُنْهَا فِي شَكِيرٍ﴾

﴿except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴾

means, ‘We gave him power over them only to show who believes in the Hereafter and that it will come to pass.’ The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world – and to distinguish these believers from those who are in doubt about the Hereafter.

^[11] At-Tabārī 20:392.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢١

الْكَلْمَانُ

وَلَا تَنْعِمُ الشَّفَنَةُ عِنْهُ إِلَّا مَنْ أَذْنَكَ لَهُ حَقًّا إِذَا فَزَعَ عَنْ
 قَلْوَبِهِرَفَّا لِمَا مَأْذَأَهُ قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ عَلَى النَّكِيرِ
 ﴿١﴾ قُلْ مَنْ يُرْزِقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ إِنَّ اللَّهَ
 وَلَيْلَةَ الْأَوَّلِ يَأْكُمْ لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ شَيْءٌ ﴿٢﴾ قُلْ
 لَا تَشْتُوْتُ عَمَّا أَجْرَمْتَنَا وَلَا تُشْتَعِلُ عَمَّا نَعْمَلُونَ ﴿٣﴾ قُلْ
 يَجْمَعُ بَيْنَنَا رِسَامُهُ يُفْتَحُ بَيْنَنَا الْحَقُّ وَهُوَ الْفَسَاحَ الْعَلِيمُ
 ﴿٤﴾ قُلْ أَرُونَّ الَّذِينَ الْحَقْمَرِيَّةَ شَرَكَاهُ كَلَابَلْ هُوَ اللَّهُ
 الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافِةً لِلنَّاسِ
 بِشَرِيكٍ وَنَذِيرًا وَلَدَكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾
 وَيَقُولُونَ مَنْيَ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧﴾
 قُلْ لَكُمْ مِيعَادُهُمْ لَا تَسْتَعْجِرُونَ عَنْهُ سَاعَةٌ وَلَا تَسْتَقْبِلُونَ
 ﴿٨﴾ وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْءَانِ وَلَا
 يَالَّذِي بَيْنَ يَدَيهِ وَلَوْرَى إِذَا الظَّالِمُونَ مَوْفُوقُونَ عَنْهُ
 رَبِّهِمْ تَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْفَوْلَ يَقُولُ الَّذِينَ
 أَسْتَضْعِفُوْلِلَّذِينَ أَسْتَكْبَرُوا لَنْ لَا أَنْتُ لِكَامُورِينَ ﴿٩﴾

﴿رَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِظٌ﴾

And your Lord is a Watchful over everything. means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلْ أَدْعُوا أَلِيْكَ رَعْتُمْ مِنْ دُونِ
 اللَّهِ لَا يَتَلَكُّونَ يَنْقَالُ دَرَقَ فِي
 السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَمْ
 فِيهَا مِنْ شَرِيكٍ رَبَّا لَهُ مِنْهُمْ مِنْ
 طَهِيرٍ ﴿١﴾ وَلَا تَنْعِمُ الشَّفَنَةُ عِنْهُ
 إِلَّا لَمَنْ أَذْنَكَ لَهُ حَقًّا إِذَا فَزَعَ
 عَنْ قَلْوَبِهِرَفَّا لِمَا مَأْذَأَهُ قَالَ رَبُّكُمْ
 قَالُوا الْحَقُّ وَهُوَ الْعَلِيمُ

﴿الْكَبِيرُ﴾

﴿22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴾

﴿23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴾

The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿فُلْ أَدْعُوا الَّذِينَ نَصَّمْ بِنْ دُونِ اللَّهِ﴾

﴿Say : "Call upon those whom you assert besides Allāh..."﴾ meaning, the gods who are worshipped besides Allāh.

﴿لَا يَسْلِكُونَ سَقَالَ ذَرَرَ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿they possess not even the weight of a speck of dust, either in the heavens or on the earth,﴾

This is like the Āyah:

﴿وَالَّذِينَ تَنْعَوْنَ مِنْ دُونِيَهُ مَا يَنْكُرُنَّ مِنْ قَطْنِيرٍ﴾

﴿And those, whom you invoke or call upon instead of Him, own not even a Qitāmīr^[1]﴾ (35:13).

﴿وَمَا لَهُنَّ فِيهِمَا مِنْ شَرِيكٍ﴾

﴿nor have they any share in either,﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُمْ بِنِعْمَتِنَّ طَيِّبٍ﴾

﴿nor there is for Him any supporter from among them.﴾

means, nor does Allāh have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allāh says:

﴿وَلَا يَنْفَعُ أَشْفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُرِيدُ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allāh says:

﴿مَنْ ذَا الَّذِي يَنْتَهِ عِنْدَهُ إِلَّا يَأْذِنُهُ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255),

^[1] The thin membrane over the date stone.

﴿وَرَجُلٌ مِّنْ أَنْفُسِكُمْ لَا تُقْبِلُ شَفَاعَتُهُ إِلَّا مَنْ يَأْذَنُ اللَّهُ لَمَنْ يَأْذَنُهُ﴾



﴿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.﴾ (53:26)

﴿وَلَا يَنْتَهُوكُمْ إِلَّا لِمَنْ أَرَضَنِي وَهُمْ بِنِعْمَتِي خَافِرُونَ﴾

﴿and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾ (21:28).

It was reported in the Two Ṣaḥīḥs through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Mahmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ لِلَّهِ تَعَالَى فَيَدْعُنِي مَا شاءَ اللَّهُ أَنْ يَدْعُنِي، وَيَفْتَحُ عَلَيَّ بِمَا حَمَدَ اللَّهُ عَلَيْهِ الْأَنَّ، ثُمَّ يَقُولُ: يَا مُحَمَّدُ! ازْفَعْ رَأْسَكَ وَقُلْ شَمْعَنَ، وَسَلْ نُغْطَةً، وَأَشْفَعْ شَفَعَنَ»

«Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."»^[1]

﴿حَقَّ إِنَّمَا فُتُوحَ عَنْ قُلُوبِهِمْ فَالْأُولُوا الْأَعْلَمُ﴾

﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.^[2]

^[1] Fath Al-Bārī 8:248, Muslim 1:185.

^[2] At-Tabari 20:396.

﴿حَقٌّ إِنَّا فُزِعْنَا عَنْ قُلُوبِهِنَّ﴾

﴿So much so that when fear is banished from their hearts,﴾

means, when the fear leaves their hearts. Ibn ‘Abbâs, Ibn ‘Umar, Abu ‘Abdur-Râhmân As-Sulami, Ash-Shâbi, Ibrâhîm An-Nakha‘i, Ad-Dhâhhâk, Al-Hasan and Qatâdah said concerning the Âyah,

﴿فَعَزَّزَنَا إِنَّا فُزِعْنَا عَنْ قُلُوبِهِنَّ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا أَلْحَقُّ﴾

﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾

“When the fear is lifted from their hearts.” When this happens, some of them say to others, “What did your Lord say?” Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allâh says,

﴿قَالُوا أَلْحَقُّ﴾

﴿They say the truth.﴾ meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ أَعْلَمُ الْكَيْرِ﴾

﴿And He is the Most High, the Most Great.﴾

In his *Tafsîr* of this Âyah in his *Sâhih*, Al-Bukhâri recorded that Abu Hurayrah, may Allâh be pleased with him said, “The Prophet of Allâh ﷺ said:

إِذَا فَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا حُضْمَانًا لِقُولِيهِ، كَانَةُ سِلِيلَةً عَلَى صَفَوَانَ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِنَّ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ أَعْلَمُ الْكَيْرِ، قَيْسَمُهُنَّا مُشَرِّقُ السَّمَاءِ، وَمُشَرِّفُ السَّمَاءِ مَكَانًا بَغْضَةُ فَوْقَ بَغْضِي - وَوَصَفَ سَفِيَانَ بِيَدِهِ فَعَرَفَهَا، وَنَسَرَ بَيْنَ أَصَابِعِهِ - فَيَنْسِمُ الْكَلَمَةُ فَيُلْقِيَهَا إِلَى مَنْ تَخَطَّهُ، ثُمَّ يُلْقِيَهَا الْآخِرُ إِلَى مَنْ تَخَطَّهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاجِرِ أَوِ النَّاهِرِ، فَرَبِّمَا أَذْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرَبِّمَا أَقْنَاهَا قَبْلَ أَنْ يُذْرِكَهُ، فَيُكَذِّبُ مَعْنَاهَا مَايَةً كَذْبَيَّ فَيُقَالُ: أَلِيسْ فَذَ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدِّقُ بِيُنْكَلَةَ الْكَلَمَةِ الَّتِي سَمِعْتَ مِنِ السَّمَاءِ

﴿When Allāh decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said?" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other﴾ – Sufyān [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. «So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of the one thing which was heard from heaven.﴾

This was recorded by Al-Bukhārī, not by Muslim.^[1] Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it.^[2] And Allāh knows best.

﴿فَلَمَّا مَرَأُوكُمْ يَنْتَهُونَ إِلَيَّ أَوْ لِيَأْتِيُوكُمْ أَعْلَمُ هُنَّى أَوْ فِي
صَلَالٍ شَبِيبٍ ﴿١﴾ قُلْ لَا تُشْتَكُونَ عَنَّا أَجَرْنَا وَلَا تُشْتَكُ عَنَّا نَعْمَلُونَ ﴿٢﴾ قُلْ يَجْمَعُ بَيْنَنَا
وَبَيْنَكُمْ يَقْتَطُعُ بَيْنَنَا إِلَعْبٌ وَهُوَ الْفَسَاحَ الْكَبِيرُ ﴿٣﴾ قُلْ أَرُوْفُ الَّذِينَ حَفَظْنَاهُ بِهِ شُرَكَاءٌ
كُلَّا بَلْ هُوَ اللَّهُ أَعْلَمُ الْحَكِيمُ ﴿٤﴾﴾

﴿24. Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."﴾

﴿25. Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

﴿26. Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾

﴿27. Say: "Show me those whom you have joined with Him as

^[1] Fath Al-Bārī 8:398.

^[2] Abu Dāwud 4:288, Tuḥfat Al-Aḥwadhi, 9:90, Ibn Mājah 1:69.

partners. Nay! But He is Allāh, the Almighty, the All-Wise.”»

Allāh has no partner in anything whatsoever

Allāh tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿وَلَا أُرِيدُ لَكُمْ لَمَّا أُرِيدُ لَأَنِّي أَعْلَمُ بِمَا تَصْنَعُونَ﴾

«And verily, (either) we or you are rightly guided or in plain error.»

‘One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawhīd* which indicates that your *Shirk* must be false.’ Allāh says:

﴿وَلَا أُرِيدُ لَكُمْ لَمَّا أُرِيدُ لَأَنِّي أَعْلَمُ بِمَا تَصْنَعُونَ﴾

«And verily, (either) we or you are rightly guided or in plain error.»

Qatādah said, “The Companions of Muḥammad ﷺ said this to the idolators: ‘By Allāh, we and you cannot be following the same thing, only one of us can be truly guided.’”^[1] Ikrimah and Ziyād bin Abi Maryam said, “It means: we are rightly guided and you are in plain error.”^[2]

﴿فَلَا نَشْأُرُكُ عَنَّا أَهْرَافَكُمْ وَلَا شَأْلُ عَنَّا نَتَسْأَلُونَ﴾

«Say: “You will not be asked about our sins, nor shall we be asked of what you do.”»

This indicates disowning them, saying, ‘you do not belong to us and we do not belong to you, because we call people to Allāh, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

^[1] At-Tabari 20:401.

^[2] At-Tabari 20:401.

you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Āyat:

﴿وَرَبُّكَ كَذَّابٌ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْشَدَ رَبِّيَّتُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ﴾ مِنْ تَحْكُمِنَا



﴿And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41)

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُ عَابِدٌ مَا أَعْبُدُ وَلَا إِنَّمَا عَابِدَكُمْ لَكُمْ وَإِنِّي دِينِي لِي﴾

﴿Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."﴾ (104:1-6).

﴿قُلْ يَعْلَمُ بِمَا يَصْنَعُونَ﴾

﴿Say: "Our Lord will assemble us all together..."﴾

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says:

﴿وَيَوْمَ نَقُومُ الشَّاعِمَةُ بِوَهْيِهِ يَنْتَهُونَ فَأَنَّا الَّذِينَ آمَنُوا وَعَسَلُوا الصَّلِيلَاتِ فَهُمْ فِي رَوْضَةٍ يُغْرَبُونَ وَأَنَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا يُنَاهَىٰ وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْمَنَابِ حُمَّصَرُونَ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyat, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾ (30:14-16).

Allâh says:

﴿وَهُوَ الْفَاعِلُ الْعَلِيمُ﴾

﴿And He is the Just Judge, the All-Knower of the true state of affairs.﴾

﴿فَلْ أَرْوِنَ الَّذِينَ هَمَّشْتَ بِهِ شَرِكَاتٍ﴾

﴿Say: "Show me those whom you have joined with Him as partners..."﴾

means, 'show me those gods whom you made as rivals and equals to Allâh.'

﴿كَلَّا﴾

﴿Nay﴾ means, He has no peer, rival, partner or equal. Allâh says:

﴿إِنْ مَوْلَاهُ إِلَّا اللَّهُ﴾

﴿But He is Allâh,﴾ meaning, the One and Only God Who has no partner.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿the Almighty, the All-Wise.﴾ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allâh knows best.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَانَةً لِلنَّاسِ بَشِيرًا وَكَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَتَّلَقُونَ ﴾
 وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كَثُنتَ صَدِيقَيْنِ ﴾ فَلَمَّا كُوِنَّ مِبْعَادًا يَوْمٌ لَا تَسْتَعْجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْقِطُونَ ﴾

﴿28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.﴾

﴿29. And they say: "When is this promise if you are truthful?"﴾

﴿30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾

The Prophet ﷺ was sent to all of Mankind

Allâh says to His servant and Messenger Muhammad ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَانَةً لِلنَّاسِ بَشِيرًا وَكَذِيرًا﴾

﴿And We have not sent you except as a giver of glad tidings and a warner to all mankind.﴾

i.e., to all of creation among those who are accountable for their deeds. This is like the Āyah:

﴿فَلَمْ يَكُنْهَا النَّاسُ إِذْ أَرْسَلْتُكُمْ إِلَيْهِمْ جَيِّدَاتٍ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158)

﴿بَارَكَ اللَّهُ الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ لِكُونَهُ لِلنَّاسِ نَذِيرًا﴾

﴿Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.﴾ (25:1)

﴿بَيْرَارًا وَنَذِيرًا﴾

﴿a giver of glad tidings and a warner﴾ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the Āyah:

﴿وَلَكُنْ أَكْثَرُ النَّاسِ لَا يَشْكُونَ﴾

﴿and most of men know not.﴾

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَ بِمَوْعِدِنَ﴾

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

﴿وَلَمْ تُطِعْ أَكْثَرَهُمْ فِي الْأَرْضِ يُعْلُلُوكَ عَنْ سَبِيلِنَ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path.﴾ (6:116).

Muhammad bin Ka'b said concerning the Āyah:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَانَهُ لِلنَّاسِ﴾

﴿And We have not sent you except to all mankind.﴾

meaning, to all the people. Qatādah said concerning this Āyah, "Allāh, may He be exalted, sent Muhammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."^[1]

^[1] At-Tabari 20:405.

In the Two *Sahîhs* it was reported that Jâbir, may Allâh be pleased with him said, "The Messenger of Allâh ﷺ said:

أُغْيِطْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةً شَهْرٍ، وَجُعِلْتُ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَثْبَتَ رَجُلٌ مِنْ أُنْبِيَاءِ أَذْرَكَتُهُ الصَّلَاةُ فَلَيَصِلُّ، وَأَجْلَتُ لِي الْغَنَائمُ وَلَمْ تَجِلْ لِأَخْدِي قَبْلِي، وَأُغْيِطْتُ الشَّفَاعَةً، وَكَانَ الرَّئِيْسُ يَقْعُدُ إِلَيْهِ فَزُوِّدَ خَاصَّةً وَيُعْثَثُ إِلَى النَّاسِ عَامَّةً،

"I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind."¹¹

It was also recorded in the *Sahîh* that the Messenger of Allâh ﷺ said:

بُشِّرْتُ إِلَى الْأَسْوَدِ وَالْأَخْمَرِ،

"I have been sent to the black and the red."

Mujâhid said, "This means to the Jinn and to mankind."¹² Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allâh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُ صَادِقَينَ﴾

«And they say: "When is this promise if you are truthful?"»

This is like the Ayah:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ مَاءَتْهَا مُشْفِقُونَ مِنْهَا وَيَمْلَئُونَ أَنَّهَا الْقُرْبَانُ﴾

^[11] *Fath Al-Bâri* 1:519, *Muslim* 1:370.

^[12] *Ahmad* 5:145.

٤٣٢

قَالَ الَّذِينَ أَسْتَكَبُرُوا لِلَّذِينَ أَسْتَضْعَفُوا أَنْخَنَ صَدَقَتْكُمْ
عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بِلَكُمْ شَيْرُمِينَ ﴿١﴾ وَقَالَ الَّذِينَ
أَسْتَضْعَفُوا لِلَّذِينَ أَسْتَكَبُرُوا بِلَكُمُ الْأَيْلَى وَالنَّهَارُ لَذِ
تَأْمُرُونَا أَنْ تُكْفِرُ بِاللَّهِ وَنَجْعَلُ لَهُ أَنْدَادًا وَأَسْرًا وَالنَّدَامَةَ
لَمَارًا وَالْعَذَابَ وَجَعَلُنَا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا
هَلْ يَحْزُنُونَ إِلَّا مَا كَانُوا صَمَلُونَ ﴿٢﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ
مِنْ نَذِيرٍ إِلَّا قَالَ مُرْتَفُوهَا إِنَّا بِمَا أَرْسَلْنَاكُمْ بِهِ كُفَّارُونَ ﴿٣﴾
وَقَالُوا أَنْخَنَ أَكْثَرُهُمُ الْأَوْلَادُ وَمَا أَنْخَنَ يَمْعَدِينَ
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَا كُنَّ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿٤﴾ وَمَا أَنْخَنَ الْكُرْمُ وَلَا أَوْلَادَكُمْ بِالَّتِي تَقْرِيرُ كُمْ عِنْدَنَا
رُلْقَى إِلَّا مَنْ ءَانَ وَعَمِيلٌ صَلِحَ حَافَأَوْلَئِكَ لَهُمْ جَرَاهُ الْعَصْفُ
يَمْاعِلُوا هُمْ فِي الْعُورَقَتِ أَمْيَمُونَ ﴿٥﴾ وَالَّذِينَ سَعَوْنَ فِي
إِيَّنَتِنَا مُعَذِّجِزِينَ أَوْلَئِكَ فِي الْعَذَابِ مُخْضَرُونَ ﴿٦﴾ قُلْ
إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُهُ وَمَا
أَنْقَسْتُمْ مِنْ شَيْءٍ وَفَهُوَ بِخَلْفِهِ وَهُوَ خَيْرُ الْزَّارِقِينَ ﴿٧﴾

Allâh says:

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤْخَرُ﴾

﴿Verily, the term of Allâh when it comes, cannot be delayed﴾ (71:4).

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجْلٍ تَعْذُرُونَ﴾ يَوْمَ يَأْتِ لَا تَكُونُ نُقْشُ إِلَّا بِإِذْنِهِ فَيَنْهَا شَيْقَهُ
وَسَعِيدُونَ ﴿١﴾

﴿And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾ (11:104-105).

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنَ وَلَا يَأْلَمُنَا بَيْنَ يَدِيهِ وَلَوْ تَرْقَ إِذْ

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...﴾ (42:18)

Then Allâh says:

﴿قُلْ لَكُمْ يَوْمًا يَوْمٌ لَا
تَسْتَغْفِرُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَغْفِرُونَ ﴾ ﴿٢﴾

﴿Say : "The appointment to you is for a Day, which you cannot for an hour move back nor forward."﴾

meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as

الظَّالِمُونَ مَوْفُورُوكُونَ عِنْهُمْ يَرْجِعُ بَعْثَهُمْ إِلَى بَعْضِ الْقَوْلِ يَقُولُ الَّذِينَ أَسْتَضْعِفُوا
لِلَّذِينَ أَسْتَكِبُوا لَوْلَا أَنْتُمْ لَكُمْ مُّؤْمِنُوكُونَ ﴿١﴾ قَالَ الَّذِينَ أَسْتَكِبُوا لِلَّذِينَ أَسْتَضْعِفُوا أَنْهُنَّ
صَدَّادُوكُونَ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْدُ شَغِرِيْمَ ﴿٢﴾ قَالَ الَّذِينَ أَسْتَضْعِفُوا لِلَّذِينَ
أَسْتَكِبُوا بَلْ مَكْرُ أَئِلَّ وَالْهَارِ إِذْ تَأْمُرُونَا أَنْ تُكَفِّرَ بِاللَّهِ وَيَعْمَلَ لَهُ أَنْدَادًا وَأَسْرَارًا
النَّدَاءَةُ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلُنَا الْأَعْذَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هُنْ مَلْ بَيْزَرَنَ إِلَّا مَا كَانُوا
يَعْسُلُونَ ﴿٣﴾

﴿31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"﴾

﴿32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."﴾

﴿33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾

How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allâh tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'ân and what it tells them about the Resurrection. Allâh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنَ بِهَنَّدَ الْقُرْآنِ وَلَا يَأْتِيَكُمْ بِنَتِيْجَهُ﴾

﴿And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it."﴾

Allâh threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another:

﴿يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْوَلِيُّ بَيْنَ الَّذِينَ أُنْتَصِفُوا﴾

«*how they will cast the (blaming) word one to another! Those who were deemed weak,*

this refers to the followers –

﴿لِلَّذِينَ أَسْتَكْبَرُوا﴾

«*to those who were arrogant,*» – this refers to the leaders and masters –

﴿أَلَّا أَنْتُ لَكُمْ مُّؤْمِنُونَ﴾

«*Had it not been for you, we should certainly have been believers!*»

meaning, ‘if you had not stopped us, we would have followed the Messengers and believed in what they brought.’ Their leaders and masters, those who were arrogant, will say to them:

﴿أَنْجُنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ﴾

«*Did we keep you back from guidance after it had come to you?*»

meaning, ‘we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.’ They will say:

﴿بَلْ كُثُرٌ شَجَرُونَ ﴿٣١﴾ وَقَالَ الَّذِينَ أُنْتَصِفُوا لِلَّذِينَ أَسْتَكْبَرُوا بَلْ مَكْرُ الظَّلَالِ وَالنَّهَارِ﴾

«*...Nay, but you were criminals.” Those who were deemed weak will say to those who were arrogant: “Nay, but it was your plotting by night and day...”*»

meaning, ‘you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.’ Qatādah and Ibn Zayd said:

﴿بَلْ مَكْرُ الظَّلَالِ وَالنَّهَارِ﴾

﴿Nay, but it was your plotting by night and day,﴾ means, “You plotted by night and day.”^[1] Mâlik narrated something similar from Zayd bin Aslam.^[2]

﴿إِذْ تَأْمُرُنَا أَن تَكْفُرَ بِاللّٰهِ وَتَعْمَلَ لَهُ أَنْوَادًا﴾

﴿when you ordered us to disbelieve in Allâh and set up rivals to Him!﴾

means, ‘to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.’

﴿وَأَسْرُوا أَنْشَاءَهُمْ لَمَّا رَأَوُا الْمَنَابِ﴾

﴿And each of them (parties) will conceal their own regrets, when they behold the torment.﴾

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَعَلَّمْنَا الْأَغْلَبَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا﴾

﴿And We shall put iron collars round the necks of those who disbelieved.﴾

This is a chain which will tie their hands to their necks.

﴿هَلْ يَجِدُونَ إِلَّا مَا كَانُوا يَتَّمَلُّونَ﴾

﴿Are they requited aught except what they used to do?﴾

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿فَالَّذِي كُلُّ صِنْفٍ وَلِكُنْ لَا نَمِثُونَ﴾

﴿He will say: “For each one there is double (torment), but you know not.”﴾ (7:38).

Ibn Abi Hâtim recorded that Abu Hurayrah, may Allâh be pleased with him, said, “The Messenger of Allâh ﷺ said:

﴿إِنَّ جَهَنَّمَ لَنَا سَيِّئَ إِلَيْهَا أَغْلَبُهَا تَلَقَّاهُمْ لَهُبَّهَا، ثُمَّ لَنَحْتَمُنَّ لَفْحَةً فَلَمْ يَتَّخِذْ لَهُمْ إِلَّا سَقْطًا عَلَى الْعُزُّوبِ﴾.

^[1] At-Tabari 20:408.

^[2] At-Tabari 20:408.

«When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.»¹¹¹

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيًّا إِلَّا قَالَ مُرْفُوهاً إِنَّا بِمَا أُرْسِلْنَا بِهِ كَفِيرُونَ ﴾ وَقَالُوا تَحْنَنُ أَكْثَرُ أَنْوَلَا وَأَزْلَدَا وَمَا تَحْنَنُ يَمْعَدِينَ ﴾ قُلْ إِنَّ رَبِّي يَسْطِيلُ الرِّزْقَ لِمَنْ يَشَاءُ وَقَدْرُ رَلِيقَنَ أَكْثَرُ الْأَنْوَافِ لَا يَعْلَمُونَ ﴾ وَمَا أَنْوَلَكَ وَلَا أَزْلَدَكَ يَا أَتَيْتُكُمْ عِنْدَنَا رِزْقٌ إِلَّا مِنْ مَّا مَأْمَنَ وَعِيمَلَ حَصْلِيْحَا فَأُولَئِكَ هُمْ جَاهَهُ الصِّفَنِ بِمَا عَمِلُوا وَهُمْ فِي الْفَرْقَاتِ مَارِسُوْنَ ﴾ وَالَّذِينَ يَسْعَوْنَ فِي مَا يَكْنَى مُعَجِّزِينَ أُولَئِكَ فِي الْعَدَابِ مُخْضُرُوْنَ ﴾ قُلْ إِنَّ رَبِّي يَسْطِيلُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَقَدْرُ لَمْ وَمَا أَنْفَشْتَ بِنَفْسِكَ وَهُنَّ خَيْرُ الرِّزْقِيْكَ ﴾

¶34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with."»

¶35. And they say: "We are more in wealth and in children, and we are not going to be punished."»

¶36. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not."»

¶37. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.»

¶38. And those who strive against Our Āyāt, to frustrate them, they will be brought to the torment.»

¶39. Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything, He will replace it. And He is the Best of providers."»

How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allāh is consoling His Prophet ﷺ and commanding him to

¹¹¹ *Hilyat Al-Awliyā'* 4:363, where Abu Nu'aym indicates that it is probably *Mawqūf*.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūh, peace be upon him, said to him:

﴿أَتُؤْمِنُ لَكَ وَأَتَبْعَكَ الْأَرْذَلُونَ﴾

¶*Shall we believe in you, when the weakest (of the people) follow you?» (26:110)*

﴿وَمَا زَنَكَ أَتَبْعَكَ إِلَّا الظَّالِمُونَ هُمْ أَرْذَلُنَا بَادِئُ الْأَرْبَيْ﴾

¶*nor do we see any follow you but the meanest among us and they (too) followed you without thinking» (11:27).*

The leaders among the people of Shāliḥ said:

﴿لِلَّذِينَ أَسْفِقُوا لَنَّ مَاءْنَ مِنْهُمْ أَشْلَمُونَ أَكَ مَكْلِمًا شَرَسْلُ مِنْ زَيْدٍ فَالْوَا إِنَّا إِنَّا إِنَّا
أَرْسِلَ يُدْ مُؤْمِنُونَ ﴿٧٦﴾ قَالَ الظَّالِمُونَ أَسْخَبْرُنَا إِنَّا بِالْأَذْقَنِ مَاءْنَ يُدْ كَفِرُونَ ﴿٧٧﴾

¶*to those who were counted weak – to such of them as believed: "Know you that Shāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."» (7:75-76).*

And Allāh said:

﴿رَحْكَلَكَ قَنَّا بَصَمْمَ يَعْضُنَ يَتَوَلَّا أَتَوَلَّا مَنْ أَنَّ اللَّهَ عَلَيْهِ مِنْ بَيْنِ أَنَّ اللَّهَ يَأْنَمْ
إِلَّاشَكِينَ ﴿٥٩﴾

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

﴿رَحْكَلَكَ جَمَنَّا فِي كُلِّ قَرْبَةِ أَكَنَّرَ مُخْرِمَهَا يَسْكُرُونَ فِيهَا ﴿٦٠﴾

¶*And thus We have set up in every town great ones of its wicked people to plot therein» (6:123), and*

﴿رَاهِدَ أَرْدَنَا أَنْ شَهِلَكَ فَرَزَنَةَ أَمْرَنَا مُتَرَفِّهَا فَقَسْفُرَا فِيهَا فَعَنَّ عَلَيْهَا الْقَلْ فَدَمَرَنَهَا تَدِيرَكَ ﴿٦١﴾

¶*And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life*

of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction» (17:16).

And Allāh says here:

﴿وَمَا أُرْسَلْنَا فِي قَرِيبٍ مِّنْ نَّبِيٍّ﴾

«*And We did not send a warner to a township»* meaning a Prophet or a Messenger,

﴿إِلَّا قَالَ مُتَّوْهَّمًا﴾

«*but those who were given the worldly wealth and luxuries among them»*

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, “They are their tyrants, chiefs and leaders in evil.”⁽¹⁾

﴿فَإِنَّمَا أُرْسَلْنَا بِهِ كُفَّارُونَ﴾

«*We believe not in the (Message) with which you have been sent.»*

means, ‘we do not believe in it and we will not follow it.’

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

﴿وَقَالُوا عَنْ أَكْثَرِ أَنَّا أَنُولَّا وَأَوْلَادَنَا وَمَا عَنْ بِعْدَنَا﴾

«*And they say: “We are more in wealth and in children, and we are not going to be punished.”»*

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allāh says:

﴿أَيْسَرُونَ أَنَّا يُنْذِرُ بِهِ مِنْ مَالٍ وَمِنْ نَّاسٍ نَّاتِعُ لَمَّا فِي الْأَنْتِرِيَّةِ إِلَّا لَا يَتَعْرَفُونَ﴾

«*Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, but they perceive not.»* (23:55-56)

⁽¹⁾ At-Tabari 20:409.

﴿فَلَا تُمْجِدُ أَمْوَالَهُمْ وَلَا أُولَئِكُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَرَزْقَهُمْ وَهُمْ كُفَّارٌ﴾

«So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.» (9:55), and

﴿وَرَزْقٌ وَمِنْ حَلَقَتْ وَجِيداً وَجَعَلْتُ لَهُ مَالاً مَنْدُوداً وَبَنِينَ شَهُوداً وَسَهَدْتُ لَهُ نَهِيداً لَمْ يَطْمَعْ إِنْ لَرِيداً لَلَا إِنَّهُ كَانَ لِأَبِيهِنَا عَبِيداً سَارِفَةَ مَسْوِدَةً﴾

«Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!» (74:11-17)

And Allāh has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ إِنَّ رَبِّي يَسْطِعُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

«Say: "Verily, my Lord expands the provision to whom He wills and restricts..."»

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَكُنَّ أَكْثَرُ الْأَنْاسِ لَا يَشْكُرُونَ﴾

«but most men know not.»

Then Allāh says:

﴿وَرَبَّا أَنْوَلَكُمْ وَلَا أُولَئِكُمْ يَالَّى نَقِيرُكُمْ عِنْدَنَا نُنْفِقُ﴾

«And it is not your wealth, nor your children that bring you nearer to Us,»

meaning, 'these things are not a sign that We love you or care

for you.' Imām Ahmād, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَيْ صُورِكُمْ وَأَنْوَارِكُمْ، وَلَكِنَّ إِنَّمَا يَنْظُرُ إِلَيْ قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.»^[1]

Muslim and Ibn Mājah also recorded this.^[2] Allāh says:

﴿إِلَّا مَنْ مَاءَنَ وَعَيْلَ صَلِحًا﴾

«but only he who believes, and does righteous deeds;»

meaning, 'only faith and righteous deeds will bring you closer to Us.'

﴿فَأُولَئِكَ لَمْ حَرَّةٌ الْقُصْفُ بِمَا عَمِلُوا﴾

«as for such, there will be multiple rewards for what they did,»

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِي الْغُرْفَاتِ مَا يُشَاءُونَ﴾

«and they will reside in the high dwellings in peace and security.»

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Ḥātim recorded that 'Ali, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَغُرَفًا تُرَى طُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا»

«In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.»

A bedouin asked, "Who are they for?" He ﷺ said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَمَ الصَّيَامَ، وَصَلَّى بِاللَّيلِ وَالنَّاسُ نِيَامٌ»

«For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.»^[3]

^[1] Ahmad 2:539.

^[2] Muslim 4:1987, Ibn Mājah 2:1388.

^[3] Ibn Abi Shaybah 8:437.

﴿وَاللَّذِينَ يَسْعَونَ فِي الْأَرْضِ مُعَذَّبِينَ﴾

﴿And those who strive against Our Āyāt, to frustrate them,﴾

means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿فَأُولَئِكَ فِي الْمَدَابِ مُخْصَرُونَ﴾

﴿they will be brought to the torment.﴾ means, they will all be punished for their deeds, each one accordingly.

﴿فَقُلْ إِنَّ رَبِّي يَسْطِعُ الْأَرْزَقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِيرُ لَهُ﴾

﴿Say : "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the Āyah:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَالْكِفْرُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَقْضِيَاتٍ﴾ (١١)

﴿See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

«فَمَنْ أَفْلَحَ مِنْ أَشْلَمَ وَرُزِقَ كَثِيرًا وَقَتَّمَهُ اللَّهُ بِمَا آتَاهُ»

«He truly succeeds who becomes Muslim and is given just enough provision and Allāh makes him content with what He has given.»

It was recorded by Muslim.^[1]

﴿وَمَا أَفْشَلْتَ مِنْ شَيْءٍ فَمُؤْمِنٌ بِمَا لَمْ تَرَ﴾

﴿and whatsoever you spend of anything, He will replace it.﴾

^[1] Muslim 2:730.

السَّابِعُ الْمُكَفَّرُونَ

٤٣٣

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةَ أَهْنَلَاءِ إِيَّاكُمْ كَانُوا
يَعْبُدُونَ ۝ قَالُوا سُبْحَانَكَ أَنْتَ وَلِشَانِمِنْ دُونِهِمْ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۝ فَإِذَا يَوْمَ لَا يَعْلَمُ
بَعْضُكُمْ بِعِصْنِي نَفْعًا وَلَا ضَرًا وَنَقْوُلُ لِلَّذِينَ ظَلَمُوا ذُوقُ عَذَابَ
النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْفُرُونَ ۝ وَإِذَا نَلَى عَلَيْهِمْ أَنْتَ شَانِمِ
فَأَلَوْمَاهُنَّا إِلَّا أَرْجِلُهُمْ بِرِيدٍ أَنْ يَصْدِرُ كُعْنَاكَانْ يَعْبُدُهُمْ مَا أَرَكُمْ
وَقَالُوا مَا هَذَا إِلَّا إِفْكَ مُفْرَقِي وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرُ مُبِينٍ ۝ وَمَاءَ الَّذِينَ هُمْ مِنْ كُنْبِ
يَدِ رَسُولِنَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قِلَّكَ مِنْ نَذِيرٍ ۝ وَكَذَبَ
الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَوْا مَعْنَارًا مَآءِ الَّذِينَ هُمْ فَكَلْبُوْرُسُلِي
فَكَيْفَ كَانَ نَكِيرٌ ۝ قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَحْدَةِ أَنَّ
نَقْوُمُ إِلَهٌ مَنْيَ وَقَرْدَى شَرْتَنَفَكَرُ وَأَمَابِصَاجِكُمْ
مِنْ حِنْنَةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَنْ يَدِي عَذَابٍ شَدِيدٍ ۝
قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرٍ إِلَّا عَلَى اللَّهِ وَمَوْعِدٌ
كُلِّ شَيْءٍ وَشَهِيدٌ ۝ قُلْ إِنْ رَبِّي يَقْدِفُ بِالْقَيْ عَلَمَ الْغَيُوبِ ۝

(does not spend).” The other one says, “O Allāh, give compensation to the one who spends.”^[1]

And the Messenger of Allāh ﷺ said:

«أَنْفَقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْغَزِيرِ إِفْلَالًا»

“Spend, O Bilāl, and do not fear that the One Who is on the Throne will withhold from you.”^[2]

«وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةَ أَهْنَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝ قَالُوا سُبْحَانَكَ أَنْتَ
وَلِشَانِمِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۝ فَإِذَا يَوْمَ لَا يَعْلَمُ
بَعْضُكُمْ بِعِصْنِي نَفْعًا وَلَا ضَرًا وَنَقْوُلُ لِلَّذِينَ ظَلَمُوا ذُوقُ عَذَابَ النَّارِ الَّتِي كُنْشَ يَهَا تَكْفُرُونَ ۝»

^[1] Muslim 1:700.

^[2] At-Tabarāni 10:191.

means, ‘whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.’ It was reported that the Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى : أَنْفَقْ، أَنْفَقْ
عَلَيْكَ»

“Allāh says: “Spend, I will spend on you.”

In another Hadīth it is reported that every morning, two angels come, and one says, “O Allāh, bring destruction upon the one who withholds

﴿40. And (remember) the Day when He will gather them all together, then He will say to the angels : "Was it you that these people used to worship?"﴾

﴿41. They (the angels) will say : "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."﴾

﴿42. So Today, none of you can profit or harm one another. And We shall say to those who did wrong : "Taste the torment of the Fire which you used to deny."﴾

The Angels will disown Their Worshippers on the Day of Resurrection

Allâh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allâh. He will ask the angels:

﴿أَهْوَلَهُ إِنَّكُمْ كَانُوا يَعبدُونَنِي﴾

﴿Was it you that these people used to worship?﴾

meaning, 'did you command them to worship you?' Allâh says in Sûrat Al-Furqân:

﴿وَأَنْتَ أَنْذَلْتَمْ عِبَادِي هَؤُلَاءِ أَمْ فَمْ سَكُلُوا السَّبِيلَ﴾

﴿Was it you who misled these My servants or did they (themselves) stray from the (right) path?﴾ (25:17).

And He will say to ۚIsâ, peace be upon him:

﴿أَنَّ قُلْتَ لِلنَّاسِ أَنْتُمْ إِلَهُونِي وَأَنِّي إِلَهُكُمْ مِّنْ دُونِنِي قَالَ مُّسَبِّحُنَّكَ مَا يَكُونُ لِي أَنْ أُفَلَّ مَا لَيْسَ لِي بِحَقِّي﴾

﴿Did you say unto men : "Worship me and my mother as two gods besides Allâh?", He will say : "Glory be to You! It was not for me to say what I had no right (to say)."﴾ (5:116).

Similarly, the angels will say:

﴿مُّسَبِّحُنَّكَ﴾

﴿Glorified be You!﴾ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You.'

﴿أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ﴾

﴿You are our Protector instead of them.﴾ means, ‘we are Your servants and we disown these people before You.’

﴿فَبِلَّ كَانُوا يَعْبُدُونَ الْجِنِّينَ﴾

﴿Nay, but they used to worship the jinn;﴾

meaning, the *Shayātīn*, because they are the ones who made idol worship attractive to them and who misguided them.

﴿أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ﴾

﴿most of them were believers in them.﴾ This is like the Āyah:

﴿إِنْ يَدْعُوكُمْ مِنْ دُونِهِ إِلَّا إِنَّكُمْ وَإِنْ يَدْعُوكُمْ إِلَّا سَبَّابِنَّا مَرِيدًا﴾

﴿They invoke nothing but females besides Him, and they invoke nothing but Shayātīn, a persistent rebel! Allah cursed him﴾ (4:117-118).

Allāh says:

﴿فَالْيَوْمَ لَا يَمْلِكُ بَشَّارٌ لِيَقْصِرَ شَمَا وَلَا حَرَّا﴾

﴿So Today, none of you can profit or harm one another.﴾

means, ‘none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.’

﴿وَنَقُولُ لِلَّذِينَ ظَمَرُوا﴾

﴿And We shall say to those who did wrong:﴾ – meaning the idolators –

﴿ذُرُّوْنَا عَنَّا بَأَنَّا أَلَّى كُشْرَ بِهَا تُكَبِّرُونَ﴾

﴿“Taste the torment of the Fire which you used to deny.”﴾

meaning, this will be said to them by way of rebuke.

﴿وَرَدَّا نُكَلَّ عَلَيْنَمْ بِلَيْنَا بِكَنْتَوْ قَالُوا مَا هَذَا إِلَّا دُجُّلُ بُرُّدُّ أَنْ يَصْدُرُ عَنَّا كَانَ يَعْدُ دَاهَرُونَ وَقَالُوا مَا هَذَا إِلَّا إِنَّكَ مُفْرَقٌ وَقَالَ الَّذِينَ كَفَرُوا لِيَقْرَأُ لَنَا جَاءَهُمْ إِنْ هَذَا إِلَّا سِخْرَيْشِيْنَ وَمَا مَالِهِمْ بِهَا كُشْرَ يَدْرُسُوهَا وَمَا أَرْسَلْنَا إِلَيْنَمْ بَلَكَ مِنْ نَذِيرٍ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا يَلْفَوْ مِنْ شَارَ مَا مَالِهِمْ فَكَذَّبُوا رُسُلَّنَكَتْ كَانَ تَكْبِرُونَ﴾

﴿43. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴾

﴿44. And We had not given them Scriptures that they could study, nor sent to them before you any warner.﴾

﴿45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!﴾

The Saying of the Disbelievers about the Prophets, and its refutation

Allâh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿فَقُلُّوا مَا هَذَا إِلَّا رِجْلٌ يُرِيدُ أَنْ يَصْدِّكُ عَنِّي كَانَ بَعْدَ مَا يَأْتُونَ﴾

﴿They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship."﴾

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false – may the curse of Allâh be upon them and their fathers!

﴿فَرَأَلُوا مَا هَذَا إِلَّا إِنْكَ شَرِيكٌ﴾

﴿And they say: "This is nothing but an invented lie."﴾ referring to the Qur'an.

﴿فَرَأَلُوا أَئِيمَنَ كُفُّرًا لِلْحَقِّ لَنَّ جَاءَهُمْ فَإِنْ هَذَا إِلَّا سِحْرٌ مِّنْ بَيْنِ أَيْمَانِنِي﴾

﴿And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴾

Allâh says:

﴿وَمَا أَنْتُمْ بِهِمْ بِنَارٍ وَمَا أَنْسَلْنَا إِلَيْهِمْ فَلَكُمْ مِّنْ نَارٍ﴾

﴿And We had not given them Scriptures that they could study, nor sent to them before you any warner.﴾

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allāh says:

﴿وَكَذَّبُ الَّذِينَ بَنَ فِيلِهِمْ﴾

﴿And those before them denied;﴾ meaning, other nations.

﴿وَمَا يَلْعُونَ مُشَارًا مَا مَا لَيَتُهُمْ﴾

﴿these have not received even a tenth of what We had granted to those (of old);﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."^[1] This was also the view of Qatādah, As-Suddi and Ibn Zayd.^[2] This is like the Āyāt:

﴿وَلَقَدْ مَكَثُوكُمْ فِيمَا إِن تَكُنُكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَعَاءً وَأَصْرَارًا وَأَئِنَّهُمْ فَمَا أَغْنَى عَنْهُمْ سَعْهُمْ وَلَا أَصْرَارُهُمْ وَلَا أَقْيَادُهُمْ إِن شَاءَ إِذْ كَانُوا يَعْصِمُونَ بِنَاسِتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَزِدُونَ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!﴾ (46:26)

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِنْدُهُمُ الْأَيْرَقُ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُهُمْ يَنْهَى
وَأَنَّهُ فُؤَادُهُمْ﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

but that did not protect them from the punishment of Allāh,

^[1] At-Tabari 20:416.

^[2] At-Tabari 20:416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿فَنَكَبُوا رُسُلِيْنَ نَجَّبَتْ كَانَ تَكَبِّرُ﴾

﴿yet they denied My Messengers. Then how (terrible) was My denial!﴾

meaning, ‘how severe was My wrath and how great was My avenging of My Messengers.’

﴿فَقُلْ إِنَّمَا أَعْظَمُكُمْ بِوَجْهَةِ أَنْ تَقُومُوا بِإِلَهِ مَشْقَنَ وَقُرْدَى ثُمَّ تَنْتَكِرُوا مَا يَصَاحِبُكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا ذِيْرٌ لَكُمْ يَنْ بَدَنِي عَنَّابٌ شَدِيدٌ﴾ (١١)

﴿46. Say: “I exhort you to one (thing) only, that you stand up for Allāh’s sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.”﴾

Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says: ‘Say, O Muḥammad, to these disbelievers who claim that you are crazy,’

﴿إِنَّمَا أَعْثُمُكُمْ بِوَجْهَةِ﴾

﴿I exhort you to one (thing) only,﴾ meaning, ‘I am only telling you to one thing,’ and that is:

﴿أَنْ تَقُومُوا بِإِلَهِ مَشْقَنَ وَقُرْدَى ثُمَّ تَنْتَكِرُوا مَا يَصَاحِبُكُمْ مِنْ جِنَّةٍ﴾

﴿that you stand up for Allāh’s sake in pairs and singly, and reflect, there is no madness in your companion.﴾

meaning, ‘stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muḥammad crazy? Advise one another,’

﴿ثُمَّ تَنْتَكِرُوا﴾

﴿and reflect﴾ means, let each person look within himself concerning the matter of Muḥammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿أَنْ تَقُومُوا بِإِلَهِ مَشْقَنَ وَقُرْدَى ثُمَّ تَنْتَكِرُوا مَا يَصَاحِبُكُمْ مِنْ جِنَّةٍ﴾

﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾

This meaning was stated by Mujāhid, Muḥammad bin Ka'b, As-Suddi, Qatādah and others.⁽¹¹⁾ This is what is meant by the Āyah.

﴿إِنَّهُ مَوْلَىٰ نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾

Al-Bukhārī recorded that Ibn ‘Abbās, may Allāh be pleased with him, commented on this Āyah: “One day, the Prophet ﷺ climbed up Aṣ-Ṣafā’ and shouted,

«بِيَا صَبَاحًا»

«O people!» The Quraysh gathered around him, and said, ‘What is the matter with you?’ He said,

«أَرَأَيْتُمْ تُؤْخِذُنَّكُمْ أَنَّ الْعَدُوَّ يُصْبِحُكُمْ أَوْ يُمْسِكُمْ أَمَا كُثُرْتُمْ تُصَدِّقُونِي»

«What do you think? If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?»

They said, ‘Of course.’ He ﷺ said:

«فَأَنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«I am a warner to you in the face of a severe punishment.»

Abu Lahab said, ‘May you perish! You have called us together only to tell us this?’ Then Allāh revealed:

﴿فَبَثَتْ يَدَانِي لَهُبٌ وَتَبَّ﴾

﴿Perish the two hands of Abū Lahab and perish he!﴾ (111:1)

We have already discussed this in our Tafsīr of the Āyah:

﴿وَأَنِذْ عَشِيرَةَ الْأَقْرَبِ﴾

«And warn your tribe of near kindred.»⁽¹²⁾ (26:214).

﴿فَلَمَّا سَأَلْتُكُمْ بَيْنَ أَجْرٍ فَهُوَ لَكُمْ لِنَاجِيَ إِلَّا عَلَىٰ أَنْتُمْ وَهُوَ عَلَىٰ كُلِّ شَفْعٍ شَهِيدٌ﴾⁽¹³⁾ ﴿فَلَمَّا رَأَيْتُمْ
يَقْدِشُ بِالْمُقْتَلِ عَلَمَ الْمُتُرْبَ﴾⁽¹⁴⁾ ﴿فَلَمَّا جَاءَتِ الْمُتُقْلَةَ وَمَا يَتَبَطَّلُ﴾⁽¹⁵⁾ ﴿فَلَمَّا إِنْضَلَتْ فَإِنَّمَا أَنْشَأَ

⁽¹¹⁾ At-Tabārī 20:418.

⁽¹²⁾ Fath Al-Bārī 8:400.

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ

قُلْ جَاءَ الْحُقْرُ وَمَا يَدْعُ بِالْبَنْطَلْ وَمَا يَعِدُ^{٤٣٤} قُلْ إِنَّمَا ضَلَّتْ

فَإِنَّمَا أَصْلَلُ عَلَى نَفْسِي وَلَيْنَاهْدَيْتِ فِيمَا يُوحَى إِلَيَّ رَفِٰءٌ إِنَّهُ

سَمِيعٌ فَرِبٌ^{٤٣٥} وَلَوْزَرِي إِذْ فَرِغَ عَوَافِلَاقُوتَ وَأَخْذَوْمِنْ

مَكَانَ فَرِبٍ^{٤٣٦} وَقَالَوْأَاءَ امْنَابِهِ، وَأَنْ لَمْمَ الشَّنَاؤُشِ مِنْ

مَكَانٍ يَعِيدُ^{٤٣٧} وَقَدْ كَفَرُوا بِهِ، مِنْ قَبْلٍ وَقَدْ فُرَتَ

بِالْعَيْنِ مِنْ مَكَانٍ يَعِيدُ^{٤٣٨} وَجِيلٌ بَيْنَهُمْ وَبَيْنَمَا يَشْتَهُونَ

كَمَا فَعَلَ يَا شَيْأَعَهُمْ مِنْ قَبْلِنَاهُمْ كَافُوا فِي شَكٍ مُرِيبٍ^{٤٣٩}

سُورَةُ الْقَاطِلَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

الْحَمْدُ لِلّٰهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أَوْلَى

أَجْيَحَةً مَنْقُو وَلَكَ وَرَبِّنَهُ بِرِزْقِهِ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللّٰهَ عَلَى كُلِّ

شَيْءٍ وَقَدِيرٌ^{٤٤٠} تَأْيِيْنَ اللّٰهَ لِلنَّاسِ مِنْ حَمْرَهُ فَلَا تَمْسِكْ لَهَا

وَمَا يَمْسِكْ فَلَا مُرِسِلٌ لِمَنْ بَعْدِهِ، وَهُوَ الْعَزِيزُ الْحَكَمُ^{٤٤١} يَتَأْبِيَا

النَّاسُ أَذْكُرُ وَأَعْسَتَ اللّٰهُ عَلَيْكُمْ هُلْ مِنْ خَلَقٍ غَيْرَ اللّٰهِ يَرْزُقُكُمْ

مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنَّمَا تُوقَنُوْتَ

عَلَىٰ تَقْسِيٍّ فَلَيْلَ أَهْدَيْتِ فَيْسَا بُوْحَىٰ
إِلَيَّ رَفِٰءٌ إِنَّهُ سَمِيعٌ فَرِبٌ^{٤٤٢}

47. Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things."

48. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."

49. Say: "The truth has come, and the falsehood can neither create anything nor resurrect."

50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer,

Ever Near."

I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

فَمَا سَأَلْتُكُمْ إِنْ أَجْرٌ نَهْوٌ لَكُمْ

«Whatever wage I might have asked of you is yours.»

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

إِنْ أَجْرٌ إِلَّا عَلَى اللّٰهِ

«My wage is from Allāh only,» means, 'rather I will seek the reward for that with Allāh.'

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿and He is a Witness over all things.﴾ means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ لِمَّا رَأَيْتُ نَفِيَّتِي بِالْحَقِّ عَلَمْ أَنَّكُمْ تُبَرُّونَ﴾

﴿Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."﴾ This is like the Āyah:

﴿يَنْهَا الرُّوحُ مِنْ أَنْ يُرَدُّهُ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿He sends the Revelation by His command to any of His servants He wills﴾ (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يَبْدِئُ الْبَطْلُ وَمَا يُعِيدُ﴾

﴿Say: "The truth has come, and the falsehood can neither create anything nor resurrect."﴾

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the Āyah:

﴿إِنَّ نَفِيَّتِي بِالْحَقِّ عَلَىٰ الْبَطْلِ فَيَدْمَعُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished.﴾ (21:18).

When the Messenger of Allāh ﷺ entered Al-Masjid Al-Harām on the day of the conquest of Makkah, and found those idols standing around the Ka'bah, he started to hit the idols with his bow, reciting,

﴿وَقُلْ جَاءَ الْحَقُّ وَرَدَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ زَاهِقاً﴾

﴿And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish."﴾ (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يَبْدِئُ الْبَطْلُ وَمَا يُعِيدُ﴾

﴿Say: "The truth has come, and the falsehood can neither create anything nor resurrect."﴾

This was recorded by Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī.^[1]

﴿فَلَمَّا أَصْبَحَ عَلَىٰ نَقْيَةٍ لَوْلَمْ يُنَهَّىٰ إِلَىٰ رَوْقَتٍ﴾

﴿Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me..."﴾

means, all good comes from Allāh, and in what Allāh sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allāh, and if it is wrong, then it is from me and from the *Shaytān*, and Allāh and His Messenger have nothing to do with it."^[2]

﴿إِنَّمَا مَسِيحٌ فَرِيقٌ﴾

﴿Truly, He is All-Hearer, Ever Near.﴾ means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasā'ī recorded the *Hadīth* of Abu Mūsā which also appears in the Two *Sahīhs*:

﴿إِنَّكُمْ لَا تَذَعُونَ أَصْمَمَ وَلَا غَائِبًا، إِنَّمَا تَذَعُونَ سَيِّئًا قَرِيبًا مُجِيبًا﴾

“*You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.*”^[3]

﴿وَلَوْ تَرَىٰ إِذْ فَعَلُوا فَلَا يُؤْتَكُ وَلَيَدُلُّو مِنْ شَكَانٍ قَرِيبٌ ﴿١﴾ وَقَالُوا مَآتَاهُ دِيْهُ، وَأَنَّ لَهُمْ أَشَارُشَ مِنْ شَكَانٍ بَعِيرٌ ﴿٢﴾ وَقَدْ كَفَرُوا بِهِ، مِنْ قَبْلٍ وَقَدْ فُوتَ بِالْقَيْبِ مِنْ شَكَانٍ بَعِيرٌ ﴿٣﴾ وَجِلَّ بَيْتَهُمْ وَلَمَّا مَا بَشَّهُوْنَ كَمَا فُولَ إِنْشِيَاعِهِمْ مِنْ قَبْلٍ إِلَّاهُمْ كَانُوا فِي شَكَانٍ بَعِيرٌ ﴿٤﴾

﴿شَكَانٍ بَعِيرٌ﴾

[1] *Fath Al-Bārī* 8:252, *Muslim* 3:1409, *Tuhfah Al-Ahwadhi* 8:573, An-Nasā'ī in *Al-Kubrā* 6:483.

[2] *Abu Dāwud* 2:589.

[3] An-Nasā'ī in *Al-Kubrā* 6:438, *Fath Al-Bārī* 9:157, *Muslim* 4:2076.

﴿51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.﴾

﴿52. And they will say: "We do believe (now);” but how could they receive (Tanāwush) from a place so far off.﴾

﴿53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.﴾

﴿54. 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. Verily, they have been in grave doubt.﴾

Here Allāh says: ‘if only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.’

﴿وَلَمْ يَجِدُوا مِنْ مَكَانٍ قَرِيبٌ﴾

﴿and they will be seized from a near place.﴾

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Hasan Al-Baṣrī said: “When they come forth from their graves.”⁽¹⁾

﴿رَفَاهٌ مَّا نَسِيَ بِهِ﴾

﴿And they will say: "We do believe (now);”﴾

means, on the Day of Resurrection, they will say, ‘we believe in Allāh and His angels, Books and Messengers.’ This is like the Āyah:

﴿وَلَئِنْ فَرَقْتَ إِذَا الظَّبَابُونَ تَأْكُلُوا مُؤْمِنِينَ عِنْدَ رَبِيعِهِنَّ زَيْنَةً أَبْصَرَنَا وَسَيَقْتَلُنَا شَفَّالٌ
سَلِحًا إِنَّا مُؤْمِنُونَ﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): “Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.”﴾ (32:12)

Allāh says:

﴿وَلَئِنْ لَمْ أَتَقْتُلُ مِنْ مَكَانٍ بَعِيدٍ﴾

﴿but how could they receive from a place so far off?﴾

⁽¹⁾ At-Tabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujāhid said:

﴿وَأَنْ لَمْ يَكُنْ أَكْنَاوْشُ﴾

﴿but how could they At-Tanāwush?﴾ means, “How could they attain that?”^[1] Az-Zuhri said, “They will wish to attain faith when they have reached the Hereafter and are cut off from this world.” Al-Hasan Al-Baṣrī said, “They will seek something when they have no way of attaining it, they will seek faith from a distant place.”

﴿وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلِ﴾

﴿Indeed they did disbelieve before,﴾ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴿وَيَقْنَعُونَ بِالْغَيْبِ مِنْ مَكْانٍ يَعْبَرُ﴾

﴿and they (used to) conjecture about the Unseen from a far place.﴾

Mālik narrated from Zayd bin Aslam that he said:

﴿وَيَقْنَعُونَ بِالْغَيْبِ﴾

﴿and they (used to) conjecture about the Unseen,﴾ means, “By guessing.” as Allāh says,

﴿رَبَّنَا بِالْغَيْبِ﴾

﴿guessing at the Unseen﴾ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴿إِنْ تَلْقَنَ إِلَّا طَنَّا وَمَا هُنَّ بِمُسْتَقِرِّينَ﴾

^[1] Ad-Durr Al-Manthūr 6:714.

﴿we do not think it but as a conjecture, and we have no firm convincing belief.﴾ (45:32).

Qatādah and Mujāhid said, “Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture.”^[1]

﴿وَجِلَّ بَيْتُهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

Al-Ḥasan Al-Baṣrī, Ad-Daḥḥāk and others, ‘This means faith.’^[2] As-Suddī said:

﴿وَجِلَّ بَيْتُهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means “Repentance.”^[3] This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴿وَجِلَّ بَيْتُهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means, “This world and its wealth, luxuries and people.”^[4] Something similar was narrated from Ibn ‘Umar, Ibn ‘Abbās and Ar-Rabī‘ bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhārī and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴿كَمَا قُيلَ لِأَشْبَاعِهِمْ مِنْ قَبْلِ﴾

﴿as was done in the past with the people of their kind.﴾

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

^[1] At-Tabārī 20:429.

^[2] At-Tabārī 20:430.

^[3] Ad-Durr Al-Manthūr 6:715.

^[4] At-Tabārī 20:431.

them, they wished that they had believed, but this was not accepted from them.

﴿لَئِنْ رَأَوْا بَأْسًا قَالُوا مَا نَعْمَلُ وَنَحْدُو وَكَفَرُنَا بِمَا كَانَ يَهُوَ مُشَكِّرِينَ ﴾ ٤٠ ﴿ فَلَئِنْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَئِنْ رَأَوْا بَأْسًا شَتَّى اللَّهُ أَلَّمْ يَقُولُ فَقَدْ خَلَقْنَاكُمْ فِي عِبَادَةٍ وَخَيْرٌ مُنَالِكٌ ﴾ ٤١ ﴿ الْكُفَّارُ ٤٢﴾

¶So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.» (40:84-85).

﴿إِنَّمَا كَافَرُوا فِي شَكٍّ مُبِيبٍ﴾

¶Verily, they have been in grave doubt.» means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qatādah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the *Tafsir* of *Sūrah Saba'*. Allāh, may He be glorified and exalted, is the Guide to the right way.

The Tafsīr of Sūrah Fātir (Chapter - 35)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْمُنْتَهَىٰ إِلَيْهِ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَاءَكُمْ مِّنْ أَنْفُسِكُمْ رُسُلًا أُولَئِكَ أَجْيَّمُهُمْ شَكِيرٌ وَّكُلُّكُمْ رَّبِيعٌ بَيْضٌ فِي
الْقَلْبِيْنِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ فَقِيرٌ﴾

﴿1. All praise is due to Allāh, Fātir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

The Power of Allāh

Ibn 'Abbās, may Allāh be pleased with him, said, "I did not know what *Fātir As-Samawāti wal-Ard* meant until two bedouins came to me disputing over a well. One of them said to his companion, '*Ana Faṭartuhā*,' meaning, I started it."^[1] Ibn 'Abbās, may Allāh be pleased with him, also said,

﴿فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Fātir of the heavens and the earth*,﴾

means, "The Originator of the heavens and the earth."^[2] Ad-Dāḥḥāk said, "Every time the phrase *Fātir As-Samawāti wal-Ard* is used in the Qur'ān, it means the Creator of the heavens and the earth."^[3]

﴿جَاءَكُمْ مِّنْ أَنْفُسِكُمْ رُسُلًا﴾

﴿Who made the angels messengers﴾ means, between Him and His Prophets.

[1] *Ad-Durr Al-Manthūr* 7:3.

[2] *Ad-Durr Al-Manthūr* 7:3.

[3] *Ad-Durr Al-Manthūr* 7:3.

﴿أَوْلَئِكُمْ أَجْنِحَةُهُمْ﴾

«with wings» means, with which they fly to convey quickly that which they have been commanded to convey.

﴿شَتَّىٰ وَثَلَاثَ وَرَبْعَ﴾

«two or three or four.» means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Hadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.^[1] Allāh says:

﴿يَرَبُّ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«He increases in creation what He wills. Verily, Allāh is Able to do all things.»

As-Suddi said, “He increases their wings and creates them as He wills.”^[2]

﴿فَمَا يَشَاءُ اللَّهُ لِلْإِنْسَانِ مِنْ رَّحْمَةٍ فَلَا مُنْكِرٌ لَّهَا وَمَا يُمْكِنُ لَهُ مُرْسِلٌ لَّمْ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ﴾

﴿لِنَفْكَرُ﴾

«2. Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.»

None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Ahmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bāh, said, “Mu'āwiyah wrote to Al-Mughīrah bin Shu'bāh, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

[1] *Fath Al-Bāri* 6:361.

[2] *Ad-Durr Al-Manthūr* 7:4.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَغْطَيْتَ وَلَا مُغْطِي لِمَا مَنَّتَ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ»

«There is no god (worthy of worship) except Allāh alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allāh, there is none who can withhold what You give, and none can give what You withhold, and good fortune and richness in anything cannot benefit one against Your will.»

'And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'^[1] This was also recorded by Al-Bukhāri and Muslim, with several chain of narration.^[2]

It was recorded in Ṣaḥīḥ Muslim that Abu Sa‘id Al-Khudri, may Allāh be pleased with him, said, "When the Messenger of Allāh ﷺ raised his head from bowing, he would say:

سَمِيعُ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ بِلِنَّ السَّمَاءِ وَالْأَرْضِ، وَبِلِنَّ مَا
شَيْئَتْ مِنْ شَيْءٍ بَعْدَهُ، اللَّهُمَّ أَهْلِ النَّعَاءِ وَالْمَجْدِ، أَحْمَّ مَا قَالَ الْعَبْدُ وَكَلَّتْ لَكَ عَبْدُ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَغْطَيْتَ وَلَا مُغْطِي لِمَا مَنَّتَ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ»

«Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.»^[3]

This Āyah is like the Āyah:

﴿وَإِنْ يَسْتَنِكَ اللَّهُ بِعِنْدِهِ فَلَا كَايَتْ لَهُ، إِلَّا هُوَ وَإِنْ يَتْبَعِ بِرِدَّكَ يَتَبَعِ فَلَا رَآدَ لِرَقْلِهِ﴾

«And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor» (10:107).

^[1] Ahmad 4:250.

^[2] Fath Al-Bārī 2:378 11:137, 521, Muslim 1:414, 415.

^[3] Muslim 1:347.

سورة العنكبوت

٤٣٥

العنكبوت

وَلَن يَكُنْ يُؤْكَلُ فَقَدْ كَذَّبَ رَسُولَنَا مِنْ قَبْلِكَ وَلَلَّهِ تَرْجِعُ الْأُمُورُ
 ۚ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغْرِيَنِكُمُ الْحَيَاةُ الدُّنْيَا
 وَلَا يُغْرِيَنِكُمْ بِاللَّهِ الْغَرُورُ ۖ إِنَّ الشَّيْطَانَ لَكُوْنُوا دُونَهُ فَاغْتَدَرُوا
 عَدُوًّا إِلَيْهِمْ عَوْنَاحٍ يَرْجِعُهُمْ لِكُوْنِهِمْ أَصْحَابَ السَّعَيْرِ ۗ الَّذِينَ
 كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
 مَغْفِرَةٌ وَأَجْرٌ كَيْرٌ ۗ أَفَنْ رَبِّنَا هُوَ سُوءٌ عَلَيْهِ، فَرَاهُ حَسَنًا
 فَإِنَّ اللَّهَ يُصْلِمُ مِنْ يَشَاءُ وَيَهْدِي مِنْ يَشَاءُ فَلَا لِذَهَبٍ نَفْسُكَ
 عَلَيْهِمْ حَسَنَةٌ إِنَّ اللَّهَ عَلِمُ بِمَا يَصْنَعُونَ ۗ وَاللَّهُ الَّذِي أَرْسَلَ
 الرِّيحَ فَتَشَرُّعَ سَحَابَاتِهِ إِلَى بَلْدَمَيْتِ فَأَحْيَنَا بِهِ الْأَرْضَ بَعْدَ
 مَوْتِهَا كَذَلِكَ النُّشُورُ ۗ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلَلَّهِ الْعِزَّةُ حِلْيَمًا
 إِلَيْهِ يَصْعُدُ الْكَلْمَ الْطَّيْبُ وَالْعَمَلُ الصَّالِحُ بُرْقَهُ، وَالَّذِينَ
 يَمْكُرُونَ السَّيْئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُؤُتِكَ هُوَ بُورٌ
 ۖ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
 وَمَا تَحْمِلُ مِنْ أثْنَيْنِ وَلَا تَنْقُضُ إِلَيْعِلْمِهِ، وَمَا يَعْمَرُ مِنْ مُعْرَرٍ
 وَلَا يُنْقَصُ مِنْ عُمْرِهِ إِلَّا فِي كِتْبَنِيَّنِ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

And there are many similar Ayāt.

هُبَابِهَا النَّاسُ اذْكُرُوا يَقْسَمُ اللَّهُ
 عَلَيْكَ مَلَى مِنْ خَلْقِي غَدَ اللَّهُ
 يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا
 إِلَهَ إِلَّا هُوَ فَأَنَّ
 تَوْفِكُوكُمْ ۝

43. O mankind! Remember the grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa. How then are you turning away (from Him)?

The Evidence of Tawhīd

Allāh shows His servants that they

should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ فَأَنَّ تَوْفِكُوكُمْ﴾

«Lā ilāha illā Huwa. How then are you turning away (from Him)?»

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allāh knows best.

﴿وَلَن يَكُنْ يُؤْكَلُ فَقَدْ كَذَّبَ رُسُلٌ مِنْ قَبْلِكَ وَلَلَّهِ تَرْجِعُ الْأُمُورُ ۚ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ
 حَقٌّ لَا تَمْرِنُكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يُغْرِيَنِكُمْ بِاللَّهِ الْغَرُورُ ۖ إِنَّ الشَّيْطَانَ لَكُوْنُوا دُونَهُ فَاغْتَدَرُوا

فَلَمَّا يَأْتِكُمْ بِهَا يَقُولُونَ إِنَّا لَمْ نَرَهُ مِنْ أَنْفُسِنَا ۝

﴿4. And if they deny you, so were Messengers denied before you. And to Allāh return all matters.﴾

﴿5. O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.﴾

﴿6. Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of *Tawhīd* that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

﴿وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

﴿And to Allāh return all matters (for decision).﴾

means, 'We will requite them for that in full.' Then Allāh says:

﴿بِمَا يَأْتِي أَنَّا شَاءَ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۝

﴿O mankind! Verily, the promise of Allāh is true.﴾

meaning the Resurrection will undoubtedly come to pass.

﴿فَلَا تَنْزَهُنَّكُمُ الْحَيَاةُ الدُّنْيَا ۝

﴿So, let not this present life deceive you,﴾

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

﴿وَلَا يَنْزَهُنَّكُمْ بِاللَّهِ الْغَرُورُ ۝

﴿and let not the chief deceiver deceive you about Allāh.﴾

This refers to *Shaytân*, as stated by Ibn ‘Abbâs,⁽¹¹⁾ may Allâh be pleased with him. Meaning, do not let the *Shaytân* tempt you and divert you away from following the Messengers of Allâh and believing what they say, for he is the chief deceiver and arch-liar. This *Âyah* is like the *Âyah* that appears at the end of Sûrah *Luqmân*:

﴿فَلَا تُغْرِيَنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يُغْرِيَنَّكُمُ بِاللهِ الظَّرُورُ﴾

﴿let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allâh﴾ (31:33).

Then Allâh tells us of the enmity of Iblîs towards the sons of Âdâm:

﴿إِنَّ النَّجَّابَ لِكُوْنُهُ عَذَّابٌ فَأَعْنَدُوهُ عَذَّابًا﴾

﴿Surely, *Shaytân* is an enemy to you, so take (treat) him as an enemy.﴾

meaning, ‘he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.’

﴿إِنَّمَا يَدْعُوا جَزَّهُ لِيَكُونُوا مِنْ أَصْنَافِ الشَّعْرَاءِ﴾

﴿He only invites his followers that they may become the dwellers of the blazing Fire.﴾

means, ‘he only wants to misguide you so that you will enter the blazing Fire with him.’ This is a manifest enemy, and we ask Allâh, the All-Powerful and Almighty to make us enemies of *Shaytân* and to make us followers of the Book of Allâh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Âyah*:

﴿وَلَمَّا قُلَّ لِلْمَلَائِكَةِ أَسْجَلُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَسَقَ عنْ أَمْرِ رَبِّهِ
أَفْشَلَنَّهُمْ وَذَرَنَّهُ أَوْرِكَاهُ مِنْ دُونِ وَهُمْ لَكُمْ عَذَّابٌ يُنَسِّلُ لِلظَّالِمِينَ بِدَلَالٍ﴾

﴿And (remember) when We said to the angels: “Prostrate yourselves unto Âdâm.” So they prostrated themselves except Iblîs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblîs) and his offspring as

⁽¹¹⁾ At-Tabârî 20:438.

protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.» (18:50)

﴿الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَيْدُرٌ ۚ إِنَّمَا زُنْقَنَ لَهُمْ شُوَّهٌ عَلَيْهِ فَرَبَّهُ حَسَنَةٌ فَإِنَّ اللَّهَ يُعِظِّمُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَنْهَى نَفْسَكَ عَلَيْهِمْ حَسَنَتٍ إِنَّ اللَّهَ عَلِمُ بِمَا يَصْنَعُونَ﴾

«7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.»

«8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do!»

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the Shayṭān and disobeyed Ar-Rahmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

«and do righteous good deeds, theirs will be forgiveness» meaning, from whatever sins they did,

﴿وَأَجْرٌ كَيْدُرٌ﴾

«and a great reward.» for the good deeds that they did. Then Allāh says:

﴿إِنَّمَا زُنْقَنَ لَهُمْ شُوَّهٌ عَلَيْهِ فَرَبَّهُ حَسَنَةٌ﴾

«Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?»

meaning, ‘such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿فَإِنَّ اللَّهَ بُشِّرٌ مَّن يَتَّمَّدُ وَيَهْدِي مَن يَتَّمَّدُ﴾

﴿Verily, Allâh sends astray whom He wills and guides whom He wills.﴾ means according to His decree.

﴿فَلَا تَذَهَّبْ نَفْسُكَ عَلَيْهِمْ حَسَرَةً﴾

﴿So destroy not yourself in sorrow for them.﴾

means, do not grieve about that, for Allâh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allâh says:

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

﴿Truly, Allâh is the All-Knower of what they do!﴾

﴿وَاللَّهُ الَّذِي أَنزَلَ آنِيَّةَ نَثِيرَ سَاحَابًا مُّسْقَطَةً إِلَى بَلْوَهِ تَسْتَرَ فَأَخْبَتِنَا بِهِ الْأَرْضُ بَعْدَ مَوْتِنَا كَذَلِكَ الْأَشْوَرُ﴾ ① مَن كَانَ يُرِيدُ الْعَرَةَ فَلَهُ الْعَرَةُ جِئْنَا إِلَيْهِ بَصَدَعَ الْكَلْمَ الْأَبْيَثَ وَالْمَلْ الضَّلِيلَ تَرْفَعُهُمْ وَالَّذِينَ يَتَكَبَّرُونَ الْأَشْيَاءُ لَهُمْ عَذَابٌ شَدِيدٌ وَمَنْكَرُ أُولَئِكَ هُوَ يَوْمُ ② وَاللَّهُ خَلَقَكُمْ مِّنْ تُرْبَةٍ ثُمَّ مِنْ طُفُورٍ ثُمَّ جَعَلَكُمْ أَنْوَاعًا وَمَا تَحْيِلُّ مِنْ أُنْوَنَ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يَعْرِ فِي مُعْنَى وَلَا يُنْفَعُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ بِرَبِّ﴾ ③

﴿9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!﴾

﴿10. Whosoever desires Al-'Izzah then to Allâh belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.﴾

﴿11. And Allâh did create you from dust, then from Nutfah,^[1] then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allâh.﴾

^[1] See volume six, the explanation of Sûrat Al-Hajj 22:4, and Sûrat Al-Mu'minûn 23:13 in volume six.

Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of *Sūrat Al-Hajj*, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿أَفَلَمْ يَرَوْا إِنَّ اللَّهَ مَنْ يُحْكِمْ فَلَا يُعْكِرْ﴾

«it is stirred (to life), and it swells and puts forth every lovely kind (of growth)» (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the *Sahīh*:

﴿كُلُّ ابْنِ آدَمَ يَنْلَى إِلَّا عَجَبُ الدَّنَبِ، وَمِنْهُ خُلْقٌ وَمِنْهُ يُرَكَبُ﴾

«Every part of the son of Ādām will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.»^[1]

Allāh says:

﴿كَذَلِكَ الْشُّورُ﴾

«As such (will be) the Resurrection!» According to the *Hadīth* of Abu Razīn: “I said, ‘O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?’ He ﷺ said:

﴿إِنَّا أَنَا رَزِينَ! أَمَا مَرَزَتْ بِي وَادِي فَزِيلَكَ مُسْجَلًا ثُمَّ مَرَزَتْ بِي يَهْرَثَ خَضْرًا﴾

“O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?”

I said, ‘Yes.’ He ﷺ said:

﴿كَذَلِكَ يُخَيِّبُ اللَّهُ الْمُؤْمِنَ﴾

“Thus will Allāh bring the dead back to life.”^[2]

^[1] Muslim 4:2271.

^[2] Ahmad 4:12.

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allâh

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلَلَّهُ الْعِزَّةُ جَمِيعًا﴾

﴿Whosoever desires Al-'Izzah then to Allâh belongs all Al-'Izzah.﴾

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allâh, may He be exalted. This will help him reach his goal, for Allâh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the Âyât:

﴿الَّذِينَ يَتَحَدَّدُونَ الْكُفَّارُ إِنْ دُونَ النَّبِيِّ إِلَّا مَا يُنَزَّلُوا أَبْيَنُوكُمْ عِنْهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ يَوْمَ الْجِيَّشِ﴾

﴿Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allâh belongs all honor, power and glory.﴾ (4:139)

﴿وَلَا يَخْرُقُكُمْ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿And let not their speech grieve you, for all Al-'Izzah belongs to Allâh﴾ (10:65).

﴿وَلِلَّهِ الْأَيْمَرَةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُتَكَبِّرُونَ لَا يَعْلَمُونَ﴾

﴿But Al-'Izzah belongs to Allâh, and to His Messenger, and to the believers, but the hypocrites know not.﴾ (63:8).

Mujâhid said:

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ﴾

﴿Whosoever desires Al-'Izzah﴾ means, by worshipping idols,

﴿فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿then to Allâh belongs Al-'Izzah.﴾^[1]

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿Whosoever desires Al-'Izzah then to Allâh belongs Al-'Izzah.﴾ means, let him seek honor, power and glory through obeying

^[1] At-Tabari 20:443.

Allāh, may He be glorified.^[1]

Righteous Deeds ascend to Allāh

﴿إِلَيْهِ يَصْعُدُ الْكَلَمُ الْطَّيِّبُ﴾

«To Him ascend the good words,» means, words of remembrance, recitation of Qur'ān, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a Ḥadīth, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعُدُ الْكَلَمُ الْطَّيِّبُ وَالْعَمَلُ الصَّالِحُ بِرَفِعَتِهِ﴾

«To Him ascend the good words, and the righteous deeds exalt it.»^[2]

Imām Ahmad recorded that An-Nu'mān bin Bāshīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِهِ مِنْ شَيْخِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَافَّنُ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيُّ كَدَوِيِّ النَّحْلِ، يَذْكُرُونَ إِصَاحِيهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَرَأَ لَهُ عِنْدَ اللَّهِ شَيْءٌ؟ يُذَكِّرُ بِهِ»

«Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and Lā ilāha illālāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?»^[3]

[1] At-Tabārī 20:444.

[2] At-Tabārī 20:444.

[3] Ahmad 4:268.

This was also recorded by Ibn Mâjah.^[1]

﴿وَالْمُسْلِمُ الْمُتَنَبِّعُ بِرَفِيعٍ﴾

﴿and the righteous deeds exalt it﴾. 'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be pleased with him, said, "The good word is the remembrance of Allâh, may He be exalted, which is taken up to Allâh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allâh when doing an obligatory duty, his deed carries his remembrance of Allâh and takes it up to Allâh, may He be exalted. Whoever remembers Allâh and does not perform the obligatory duties, his words will be rejected, as will his deed."^[2]

﴿وَالَّذِينَ يَنْكِرُونَ الْأَيْمَانَ﴾

﴿but those who plot evils,﴾ Mujâhid, Sa'îd bin Jubayr and Shahr bin Hawshab said, "This refers to those who show off by their actions,"^[3] i.e., they deceive the people by giving the impression that they are obeying Allâh, when in fact they are hated by Allâh for showing off. Allâh says:

﴿لَمْ يَمْلِمْ عَذَابُ شَدِيدٍ وَمَنْ كَرِهَ أُولَئِكَ مُؤْمِنُونَ﴾

﴿their will be severe torment. And the plotting of such will perish.﴾

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allâh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allâh).

^[1] Ibn Mâjah 2:1252.

^[2] At-Tabari 20:445.

^[3] At-Tabari 20:447.

Allāh is the Creator and Knower of the Unseen

﴿وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ﴾

﴿And Allāh did create you from dust, then from Nutfah,﴾ means, He initiated the creation of your father Ādām from dust; then He created his offspring from semen of worthless water.

﴿فَتَنَاهَى جَنَاحُكُمْ أَزْوَاجِكُمْ﴾

﴿then He made you pairs.﴾ means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا تَحْمِلُ مِنْ أثْقَلٍ وَلَا تَقْسِعُ إِلَّا بِعِلْمِهِ﴾

﴿And no female conceives or gives birth but with His knowledge.﴾

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِنْ دَرْكَةٍ إِلَّا يَعْلَمُهَا وَلَا حَيَّةٌ فِي الْأَرْضِ وَلَا دَنْبُ وَلَا يَادِينِ إِلَّا فِي كِتْبٍ مُبِينٍ﴾

﴿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)

We have already discussed in this respect in the Āyah:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اثْنَيْنِ وَمَا تَقْبِضُ الْأَزْكَارُ وَمَا تَرْزَادُ وَكُلُّ شَيْءٍ عِنْدَهُ يَنْقَذِرُ ﴿١٧﴾ عَلَيْهِ الْقِبَرُ وَأَشْهَدُهُ الْكَبِيرُ الْمُتَعَالُ﴾

﴿Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.﴾ (13:8-9).

﴿وَمَا يُعَنِّرُ مِنْ شَعْرٍ وَلَا يُنَقْصُ مِنْ عُشْرِهِ إِلَّا فِي كِتْبٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴾

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنْقَسِّمُ مِنْ عُمُرِهِ﴾

﴿nor is a part cut off from his life.﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfi that Ibn 'Abbās said concerning the Āyah,

﴿وَمَا يَعْمَلُ مِنْ شَيْءٍ لَا يُنْقَسِّمُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ أَنَّكَ عَلَىٰ اللَّهِ بِيَمِينٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنْقَسِّمُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ أَنَّكَ عَلَىٰ اللَّهِ بِيَمِينٍ﴾

﴿nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

He said, "That is recorded in a Book with Him."^[1] This was also the view of Ad-Dahhāk bin Muzāhim. On the other hand, some of them said, "The phrase

﴿وَمَا يَعْمَلُ مِنْ شَيْءٍ﴾

﴿And no aged man is granted a length of life.﴾

means, what He decrees for him of life, and

﴿وَلَا يُنْقَسِّمُ مِنْ عُمُرِهِ﴾

﴿nor is a part cut off from his life.﴾ means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,^[2] and was also the view of As-

^[1] At-Tabārī 20:447.

^[2] At-Tabārī 20:447.

٤٣٦

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِنٌ شَرَابٌ وَهَذَا مِلْحٌ أَجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمَاطِرِيَّاً وَتَسْتَخِرُونَ حِلْيَةً تَلْبِسُوهَا وَرَقِيَ الْفَلَكَ فِيهِ مَوَارِثٌ لَتَبْغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ شَكَرُونَ ⑪ يُولِّعُ الْأَنْهَارِ وَيُولِّعُ النَّهَارَ فِي الْأَيَّلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كَلِّيْجَرِي لِأَجْلِ مُسَمِّيٍّ ذَلِكُمُ اللَّهُ رَبِّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَنْكُوْنُ مِنْ قَطْمِيرٍ ⑫ إِنْ تَدْعُهُمْ لَا يَسْمَعُوْدَعَاهُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَبِوْمِ الْقِيَمَةِ يَكْفُرُونَ بِشَرِّكُمْ وَلَا يُنْتَكُمْ مِثْلُ حَبْرٍ ⑬ تَأْيِيْهَا النَّاسُ أَنْشَمَ الْفَقَرَاءَ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ⑭ إِنْ شَاءَتْ هُنْكُمْ وَيَأْتِيْ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْزِيزٌ ⑮ وَلَا تَرِدُ وَازِرَةٌ وَرَدَ أَخْرَى وَلَنْ تَدْعُ مُقْلَفَةً إِنْ حِلِّهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا فُرْقَةٍ إِنَّمَا ذَلِكَ الَّذِينَ يَخْشُونَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الْأَصْلَوَةَ وَمَنْ تَرَكَ فَإِنَّمَا يَرَكِ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

Suddi and 'Atā' Al-Khurāsāni.

In the *Tafsīr* of this *Āyah*, An-Nasā'i recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَنْ سَرَّهُ أَنْ يَسْطِطَ لَهُ فِي رِزْقِهِ وَيُئْسِنَأْ لَهُ فِي أَثْرِهِ فَلْيَصِلْ رَحْمَةً»

«Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.»^[1]

It was also recorded by Al-Bukhāri, Muslim and Abu Dāwud.^[2]

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«Surely, that is easy for Allāh.» means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِنٌ شَرَابٌ وَهَذَا مِلْحٌ أَجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ حِلْيَةً تَلْبِسُوهَا وَرَقِيَ الْفَلَكَ فِيهِ مَوَارِثٌ لَتَبْغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ شَكَرُونَ﴾

¶12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and

^[1] An-Nasā'i in *Al-Kubrā* 6:438.

^[2] *Fath Al-Bāri* 4:553, Muslim 4:1982, Abu Dāwud 2:321.

bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.»

The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَهَذَا يَنْعِي أَبْيَضُ﴾

«and that is salty and bitter.» means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَهَذَا يَنْعِي أَسْبَقُ﴾

«and that is salty and bitter.»

Then Allāh says:

﴿فَوَيْنَ كُلُّ تَأْكُلُونَ لَهُنَا طَرِيقًا﴾

«And from them both you eat fresh tender meat,» meaning, fish.

﴿وَتَسْتَغْوِيُونَ بِلِيَّةَ نَسْرَوْنَ﴾

«and derive the ornaments that you wear.» This is like the Āyah:

﴿عَنْ يَمِنِ الْأَنْوَارِ وَالنَّرَاتِ ﴿٢٣﴾ فَلَيْلَةَ الْآدَمِ تَكُونُ يَوْمَانِ﴾

«Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?» (55:22-23).

﴿وَرَى الْفَلَكَ فِيهِ مَوْلَنَ﴾

«And you see the ships cleaving,» means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, “The wind drives the ships, and the wind cannot drive any ships except the big ones.”

﴿وَإِن تَتَّمُوا مِنْ فَتْحِهِ﴾

﴿that you may seek of His bounty,﴾ means, through your journeys to engage in trade from one land to another.

﴿وَلَكُمْ شُكُورٌ﴾

﴿and that you may give thanks.﴾ means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يُولِجُ الَّيلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ بَحْرٍ
لِأَجْلِ شَمَاءٍ ذِلِّكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَتَعَوَّذُ مِنْ دُونِهِ، مَا يَمْلِكُونَ
مِنْ قُطْنِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاهُكُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمةِ
يَكْتُرُونَ بِزِينَكُمْ وَلَا يُنْتَكُ مِثْلُ خَيْرِ﴾

﴿13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmīr.﴾

﴿14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.﴾

The gods of the Idolators do not even own a Qitmīr

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ﴾

﴿And He has subjected the sun and the moon,﴾

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

﴿كُلُّ بَعْرِي لِأَجَلٍ مُّسَمٍ﴾

¶each runs its course for a term appointed.» means, until the Day of Resurrection.

﴿هُذِهِ كُلُّمُ اللَّهِ رَبِّكُمْ﴾

¶Such is Allâh, your Lord?» means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُوَيْنِ﴾

¶And those, whom you invoke or call upon instead of Him,» means, ‘the idols and false gods whom you claim to be in the form of angels who are close to Allâh,’

﴿مَا يَمْكُرُونَ مِنْ قَطِيبِر﴾

¶own not even a Qîtmîr.» Ibn ‘Abbâs, may Allâh be pleased with him, Mujâhid, ‘Ikrimah, ‘Atâ’, ‘Atiyah Al-‘Awfi, Al-Hasan, Qatâdah and others said, “This is the thread that is attached to the pit of a date.”^[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qîtmîr. Then Allâh says:

﴿إِنْ تَدْعُوهُ لَا يَسْمَعُونَ مَا تَدْعَهُمْ﴾

¶If you invoke them, they hear not your call;»

means, ‘the gods upon whom you call instead of Allâh, do not hear your supplication, because they are inanimate and have no soul in them.’

﴿وَلَا يَسْمَعُونَ مَا أَسْتَحْبَأُ لَهُمْ﴾

¶and if (in case) they were to hear, they could not grant it to you.»

means, ‘they are not able to do any of the things that you ask them for.’

﴿وَيَوْمَ الْقِيَمةِ يَكْفُرُونَ بِشَرِيكِنِمْ﴾

^[1] At-Tabari 20:453.

﴿And on the Day of Resurrection, they will disown your worshipping them﴾

means, ‘they will disown you.’ This is like the Āyāt:

﴿وَمِنْ أَصْلُ مَنْ يَدْعُونَا مِنْ دُونِ اللَّهِ مَنْ لَا يَتَسْجُبُ لَهُ إِنَّ بَوْرَ الْفَتَنَةِ وَقُمْ عَنْ دُعَائِهِنَّ

غَنِيَّلُونَ ﴿١٣﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَمَّا أُعْنِيَهُمْ وَكَانُوا بِيَمَادِهِمْ كُفَّارٌ ﴿١٤﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.﴾ (46:5-6), and

﴿وَأَخْنَدُوا مِنْ دُولَتِ اللَّهِ مَا لَهُمْ يُنْكِنُوا لَمَّا عَزَّلَهُمْ كُلَّاً سَيِّكُرُونَ بِيَمَادِهِمْ وَكَيْكُرُونَ عَنْهُمْ

ضَدًا ﴿١٥﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴾ (19:81-82)

﴿وَلَا يُنْتَكَ مِثْلُ خَيْرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatādah said, “He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth.”^[11]

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الظَّاهِرَةُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١﴾ إِنَّمَا يَدْهِبُكُمْ وَإِنَّ

يُخْلِقُ جَيْدِيْرٌ ﴿٢﴾ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْلَمُ بِهِنَّ ﴿٣﴾ وَلَا تَرَى وَارِيَةً وَذَذَ لَخْرَى وَلَنْ تَعْلَمْ شَفَّلَةً إِنَّ

جَلِيلَهَا لَا يَحْمَلُ مِنْهُ مُنْهٌ وَلَئِنْ كَانَ ذَا فَزْرَقَ إِنَّمَا تُنْدِرُ الَّذِينَ يَخْتَرُونَ رَهْبَمْ بِالْغَيْبِ وَفَامِرَا

الصَّلَوةَ وَمَنْ تَرَكَ فَإِنَّمَا يَتَرَكُ لِتَقْيِيَةً وَإِنَّ اللَّهَ الْمَصِيرُ ﴿٤﴾

﴿15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich, Worthy of all praise.﴾

﴿16. If He willed, He could destroy you and bring about a new creation.﴾

﴿17. And that is not hard for Allāh.﴾

^[11] At-Tabari 20:454.

﴿18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Salāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).﴾

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَأَيُّهَا أَنْتُمُ الْفُقَرَاءُ إِلَىٰ اللَّهِ﴾

﴿O mankind! it is you who stand in need of Allāh.﴾

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿But Allāh is the Rich, Worthy of all praise.﴾ meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿إِنْ يَشَاءُ يَدْهِبُكُمْ وَيَأْتِي بِخَلْقٍ جَدِيدٍ﴾

﴿If He willed, He could destroy you and bring about a new creation.﴾

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَلِكَ عَلَىٰ اللَّهِ بِمُزِيزٍ﴾

﴿And that is not hard for Allāh.﴾

Allāh's saying:

﴿وَلَا لَرْدُ مَارِدٌ وَلَا أَخْرَقٌ﴾

﴿And no bearer of burdens shall bear another's burden;﴾ means, on the Day of Resurrection.

٤٣٧

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١١﴾ وَلَا الظُّلْمَتُ وَلَا النُّورُ ﴿١٢﴾ وَلَا إِظْلَلُ وَلَا حُرُورُ ﴿١٣﴾ وَمَا يَسْتَوِي الْأَحْيَا وَلَا الْمَوْتُ ﴿١٤﴾ إِنَّ اللَّهَ يَسْمِعُ مِنْ يَشَاءُ وَمَا تَرَكَتْ يُسْمِعِي مَنْ فِي الْقُبُوْرِ ﴿١٥﴾ إِنَّمَا تَنْهَى رَبُّكَ عَنِ الْمُنْذِرِ ﴿١٦﴾ إِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ يَشْهِدُوا إِنَّمَا تَنْهَى رَبُّكَ عَنِ الْمُنْذِرِ ﴿١٧﴾ إِنَّمَا يُكَبِّرُونَ فَقَدْ كَذَّبُوا اللَّهَ يَعْلَمُ مِنْ قِلْيَهُمْ جَمَّاهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالرُّكْنَاتِ الْمُنْذِرِ ﴿١٨﴾ فَمَا أَخْدَثُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَذِيرٌ ﴿١٩﴾ إِنَّمَا تَرَى أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاهَ فَأَنْزَرَ جَنَابِهِ شَرِيكًا مُخْلِفًا الْوَالِهِنَّا وَمِنَ الْجِبَالِ جُدُودًا يُبَصِّرُ وَحْسَرًا مُخْكِلَفَ الْوَالِهِنَّا وَغَرَبِيَّ سُودًا ﴿٢٠﴾ وَمِنَ النَّاسِ وَالدَّوَائِيَّاتِ وَالْأَنْعَمِ مُخْكِلَفَ الْوَالِهِنَّا لَكَذَّالِكَ إِنَّمَا يَخْشِيَ اللَّهَ مِنْ عِبَادِهِ الْعَلَمُوْنُ ﴿٢١﴾ إِنَّمَا اللَّهَ عَرِيزٌ غَفُورٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَتَوَلَُّونَ كَسَبَ اللَّهُ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَّةً يَرْجُونَ تِحْمِرَةَ لَنْ تَبُورَ ﴿٢٣﴾ لَيَوْقِيَهُمْ أَجْوَرُهُمْ وَيَرْزِيَهُمْ مِنْ فَضْلِهِ إِنَّهُ عَفُورٌ شَكُورٌ ﴿٢٤﴾

﴿وَمَنْ تَدْعُ مُتَّقَلَةً إِنَّ جَنِيلَاهُ﴾

«and if one heavily laden calls another to (bear) his load,»

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

﴿لَا يَحْمِلُ مِنْهُ شَيْئًا وَلَئِنْ كَانَ ذَا فُرْقَةَ﴾

«nothing of it will be lifted even though he be near of kin.»

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allāh says:

﴿إِنَّمَا تُنذِرُ الَّذِينَ يَتَشَوَّنُونَ بِالْقِبْلَةِ وَأَقَامُوا الصَّلَاةَ﴾

«You can warn only those who fear their Lord unseen and perform the Salāh.»

means, ‘the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.’

﴿وَمَنْ شَرَكَ فَإِنَّمَا يَتَنَزَّلُ لِنَفْسِهِ﴾

«And he who purifies himself, then he purifies only for the benefit of himself.»

means, who does righteous deeds, the benefit of that will come back to him,

﴿وَلَلَّهِ أَكْمَلُ الْمُحِيطُ﴾

¶ And to Allāh is the Return. means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

﴿وَمَا يَنْتَهِي الْأَعْمَانُ وَالْبَسِيرُ ﴾ وَلَا الظُّلْمَنُ وَلَا النُّورُ ﴾ وَلَا الْأَطْلَالُ وَلَا الْمُرْدُزَرُ ﴾ وَمَا يَنْتَهِي الْأَجْيَاءُ وَلَا الْأَمْرَاتُ إِنَّ اللَّهَ يَمْسِعُ مِنْ بَيْنَ أَيْمَانِهِ وَمَا أَنْتَ يَمْسِعُ مِنْ فِي الْقُبُوْرِ ﴾ إِنَّ اللَّهَ إِلَّا نَذِيرٌ ﴾ إِنَّا أَرْسَلْنَاكَ بِالْمُقْرِنِ بَشِيرًا وَنَذِيرًا وَإِنَّ مِنْ أَنْثَى إِلَّا خَلَقْنَاهَا نَذِيرًا ﴾ وَإِنَّ يَكْبُرُوكُمْ فَقَدْ كَذَّبُ الَّذِينَ بَيْنَ قَبْلِهِمْ جَاءَهُمْ رُسُلُهُمْ يَأْتِيهِمْ وَيَأْتُهُمْ وَبِالْكِتَابِ الشَّيْرِ ﴾ فَمَنْ أَنْذَتُ الَّذِينَ كَفَرُوا فَكَفَّنِي كَمْ نَكِيرٌ ﴾

¶ 19. Not alike are the blind and the seeing. ¶

¶ 20. Nor are (depths of) darkness and light. ¶

¶ 21. Nor are the shade and the sun's heat. ¶

¶ 22. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. ¶

¶ 23. You are only a warner. ¶

¶ 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. ¶

¶ 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light. ¶

¶ 26. Then I took hold of those who disbelieved, and how terrible was My denial! ¶

The Believer and the Disbeliever are not equal

Allāh says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allāh makes of the believers who are the living, and the disbelievers who are

the dead. This is like the Āyāt:

﴿أَوْ مَنْ كَانَ مِتًّا فَلَمْ يُحْيِنَا لَمْ تُورَا بَتَشِّي يَوْهُ فَأَنَّا إِنْ كَنْ شَلَّمٌ فِي الظُّلُمَاتِ
لَيْسَ يَعْلَمُ بِمَا بَعْدِهِ﴾

﴿Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men – like him who is in the (depths of) darkness from which he can never come out?﴾ (6:122),

﴿مَثُلُ الْمُرْفَقَيْنِ كَالْأَعْنَ وَالْأَصْنَ وَالْبَصِيرِ وَالْسَّمِيعِ مَلِ يَسْوِيَانِ مَثَلًا﴾

﴿The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared?﴾ (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿إِنَّ اللَّهَ شَيْئُ مَنْ يَشَاءُ﴾

﴿Verily, Allāh makes whom He wills to hear,﴾

means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَا أَنْتَ بِمُسَيِّعٍ مَنِ فِي الْأَنْتَرِ﴾

﴿but you cannot make hear those who are in graves.﴾

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿إِنَّ أَنَّ إِلَّا نَذِرٌ﴾

﴿You are only a warner﴾ means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills.'

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِّرًا وَنَذِيرًا﴾

﴿Verily, We have sent you with the truth, a bearer of glad tidings and a warner.﴾

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَإِنْ مِنْ أُنْثَةٍ إِلَّا حَلَّ فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾

means, there was never any nation among the sons of Ādam but Allâh sent warners to them, and left them with no excuse. This is like the Āyât:

﴿إِنَّمَا أَنْتَ مُنذِّرٌ وَلَكُنْ قَوْمٌ مَادِرٌ﴾

﴿You are only a warner, and to every people there is a guide﴾ (13:7).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُنْثَى رَسُولًا أَنْبَتْ أَعْيُدُوا اللَّهَ وَاجْتَبَرُوا الظَّلَفُورَتْ فَيَنْهِمُمْ مَنْ هَذِي
اللَّهُ يَعْلَمُهُمْ مَنْ حَقَّتْ عَلَيْهِ الشَّلَّةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allâh, and avoid all false deities." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified.﴾ (16:36).

And there are many similar Āyât.

﴿وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ اللَّذِينَ مِنْ قَبْلِهِمْ جَاءَهُمْ رُشْدُهُمْ بِأَنْتِشَتْ﴾

﴿And if they deny you, those before them also denied. Their Messengers came to them with clear signs,﴾

means, clear miracles and definitive proofs.

﴿وَبِالْأَثْرِ﴾

﴿and with the Scriptures,﴾ means, the Books.

﴿وَبِالْكِتَابِ الْشَّيْرِ﴾

﴿and with the Book giving light.﴾ means, clear and obvious.

﴿فَنَّ أَنْذَرْتُ أَلَّيْنَ كُفُرِهِمْ﴾

﴿Then I took hold of those who disbelieved,﴾

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿فَكَيْفَ كَانَ تَكْبِيرُهُ﴾

﴿and how terrible was My denial!﴾ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَّا تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَا هُوَ خَرِيفٌ وَمِنَ الْجِبَالِ بَعْدًا
بَعْضٌ وَخَرَقٌ مُخْتَلِفٌ الْوَهْنَّا وَغَرَبِيَّ شَوَّهٌ وَمِنْ أَنَّاسٍ وَالْدَّوَابَاتِ وَالْأَنْعَمِ مُخْتَلِفٌ
الْوَهْنَّا كَذِيلَكَ إِنَّمَا يَغْشَى اللَّهُ مِنْ عِبَادِهِ الْمُكْتَوَى إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

﴿27. See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharāibib black.﴾

﴿28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

The Perfect Power of Allāh

Allāh tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Āyah where Allāh says:

﴿وَفِي الْأَرْضِ قِطْعَةُ شَجَرَةٍ وَجَعَلَتِنَّ مِنْ أَغْنَى بَرَدَعَةٍ وَتَبَغِيلٍ صَنْوَانٍ وَغَرْبَرٍ حِسَنَوْنَ يَسْقَنُ بِمَاءٍ
وَجِيلٍ وَنَقْصَلٍ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَذَّاتٍ لَتَقُولُونَ يَقْلُولُونَ﴾

﴿And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the

people who understand.» (13:4)

﴿وَمِنَ الْجِبَالِ جَدَدٌ يَبْلُغُ وَخْرٌ مُّخْكِفٌ لَّوْنَهَا﴾

«and among the mountains are Judad, white and red, of varying colors»

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Hasan, Qatādah and As-Suddi. And there are some mountains which are very black. Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Atā' Al-Khurasāni and Qatādah.^[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghribib*."

﴿وَيَكُنْ أَنَاسٌ وَّأَنْوَارٌ وَّلَا تَنْهِيَّ مُخْلِفُ الْوَرَمَةِ كَذَلِكَ﴾

«And likewise, men and moving creatures and cattle are of various colors.»

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another Āyah:

﴿وَأَنْوَافُ أَلْسِنَتِكُمْ وَأَنْوَافُ إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْعَابِيِّينَ﴾

«and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge» (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.

Allāh then says:

﴿إِنَّمَا يَعْشُ اللَّهُ مِنْ عِبَادِهِ الْمُسْتَقْدِمُونَ﴾

^[1] At-Tabari 20:461.

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah:

﴿إِنَّمَا يَعْلَمُ اللَّهُ مَنْ يَعْبُدُونَ﴾

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

those who know that Allāh is able to do all things.^[1] Ibn 'Abbās said, "The one among His servants who knows about Ar-Rahmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa'īd bin Jubayr said, "Fear is what stands between you and disobeying Allāh, may He be glorified." Al-Ḥasan Al-Baṣri said, "The knowledgeable person is the one who fears Ar-Rahmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh." Then Al-Ḥasan recited:

﴿إِنَّمَا يَعْلَمُ اللَّهُ مَنْ يَعْبُدُ إِنَّ اللَّهَ عَزِيزٌ عَفُورٌ﴾

﴿It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

Sufyān Ath-Thawri narrated from Abu Ḥayyān At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allah. The one who knows Allāh and the command of Allāh is the one who fears

^[1] At-Tabari 20:462.

Allāh and knows the limits (*Hudūd*) and the obligatory duties (*Farā'īd*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Hudūd*) and the obligatory duties (*Farā'īd*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'īd*) but does not fear Allāh.”

﴿إِنَّ الَّذِينَ يَتَنَوَّكُرُ كَيْفَ بِاللَّهِ وَأَنْشَأُوا الصَّلَاةَ وَأَنْقَلُوا مِمَّا رَزَقْنَاهُمْ يَرِدُّ رَعْلَزِيَّةَ
بِرْجُونَتْ يَخْرُجُونَ تَبَرُّزَ ﴾ لِرَقِيَّهُنَّ أَجُورُهُمْ وَبَرِيدَهُمْ مِنْ فَضْلِهِ إِنَّمَا عَفْوُرَ
تَكُونُ﴾

﴿29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴾

﴿30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.﴾

The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿بِرْجُونَتْ يَخْرُجُونَ لَنْ تَبَرُّزَ﴾

﴿they hope for a (sure) trade-gain that will never perish.﴾ means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿لِرَقِيَّهُنَّ أَجُورُهُمْ وَبَرِيدَهُمْ مِنْ فَضْلِهِ﴾

﴿That He may pay them their wages in full, and give them (even) more, out of His grace.﴾

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّمَا عَفْوُرَ﴾

٤٣٨

وَالَّذِي أَرْجَحَنَا إِلَيْكَ مِنَ الْكِتَبِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ إِنَّ اللَّهَ يَعْبَادُهُ لَخَيْرٌ بَصِيرٌ ﴿٢١﴾ شُمْ أَوْ رَتَّا الْكِتَبَ
الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فِيهِمْ طَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَاقِيْنَ بِالْخَيْرِ إِنَّ اللَّهَ ذَلِيلٌ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾ جَنَّتْ عَدْنٌ يَدْخُلُهَا يَحْلَوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَبِأَسْوَاهُمْ فِيهَا حَرَرٌ ﴿٢٣﴾
وَقَالُوا أَلَمْ يَعْلَمُ اللَّهُ الَّذِي أَذْهَبَ عَنَّا الْحُرْنَاتِ رَبِّ الْفَوْرَ
شَكُورٌ ﴿٢٤﴾ الَّذِي أَطْنَادَ الْمَقَامَةَ مِنْ قَبْلِهِ لَا يَسْتَأْنَدُ
فِيهَا نَصَبٌ لَا يَمْسَافِفُهُ الْغُوبُ ﴿٢٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ
نَارٌ جَهَنَّمُ لَا يَقْعُدُ عَلَيْهِمْ فَيَمْوِلُوْا وَلَا يَخْفَفُ عَنْهُمْ مِنْ
عَذَابِهَا كَذَلِكَ بَعْزِيْلُ كُلَّ كَفُورٍ ﴿٢٦﴾ وَهُمْ بَصَطَرُ شُونَ
فِيهَا رَسَّا الْخَرْجَانَ تَعْمَلُ صَنْلِيْلًا حَاعِرَ الَّذِي كَنَّا نَعْتَمِلُ
أَوْلَمْ نَعْمِرْكُمْ تَائِدًا كَرْفِيْهُ مَنْ تَذَكَّرُ وَجَاءَ كَمُ الْنَّذِيرُ
فَذُوقُوا فَمَا لِظَلَالِيْنَ مِنْ تَصْبِيرٍ ﴿٢٧﴾ إِنَّ اللَّهَ عَلَيْهِ
عِبَّ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الْأَصْدُورِ

﴿Verily, He is Oft-Forgiving,﴾ means, He forgives their sins,
﴿شَكُور﴾

﴿Most Ready to appreciate.﴾ means, He appreciates even a little of their good deeds.

﴿وَالَّذِي أَرْجَحَنَا إِلَيْكَ مِنَ
الْكِتَبِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ إِنَّ اللَّهَ يَعْبَادُهُ لَخَيْرٌ
بَصِيرٌ﴾

431. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants. ﴿٢٩﴾

The Qur'ān is The true Book of Allāh

﴿وَالَّذِي أَرْجَحَنَا إِلَيْكَ﴾

﴿And what We have revealed to you﴾ – ‘O Muḥammad, of the Book,’ i.e., the Qur'ān,

﴿هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿it is the (very) truth confirming that which was (revealed) before it.﴾

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'ān and that it would be sent down from the Lord of the worlds.

﴿هُوَ إِنَّ اللَّهَ يَعْبَادُهُ لَخَيْرٌ بَصِيرٌ﴾

﴿Verily, Allâh is indeed All-Aware and All-Seer of His servants.﴾

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad ﷺ is higher than that of all the others, may the blessings and peace of Allâh be upon them all.

﴿فَنَّا أَرْزَقْنَا الْكِتَابَ الَّذِينَ أَصْطَبْنَا مِنْ عِبَادَنَا فَيَنْهَا طَالِرٌ لِنَفْسِهِ وَمِنْهُمْ مُشْتَقِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يَلِدُنَ اللَّهَ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

﴿32. 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 Allâh's leave, foremost in good deeds. That - that is indeed a great grace.﴾

The Inheritance of the Qur'ân is of three kinds

Allâh says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this *Ummah*, who are divided into three types.'

Allâh says:

﴿فَيَنْهَا طَالِرٌ لِنَفْسِهِ﴾

﴿Then of them are some who wrong themselves,﴾

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُشْتَقِدٌ﴾

﴿and of them are some who follow a middle course,﴾

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يَلِدُنَ اللَّهَ﴾

﴿and of them are some who are, by Allâh's leave, foremost in good deeds.﴾

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Āyah:

﴿أَرْزَقْنَا الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا﴾

﴿Then We gave the Book as inheritance to such of Our servants whom We chose.﴾

"This refers to the *Ummah* of Muhammad ﷺ. Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account."^[1] Abu Al-Qāsim At-Ṭabarānī reported from Ibn 'Abbās that the Messenger of Allāh ﷺ said one day:

﴿شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي﴾

﴿My intercession will be for those among my Ummah who commit major sins.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al-A'rāf*^[2] will enter Paradise by the intercession of Muhammad ﷺ."^[3]

It was also reported from a number of the Salaf that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

[1] At-Ṭabarī 20:465.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:46].

[3] At-Ṭabarānī 11:189.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Aḥmad, may Allāh have mercy on him, recorded that Qays bin Kathir said, “One of the people of Al-Madinah came to Abu Ad-Dardā’, may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Dardā’] said, ‘What brought you here, my brother?’ He said, ‘A Ḥadīth which I heard that you narrate from the Messenger of Allāh ﷺ.’ He said, ‘Have you come for trade?’ He said, ‘No.’ He said, ‘Have you come for any other reason?’ He said, ‘No.’ He said, ‘Have you come only to seek this Ḥadīth?’ He said, ‘Yes.’ He, may Allāh be pleased with him said, ‘I heard the Messenger of Allāh ﷺ say:

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ
الْمُلَائِكَةَ لَتَضَعُ أَجْيَحَتَهَا رِضاً لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالَمِ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ حَتَّى الْجِنَّاتُ فِي النَّاءِ، وَفَضْلُ النَّالِمِ عَلَى الْغَابِدِ كَفَضْلِ الْقَمَرِ عَلَى
سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ مُمْرُنَةُ الْأَئِمَّاءِ، وَإِنَّ الْأَئِمَّاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا
دِرْهَمًا، وَإِنَّا وَرَثَنَا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظْ وَافِي»

“Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.”^[1]

It was also reported by Abu Dāwud, At-Tirmidhi and Ibn Mājah.^[2]

هَاجَنَّتْ عَدَنْ يَدْعُونَهَا يَمْلَأُنَّ فِيهَا مَسَارِدَ مِنْ ذَهَبٍ وَلَؤْلَؤًا وَلِيَأْشِمُهُمْ فِيهَا حَرِيرٌ
وَقَالُوا لَنَعْدِ اللَّهُ الَّذِي أَذْهَبَ عَنَّا الْمَرْنَنْ إِنَّكَ رَبُّنَا لَمَقْوُرْ شَكُورْ هَلْيَى أَهْلَنَا مَارْ

^[1] Ahmad 5:196.

^[2] Abu Dāwud 4:157, Tuhfah Al-Ahwadhi 7:450, Ibn Mājah 1:81.

الْمُقَامَةِ مِنْ قَبْلِهِ. لَا يَمْسَكُ فِيهَا نَصْبٌ وَلَا يَمْسَكُ فِيهَا لُغُوبٌ ﴿٤﴾

﴿33. 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.﴾

﴿34. And they will say: "All praise and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."﴾

﴿35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."﴾

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلُؤْلُؤٍ﴾

﴿therein will they be adorned with bracelets of gold and pearls,﴾

It was recorded in the *Sahīh* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَبَلَّغُ الْجَنَاحَيْنِ مِنَ الْمُؤْمِنِينَ حَيْثُ يَتَلَقَّ الْوَضُوءُ»

«The ornaments of the believer will reach as far as his *Wudū'*.»^[1]

﴿وَلَائِسَهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk.﴾

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the *Sahīh* that the Messenger of Allāh ﷺ said:

«مَنْ لِيَسَ الْحَرِيرُ فِي الدُّنْيَا لَمْ يَتَبَلَّغْ فِي الْآخِرَةِ»

«Whoever wears silk in this world, will not wear it in the Hereafter.»^[2]

^[1] Muslim 1:219.

^[2] *Fath Al-Bārī* 10:296. This applies only to males.

And he ﷺ said:

«هُوَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

«It is for them in this world, and for you in the Hereafter.⁽¹⁾

﴿وَقَالُوا مَلَكُ الدُّنْيَا إِلَيْهِ أَذْهَبْ عَنَّا الْمُرْزَن﴾

«And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..."»

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn ‘Abbās, may Allāh be pleased with him, and others said, “He forgives them for their major sins, and appreciates even the smallest of their good deeds.”

﴿الَّذِي أَطْهَنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ﴾

«Who, out of His grace, has lodged us in a home that will last forever,»

means, ‘Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.’ It was reported in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said:

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلاً النَّجَّةَ»

«None of you will enter Paradise by virtue of his good deeds.»⁽²⁾

They said, “Not even you, O Messenger of Allāh?” He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَعَدَّدْنِي اللَّهُ تَعَالَى بِرَحْمَةِ مِنْهُ وَفَضْلِهِ»

«Not even me, unless Allāh encompasses me with His mercy and grace.»⁽²⁾

﴿لَا يَمْسَأْ فِيهَا نَصَبٌ وَلَا يَتَشَائِمْ فِيهَا ثُغُورٌ﴾

«where toil will touch us not nor weariness will touch us.»

means, neither hardship nor exhaustion will touch us. The words translated here as “toil” and “weariness” both mean exhaustion, as if what is meant by the negation of both is that

⁽¹⁾ Fath Al-Bārī 10:296.

⁽²⁾ Fath Al-Bārī 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا وَشْرُوْا هَيْتَا بِمَا أَنْلَأْتُ فِي الْأَيَّامِ الْفَالِيَّةِ﴾

«Eat and drink at ease for that which you have sent on before you in days past!» (69:24)

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمُ لَا يُقْضَى عَلَيْهِمْ فَيَسْوُلُوْا وَلَا يُحْقَقُ عَنْهُمْ مِنْ عَدَابِهَا كَذَلِكَ تَجْزِي كُلَّ كَثْرَةٍ وَمُمْبَطِلُوْنَ فِيهَا رَبَّا أَخْرَجَنَا تَعَمَّلْ صَلَبِنَا عَيْرَ أَلَّيْنِي كَعَنَّا تَعَمَّلْ أَرْزَقَنِي سَعْيَكُمْ مَا يَنْدَكُرْ فِيهِ مِنْ ذِكْرٍ وَمَاهَكُمْ التَّذِيرُ فَذَرُوْنَا فَمَا لِظَلَّيْنِ مِنْ تَحْسِيْرٍ﴾

¶36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !»

¶37. Therein they will cry : "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."»

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمُ لَا يُقْضَى عَلَيْهِمْ فَيَسْوُلُوْا﴾

«But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die»

This is like the Āyah:

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيِي﴾

«Wherein he will neither die nor live» (20:74).

It was reported in *Šâhîh Muslim* that the Messenger of Allâh ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمْرُوْنَ فِيهَا وَلَا يَخِيْزُونَ»

«As for the people of Hell who will dwell therein, they will neither live nor die there.»^{11}

And Allâh says:

﴿وَكَادُوا يَكْسِبُونَ لِتَقْضِيَ اللَّهُ عَلَيْهِمْ رِبِّكُمْ قَالَ إِنَّكُمْ تَنْكِرُونَ﴾

«And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."» (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allâh says:

﴿لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوْنَ وَلَا يُجْفَفُ عَنْهُمْ مِنْ عَذَابِهِ﴾

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.»

This is like the Āyât:

﴿إِنَّ الظَّمَرِينَ فِي عَذَابٍ جَهَنَّمَ خَلَدُوْنَ﴾ لَا يُفَرَّغُ عَنْهُمْ رَفِقٌ فِي نَيْلَوْنَ﴾

«Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.» (43:74-75).

﴿كَلَّا كَيْفَ يُزَيْدَهُ سَوِيرًا﴾

«whenever it abates, We shall increase for them the fierceness of the Fire» (17:97), and

﴿فَنَذَرْوْنَا مَلَكَ زَرِيزَكُمْ إِلَّا عَذَابًا﴾

«So taste you. No increase shall We give you, except in torment.» (78:30).

Then Allâh says:

﴿كَذَلِكَ بَعْرِي كُلُّ كَافِرٍ﴾

^{11} Muslim 1:172.

﴿Thus do We requite every disbeliever!﴾

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

﴿وَمُمْ يَقْتَرِئُونَ فِيهَا﴾

﴿Therein they will cry﴾ means, they will call out in the Fire, beseeching Allāh with their voices:

﴿وَرَبَّا أَخْرِجْنَا نَعْمَلْ صَلِحْمَا غَيْرَ الَّذِي كُنَّا نَعْمَلْ﴾

﴿“Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.”﴾

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Ayah where Allāh tells us that they will say:

﴿فَهَلْ إِنْ خُرُوجْ مِنْ سَبِيلِ ﴿٤١﴾ ذَلِكُمْ يَأْتُهُ إِذَا دُعِيَ اللَّهُ وَسَمِعُوكُمْ كَفَرْتُمْ وَإِنْ يُشْرِكُوا بِهِ تُؤْمِنُوا هُمْ﴾

﴿Then is there any way to get out (of the Fire). (It will be said): “This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!” (40:11,12)

i.e., ‘there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.’ Allāh says here:

﴿أَوَلَمْ نُتْزِنُكُمْ مَا يَنْذِكُرُ فِيهِ مَنْ تَذَكَّرُ وَعَاهَكُمُ الظَّنِيرَ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾

meaning, ‘did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?’

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَى عَبْدِ أَخْيَاٰهُ حَتَّىٰ بَلَغَ سِتِينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ

“Allāh has left no excuse for the person who lives to be sixty or seventy years old; Allāh has left no excuse for him; Allāh has left no excuse for him.”^[1]

Imām Al-Bukhārī also recorded, in the Book of *Riqāq* in his *Sahīh*, that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«أَغْذَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِيٍّ وَآخَرَ عُمْرَةً حَتَّىٰ بَلَغَ سِتِينَ سَنَةً»

“Allāh has left no excuse for a man who reaches the age of sixty.”^[2]

Ibn Jarīr recorded that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«مَنْ عُمِّرَ اللَّهُ تَعَالَى بِسِتِينَ سَنَةً فَقَدْ أَغْذَرَ إِلَيْهِ فِي الْعُمُرِ»

“Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.”^[3]

This was also recorded by Imām Ahmad and An-Nasā’ī in *Ar-Riqāq*.^[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Hadīth* of Abu Hurayrah, may Allāh be pleased with him, who said, “The Messenger of Allāh ﷺ said:

«أَغْمَارُ أَئْبِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ، وَأَقْلَمُهُمْ مَنْ يَجُوزُ ذَلِكَ»

“The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.”

This was also recorded by At-Tirmidhi and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].^[5]

﴿وَمَاهُمْ الظَّالِمُونَ﴾

^[1] Ahmad 2:275.

^[2] *Fath Al-Bārī* 11:243.

^[3] At-Tabarī 20:478.

^[4] Ahmad 2:417, *Tuhfat Al-Ashraf* 9:472.

^[5] At-Tirmidhi no. 3550, Ibn Mājah no. 4236.

﴿And the warner came to you.﴾ It was reported that Ibn ‘Abbās, may Allāh be pleased with him, Ikrīmah, Abu Ja‘far Al-Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin ‘Uyaynah said, “This means grey hair.”^[1] As-Suddi and ‘Abdur-Rahmān bin Zayd bin Aslām said, “This means the Messenger of Allāh ﷺ” and Ibn Zayd recited,

﴿هَذَا نَذِيرٌ مِّنَ النَّذِيرَاتِ﴾

﴿This is a warner of the (series of) warners of old.﴾ (53:56).^[2]

This is the correct view according to Shāybān who narrated that Qatādah said, “Proof will be established against them by the fact that they lived long enough and that Messengers came to them.”^[3] This is also the view favored by Ibnu Jarīr, and it is the apparent meaning of the Āyah:

﴿وَكَذَرُوا بِنَكِيلِكُمْ يَقْضِي عَلَيْكُمْ رَبُّكُمْ قَالَ إِنَّكُمْ تَكُونُونَ لَدُنَّ حِنْكَكَ بِالْحَقِّ وَلَكُمْ أَكْذِرُكُمْ بِالْحَقِّ كَفُونَ﴾

﴿And they will cry (to the keeper of Hell): “O Malik! Let your Lord make an end of us.” He will say: “Verily, you shall abide forever.” Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴾ (43:77-78)

meaning: ‘We showed you the truth clearly through the Messengers, but you rejected it and opposed it.’ And Allāh says:

﴿وَمَا كَانَ مُعَذِّبِينَ حَتَّىٰ يَمْكُثُ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ (17:15).

﴿كُلُّمَا الَّتِي رَبَّنَا فَقَعَ سَلَمٌ حَرَبَنَا أَنَّهُ يَأْكُلُ نَذِيرًا﴾ **﴿فَلَمَّا بَلَى قَدْ جَاءَنَا نَذِيرٌ مَّكْدُنْبَنَا وَنَلَّنَا زَلَّ أَنَّهُ مِنْ مَنْ هَوَ إِنْ أَشْتَدَ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾**

﴿Every time a group is cast therein, its keepers will ask: “Did no warner come to you?” They will say: “Yes, indeed a warner did come to us, but we denied him and said: ‘Allāh never sent down anything; you are only in great error’. ”﴾ (67:8-9).

﴿نَذَرُقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

[1] Al-Baghawi 3:573.

[2] At-Tabari 20:478.

[3] Ad-Durr Al-Manthūr 7:32.

٤٣٩

وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ فَنَفَرُ عَلَيْهِ كُفُورٌ وَلَا
بَرِيدُ الْكُفَّارِ فَقُرُونٌ عَدَدُهُمْ إِلَّا مَنَّا وَلَا بَرِيدُ الْكُفَّارِ
كُفُورُ الْأَخْسَارِ ﴿١﴾ قُلْ أَرِنِّي شَرِكَاهُ كُمُّ الَّذِينَ نَدْعُونَ مِنْ
دُونِ اللَّهِ أَرْتُ فِي مَا ذَهَلَ قُوَّمٌ الْأَرْضَ أَمْ لَهُمْ شَرِكٌ فِي الْأَنْوَارِ
أَمْ أَتَيْتُهُمْ كِتَابًا فِيهِمْ عَلَى بَيِّنَاتٍ مِنْهُ بِلَيْلٍ يَعْدُ الظَّالِمُونَ
بَعْضُهُمْ بَعْضًا إِلَغْرِيرًا ﴿٢﴾ إِنَّ اللَّهَ يُسْكِنُ السَّمَوَاتِ
وَالْأَرْضَ أَنْ تَرْزُلَا وَلَيْلٌ زَلَالٌ أَنْسَكَهُمَا مِنْ أَهْرَانٍ بِعِلْمٍ
إِنَّهُ كَانَ حَلِيمًا عَنْهُمْ ﴿٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْنَتُهُمْ لَيْتَ
جَاهَهُمْ نَذِيرٌ كَوْنٌ أَهْدَى مِنْ أَهْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
تَازَادَهُمُ الْأَثْقَارُ ﴿٤﴾ أَسْتَكَبَارًا فِي الْأَرْضِ وَمَكَرُ السَّيِّئَاتِ
وَلَا يَحْمِلُنَّ الْمُكَرَّرَ السَّيِّئَ إِلَّا يَأْمُلُهُ فَهَلْ يَنْظُرُونَ إِلَى أَسْنَتِ
الْأَرْوَافِ فَلَمَّا نَجَدَ لِسْنَتَ اللَّهِ تَبَدِيلًا وَلَكِنْ نَجَدَ لِسْنَتَ اللَّهِ تَحْوِيلًا
أَوْ لَتَسْرِي رُوافِي الْأَرْضِ فَنَظَرُوا كَيْفَ كَانَ عَيْنَبَةُ الَّذِينَ مِنْ
قِبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيَعْجِزَهُ مِنْ شَيْءٍ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا فَقِيرًا ﴿٥﴾

﴿So taste you. For the wrongdoers there is no helper.﴾

means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿إِنَّ اللَّهَ عَلِيمٌ بِتِبْيَانِ
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ
بِذَاتِ الشَّدُورِ ﴿٦﴾ هُوَ الَّذِي
جَعَلَكُمْ خَلِيفَ الْأَرْضِ فَنَكَرُ
فَلَيْلَهُ كُثُرٌ وَلَا بَرِيدُ الْكُفَّارِ
كُفُورُهُمْ عَدَدُ رَيْهُمْ إِلَّا مَنَّا وَلَا
بَرِيدُ الْكُفَّارِ كُفُورُ إِلَّا
حَسَارٌ ﴿٧﴾

﴿38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.﴾

﴿39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ﴾

﴿He it is Who has made you successors generations after generations in the earth,﴾

meaning, all people succeed one another, generation after generation. This is like the Āyah:

﴿وَيَجْعَلُهُ خَلِفَةً لِّلأَرْضِ﴾

﴿and makes you inheritors of the earth, generations after generations﴾ (27:62).

﴿فَنَ كُلُّ كُفَّارٍ كُفَّارٌ﴾

﴿so whosoever disbelieves, on him will be his disbelief.﴾

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يُبَدِّلُ الظَّالِمُونَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَشَّافِهَ﴾

﴿And the disbelief of the disbelievers adds nothing but hatred of their Lord.﴾

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿فَلَمَّا أَرَيْتُمُ شَرِيكَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرْوَفْ مَا دَأْتُمْ حَلَقُوا مِنَ الْأَرْضِ أَذْ لَمْ شُرِكُوكُمْ فِي أَشْتُرِكُوكُمْ أَذْ مَاتِشُوكُوكُمْ كِتَابًا مَهْمَمْ عَلَى بَيْتِ مَتَّهْ بَلْ إِنْ يَبْدُ الْفَلَلِمُونَ بَقْصُوكُوكُمْ بَعْشَا إِلَّا غَرْوِرَا﴾
 ﴿إِنَّ اللَّهَ يَسْأَلُ أَشْتُرِكُوكُمْ وَالْأَرْضَ أَذْ نَزَّلَهَا لَكُمْ ذَلِّكَا إِنْ أَسْكَهُوكُوكُمْ مِنْ أَمْرِهِ مِنْ بَعْدِهِ كَانَ كَلِمَا غَوْرِرَا﴾

﴿40. Say : "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."﴾

﴿41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move

away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.♦

The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators:

﴿أَرَأَيْتُمْ شَرِيكَمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

«Have you considered your partners whom you call upon besides Allāh?»♦

the idols and rivals.

﴿أَرُونِي مَاذَا حَلَقُوا مِنَ الْأَرْضِ أَوْ لَمْ يَشْرُكُ فِي الْأَنْشَاءِ﴾

«Show Me what they have created of the earth. Or have they any share in the heavens?»♦

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَزَّ عَنِيهِمْ كِتَابًا فَهُمْ عَلَىٰ بِئْسَاتِ مَغْنِيَةٍ﴾

«Or have We given them a Book, so that they act on clear proof therefrom?»♦

meaning, 'have We revealed to them a Book on which they base their *Shirk* and disbelief?' This is not the case at all.

﴿أَلَّا إِنْ يَعْدُ الظَّالِمُونَ بِعِصْمِهِمْ بَعْدَنَا إِلَّا غُرْرَوْا﴾

«Nay, the wrongdoers promise one another nothing but delusions.»♦

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ اللَّهَ يَمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَرُولَا﴾

«Verily, Allāh grasps the heavens and the earth lest they should move away from their places.»♦

means, lest they should shift from where they are. This is like the Āyat:

﴿نَسْتَأْنِدُ السَّمَاءَ أَنْ تَقْعُدْ عَلَى الْأَرْضِ إِلَّا يَلْذِي رَبُّهُ﴾

﴿He withholds the heaven from falling on the earth except by His leave﴾ (22:65), and

﴿وَمِنْ مَا يَنْهِيَهُ أَنْ تَقْعُدَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

﴿And among His signs is that the heaven and the earth stand by His command﴾ (30:25).

﴿وَلَمَّا كَانَ زَلَّا إِنْ أَسْكَنُهُمَا مِنْ لَحْرٍ بَيْنَ يَدَيْهِ﴾

﴿and if they were to move away from their places, there is not one that could grasp them after Him.﴾

means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

﴿إِنَّهُ كَانَ سَلِيمًا غَفُورًا﴾

﴿Truly, He is Ever Most Forbearing, Oft-Forgiving.﴾

﴿وَأَقْسَمُوا إِلَيْنَا جَهَنَّمَ لَيْتَ جَاهَنَّمُ نَذِيرٌ لِّكُوْنَ أَهْدَى مِنْ بِنْدَى الْأَمْمَ فَلَمَّا جَاءُهُمْ نَذِيرٌ مَا زَادُهُمْ إِلَّا شُوْرًا﴾ أَسْتَكَبَارًا فِي الْأَرْضِ وَمُكَرَّرَ النَّيْعَ وَلَا يَجِدُونَ لِكُوْنَ أَنْكَرَ النَّيْعَ إِلَّا يَأْهُلُهُ فَهُلْ يَنْظُرُوكُ إِلَّا سُتُّ الْأَوْلَيْنَ فَلَنْ يَعْدَ لِسُتُّ اللَّهُ تَبَدِيلًا وَلَنْ يَعْدَ لِسُتُّ اللَّهُ تَبَدِيلًا حَمْوَلًا﴾

﴿42. And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).﴾

﴿43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So, no change will you find in Allāh's Sunnah, and no turning off will you find in Allāh's Sunnah.﴾

They longed for a Warner to come, but when He came, They disbelieved in Him

Allāh tells us how Quraysh and the Arabs swore by Allāh their most binding oath before the Messenger ﷺ came to them,

﴿لَمْ يَأْتِهُمْ نَذِيرٌ يَكُونُ أَهْدَى مِنْ إِبْرَاهِيمَ﴾

﴿that if a warner came to them, they would be more guided than any of the nations;﴾

i.e., than any of the nations to whom Messengers had been sent. This was the view of Ad-Dahhāk and others. This is like the Āyāt:

﴿أَن تَنْهَوْلَا إِنَّا أَنْزَلَ الْكِتَابَ عَلَى طَالِبِيْنِ مِنْ قَبْلِنَا وَإِنْ كَانُوا عَنْ دِرَاسَتِهِمْ لَغَافِلِيْنَ﴾
 آذَنْتُمُوا لَوْ أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَلَمَّا جَاءَكُمْ مِنْ رَبِّكُمْ
 وَهُدَىٰ وَرَحْمَةً فَمَنْ أَفْلَمَ وَمَنْ كَذَّبَ يَعْبَدُ لَهُ وَصَدَّقَ عَنْهُمْ﴾

﴿Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom?﴾ (6:156-157)

﴿وَلَوْ كَانُوا لَيَقُولُوْنَ لَوْ أَنْ عَنَّا ذِكْرٌ مِنَ الْأَوْلَيْنَ لَكُنَّ عِبَادَ اللَّهِ الْمُخْلَصِيْنَ فَلَكُنُوا بِهِ فَسُوقَ بِعَلَمَوْنَ﴾

﴿And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allāh!" But they disbelieve therein, so they will come to know!﴾ (37:167-170)

Allāh says:

﴿فَلَمَّا جَاءَهُمْ نَذِيرٌ﴾

﴿yet when a warner came to them,﴾ – meaning, Muhammad ﷺ with the Book revealed to him, i.e., the Clear Qur’ān,

﴿فَمَا زَادَهُمْ إِلَّا نُهُورًا﴾

﴿it increased in them nothing but flight (from the truth).﴾

means, they only increased in their disbelief. Then Allâh explains this further:

﴿أَتَيْكُمْ فِي الْأَرْضِ﴾

﴿(They took to flight because of their) arrogance in the land﴾ means, they were too arrogant to follow the signs of Allâh.

﴿وَنَكَرُوا لِّيَقِنِ﴾

﴿and their plotting of evil.﴾ means, they plotted to prevent people from following the path of Allâh.

﴿وَلَا يَجِدُونَ لِلَّهِ أَئْمَانَهُ﴾

﴿But the evil plot encompasses only him who makes it.﴾ means, the evil consequences of that will come back upon them and not on others.

﴿فَهُنَّ بِنَظَرِنَا إِلَّا مُنْتَهَى الْأَوَّلِينَ﴾

﴿Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?﴾

meaning, the punishment of Allâh for disbelieving in His Messengers and going against His command.

﴿وَلَنْ يَجِدُ لِشَتَّى اللَّهُ تَبَارِكَ لِمَ﴾

﴿and no turning off will you find in Allâh's Sunnah.﴾ means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَلَنْ يَجِدُ لِمَنْتَ اللَّهُ تَعَالَى لِمَ﴾

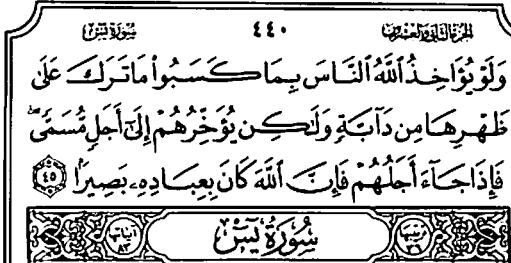
﴿and no turning off will you find in Allâh's Sunnah.﴾ means,

﴿وَإِذَا أَرَادَ اللَّهُ يَقْوِيْرَ سُوءًا فَلَا مَرْدَأَ لَهُ﴾

﴿But when Allâh wills a people's punishment, there can be no turning back of it﴾ (13:11).

This means, no one can remove that from them or ward it off from them. And Allâh knows best.

﴿وَأَرَلَّ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَيْنَيْهِ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ فُؤُلُّةً وَمَا كَانَ اللَّهُ يُعَجِّلُهُ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي الْأَنْوَافِ إِنَّهُ كَانَ عَلَيْنَا تَقْبِيرًا ﴿١٣﴾ وَلَوْ بَوَاجَهَ اللَّهُ أَكَاسِ بِسَا كَسَبُرَا مَا تَرَكَ عَلَى ظَاهِرِهِ كَا مِنْ دَائِبَاتِ وَلَكِنْ يُؤْخِرُهُمْ إِنْ لَبِلْ شَمَّى فَإِذَا



يَسٌ ۝ وَالْقَرْمَانُ الْكَبِيرُ ۝ إِنَّكَ لَمَنِ الْمَرْسَلِينَ ۝ عَلَى
صَرْطِ شَتَّاقِيرٍ ۝ تَزَبَّلُ الْعَرَبِ الرَّاجِمِ ۝ إِنَّمَا تُنَذِّرُ قَوْمًا مَا
أَنْذَرَ أَبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْفَوْلُ عَلَىٰ كُثُرٍ مِّنْ
فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَغْنَيَّهُمْ أَعْلَلَ لَا فَهُوَ إِلَّا
آذَقَاهُمْ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يَبْصِرُونَ ۝ وَسَوْءَةٌ
عَلَيْهِمْ أَنْذَرَهُمْ أَمْلَأَتْ نَذِيرَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّمَا تُنَذِّرُ
مِنْ أَتَّبَعَ الزَّكَرَىٰ وَرَحْمَى الرَّحْمَنِ بِالْغَيْبِ فَبِشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرَ كَرِيمٍ ۝ إِنَّا نَحْنُ نُحْكِي الْمَوْفَ وَنَكْتُبُ
مَا قَدَّمُوا وَمَا تَرَكُهُمْ وَلِلشَّفْعَىٰ أَحْصَبْنَاهُ فِي إِمَامٍ مُّبِينٍ ۝

servants.»

Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

جَاءَ أَجْلُهُمْ فَلَمْ يَأْتِ اللَّهُ كَانَ
يُعَكِّدُهُ بِصِيرًا ۝

44. Have they not traveled in the land, and seen what was the end of those before them - though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.»

45. And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His

Him when He wants it to happen in the heavens or on earth.'

﴿إِنَّهُ كَانَ عَلَيْهَا قَدِيرًا﴾

﴿Verily, He is All-Knowing, All-Able.﴾ means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَئِنْ يُواجِهُ اللَّهُ النَّاسُ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَاهِرِهِ كَا مِنْ ذَاقَتْهُ﴾

﴿And if Allāh were to punish men for that which they earned,
He would not leave a moving creature on the surface of the
earth;﴾

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Saīd bin Jubayr and As-Suddi commented on the Āyah:

﴿مَا تَرَكَ عَلَىٰ ظَاهِرِهِ كَا مِنْ ذَاقَتْهُ﴾

﴿He would not leave a moving creature on the surface of the earth;﴾

"This means, He would have stopped sending rain to them, and all the animals would have died as a result."

﴿وَلَكِنْ يُؤَخِّرُهُمْ إِلَّا أَجَلٌ مُّسْتَعِنٍ﴾

﴿but He gives them respite to an appointed term,﴾

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَاءَهُمْ لَيْلَمُونَ فَإِنَّ اللَّهَ كَانَ يُعْلَمُ دُولَهُ بَصِيرًا﴾

﴿and when their term comes, then verily, Allāh is Ever All-Seer of His servants.﴾

This is the end of the Tafsīr of Sūrah Fātir. All praise and gratitude is due to Allāh.

The Tafsīr of Sūrah Yā Sīn (Chapter - 36)

Which was revealed in Makkah

The Virtues of Sūrah Yā Sīn

Al-Hāfiẓ Abu Ya’lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«مَنْ قَرَاً تِسْ فِي لَيْلَةٍ أَضْبَغَ مَقْفُورًا لَهُ، وَمَنْ قَرَاً حَمَّ الَّتِي يَذَكُّرُ فِيهَا الدُّخَانُ أَضْبَغَ مَقْفُورًا لَهُ»

«Whoever recites Yā Sīn in the night, will wake up forgiven, and whoever recites Ha Mim in which Ad-Dukhān (the Smoke) is mentioned, will wake up forgiven.»

Its chain of narration is good (Jayyid).^[1]

Ibn Hibbān recorded in his Ṣaḥīḥ that Jundub bin ‘Abdullāh, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«مَنْ قَرَاً تِسْ فِي لَيْلَةٍ ابْتَغَاهُ وَجْهَ اللَّهِ عَزَّ وَجَلَّ غَيْرَ لَهُ»

«Whoever recites Yā Sīn in the night, seeking the Face of Allāh, will be forgiven.»^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالْفَرْمَانُ الْحَكِيمُ ﴾ إِنَّكَ لَيْنَ الْمَرْسَلُونَ ﴿١﴾ عَلَىٰ صَرْطَنْ شَنَقِيفِرِي ﴿٢﴾ تَرْبِيلَ الْمَرِيزِ
الْرَّجِيمُ فِي لِشَنِدَرِ قَوْنَاتَا أَنْدَرَ مَا بَأْوُهُمْ فَهُمْ عَيْقَلُونَ ﴿٣﴾ لَقَدْ حَقَّ الْفَرْلُ عَلَىٰ أَكْتَهِمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿٤﴾

^[1] Musnad Abi Ya’lā, 11:93. These two narrations are not authentic. As for Ibn Kathīr saying that the chain from Abu Hurayrah is good, it is narrated by him from Al-Hasan, which is a link that is not verified by the scholars of Ḥadīth. So Ibn Hajar (At-Taqrīb) said, “Al-Hasan did not hear from Abu Hurayrah.” Perhaps Ibn Kathīr was of the opinion that it was possible that he did.

^[2] Ibn Hibbān 4:121.

- ﴿1. Yā Sīn.﴾
- ﴿2. By the Qur'ān, full of wisdom,﴾
- ﴿3. Truly, you are one of the Messengers,﴾
- ﴿4. On the straight path.﴾
- ﴿5. Sent down by the Almighty, the Most Merciful,﴾
- ﴿6. In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾
- ﴿7. Indeed the Word has proved true against most of them, so they will not believe.﴾

The Messenger ﷺ was sent as a Warner

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah*.

﴿وَالْفُرْقَانُ الْمُتَكَبِّرُ﴾

﴿By the Qur'ān, full of wisdom﴾ means, *Al-Muhkam* (perfect) which falsehood cannot come to from before it or behind it.^[1]

﴿إِنَّكَ﴾

﴿Truly, you﴾ means, O Muḥammad,

﴿أَنْ إِنَّ الْمَرْسَلَينَ﴾ عَلَى صَرْطَنِ شَفَاعَيْنِ ﴿إِنَّكَ﴾

﴿are one of the Messengers, on the straight path.﴾

means, following a straight methodology and religion, and an upright Law.

﴿تَنَزِيلُ الْمُرْسَلِينَ الْجَامِعِ﴾

﴿Sent down by the Almighty, the Most Merciful.﴾

means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Āyah:

﴿وَإِنَّكَ لَهُدْيَةٌ إِلَىٰٰ مِصَارِطِ اللَّهِ الَّذِي لَمْ يَنْأِ فِي الْأَرْضِ مِصَارِطُ اللَّهِ الَّذِي يَنْهَا فِي الْأَرْضِ وَمَا فِي الْأَرْضِ إِلَّا إِلَيْهِ تُشَدِّدُ الْأُمُورُ﴾

﴿And verily, you are indeed guiding (mankind) to the straight

^[1] See *Sūrah Fussilat* 41:42.

path. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allāh all matters return.» (42:52-53).

﴿لَشَدَرَ قَوْمًا نَّا أَنْذَرَ مَا يَأْوِيُّهُمْ لَهُمْ عَظَمُونَ﴾

«In order that you may warn a people whose forefathers were not warned, so they are heedless.»

This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the Āyāt and Mutawātir Ḥadīths which state that the mission of the Prophet ﷺ is universal, when we discussed the meaning of the Āyah:

﴿فَلَمْ يَكُنْ لِّلنَّاسِ إِلَّا رَسُولُ اللَّهِ يَأْتِيُّكُمْ بِيَمِينَ﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."» (7:158).

﴿لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ﴾

«Indeed the Word has proved true against most of them.»

Ibn Jarīr said, "The punishment has become inevitable for most of them, because Allāh has decreed in the Mother of the Book (*Al-Lawh Al-Mahfūz*) that they will not believe.

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

«so they will not believe.» in Allāh, or in His Messengers.^[1]

﴿إِنَّا جَعَلْنَا فِي أَنْتِهِمْ أَغْلَالًا فِيهِ إِلَّا الْأَذْقَانَ فَهُمْ مُّقْسُوْنَ﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ
 سَنَّا وَنَّ حَلْفِيْنَ سَنَّا فَأَغْلَيْتِهِمْ فَهُمْ لَا يَبْصِرُونَ﴾ وَمَوَّلَةً عَلَيْهِمْ مَا لَدُّهُمْ أَرَأَيْتَ
 شَدِيدُهُمْ لَا يُؤْمِنُونَ﴾ إِنَّا شَدَرْنَا بَنِي آتِيَّ الْيَكْرَ وَخَسَنَ الْأَخْنَنَ بِالْأَقْبَتِ كَثِيرَةً
 وَأَنْجَرَ كَثِيرَهُ﴾ إِنَّا نَحْنُ شَيْءٌ الْمُرْقَبُ وَكَثُبْ مَا قَدَّمُوا وَمَا تَرَوْهُمْ وَكُلُّ شَفَوْهُ لَحَبَبَتْهُ
 فِي إِيمَارِ شَيْبِنَ﴾

48. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.»

49. And We have put a barrier before them, and a barrier

^[1] At-Tabari 20:492.

behind them, and We have covered them up, so that they cannot see.»

¶10. It is the same to them whether you warn them or you warn them not, they will not believe.»

¶11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.»

¶12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imām Mubīn (a Clear Book).»

The State of Those Who are decreed to be among the Doomed

Allāh says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allāh says:

﴿فَهُمْ شَرِقُونَ﴾

«so that their heads are raised up.» Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, concerning the Āyah:

﴿لَنَا جَعَلْنَا فِي أَعْنَانِهِمْ أَغْنِلَّا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ شَرِقُونَ﴾

«Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.»

This is like the Āyah:

﴿وَلَا يَجْعَلْ بَدْكَ مَفْلُولَةً إِلَى عُنْقِكَ﴾

«And let not your hand be tied (like a miser) to your neck»(17:29).

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.^[1]

^[1] At-Tabari 20:494.

﴿فَهُمْ شَقِّحُونَ﴾

﴿so that their heads are raised up.﴾ according to Mujāhid it means their heads are raised, and their hands are placed over their mouths,^[1] so they are restrained from doing anything good.

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ كَذَّابِ﴾

﴿And We have put a barrier before them,﴾ Mujāhid said, “Between them and the truth.”

﴿وَرَبِّنَا خَلِفَهُنَّ سَذَّا﴾

﴿and a barrier behind them,﴾ Mujāhid said, “Between them and the truth, so they are confused.”^[2] Qatādah said, “They move from one form of misguidance to another.”^[3]

﴿فَأَشَّنَّنَاهُمْ﴾

﴿and We have covered them up,﴾ means, ‘We have blinded their eyes to the truth.’

﴿فَهُمْ لَا يُبَيِّنُونَ﴾

﴿so that they cannot see.﴾ means, they cannot benefit from goodness or be guided to it. Ibn Jarīr said, “It was narrated from Ibn ‘Abbās, may Allāh be pleased with him, that he used to recite “Fa a’shaynāhum” [instead of Fa’aghshaynāhum], from Al-‘Ashā (weakness of the sight, blindness), which is a complaint of the eye.”^[4]

‘Abdur-Rahmān bin Zayd bin Aslam said, “Allāh placed this barrier between them and Islām and Īmān, so that they will never reach it,” and he recited:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِّتْ رِلَكَ لَا يُؤْمِنُونَ ﴿١١﴾ وَلَوْ جَاءَتْهُمْ كُلُّ مَا يَهْوَى
اللَّذِينَ أَلْيَمَ﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

[1] At-Tabari 20:494.

[2] At-Tabari 20:495.

[3] At-Tabari 20:495.

[4] At-Tabari 20:496.

Then he said, "Whoever has been prevented by Allâh, will never be able."^[1]

Ikrimah said, "Abu Jahl said, 'If I see Muhammâd, I will do such and such.' Then Allâh revealed:

﴿إِنَّا جَعَلْنَا فِي أَعْنَانِهِمْ أَغْلَقَنَا﴾

﴿Verily, We have put on their necks iron collars...﴾ up to:

﴿فَهُمْ لَا يَبْصِرُونَ﴾

﴿so that they cannot see.﴾"

He said, "They used to say, 'Here is Muhammâd,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarîr also recorded this.^[2]

﴿وَسَوْءَةٌ عَلَيْهِمْ مَا نَذَرْنَاهُمْ أَذْلَّ لَهُمْ شَرُّمَنٍ لَا يُؤْمِنُونَ﴾

﴿It is the same to them whether you warn them or you warn them not, they will not believe.﴾

means, Allâh has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Sûrat Al-Baqarah,^[3] and Allâh also says:

﴿إِنَّ الَّذِينَ حَمَّلْتَ عَلَيْهِمْ كَلِمَاتِ رَبِّكَ لَا يُؤْمِنُونَ﴾

﴿النَّدَابُ الْأَلِيمُ﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.﴾(10:96-97).

﴿إِنَّا نُنذِّرُ مَنْ أَنْجَى اللَّذِكْرُ﴾

﴿You can only warn him who follows the Reminder,﴾

means, 'only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'ân.

﴿وَخَيْرُ الْجَنَّةِ يَالْغَيْبِ﴾

﴿and fears the Most Gracious unseen.﴾ means, even when no one

[1] At-Tabârî 20:495.

[2] Ibid. Ikrimah (the freed slave) was not a witness to such events.

[3] See volume one, the Tafsîr of Sûrat Al-Baqarah [2:6].

sees him except Allāh, may He be blessed and exalted, he knows that Allāh is watching him and sees what he does.

﴿فَيَقْرَأُهُ مُغْفِرَةً﴾

﴿Bear you to such one the glad tidings of forgiveness,﴾ i.e., of his sins,

﴿وَأَجْزَرْ كَثِيرَهُ﴾

﴿and a generous reward.﴾ means, one that is vast and great and beautiful. This is like the Āyah:

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْزَرْ كَثِيرٌ﴾ (٦٧)

﴿Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾ (67:12).

﴿إِنَّمَا تَعْلَمُ نُجُبُ الْمُرْسَلِ﴾

﴿Verily, We give life to the dead,﴾ means, on the Day of Resurrection. This also indicates that Allāh gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allāh says after mentioning hardness of the heart:

﴿أَنْتُمْ أَنَّ اللَّهَ يُحِبُّ الْأَرْضَ بَعْدَ مَوْتِنَا فَدَعْنَا لَكُمْ أَنْكَبَتْ لَكُمْ تَقْوِيلُنَا﴾

﴿Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, that you may understand.﴾ (57:17)

﴿وَنَسْتَبْعِثُ مَا قَدَّرْنَا﴾

﴿and We record that which they send before (them),﴾ means, their deeds.

﴿وَمَا تَرَمُّ﴾

﴿and their traces﴾ means, 'We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Ḥadīth:

«مَنْ سَنَ فِي الْإِسْلَامِ شَيْءًا حَسَنَةً كَانَ لَهُ أَجْرٌ مَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ سَنَ فِي الْإِسْلَامِ شَيْءًا سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا

وَوَزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً

«Whoever starts (or sets an example of) something good in Islām, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islām, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.»

This was recorded by Muslim from Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him in which is detailed a story of the people from the Muḍar tribe, who were wearing woollen rags.^[1] Ibn Abi Ḥātim recorded this ḥadīth in full from Jarīr bin 'Abdullāh, may Allāh be pleased with him. In it the Prophet ﷺ then recited:

﴿وَتَكُثُّبُ مَا فَدَمُوا وَمَا تَرَفَّمُوا﴾

«and We record that which they send before (them), and their traces»

Muslim also recorded it with a different chain of narration.^[2]

There is also another ḥadīth recorded in Ṣaḥīḥ Muslim from Abu Hurayrah, may Allāh be pleased with him, who said, “The Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ: مِنْ عِلْمٍ يُتَقْتَلُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يُذْغَرُ لَهُ، أَوْ صَدَقَةً جَارِيَةً مِنْ بَعْدِهِ»

«When the son of Ādām dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.»^[3]

Sufyān Ath-Thawri reported that Abu Sa'īd said, “I heard Mujāhid say concerning the āyah:

^[1] Muslim 2:704.

^[2] Muslim 2:706. See no. 2353 in the Book of Zakāh, which is the chain of narrators Ibn Kathīr is referring to. The āyah in question is recited in the ḥadīth recorded by Ibn Abi Ḥātim in explanation of this āyah, not the version of Muslim.

^[3] Muslim 3:1255.

﴿إِنَّا خَنَّ شَيْءَ الْمَوْتَ وَنَكْشِبُ مَا كَفَرُوا وَمَا أَنْتُمْ﴾

﴿Verily, We give life to the dead, and We record that which they send before (them), and their traces﴾

‘What they left behind of misguidance.’”

Ibn Abi Najīḥ and others said, narrating from Mujaḥid:

﴿مَا كَفَرُوا﴾

“that which they send before (them),” “Their deeds.”

﴿وَمَا أَنْتُمْ﴾

﴿and their traces﴾. He said, “Their footsteps.”^[1] This was also the view of Al-Hasan and Qatādah.

﴿وَمَا أَنْتُمْ﴾

“and their traces” means their footsteps.^[2]

Qatādah said, “If Allāh were to have neglected anything with regard to you, O son of Ādām, He would have neglected what the wind could remove of these footsteps.”^[3] But He takes into account the footsteps of the son of Ādām and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allāh or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allāh, let him do that.

Imām Aḥmad recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said, “There was an empty area around the *Masjid*, and Banu Salamah wanted to move to be closer to the *Masjid*. When the Messenger of Allāh ﷺ heard about that, he said to them:

﴿إِنَّهُ بِلَغْنِي أَكُمْ تُرِيدُونَ أَنْ تَتَقْرِبُوا قُرْبَ الْمَسْجِدِ؟﴾

“I have heard that you want to move close to the *Masjid*.[¶]

They said, ‘Yes, O Messenger of Allāh, that is what we want.’ He ﷺ said:

[1] At-Tabari 20:497.

[2] At-Tabari 20:499.

[3] At-Tabari 20:499.

«بِنَيٰ سَلَمَةً! دِيَارُكُمْ تُحْكَمْ آتَارُكُمْ، دِيَارُكُمْ تُحْكَمْ آتَارُكُمْ»

«O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.»^[1]

This was also recorded by Muslim from Jâbir, may Allâh be pleased with him.^[2]

Imâm Ahmad recorded that 'Abdullâh bin 'Amr, may Allâh be pleased with him, said, "A man died in Al-Madînah and the Prophet ﷺ prayed over him, and said,

«بِنَيٰ لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلَدِهِ»

«Would that he had died somewhere other than in his place of birth!»

A man among the people said, 'Why, O Messenger of Allâh?' The Messenger of Allâh ﷺ said:

«إِنَّ الرَّجُلَ إِذَا تُوْفِيَ فِي غَيْرِ مَوْلَدِهِ، قَيْسَ لَهُ مِنْ مَزِيلِهِ إِلَى مُقْطَعِي أَثْرِهِ فِي الْجَنَّةِ»

«When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.»^[3]

It was also recorded by An-Nasâ'î and Ibn Mâjah.^[4]

Ibn Jarîr narrated that Thâbit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, 'I walked with Zayd bin Thâbit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?'"^[5]

There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are

^[1] Ahmad 3:332.

^[2] Muslim 1:462.

^[3] Ahmad 2:177.

^[4] An-Nasâ'î 4:7, Ibn Mâjah 1:515.

^[5] At-Tabâri 20:498.

٤٤١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَضْرِبْ لَهُم مَثَلًا أَصْحَابَ الْقَرْنَيْهِ إِذْ جَاءَهَا الْمُرْسَلُونَ
 إِذَا رَسَلْنَا إِلَيْهِمْ أَشْتَهِنْ فَكَذَبُوهُمْ فَعَزَّزَنَا شَالِثٌ فَقَالُوا إِنَّا
 إِلَيْكُمْ مُرْسَلُونَ^{١٦} قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مُنْذَنٌ كَمَا أَنْزَلَ
 الرَّحْمَنُ مِنْ سَمَاءِنَ شَفَاعَةً إِنَّ أَنْتُمْ لَا تَكْنِبُونَ^{١٧} قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
 إِلَيْكُمْ مُرْسَلُونَ^{١٨} وَمَا عَلِبْنَا إِلَّا الْبَلْغُ الْمَيِّثُ
 قَالُوا إِنَّا نَاطَّئِهِنَّا بِكُمْ لَيْنَ لَرْتَنْهُوَنَّ لَرْتَهُكَنْ^{١٩} وَلَيَسْتَكُرُ
 مِنَ اعْدَاءِنَّ إِلَيْهِ^{٢٠} قَالُوا طَلَبْرِكُمْ مَعْكُمْ أَيْنَ دُكَرْ
 بِلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ^{٢١} وَرَجَاءُنَّ مِنْ أَقْصَا الْمَدِينَةِ رَبْلُ
 يَسْعَى قَالَ يَنْقُوْرُ أَتَيْعُو الْمُرْسَلِيْتُ^{٢٢} أَتَيْعُوْنَ مِنْ
 لَأَسْتَكُرُ أَجَراً وَهُمْ مُهْتَدُونَ^{٢٣} وَمَالِي لَا أَعْبُدُ الَّذِي
 فَطَرَفَ وَإِنَّهُ تَرْجُعُونَ^{٢٤} أَنْخَذَنَّ مِنْ دُونِهِ الْهَكَةَ إِنَّ
 يُرْدِنَ الْرَّاهْمَنُ بِصَرِّ لَا لَغْنَ عَنْ شَفَعَتِهِمْ شَيْئًا وَلَا
 يُنْقَذُونَ^{٢٥} إِنَّ إِذَا كَلَيْ ضَلَالَ مُتَبَّنِينَ^{٢٦} إِذْتَءَانَتُ
 بِرِّكُمْ فَأَسْمَعُونَ^{٢٧} قَيلَ أَذْخُلُ الْجَنَّةَ قَالَ يَنْبَيَتَ قَوْيَ
 يَعْلَمُونَ^{٢٨} بِمَا غَفَرَ لِرَبِّ وَحَانَنِيْ مِنَ الْمُكَرَّمِينَ^{٢٩}

more likely to be recorded. And Allāh knows best.

﴿وَكُلُّ شَيْءٍ أَخْصَيْنَاهُ فِي إِيمَانِ
 شَيْئِنَ﴾

«and all things We have recorded with numbers (as a record) in Imām Mubīn (a Clear Book).» means, everything that exists is precisely dictated in a record in Al-Lawḥ Al-Mahfūz. Al-Imām Al-Mubīn here refers to the source of all records. This was the view of Mujāhid, Qatādah and ‘Abdur-Rahmān b. Zayd b. Aslam.^[11] Similarly, Allāh also says:

﴿وَيَوْمَ نَدْعُوا كُلَّ أَنْسَى
 بِيَامِيْهِ﴾

«(And remember) the Day when We shall call together all human beings with their (respective) Imām (record of good and bad deeds)» (17:71).

meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the Āyāt:

﴿وَرُوْضَ الْكِتَبُ وَجَائِهِ بِالْيَتِينَ وَالشَّهَادَةِ﴾

«and the Book will be placed (open), and the Prophets and the witnesses will be brought forward» (39:69), and

﴿وَرُوْضَ الْكِتَبُ فَتَرَى الْمُتَجْرِمِينَ مُشَفِّقِينَ مِنَ رِبِّهِ وَيَقُولُونَ بَوْنَتَنَا مَالِ هَذَا الْكِتَبِ لَا

^[11] At-Tabari 20:499.

يُبَدِّلُ صَفِيرَةً وَلَا كِبْرَةً إِلَّا أَنْصَبَهَا وَوَجَدُوا مَا عَلِمُوا حَاضِرًا وَلَا يُظْلِلُ رَيْكَ أَحَدًا ﴿٤٩﴾

¶ And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) 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).

وَإِنِّي لَمُمْسِكٌ بِأَنْصَبِ الْقَرْبَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿٤٩﴾ إِذْ أَرْسَلْنَا إِلَيْهِمْ أَنْتِينَ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِشَالِهِ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿٥٠﴾ قَالُوا مَا أَنْتُمْ إِلَّا شَرٌّ يُنْذَرُكُمْ وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَفَاعةٍ إِنْ أَنْتُمْ إِلَّا تَكْبِرُونَ ﴿٥١﴾ قَالُوا إِنَّا نَعْلَمُ إِنَّكُمْ لَمْ تَرْكُلُونَ ﴿٥٢﴾ وَمَا عَلِمْنَا إِلَّا الْبَلْغُ
الْمُبِينُ ﴿٥٣﴾

¶ 13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them. »

¶ 14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers." »

¶ 15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." »

¶ 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you," »

¶ 17. "And our duty is only to convey plainly." »

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allāh says, 'O Muhammad, tell your people who disbelieve in you,'

﴿تَنْذِلُ أَنْصَبَ الْقَرْبَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

¶ a similitude; the Dwellers of the Town, when there came Messengers to them. »

In the reports that he transmitted from Ibn 'Abbās, Ka'b Al-Ahbār and Wahb bin Munabbih - Ibn Ishāq reported that it was the city of Antioch, in which there was a king called

Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allāh sent to him three Messengers, whose names were Ṣādiq, Ṣadūq and Shalūm, and he disbelieved in them.^[1] It was also narrated from Buraydah bin Al-Husayb, ‘Ikrimah, Qatādah and Az-Zuhri that it was Antioch.^[2] Some of the Imāms were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allāh wills.

﴿إِذْ أَرْسَلْنَا إِلَيْهِمْ اثْنَيْنِ فَكَفَرُوهُمَا﴾

﴿When We sent to them two Messengers, they denied them both;﴾

means, they hastened to disbelieve in them.

﴿فَنَزَّلْنَا عَلَيْهِمَا﴾

﴿so We reinforced them with a third,﴾ means, 'We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahb bin Sulaymān, from Shu‘ayb Al-Jabā‘i, "The names of the first two Messengers were Sham‘ūn and Yuhānnā, and the name of the third was Būlus, and the city was Antioch (Antākiyah).

﴿وَقَاتَلُوا﴾

﴿and they said﴾ means, to the people of that city,

﴿إِنَّا إِلَيْكُم مُّشَكِّنُونَ﴾

﴿Verily, we have been sent to you as Messengers.﴾

meaning, 'from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-‘Āliyah. Qatādah bin Di‘āmah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

﴿قَالُوا نَّا أَنْتُمْ إِلَّا بَشَرٌ مِّنْنَا﴾

﴿They said: "You are only human beings like ourselves..."﴾

means, 'so how could you receive revelation when you are

^[1] At-Tabari 20:500.

^[2] At-Tabari 20:500.

human beings and we are human beings, so why do we not receive revelation like you? If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allâh has told us in the Âyah:

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا لَهُبَّهُمْ رُسُلُهُمْ يَأْتِيهِنَّ فَقَالُوا أَبَرَّ بَدْرُنَا﴾

¶That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"» (64:6)

meaning that they were amazed by that and they denied it. And Allâh says:

﴿قَالُوا إِنَّا أَنَّسْدَ إِلَّا بَشَرٌ مِّنْنَا تُرِيدُونَ أَنْ نَصْدُوْنَا عَنَّا كَانَ يَتَبَعُّدُ مَا بَرَّنَا فَأَنْوَنَا بِسُلْطَنٍ مُّبِينٍ﴾

¶They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."» (14:10).

And Allâh tells us that they said:

﴿وَلَيَنَّ الظَّنْشَ بَشَرًا فَنَلَّكُ إِنَّكُ إِذَا لَغَسِيرُوكُ﴾

¶"If you were to obey a human being like yourselves, then verily, you indeed would be losers."» (23:34).

And Allâh says:

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَرَّ اللَّهُ بَشَرًا رَّسُولًا﴾

¶And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"» (17:94).

These people said:

﴿هَآئِنَّا أَنَّسْدَ إِلَّا بَشَرٌ يَنْفُسُ وَهَآئِنَّ الْوَعْنَى مِنْ شَفَعَةِ إِنْ أَنَّسْدَ إِلَّا تَكْبِيْنَ﴾ قَالُوا زَنْجَنَ يَنْفُسُ إِنَّكُ لِزَنْجَنَ

¶You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you."»

This means that the three Messengers answered them saying: "Allâh knows that we are His Messengers to you. If we were

lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the Āyah:

﴿فَقُلْ كُفَّرْ بِاللَّهِ بَنِي وَتَعْكِمْ شَهِيدًا بَعْدَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ أَمْنَى
بِالْأَنْطَلِ وَكَفَرُوا بِاللَّهِ أُنْتَبَكْ هُمُ الظَّالِمُونَ﴾ (٥٢)

﴿Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾ (29:52)

﴿وَمَا عَلِمْنَا إِلَّا تَلْكُنُ الْأَثْيَاثُ﴾

﴿And our duty is only to convey plainly.﴾

means, 'all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allāh knows best.

﴿قَالُوا إِنَّا نَطَّبِنَا يَكْمُ لَمَنْ لَمْ نَهْرُوا لَرْجَمَنْ وَلَبَسْتُرْ بِنَ عَذَابَ أَلْيَهُ﴾
﴿قَالُوا مَلِئْكُمْ
شَعْكُمْ لَمَنْ دُكْنَزْ بَلْ أَنْتُمْ قَوْمٌ مُشْرِقُونَ﴾

﴿18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."﴾

﴿19. They (Messengers) said: "Your evil omens be with you! Because you are admonished? Nay, but you are a people mischievous."﴾

Then the people of the city said to them,

﴿إِنَّا نَطَّبِنَا يَكْمُ﴾

﴿For us, we see an evil omen from you;﴾ meaning, 'we do not see in your faces any sign of good for our lives.' Qatādah said, "They were saying, 'if something bad befalls us, it will be because of you.'"^[1] Mujāhid said, "They were saying: People like you never enter a town, but its people are punished."

^[1] At-Tabari 20:502.

﴿لَئِنْ لَّمْ تَنْهَا رَتْجُوكُمْ﴾

﴿if you cease not, we will surely stone you,﴾ Qatādah said, “By throwing stones at you.”^[1]

﴿وَرَبِّكُمْ يَعْلَمُ أَلْيَرَ﴾

﴿and a painful torment will touch you from us.﴾

means, a severe punishment. Their Messengers said to them:

﴿أَطْهِرُكُمْ مَعَكُمْ﴾

﴿فَإِذَا جَاءَهُمْ حَسَنَةٌ قَالُوا لَنَا هَذِهِ وَلَنْ تُشَبِّهُمْ سَيِّئَةً بَطَّلَرُوا بِمُؤْسَنٍ وَمَنْ تَمَّهُ أَلَا إِنَّا طَاهِرُهُمْ عَنَّ اللَّهِ﴾

﴿But whenever good came to them, they said: “Ours is this.” And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him. Be informed! Verily, their evil omens are with Allāh﴾ (7:131).

And the people of Sālih said:

﴿أَطَاهِرُنَا بِكَ وَيَسِّرْ مَعَكَ قَالَ طَاهِرُكُمْ عَنَّ اللَّهِ﴾

﴿“We augur ill omen from you and those with you.” He said: “Your ill omen is with Allāh.”﴾ (27:47)

And Allāh said:

﴿وَلَئِنْ شَبَّهُمْ حَسَنَةً بَطَّلَرُوا هَذِهِ وَلَنْ تُشَبِّهُمْ سَيِّئَةً يَطَّلِلُوا هَذِهِ وَلَنْ عَنِّدُكُمْ قُلْ مِنْ عَنِّدِ اللَّهِ قَالَ هَذُولَهُ الْقَوْمُ لَا يَكَادُونَ يَفْهَمُونَ حَدِيثَنَا﴾

﴿And if some good reaches them, they say, “This is from Allāh,” but if some evil befalls them, they say, “This is from you.” Say: “All things are from Allāh,” so what is wrong with these people that they fail to understand any word?﴾ (4:78)

﴿أَلَيْنَ ذَكَرْتُ بِلَ أَنْتَ قَوْمٌ مُشْرِكُونَ﴾

﴿(Do you call it “evil omen”) because you are admonished?

^[1] At-Tabari 20:502.

Nay, but you are a people mischievous.»

means, 'because of us, because we admonished you and told you to worship Allāh Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatādah said, "This means, 'Because we reminded you about Allāh, you saw an evil omen in us. Nay, but you are a mischievous people.'"^[1]

﴿وَرَبَّةٌ مِّنْ أَقْسَى الْمُبَيَّنَاتِ يَعْلَمُ يَتَعَنَّ قَالَ يَكْفُرُونَ أَتَبِعُوا الْمُرْسَلِينَ ﴾ۚ أَتَبِعُوا مَنْ لَا يَسْتَكْنُ
أَجْرًا وَهُمْ مُهْنَدُونَ ﴿ۚ وَمَا لِلَّهِ أَنْبَدَ الَّذِي فَطَرَفَ وَالَّذِي تَحْمِلُونَ ﴾ۚ مُتَجَدِّدٌ مِّنْ دُونِهِ
الْهَكَّةُ إِنْ يُرِدُنَ الرَّعْنَانُ يُصْرِرُ لَا تَعْنَ عَوْنَاقَ شَنَدَتْهُمْ شَنَبَكًا وَلَا يُنْقَدُونَ ﴿ۚ إِنَّ إِلَيْهِ مِنْ
ضَلَالٍ مُّبِينٌ ﴾ۚ إِذَا تَمَشَّتِ بِرَيْكَمْ فَأَسْمَعُونَ ﴿ۚ﴾

¶20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers."»

¶21. "Obey those who ask no wages of you, and who are rightly guided."»

¶22. "And why should I not worship Him Who has created me and to Whom you shall be returned."»

¶23. "Shall I take besides Him gods? If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."»

¶24. "Then verily, I should be in plain error."»

¶25. "Verily, I have believed in your Lord, so listen to me!"»

Quoting what reached him from Ibn 'Abbās, Ka'b Al-Āḥbār and Wahb bin Munabbih – Ibn Ishāq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Ḥabīb, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his *Fitrah* (natural inclination) was sound."^[2] Shabīb bin Bishr said, narrating from Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, that the name of the man mentioned in Yā Sīn was Ḥabīb An-Najjār,

[1] At-Tabari 20:504.

[2] At-Tabari 20:504.

and he was killed by his people.

﴿قَالَ يَنْهَا أَتَيْعُوا الْمَرْسَلِينَ﴾

«He said: "O my people! Obey the Messengers."»

- he urged his people to follow the Messengers who had come to them.

﴿أَتَيْعُوا مَنْ لَا يَنْكُحُ لَجْرَارًا﴾

«Obey those who ask no wages of you,» means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allāh Alone with no partner or associate.'

﴿وَمَا لِلَّهِ أَبْدُ الَّذِي فَطَرَ﴾

«And why should I not worship Him Who has created me?»

means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate?'

﴿وَإِنَّهُ رَبُّ الْجَنَّاتِ﴾

«and to Whom you shall be returned.» means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

﴿أَنْجِذُ مِنْ دُونِهِ مَا لِهِ﴾

«Shall I take besides Him gods?» This is a rhetorical question intended to rebuke and chastise.

﴿إِنْ يُؤْذِنَنِي أَرَجُونَ يُضْرِبُ لَا تُفْنِي عَيْقَ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْفِدُونَ﴾

«If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.»

means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allāh wills me some harm,'

﴿لَمْ يَكُنْ كَاشِفَ لَهُ إِلَّا هُوَ﴾

«none can remove it but He» (6:17). These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

﴿إِنَّمَا لَئِنِي ضَلَالٌ مُّبِينٌ﴾

﴿Then verily, I should be in plain error.﴾ means, ‘if I were to take them as gods instead of Allāh.’

﴿إِنَّمَا لَئِنِي ضَلَالٌ مُّبِينٌ﴾

﴿Verily, I have believed in your Lord, so listen to me!﴾

Ibn Ishāq said, quoting from what had reached him from Ibn ‘Abbās, may Allāh be pleased with him, Ka'b and Wahb, “He said to his people:

﴿إِنَّمَا لَئِنِي ضَلَالٌ مُّبِينٌ﴾

﴿‘Verily, I have believed in your Lord, in Whom you have disbelieved,

﴿فَاتَّسِعُونَ﴾

‘so listen to me!’ means, listen to what I say.”^[1] Or it may be that he was addressing the Messengers when he said:

﴿إِنَّمَا لَئِنِي ضَلَالٌ مُّبِينٌ﴾

﴿Verily, I have believed in your Lord,﴾ meaning, ‘Who has sent you,’

﴿فَاتَّسِعُونَ﴾

‘so listen to me!’ meaning, ‘bear witness to that before Him.’ This was narrated by Ibn Jarīr, who said, “And others said that this was addressed to the Messengers, and he said to them: ‘Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.’ This interpretation is more apparent, and Allāh knows best. Ibn Ishāq said, quoting from what had reached him from Ibn ‘Abbās, may Allāh be pleased with him, Ka'b and Wahb, ‘When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.’”^[2] Qatādah said, “They started to stone him while he was saying, ‘O Allāh, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for

^[1] At-Tabari 20:507.

^[2] At-Tabari 20:508.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٤٢

بِحَمْدِ اللَّهِ الْعَظِيمِ

وَمَا أَنْزَلْنَا عَلَى قَوْمٍ مِّنْ بَعْدِهِ مِنْ سَمَاءٍ وَمَا
نَذَرْنَا لِلنَّاسِ إِنْ كَانَتِ الْأَصْيَحَةُ وَجْهَةً فَإِذَا هُمْ خَيْمُونَ
يَنْحَسِرُ عَلَى الْعَبَادِ مَا يَأْتِيهِمْ مِّنْ رَسُولٍ إِلَّا كَانُوا يُهِمُّهُمْ
يَسْتَهِنُونَ وَالْمُرِيرُوا كَمَا هُلُكَابْلَهُمْ مِّنَ الْقُرُونِ
أَتَهُمْ لَا يَرْجِعُونَ وَلَوْنُ كُلِّ الْمَاجِيْمِ لِدِينِهِمْ حَمْرَوْنَ
وَإِذَا هُمْ لَهُمُ الْأَرْضَ أَحَبَّهُمْ أَخْرِجَهُمْ أَنْهَبَهُمْ
فِيمْنَهُ يَأْكُلُونَ وَحَعْلَنَا فِيهَا جَاهَتْ مِنْ بَحِيلٍ
وَأَعْنَبْ وَفَجَرَنَا فِيهَا مِنَ الْعُيُونِ إِلَّا كُلُّ أُمِّ مِنْ شَرِيفِهِ
وَمَا عَيْتَهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ وَسَبَحَنَ الَّذِي
خَلَقَ الْأَرْضَ كُلُّهَا مَا تَبَتَّأَتِ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَصَمَّا لَا يَعْلَمُونَ وَإِذَا هُمْ أَيْلَلُ نَسْلَخُ مِنْهُ الْهَارَ
فَإِذَا هُمْ مُظْلَمُونَ وَالشَّمْسُ يَخْرِي لِمُسْتَقْرَلَهَا
ذَلِكَ تَقْدِيرُ الرَّبِّ الْعَلِيِّ وَالْقَمَرُ قَدْرَنَهُ مَنَازِلَ حَتَّى
عَادَ كَالْمَرْجُونَ الْقَدِيرُ لَا الشَّمْسُ يَبْغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرُ وَلَا أَيْلَلُ سَابِقُ النَّهَارِ وَكُلُّ فَلَكِ يَسْبُحُونَ

them.' May Allāh have mercy on him."^[1]

﴿فَيَلَ آذْهَلَ لِلْجَنَّةَ فَلَمْ يَلْيَتْ قَوْمِيْ
يَتَلَمَّهُونَ﴾ يَا عَنْرَ لِرَبِّي
وَجَعَلَنِي مِنَ الْمُكْرِمِينَ ﴿٧﴾ وَمَا
أَنْزَلَنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدِ
مِنَ السَّمَاءِ وَمَا كَانَ مُنْزَلِنَ ﴿٨﴾ إِنْ
كَانَتِ إِلَّا صَيْحَةٌ وَجْهَةٌ فَلَمَّا هُمْ
خَيْمُونَ ﴿٩﴾

﴿٤٦. It was said : "Enter Paradise." He said : "Would that my people knew."﴾

﴿٤٧. "That my Lord (Allāh) has forgiven me, and made me of the honored ones!"﴾

﴿٤٨. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).﴾

﴿٤٩. It was but one Sha'yah and lo! they (all) were still.﴾

Muhammad bin Isḥāq reported from some of his companions from Ibn Mas'ud, may Allāh be pleased with him, that they stamped on him until his intestines came out of his back passage. Allāh said to him:

﴿أَذْهَلَ لِلْجَنَّةَ﴾

“Enter Paradise.” so he entered it with all its bountiful provision, when Allāh had taken away from him all the sickness, grief and exhaustion of this world.^[2] Mujāhid said, “It

^[1] At-Tabari 20:501.

^[2] At-Tabari 20:508.

was said to Ḥabīb An-Najjār, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

﴿فَالْبَيْتُ قَوْنِي يَعْلَمُونَ﴾

«He said: "Would that my people knew..."».^[1] Qatādah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allāh had honored him, he said:

﴿فَالْبَيْتُ قَوْنِي يَعْلَمُونَ ﴿١١﴾ يَمَا غَفَرَ لِرَبِّ وَحْشَانِي مِنَ الْكَرَمِ﴾

«He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!"»

He wished that his people could know about what he was seeing with his own eyes of the honor of Allāh.^[2] Ibn 'Abbas said, "He was sincere towards his people during his lifetime by saying,

﴿بِيَقْرُورِ أَتَيْعُرُ الْمُرْسَلِينَ﴾

«O my people! Obey the Messengers», and after his death by saying:

﴿بَيْتُ قَوْنِي يَعْلَمُونَ ﴿١١﴾ يَمَا غَفَرَ لِرَبِّ وَحْشَانِي مِنَ الْكَرَمِ﴾

«Would that my people knew that my Lord (Allāh) has forgiven me, and made me of the honored ones!»

This was recorded by Ibn Abi Hātim. Sufyān Ath-Thawri narrated from 'Āsim Al-Aḥwal from Abu Mijlaz:

﴿يَمَا غَفَرَ لِرَبِّ وَحْشَانِي مِنَ الْكَرَمِ﴾

«That my Lord has forgiven me, and made me of the honored ones!»

"Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allāh have mercy on him and be pleased with him, for he was so keen that his people should be guided.

﴿وَمَا أَنْزَلْنَا عَلَىٰ قَوْنِيٍّ مِنْ بَعْدِهِ مِنَ الْكَسَادِ وَمَا كُنَّا مُنْذِلِينَ﴾

^[1] At-Tabari 20:509.

^[2] At-Tabari 20:509.

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

Allāh tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allāh tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas'ud, according to the reports of Ibn Ishāq from some of his companions concerning the Āyah:

﴿وَمَا أَنْزَلْنَا عَلَىٰ قَوْمٍ مِّنْ جُنُدٍ مِّنْ أَنْشَأْنَا وَمَا كَانَ مُنْزَلُنَا﴾

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

He said: "We did not seek to outnumber them, for the matter was simpler than that."

﴿إِنْ كَانَ إِلَّا صَيْحَةً وَجِهَةً فَإِذَا هُمْ حَمِيدُونَ﴾

﴿It was but one Ṣayḥah and lo! they (all) were still.﴾

He said, "So Allāh destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind."^[1]

It was said that the words

﴿وَمَا كَانَ مُنْزَلُنَا﴾

﴿nor was it needful for Us to send (such a thing).﴾

mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words:

﴿وَمَا أَنْزَلْنَا عَلَىٰ قَوْمٍ مِّنْ جُنُدٍ مِّنْ أَنْشَأْنَا﴾

﴿And We sent not against his people after him an army from the heaven,﴾

mean, another Message to them. This was the view of Mujāhid and Qatādah.^[2] Qatādah said, "Allāh did not rebuke his

^[1] At-Tabari 20:510.

^[2] At-Tabari 20:510, 511.

people after they killed him,

﴿إِنْ كَانَتْ إِلَّا صَيْمَةً وَرَبَدَةً فَإِنَّا هُمُ الْخَيْمُونَ﴾

﴿It was but one Ṣayḥah and lo! they (all) were still.﴾^[1]

Ibn Jarīr said, "The former view is more correct, because the Message does not need to be brought by an army."^[2] The scholars of *Tafsīr* said, "Allāh sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Ṣayḥah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body."

We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah Īsā bin Maryam, peace be upon him, as Qatādah and others stated. This is not mentioned by any of the later scholars of *Tafsīr* besides him, and this issue must be examined from a number of angles.

(The first) is that if we take this story at face value, it indicates that these men were Messengers from Allāh, may He be glorified, not from the Messiah, peace be upon him, as Allāh says:

﴿إِذَا أَرْسَلْنَا إِلَيْهِمْ أَنْبِيَاءً فَعَزَّزْنَا بِنَالِيْرِ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾

﴿When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."﴾ up to:

﴿وَرَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمْ تُرْسَلُونَ﴾ وَمَا عَلِمْنَا إِلَّا آتَيْنَا أَنْبَيْثَ﴾

﴿Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).﴾

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allāh knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

﴿إِنْ أَنْتَ إِلَّا شَرُّ مُنْظَرٌ﴾

^[1] At-Tabārī 20:510.

^[2] At-Tabārī 20:511.

﴿“You are only human beings like ourselves”﴾?

(The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa‘id bin Batriq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allāh tells us that the people of this town rejected His Messengers and that He destroyed them with one *Sayhah* and lo! they (all) were still. And Allāh knows best.

(The third) is that the story of Antioch and the Disciples of the Messiah happened after the Tawrāh had been revealed. Abu Sa‘id Al-Khudri, may Allāh be pleased with him, and others among the Salaf stated that after revealing the Tawrāh, Allāh, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Āyah:

﴿وَلَقَدْ مَلَيْنَا مِنْ كُلِّ أُمَّةٍ بِمَا أَفْلَكَنَا الظُّرُوفُ الْأُولَئِكَ﴾

﴿And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture﴾ (28:43).

This implies that the city mentioned in the Qur’ān is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allāh knows best.

﴿يَحْسَرُ عَلَى الْمُبَادِئِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا يُهُدَىٰ يَتَسْعَى مُؤْمِنُونَ بِهِ إِنَّ اللَّهَ بِرَبِّهِمْ كَذَّ أَفْلَكَهُ﴾

فَلَهُمْ يَنْكُنُ الْقُرُونُ أَتَهُمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَلَدَنْ كُلَّ لَّا يَجِدُ لَذِبَابًا تَحْضُرُونَ ﴿٣٢﴾

﴿30. Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾

﴿31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

﴿32. And surely, all – everyone of them will be brought before Us.﴾

Woe to the Disbelievers!

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Ayah:

﴿يَخْتَرَّ عَلَى الْجِبَادِ﴾

﴿Alas for mankind!﴾, this means, woe to mankind!^[1]

Qatādah said:

﴿يَخْتَرَّ عَلَى الْجِبَادِ﴾

﴿Alas for mankind!﴾ means, “Alas for mankind, who have neglected the command of Allāh.”^[2]

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allāh and went against the commands of Allāh, for they used to disbelieve in them in this world.

﴿هُنَّا يَأْتِيهِمْ مِنْ رَبُوبٍ إِلَّا كَانُوا يَهُدِّي بَشَرٌ مِنْ أَنفُسِهِمْ﴾

﴿There never came a Messenger to them but they used to mock at him.﴾

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allāh says:

﴿أَلَّا يَرَوُا كَمْ أَهْلَكَنَا فَلَهُمْ يَنْكُنُ الْقُرُونُ أَتَهُمْ لَا يَرْجِعُونَ ﴿٣١﴾﴾

[1] At-Tabari 20:512.

[2] At-Tabari 20:512.

﴿Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

meaning, 'do you not learn a lesson from those whom Allâh destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

﴿إِنَّ هُنَّ إِلَّا جِنَاحُنَا أَذْنَبُنَا تَمُوتُ وَجْهَنَّمَ﴾

﴿"There is nothing but our life of this world! We die and we live!"﴾ (23:37).

This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allâh refuted their false belief and said:

﴿أَلَرَّ بَرَادًا كَمْ أَهْلَكَنَا قَبْلَهُمْ فَتَقْرُونَ أَهْمَمُهُمْ لَا يَرْجِعُونَ﴾

﴿Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

Allâh's saying:

﴿وَلَدَنْ كُلَّ لَيْلَةٍ جَمِيعُ لَدَنَنَا مُخْضَرُونَ﴾

﴿And surely, all – everyone of them will be brought before Us.﴾

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allâh, may He be glorified and exalted, on the Day of Judgement, and they will be requitted according to their good and evil deeds. This is like the Ayah:

﴿وَإِنَّ كُلَّ لَيْلَةٍ لَيُوَقِّتُنَّمْ رَبُّكَ أَغْنَانَهُمْ﴾

﴿And verily, to each of them your Lord will repay their works in full.﴾ (11:111).

﴿وَإِنَّمَا لَمْ الْأَرْضَ الْشَّيْءَ أَجَبَتْهَا وَأَخْرَجَنَا مِنْهَا حَيَا مَوْتَهُ يَأْكُلُونَ﴾
 جَاءَنَا مِنْ تَحْسِيلٍ وَأَعْتَسْرٍ وَفَجَرْنَا فِيهَا مِنَ الْمُؤْمِنِينَ يَأْكُلُوا مِنْ شَرَبَهُ وَمَا عَيْنَتُهُ أَبْيَاهُمْ أَنَّلَا يَشْكُرُونَ
 شَيْنَعَنَ الَّذِي خَلَقَ الْأَرْضَ كَثُرَهَا مِنَ تُثْبِتُ الْأَرْضَ وَمِنْ أَفْسِهِهِ وَمِنَّا لَا يَقْلُمُونَ﴾

﴿33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾

﴿34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.﴾

﴿35. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?﴾

﴿36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.﴾

Proof of the Creator of the Universe and of Life after Death

Allāh, may He be glorified and exalted, says:

﴿وَرَبِّكُمْ لَمْ﴾

﴿And a sign for them﴾ means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

﴿الْأَرْضُ أَنْتَ نَعْلَمُ﴾

﴿is the dead land.﴾ means, when it is dead and arid, with no vegetation, then Allāh sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allāh says:

﴿أَحْيَنَا وَأَخْرَجْنَا مِنْهَا حَيَا فَيَمْهُ يَأْكُلُونَ﴾

﴿We give it life, and We bring forth from it grains, so that they eat thereof.﴾

meaning, 'We have made it a provision for them and their cattle.'

﴿وَعَلَّمْنَا فِيهَا جَنَّاتٍ مِنْ تَحْسِيلٍ وَأَعْنَبْ رَوَجَنَا فِيهَا مِنَ الْمَيْوَنِ﴾

﴿And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.﴾

means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allāh reminds them of the blessing that He bestows upon His creation by creating crops and plants, He

mentions the different types and kinds of fruits. Allâh says:

﴿وَمَا عِلْمَتُهُ أَيْدِيهِمْ﴾

«and their hands made it not.» means, all of that could only come about by the mercy of Allâh towards them, not by their own efforts and labor and strength. This was the view of Ibn 'Abbas and Qatâdah. Allâh says:

﴿أَنَّا بِكُرُونَ﴾

«Will they not then give thanks?» meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarîr, however, understood the word *Mâ* to mean *Alladhi* (i.e., a relative pronoun). In this case the meaning of the Âyah would be that they eat from the fruits provided by Allâh's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarîr mentioned other possible interpretations in his *Tafsîr*, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas'ûd:

(لِيَأْكُلُوا مِنْ ثَمِيرٍ وَمِمَّا عِلْمَتُهُ أَيْدِيهِمْ أَنَّا بِشْكُورُونَ)

(So that they may eat of the fruit thereof - and from what their own hands have done.)

Then Allâh says:

﴿فَبِحَنَّ اللَّهُى خَلَقَ الْأَنْوَافَ كُلُّهَا مِنَ تُبْطِئُ الْأَرْضَ﴾

«Glory be to Him Who has created all the pairs of that which the earth produces,»

meaning, of crops and fruits and plants.

﴿وَمِنْ أَنْفِسِهِمْ﴾

«as well as of their own (human) kind,» means, He made them into male and female.

﴿وَمَا لَا يَعْلَمُونَ﴾

«and of that which they know not.» means, different kinds of creatures of which they know nothing. This is like the Âyah:

﴿وَمِنْ كُلِّ شَيْءٍ وَخَلَقَنَا رَجُلًا كَمَنْ نَذَرُونَ﴾

﴿And of everything We have created pairs, that you may remember.﴾ (51:49)

﴿وَمَا يَةٌ لَهُمْ أَيْلُلْ نَلْعَنْ وَنَهَارٌ إِذَا هُمْ مُظْلِمُونَ ﴾ ٣٧ ﴿وَالشَّمْسُ تَجْرِي لِيُسْتَقْرِرْ لَهَا
ذَلِكَ تَغْيِيرٌ الْعَبِيرُ الْعَلِيُّوُرُ ﴾ ٣٨ ﴿وَالنَّسْرُ مَذَرَّفَةٌ مَنَازِلٌ حَتَّىٰ عَادَ كَالثَّرْثَرُونَ الْعَدِيرُ ﴾ ٣٩
﴿أَلَّا
الشَّمْسُ يَبْعَثُ لَمَّا أَنْ تُدْرِكَ الظَّرَرُ وَلَا أَيْلُلْ سَابِقُ الْنَّهَارِ وَلَلَّهُ فِي كُلِّ
بَشَّارٍ بَشَّارُونَ ﴾ ٤٠﴾

﴿37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.﴾

﴿38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.﴾

﴿39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.﴾

﴿40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾

Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon

Allāh tells us of further proof of His great might and power, which is His creation of the night and day, the one with its darkness and the other with its light. He has caused them to follow one another, so that one comes and the other goes, and so on, as He says:

﴿يَقْنُشُ أَيْلُلَ النَّهَارَ بِظُلْمَةٍ كَثِيرَةٍ﴾

﴿He brings the night as a cover over the day, seeking it rapidly﴾ (7:54).

Allāh says here:

﴿وَمَا يَةٌ لَهُمْ أَيْلُلْ نَلْعَنْ وَنَهَارٌ﴾

﴿And a sign for them is the night. We withdraw therefrom the day,﴾

meaning, 'We take it away from it, so it goes away and the night comes.' Allāh says:

﴿إِذَا هُمْ مُظْلِمُونَ﴾

```and behold, they are in darkness.``` As it says in the *Hadith*:

إِذَا أَفْلَى اللَّيلُ مِنْ هُنَّا، وَأَنْبَرَ النَّهَارُ مِنْ هُنَّا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ

*«When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.»*

This is the apparent meaning of the Āyah.<sup>(1)</sup>

Allāh's saying:

﴿وَالشَّمْسُ تَحْرِي لِمَسْتَقْرَرٍ لَهَا ذَلِكَ تَقْدِيرُ الرَّبِّ الْعَظِيمِ﴾

*«And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing»*

There are two views over the meaning of the phrase

﴿لِمَسْتَقْرَرٍ لَهَا﴾

*(on its fixed course for a term (appointed)).* (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the *Hadīths*.

Al-Bukhārī recorded that Abu Dharr, may Allāh be pleased with him, said, "I was with the Prophet ﷺ in the *Masjid* at sunset, and he ﷺ said:

«بِنَا أَبَا ذُرٍّ، أَنْذِرِي أَبِنَ تَغْرِبُ الشَّمْسِ؟»

*«O Abu Dharr! Do you know where the sun sets?»* I said, 'Allāh and His Messenger know best.' He ﷺ said:

«فَإِنَّهَا تَذَمَّبُ حَتَّى تَسْجُدَ تَحْتَ الْغَرْشِ، ثُمَّلَكَ قَوْلَهُ تَعَالَى: «وَالشَّمْسُ تَحْرِي

لِمَسْتَقْرَرٍ لَهَا ذَلِكَ تَقْدِيرُ الرَّبِّ الْعَظِيمِ﴾

<sup>(1)</sup> *Fath Al-Bāri* 4:231.

«It goes and prostrates beneath the Throne, and that is what Allāh says: ﴿And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.﴾»<sup>[1]</sup>

It was also reported that Abu Dharr, may Allāh be pleased with him, said, “I asked the Messenger of Allāh ﷺ about the Āyah:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقْرَرٍ لَّهَا﴾

﴿And the sun runs on its fixed course for a term.﴾

He ﷺ said:

﴿مُسْتَقْرَرٌ هَا تَحْتَ الْعَرْشِ﴾

«Its fixed course is beneath the Throne.»<sup>[2]</sup>

(The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatādah said:

﴿لِمُسْتَقْرَرٍ لَّهَا﴾

﴿on its fixed course for a term (appointed).﴾ means, “It has an appointed time and it will not go beyond that.”<sup>[3]</sup> It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him. Ibn Mas‘ūd and Ibn ‘Abbās, may Allāh be pleased with them, recited this Āyah as:

﴿وَالشَّمْسُ تَجْرِي لَا مُسْتَقْرَرٌ لَّهَا﴾

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Āyah:

<sup>[1]</sup> *Fath Al-Bārī* 8:402.

<sup>[2]</sup> *Fath Al-Bārī* 8:402.

<sup>[3]</sup> *At-Tabarī* 20:517.

﴿وَسَخَّرَ لَكُمُ الْشَّمْسَ وَالْقَمَرَ دَيْبِينَ﴾

﴿And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you﴾ (14:33).

which means, they will never slow down or stop, until the Day of Resurrection.

﴿ذَلِكَ تَقْرِيرُ الْعَزِيزِ﴾

﴿That is the decree of the Almighty,﴾ means, which none can oppose or prevent.

﴿أَلْعَلِيمُ﴾

﴿the All-Knowing.﴾ Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allâh says:

﴿فَانِّي أَضْطَبَحُ وَجْهَ اللَّيْلِ سَكَّاً وَالشَّمْسَ وَالْقَمَرَ حُبْنَاً ذَلِكَ تَقْرِيرُ الْعَزِيزِ الْمُلِيمِ﴾ (١١)

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96)

And this is how this Âyah ends:

﴿ذَلِكَ تَقْرِيرُ الْعَزِيزِ الْمُلِيمِ﴾

﴿That is the decree of the Almighty, the All-Knowing.﴾

Then Allâh says:

﴿وَالْقَمَرُ فَدَرَّتْهُ مَنَارِي﴾

﴿And the moon, We have decreed for it stages,﴾

meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Âyah:

﴿بَتَلَوْكَ عَنِ الْأَوْلَادِ قُلْ هُنَّ مَوْقِيْثُ لِلنَّاسِ وَالْجَمْعِ﴾

﴿They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Hajj).".﴾ (2:189),

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَّةً وَالْقَمَرَ شُوَّافًا وَقَدَّرَهُ مَنَارِي لِنَمْلَسُوا عَذَّةَ السَّيِّنَ وَالْحَسَابِ﴾

﴿It is He Who made the sun a shining thing and the moon as a

*light and measured out for it stages that you might know the number of years and the reckoning* ﴿10:5﴾, and

﴿وَجَعَلْنَا لِلَّيْلَ وَالنَّهَارَ مَايَتِينَ قَسَوْنَا مَايَةَ الْلَّيْلِ وَجَعَلْنَا مَايَةَ النَّهَارِ مُبَيِّرَةً لِتَبَغُّورِ فَضْلِكُمْ يَرِيدُكُمْ وَتَقْسِلُوكُمْ عَدَدَ النِّسَعَاتِ وَالْمُسَابَقَاتِ وَكُلِّ شَيْءٍ وَفَضْلَتُكُمْ تَقْصِيلًا﴾

*﴿And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.﴾ (17:12)*

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allāh has decreed that it should pass through different phases.

At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives – even though it is reflected from the sun – until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn ‘Abbās, may Allāh be pleased with him, said, “This is the original stem (which connects the bunch of dates to the tree).”<sup>[1]</sup>

The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights *Ghurar*, the next three nights *Nufal*; the next three nights *Tusa'* (nine) – because the last of them is the ninth. The next three nights are called *'Ushar* (ten) – because the first of them is the tenth. The next three nights are called *Al-Bid* (white) – because of the light of the moon which shines

<sup>[1]</sup> At-Tabari 20:518.

brightly throughout these three nights. The next three nights are called *Dura'*, the plural of *Dar'ā'*, because on the first of them the night is dark from the moon rising late. *Dar'ā'* refers to the black sheep, i.e., the one whose head is black; the next three nights *Zulam*; then *Hanādis*, then *Da'ādi*; then *Mihāq*, because of the absence of moonlight at the beginning of the month. Abu 'Ubayd did not recognize the names *Tusa'* and *'Ushar*, in the book *Gharīb Al-Muṣannaf*.

﴿لَا أَشْنُشْ بَيْغِيْ لَمَّا أَنْ تَدْرِكَ الْفَمَر﴾

«It is not for the sun to overtake the moon,»

Mujāhid said, “Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases.”<sup>[1]</sup> Ikrimah said concerning the Āyah,

﴿لَا أَشْنُشْ بَيْغِيْ لَمَّا أَنْ تَدْرِكَ الْفَمَر﴾

«It is not for the sun to overtake the moon,»

this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

﴿وَلَا أَيْلُ سَابِقُ الظَّهَارِ﴾

«nor does the night outstrip the day.» means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Ad-Dahhāk said, “The night does not depart from here until the day comes from here – and he pointed to the east.”<sup>[2]</sup> Mujāhid said:

﴿وَلَا أَيْلُ سَابِقُ الظَّهَارِ﴾

«nor does the night outstrip the day.» “They seek one another rapidly.”<sup>[3]</sup> The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

<sup>[1]</sup> At-Tabari 20:520.

<sup>[2]</sup> At-Tabari 20:520.

<sup>[3]</sup> At-Tabari 20:519.

سورة يس

٤٤٣

وَمَا يَهُ لَهُمْ أَنْ حَلَّنَا ذِرِّيْتُمْ فِي الْمُكَلَّكِ الْمَشْحُونِ ﴿١﴾ وَلَقَدْ فَلَّا  
لَهُمْ مِنْ مُثْلِهِ مَا يَرَكُبُونَ ﴿٢﴾ وَلَنْ تَأْنُفُ قُوَّهُمْ فَلَا صَرْعَيْخُ لَهُمْ  
وَلَا هُمْ يُقْدَدُونَ ﴿٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَنْتَعًا إِلَيْهِنَّ ﴿٤﴾ وَإِذَا  
قِيلَ لَهُمْ أَنْ قُوَّامَيْنَ أَيْدِيْكُمْ وَمَا خَلَقْنَاكُمْ لِعَلَّكُمْ تُرْجَمُونَ ﴿٥﴾  
وَمَا نَأْتُهُمْ مِنْ مَا يَرَوُنَّ إِلَّا كَانُوا عَنْهُ مَغْرِبُينَ  
وَلَدَقِيلَ لَهُمْ أَنْفَقُوا مِتَارِزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ مَأْمُونُوا نَطَعُمُ مَنْ لَوْرِشَاءَ اللَّهُ أَطْعَمَهُ وَإِنْ أَنْشَأْلَافِ  
ضَلَالِ شَيْنِ ﴿٦﴾ وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كَسْتَ صَدِيقَنَ  
مَا يَنْظَرُونَ إِلَيْا صَيْحَةً وَلَا إِنْ أَهْلَكُمْ بِرَحْمَوْنَ ﴿٧﴾  
فَلَا يَسْطِيعُونَ تَوْصِيَّةً وَلَا إِنْ أَهْلَكُمْ بِرَحْمَوْنَ ﴿٨﴾  
وَرَفَعَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجَادِيَّاتِ إِلَى رَبِّيْمِ يَسْلُوْنَ  
فَقَالُوا إِنَّا يُوَلَّنَا مِنْ بَعْثَانِ مَرْقِدَنَا هَذَا مَا وَعَدَ الرَّحْمَنُ  
وَصَدَقَ الْمُرْسَلُونَ ﴿٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً  
وَجَهَدَ فَإِذَا هُمْ جَمِيعٌ لِدِيْنِ امْحَضَرُونَ ﴿١٠﴾ فَأَيْمَمُ لَا ظَلَمُ  
نَفْسٌ شَيْئًا وَلَا يُجْزَوُنَ إِلَّا مَا كَسْتُمْ تَعْمَلُونَ ﴿١١﴾

﴿وَكُلُّ فِي فَلَّكٍ يَسْجُونُ﴾

«They all float, each in an orbit.» means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn 'Abbās, Ikrimah, Ad-Dāḥḥāk, Al-Ḥasan, Qatādah and 'Atā' Al-Khurāsāni.<sup>[1]</sup>

Ibn 'Abbās, may Allāh be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

﴿وَمَا يَهُ لَهُمْ أَنْ حَلَّنَا ذِرِّيْتُمْ فِي الْمُكَلَّكِ الْمَشْحُونِ ﴿١﴾ وَلَقَدْ فَلَّا  
يَنْتَلِهِ مَا يَرَكُبُونَ ﴿٢﴾ وَلَنْ تَأْنُفُ قُوَّهُمْ فَلَا صَرْعَيْخُ لَهُمْ  
نَفِيْقُهُمْ فَلَا صَرْعَيْخُ لَهُمْ وَلَا هُمْ يُقْدَدُونَ ﴿٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَنْتَعًا إِلَيْهِنَّ ﴿٤﴾

﴿41. And an Ayāh for them is that We bore their offspring in the laden ship.﴾

﴿42. And We have created for them of the like thereunto, on which they ride.﴾

﴿43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.﴾

﴿44. Unless it be a mercy from Us, and as an enjoyment for a while.﴾

<sup>[1]</sup> At-Tabari 20:520.

### Among the Signs of Allāh is that He carried Them in the laden Ship

Allāh tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including – most significantly – the ship of Nūh , peace be upon him, in which Allāh saved him and the believers, apart from whom none of the descendants of Ādām were left on the face of the earth. Allāh says:

﴿وَإِذْ أَنْتَ مُلْكٌ لَّمْ أَنَا مُلْكًا ذُرْتُهُمْ﴾

﴿And an Ayāh for them is that We bore their offspring﴾ means, their forefathers,

﴿فِي الْأَنْتَلِكَ الْمَسْهُونَ﴾

﴿in the laden ship.﴾ means, in the ship which was filled with luggage and animals, in which Allāh commanded him to put two of every kind. Ibn ‘Abbās, may Allāh be pleased with him, said, “Laden means filled.”<sup>[1]</sup> This was also the view of Sa‘id bin Jubayr, Ash-Sha‘bi, Qatādah and As-Suddi.<sup>[2]</sup> Ad-Dāhhāk, Qatādah and Ibn Zayd said, “This was the ship of Nūh peace be upon him.”<sup>[3]</sup>

﴿وَسَقَنَا لَمَّا تِينَ مِنْهُمْ مَا يَرْكِبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾

Al-‘Awfi said, narrating from Ibn ‘Abbās, may Allāh be pleased with him, “This means the camel, for it is the ship of the land on which they carry goods and on which they ride.”<sup>[4]</sup> Ibn Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Do you know what the Āyah:

﴿وَسَقَنَا لَمَّا تِينَ مِنْهُمْ مَا يَرْكِبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾

<sup>[1]</sup> At-Tabari 20:522.

<sup>[2]</sup> At-Tabari 20:522.

<sup>[3]</sup> At-Tabari 20:522, 523.

<sup>[4]</sup> At-Tabari 20:524.

refers to?" We said, "No." He said, "This refers to the ships which were made after the ship of Nūh, peace be upon him, which was similar to it."<sup>[1]</sup> This was also the view of Abu Mālik, Ad-Dahhāk, Qatādah, Abu Ṣalīḥ and As-Suddi, that the Āyah

﴿وَلَقَنَا لَهُمْ بَيْنَ يَمَنِهِمْ مَا يَرَكِبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾ refers to ships.<sup>[2]</sup>

﴿وَلَمْ يَنْتَهُنَّ تَرْفِيقُهُمْ﴾

﴿And if We will, We shall drown them.﴾ means, those who are on board the ships.

﴿فَلَا سَرْعَةَ لَهُمْ﴾

﴿and there will be no shout for them.﴾ means, there will be no one to save them from their predicament.

﴿وَلَا هُمْ يُنْذَرُونَ﴾

﴿nor will they be saved.﴾ means, from what has befallen them.

﴿إِلَّا رَحْمَةً يَنْتَهُ﴾

﴿Unless it be a mercy from Us.﴾ means, 'but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allāh says:

﴿وَمَنْتَهَا إِلَّا جِنِين﴾

﴿and as an enjoyment for a while.﴾ meaning, until a time that is known to Allāh, may He be glorified and exalted.

﴿وَإِذَا قِيلَ لَهُمْ أَنْقُضُوا مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلَقْتُمْ لَمَلَأْنَاهُنَّ فَإِنْ وَمَا تَأْتِيهِمْ بِنَهْرٍ مَاءٌ إِنْ كَانُوا عَنْهَا مُغَرِّبِينَ﴾ وَلَمَّا قِيلَ لَهُمْ أَنْقُضُوا مَا زَرَفْتُمْ أَمَّا مَنْ زَرَفْتُ لَهُ أَنَّهُ قَالَ اللَّهُمَّ  
كَثُرُوا لِلَّهِ مَا شَرَأْتُمْ مَنْ لَوْ بَشَّأَهُ اللَّهُ الْمَسْأَةُ إِنَّ أَنْشَأْتَ إِلَّا فِي حَسْلَلِ ثِينِ﴾

﴿45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy."﴾

<sup>[1]</sup> At-Tabari 20:523.

<sup>[2]</sup> At-Tabari 20:522-524.

﴿46. And never came an Ayāh from among the Āyāt of their Lord to them, but they did turn away from it.﴾

﴿47. And when it is said to them: "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He would have fed? You are only in a plain error."﴾

### The Misguidance of the Idolators

Allāh tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

﴿وَإِذَا قِيلَ لَهُمْ أَنْقُوا مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُكُمْ﴾

﴿And when it is said to them: "Fear of that which is before you, and that which is behind you..."﴾

Mujāhid said, "This refers to sins." Others said it is the opposite.

﴿أَنْتُمْ تُرْجِعُونَ﴾

﴿in order that you may receive mercy.﴾ means, 'so that, if you fear such things Allāh will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allāh says:

﴿وَمَا تَأْتِيهِمْ مِنْ مَا يَتَوقَّعُونَ﴾

﴿And never came an Ayāh from among the Āyāt of their Lord to them,﴾

meaning, signs of Tawhīd and the truth of the Messengers,

﴿إِنَّا كَانُوا عَنْهَا مُنْسِيًّينَ﴾

﴿but they did turn away from it,﴾ means, they did not accept it or benefit from it.

﴿وَإِذَا قِيلَ لَهُمْ أَنْقُوا مَا بَيْنَ أَيْدِيهِمْ اللَّهُ﴾

﴿And when it is said to them: "Spend of that with which Allāh has provided you,"﴾

means, when they are told to spend of that which Allāh has provided to them on the poor and needy among the Muslims,

﴿فَالَّذِينَ كَفَرُوا لِلَّذِينَ مَاتُوا﴾

﴿those who disbelieve say to those who believe﴾

means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

﴿أَنْلَمُّمْ مَنْ أَنْزَلَ اللَّهُ أَطْعَمَهُ﴾

﴿Shall we feed those whom, if Allāh willed, He (Himself) would have fed?﴾

meaning, ‘those whom you are telling us to spend on, if Allāh had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allāh with regard to them.’

﴿إِنْ أَنْتَ إِلَّا فِي ضَلَالٍ ثُبِّينَ﴾

﴿You are only in a plain error.﴾ means, ‘by telling us to do that.’

﴿وَقَوْلُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ هَذَا مَا يَنْظَرُونَ إِلَّا صَيْحَةً وَجَهَةً تَأْخُذُهُمْ وَهُمْ

﴿مُغَضِّبُونَ فَلَا يَسْتَطِعُونَ تَوْصِيَّةً وَلَا إِنْ أَهْلُمُمْ بِرَحْمَةِ رَبِّكُمْ﴾

﴿48. And they say: “When will this promise be fulfilled, if you are truthful?”﴾

﴿49. They await only but a single Ḫayhah which will seize them while they are disputing!﴾

﴿50. Then they will not be able to make bequest, nor they will return to their family.﴾

### The Disbelievers thought that the Day of Resurrection would never come to pass

Allāh tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

﴿مَنْ هَذَا الْوَعْدُ﴾

﴿“When will this promise be fulfilled...”﴾

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it﴾ (42:18).

Allāh says:

﴿هَمَا يَنْظَرُونَ إِلَّا صَيْحَةً وَجَهَةً تَأْخُذُهُمْ وَهُمْ مُغَضِّبُونَ﴾

﴿They await only but a single Ṣayḥah which will seize them while they are disputing!﴾

meaning, they are only waiting for a single shout which – and Allāh knows best – will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allāh will command Isrāfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allāh says:

﴿فَلَا يَسْتَطِعُونَ تَوْصِيَةً﴾

﴿Then they will not be able to make bequest,﴾

meaning, with regard to their possessions, because the matter is more serious than that,

﴿وَلَا إِنْ أَهْمِلُهُمْ بِرِجْمُورٍ﴾

﴿nor they will return to their family.﴾ Numerous Ḥadīths and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

﴿رَبَّنَا هُمْ بَنَانَا هُمْ بَنَانَا إِنَّ رَبَّهُمْ بَنِيلُونَ ﴿١﴾ قَالُوا بَنِيلُونَ مَنْ بَعَثَنَا مِنْ مَرْقُونَ هَذَا مَا وَعَدَ الْرَّحْمَنُ وَصَدَقَ الْمُرْكَلُونَ ﴿٢﴾ إِنْ كَانَ إِلَّا صَيْحَةٌ وَّيْدَةٌ فَإِذَا هُمْ جَمِيعٌ لَدِينَنَا نَحْمَرْنَ ﴿٣﴾ قَالِبُونَ لَا نُظْلَمُ نَقْسِنْ شَبَّنَا وَلَا بُخْزُونَتْ إِلَّا مَا كَشَّنَتْ نَسْلُونَ ﴿٤﴾﴾

﴿51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.﴾

﴿52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"﴾

﴿53. It will be but a single Ṣayḥah, so behold they will all be brought up before Us!﴾

﴿54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.﴾

### The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet,<sup>[1]</sup> the trumpet blast of the resurrection when people will come forth from their graves. Allāh says:

﴿فَإِذَا هُم مِّنَ الْأَجْنَابِ إِلَّا رَبِّهِمْ يَسْلُوُنَ﴾

﴿and behold from the graves they will come out quickly to their Lord.﴾

*Yansilūn* means they will be walking quickly. This is like the Āyah:

﴿وَيَوْمَ يَرْجَعُونَ مِنَ الْأَجْنَابِ يَرْكَعُوا كُلُّهُمْ إِلَّا نُصْبُ بُوْفُشُونَ﴾

﴿The Day when they will come out of the graves quickly as racing to a goal.﴾ (70:43).

﴿قَالُوا يَوْمَنَا مِنْ بَعْدِنَا مِنْ مَرْقَدِنَا﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep."﴾

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

﴿قَالُوا يَوْمَنَا مِنْ بَعْدِنَا مِنْ مَرْقَدِنَا﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep."﴾

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka'b, may Allāh be pleased with him, Mujāhid, Al-Hasan and Qatādah said, "They will sleep before the Resurrection."<sup>[2]</sup> Qatādah

<sup>[1]</sup> See volume seven, the *Tafsīr* of *Sūrat An-Naml* [27:87]. The reference to the third blast is based upon a narration that is not authentic as explained there.

<sup>[2]</sup> At-Tabari 20:533.

said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?' "<sup>[1]</sup>

When they say that, the believers will respond. This was the view of more than one of the Salaf.

﴿فَنَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمَرْسَلُونَ﴾

«(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"»

Al-Hasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allâh knows best."

﴿إِنْ كَانَ إِلَّا مَبْيَحَةً وَجِهَةً فَإِذَا هُنْ جَمِيعٌ لَدِينَتِكُمْ تَخْضُرُونَ﴾

«It will be but a single Shayhah, so behold they will all be brought up before Us!»

This is like the Âyât:

﴿إِنَّمَا هِيَ زَجْرَةٌ وَجِهَةٌ فَإِذَا هُنْ مُبَالَغُوا مَوْلَانَاهُمْ﴾

«But it will be only a single Zajrah,<sup>[2]</sup> when behold, they find themselves (on the surface of the earth) alive (after their death).» (79:13-14),

﴿وَرَبَّا أَمْرًا أَنَّكُمْ إِلَّا كَنْجَنَ الْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

«And the matter of the Hour is not but as a twinkling of the eye, or even nearer» (16:77), and

﴿وَيَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ يَصْنَعُونَ وَتَظَاهُونَ إِنْ لَيْسَتِ إِلَّا فَلِيَلَا﴾

«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)

which means, 'We will issue but one command, and all of them will be gathered together.'

﴿فَالَّذِيمُ لَا نُظْلِمُ نَقْسِ شَكِيرًا﴾

«This Day, none will be wronged in anything,» means, with

<sup>[1]</sup> At-Tabari 20:532.

<sup>[2]</sup> See the Tafsîr of Sûrat Aş-Sâffât [37:19].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٤٤

الْمُرْسَلُونَ

إِنَّ أَنْشَبَ الْجَنَّةَ الْيَوْمَ فِي شَعْلٍ فَتَكَهُونَ ﴿٥٥﴾ فِي طَلَلٍ عَلَى الْأَرَائِكِ مُشَكِّلُونَ ﴿٥٦﴾ لَئِنْ فِيهَا دَكَّهَةٌ وَلَمْ  
يَأْيَدُ عَوْنَ ﴿٥٧﴾ سَلَمٌ قَوْلًا مِنْ رَبِّ تَرْجِيمٍ ﴿٥٨﴾ وَأَمْتَرُ الْيَوْمَ  
أَيْمَانَ الْعَجْمُونَ ﴿٥٩﴾ إِنَّمَا أَعْهَدَ إِلَيْكُمْ يَتَبَقَّى إِدَمْ أَنْ لَا  
تَعْبُدُوا الشَّيْطَنَ إِنَّهُ لَكُوْنُ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَإِنْ أَعْبُدُوكُمْ فِي  
هَذَا صِرَاطَ مُسْتَقِيمٍ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِلَالًا كَثِيرًا  
أَفَلَمْ تَكُوْنُ تَسْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُشِّرَتْ وَعَدُونَ  
أَصْلُوْهَا الْيَوْمَ إِنَّمَا كُشِّرَتْ تَكْفُرُونَ ﴿٦٣﴾ الْيَوْمَ نَخْتِمُ  
عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَهِّدُ أَنْ جَاهَلُهُمْ بِمَا كَانُوا  
يَكْسِبُونَ ﴿٦٤﴾ وَلَوْنَشَاءُ الْمَسْنَاعَ لَمْ يَسْتَأْعِلَ أَغْنِيَهُمْ فَاسْتَبَقُوا  
الصِّرَاطَ فَأَفَلَمْ يَقْبِرُونَ ﴿٦٥﴾ وَلَوْنَشَاءُ لَمْ يَسْخَنْهُمْ  
عَلَى مَكَانَتِهِمْ فَمَا أَسْتَطَلُعُوا مُضِيًّا وَلَا يَرْجِعُونَ  
وَمَنْ نُعَمِّرُهُ نُحَكِّمُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٦﴾  
وَمَا عَلِمْنَا لِلشَّاعِرِ وَمَا يَلْبَغُ لِلَّهِ وَإِنْ هُوَ إِلَّا ذُكْرٌ وَرُوْفٌ وَإِنْ مُبِينٌ  
لَيُسْدِرُ مَنْ كَانَ حَيَا وَيَمْعِي الْقَوْلُ عَلَى الْكُفَّارِينَ ﴿٦٧﴾

regard to his deeds.

﴿وَلَا يُحِزِّنُكُمْ إِلَّا مَا كَسَبْتُمْ  
تَعْمَلُونَ﴾

«nor will you be requited anything except that which you used to do.»

﴿إِنَّ أَنْشَبَ الْجَنَّةَ الْيَوْمَ فِي شَعْلٍ  
فَتَكَهُونَ فِي طَلَلٍ  
عَلَى الْأَرَائِكِ مُشَكِّلُونَ لَئِنْ فِيهَا  
دَكَّهَةٌ وَلَمْ تَأْيَدُ عَوْنَ سَلَمٌ  
قَوْلًا مِنْ رَبِّ تَرْجِيمٍ﴾

45. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.»

46. They and their wives will be in pleasant shade, reclining on thrones.»

47. They will have therein fruits and all that they ask for.»

48. (It will be said to them): "Salām (Peace!)" – a Word from the Lord, Most Merciful.»

## The Life of the People of Paradise

Allāh tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Baṣrī and Ismā'īl bin Abi Khālid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujāhid said:

﴿فِي شَعْلٍ فَتَكَهُونَ﴾

﴿will be busy with joyful things.﴾ “With the delights which they are enjoying.”<sup>[1]</sup> This was also the view of Qatādah. Ibn ‘Abbās, may Allāh be pleased with him, said, “This means that they will be rejoicing.”

﴿فِمَا يَرْجُونَ﴾

﴿They and their wives﴾ Mujāhid said, “Their spouses,

﴿فِي طَيْلَنٍ﴾

﴿will be in pleasant shade,﴾ means, in the shade of trees.<sup>[2]</sup>

﴿عَلَى الْأَرْبَكِ مُشَكِّرُنَ﴾

﴿reclining on thrones.﴾ Ibn ‘Abbās, Mujāhid, Ikrimah, Muḥammad bin Ka'b, Al-Hasan, Qatādah, As-Suddi and Khuṣayf said:

﴿أَلْأَرْبَكِ﴾

﴿throne﴾ means beds beneath canopies.<sup>[3]</sup>

﴿فَتَمَ فِيهَا شَكْرَةً﴾

﴿They will have therein fruits﴾ means, of all kinds.

﴿وَرَبِيعَ تَابَدَعْنَ﴾

﴿and all that they ask for.﴾ means, whatever they ask for, they will find it, all kinds and types.

﴿سَلَامٌ قَوْلًا يَنْ رَبِّ تَبَصِّرُ﴾

““Salām (Peace!)” – a Word from the Lord (Allāh), Most Merciful.”

Ibn Jurayj said, “Ibn ‘Abbās, may Allāh be pleased with him, said, concerning this Āyah, Allāh Himself, Who is the Peace (As-Salām) will grant peace to the people of Paradise. This view of Ibn ‘Abbās, may Allāh be pleased with him, is like the Āyah:

﴿تَبَسِّرُهُمْ يَوْمَ بِلْقَوْنَةِ مَلَكُمْ﴾

<sup>[1]</sup> At-Tabārī 20:535.

<sup>[2]</sup> At-Tabārī 20:538.

<sup>[3]</sup> At-Tabārī 20:539, 540.

﴿Their greeting on the Day they shall meet Him will be "Salām"﴾ (33:44).

﴿وَأَنْتُرُوا الْيَوْمَ أَيْمَانَ الظَّاجِنِينَ أَلْأَغْهَنَدِ إِلَيْكُمْ يَتَبَعَّجُ عَاذِمٌ أَنْ لَا تَعْبُدُوا الشَّيْطَنَ إِنَّهُ لَكُلُّ عَدُوٍّ مُّبِينٌ وَلَنْ أَعْشُدُوْنِي هَذَا يَمْرُطُ شَتَّيْفَرِ لَقَدْ أَشَلَّ مِنْكُمْ حِلَادًا كَثِيرًا أَنَّمَا تَكُونُوا تَقْلِيلُونَ﴾ (٦٣)

﴿59. (It will be said): "And O you the criminals! Get you apart this Day."﴾

﴿60. "Did I not command you, O Children of Ādām, that you should not worship Shāyṭān? Verily, he is a plain enemy to you."﴾

﴿61. "And that you should worship Me. That is the straight path."﴾

﴿62. "And indeed he did lead astray a great multitude of you. Did you not then understand?"﴾

### The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allāh tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Āyāt:

﴿وَيَوْمَ نَخْرُصُهُمْ جَيْسًا ثُمَّ نَقُولُ لِلَّذِينَ أَنْشَرُوا مَعَكُمْ أَشْدَدَ وَشَرًّا فَرِيقًا بَيْنَهُمْ﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them﴾ (10:28).

﴿وَيَوْمَ نَقُولُ الْكَاعِنَةَ بِوَهْبٍ يَنْفَرُونَ﴾

﴿And on the Day when the Hour will be established – that Day shall they be separated.﴾ (30:14)

﴿بِيَوْمٍ يُنْهَى عَنِ الْمُجْرِمِينَ﴾

﴿On that Day they shall be divided﴾ (30:43) which means, they will be divided into two separate groups.

﴿أَنْشِرُوا الَّذِينَ ظَلَمُوا وَلَا زَاهَمُوكُمْ وَمَا كَانُوا بِيَدِنَ﴾ (٦٤) من دُونِ اللَّهِ فَأَهْمَدُوكُمْ إِلَى صَرْطُلِ الْمُجْرِمِينَ

﴿(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allāh, and lead them on to the way of flaming Fire (Hell).”﴾ (37:22-23).

﴿لَا أَنْهَا إِنْكُمْ تَبْيَقُ مَاءِمَ لَكُمْ عَذَّابٌ مُّبِينٌ﴾

﴿Did I not command you, O Children of Ādām, that you should not worship Shaytān? Verily, he is a plain enemy to you.﴾

This is a rebuke from Allāh to the disbelievers among the sons of Ādām, those who obey the Shaytān even though he was a plain enemy to them, and they disobeyed Ar-Rahmān Who created them and granted them provision. Allāh says:

﴿وَلَنِ أَغْبُرُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿And that you should worship Me. That is the straight path.﴾

meaning, 'I commanded you in the world to disobey the Shaytān, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shaytān.' Allāh says:

﴿وَلَقَدْ أَسْلَمَ مِنْكُمْ جِلَالًا كَثِيرًا﴾

﴿And indeed he did lead astray a great multitude of you.﴾

meaning, a large number of people. This was the view of Mujāhid, Qatādah, As-Suddi and Sufyān bin 'Uyaynah.

﴿أَنَّمِنْ تَكُونُوا تَقْلِيلُونَ﴾

﴿Did you not then understand?﴾ means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shaytān?'

﴿هَذِهِ جَهَنَّمُ الَّتِي كُشِّطَتْ نُورُكُمْ أَضْلَلُوكُمْ يَوْمَ يَمْنَأُ كُشِّطَتْ تَكْفِرُوكُمْ يَوْمَ تُغْنَمُونَ عَنْ أَنْوَارِهِمْ وَرُكْلَسَةِ أَيْدِيهِمْ وَتَشَهَّدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ وَلَوْ نَشَاءُ لَمْنَسَّا عَلَى أَعْيُنِهِمْ فَاسْتَبِقُوا الصِّرَاطَ فَإِذَا كَبَرُوكُمْ وَلَوْ نَشَاءُ لَسْخَنَهُ عَلَى مَكَانِهِ فَمَا أَسْتَلْمُعُ مُهِبِّيَا وَلَا يَرْجِعُونَ﴾

﴿63. This is Hell which you were promised!﴾

﴿64. Burn (enter) therein this Day, for that you used to

disbelieve.»

﴿65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

﴿66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾

﴿67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.﴾

On the Day of Resurrection, it will be said to the disbelievers among the sons of Ādām, after Hell has been shown to them as a rebuke; and warning:

﴿هَذِهِ جَهَنَّمُ أَلَيْهِ كُثُرٌ تُوعَدُونَ﴾

﴿This is Hell which you were promised!﴾ meaning, ‘this is what the Messengers warned you about, and you did not believe them.’

﴿أَضْلَلْنَا أَلَيْمَ بِمَا كُثُرَ تَكْفِرُونَ﴾

﴿Burn (enter) therein this Day, for that you used to disbelieve.﴾

This is like the Ayah:

﴿هُوَمْ بَغْرَبَ إِلَى نَارِ جَهَنَّمَ دَعَا [٣] هَذِهِ أَنَارَ الَّتِي كُثُرَ بِهَا تَكْفِرُونَ [٤] أَفَيْخُرُ هَذَا [٥] أَمْ أَنْشَأَ لَا يَقِيرُونَ [٦]﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see?﴾ (52:13-15)

### The Mouths of the Disbelievers will be sealed on the Day of Resurrection

﴿أَلَيْمَ خَيْرُكُمْ عَلَى أَنْفُسِهِمْ وَشَكَّلْنَا أَلْبِرِيهِمْ وَنَهَدْ أَرْبِلِهِمْ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allāh will

seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "We were with the Prophet ﷺ and he smiled so broadly that his molar could be seen, then he ﷺ said:

«أَنْذِرُونِي مِمَّ أَضْحَكْتُ؟»

*"Do you know why I am smiling?"*

We said, 'Allāh and His Messenger know best.' He ﷺ said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: رَبِّ أَنْتَ تُجْزِنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أَجِيزُ عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِتَشْكِيكِ النَّبِيِّمُ عَلَيْكَ حَسِيبًا، وَبِالْكَرَامِ الْكَاتِبِينَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَابِهِ: انْطِقِي تَشْطِيقَ يَعْمَلِي، ثُمَّ يُخْلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ: بَعْدًا لَكُنْ وَسْخَتَا، فَعَنْكُنْ كُنْتُ أَنْاضِلُّ»

*"Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice?" [Allāh] will say, "Of course." He will say, "I will not accept any witness against me except from myself." [Allāh] will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting.""*

This was recorded by Muslim and An-Nasā'ī.<sup>[1]</sup>

Ibn Jarīr narrated that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, 'Yes, O Lord, I did do that.' Then Allāh will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by

<sup>[1]</sup> Muslim 4:2280, An-Nasā'ī in Al-Kubrā 6:508.

Your glory, this angel has written down things that I did not do.' The angel will say to him, 'Did you not do such and such on such a day and in such a place?' He will say, 'No, by Your glory, I did not do that.' When he says this, Allāh will seal his mouth." Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

﴿أَلَيْمَ نَخْتِنُ عَنْ أَفْوَاهِهِمْ وَنَخْسِنُ أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾<sup>[1]</sup>

﴿وَلَوْ نَشَاءُ لَنَسْنَطْنَا عَنْ أَعْيُنِهِمْ فَإِنْبَغِرُوا الْفِسْرَاطَ فَأَنْ يَبْصُرُوهُ﴾

﴿And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, explained it: "Allāh says, 'If We willed, We could have misguided them all away from true guidance, so how could they be guided?'" And on one occasion he said, "We could have blinded them."<sup>[2]</sup> Al-Ḥasan Al-Baṣrī said, "If Allāh willed, He could have covered their eyes and made them blind, stumbling about." Mujāhid, Abu Ṣalīḥ, Qatādah and As-Suddī said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth – 'How could they see when We have covered their eyes?'" Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said:

﴿فَأَنْ يَبْصُرُوكُمْ﴾

﴿how then would they see?﴾ "They would not see the truth."<sup>[3]</sup>

﴿وَلَوْ نَشَاءُ لَنَسْخَنَهُنَّ عَلَى مَكَابِرِهِنَّ﴾

﴿And if it had been Our will, We could have transformed them in their places.﴾

[1] At-Ṭabarī 20:544.

[2] At-Ṭabarī 20:545.

[3] At-Ṭabarī 20:547.

Al-'Awfi reported that Ibn 'Abbâs, may Allâh be pleased with him, said; "We could have destroyed them."<sup>[1]</sup> As-Suddi said, "We could have changed their form." Abu Ṣâliḥ said, "We could have turned them to stone." Al-Hasan Al-Bâṣri and Qatâdah said, "We could have caused them to sit on their feet."<sup>[2]</sup> Allâh says:

﴿فَنَّا أَنْسَطَلْمُوا مُضِيًّا﴾

﴿Then they would have been unable to go forward﴾ meaning, move to the front,

﴿وَلَا يَنْعَرُت﴾

﴿nor they could have turned back.﴾ meaning, move backwards. They would have remained static, unable to move forwards or backwards.

﴿وَمَنْ نُقْسِمُهُ فِي الْأَنْتَقِ أَنَّا يَقُولُونَ ﴿٤﴾ وَمَا عَلِمْنَا الشَّغَرَ وَمَا يَلْبِسُ لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَرَءُوفٌ مُبِينٌ ﴿٥﴾ إِنَّمَا يَرْجِعُ الْقُرْلُ عَلَى الْكَافِرِينَ ﴿٦﴾﴾

﴿68. And he whom We grant long life – We reverse him in creation. Will they not then understand?﴾

﴿69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.﴾

﴿70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.﴾

Allâh tells us that the longer the son of Âdâm lives, the more he becomes weak after being strong, and incapable after being able and active. This is like the Ayah:

﴿أَللهُ الَّذِي خَلَقَكُمْ بَنِ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفِكُمْ أَنْتُمْ قُوَّةٌ ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّتِكُمْ ضَعْفًا وَتَبَيَّنَ بِعَلْمِنَا مَا يَنْهَا وَهُوَ أَعْلَمُ الْعِلَمِ الْقَدِيرُ ﴿٣٠:٥٤﴾﴾

﴿Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ (30:54).

And Allâh says:

[1] At-Tabari 20:547.

[2] At-Tabari 20:547.

﴿وَنِسْكُمْ مَنْ يُرِدُ إِنَّ أَرْذَلَ النُّعُمِ لِكَيْلًا بَعْلَمَ مِنْ بَعْدِ عِلْمِكُمْ﴾

«And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known» (22:5).

The meaning here – and Allāh knows best – is that Allāh is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allāh says:

﴿أَلَا يَقُولُونَ﴾

«Will they not then understand?» meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

### Allāh does not teach His Messenger ﷺ Poetry

﴿وَرَبَا عَلَنَتَهُ الْشِفَرُ وَمَا يَنْبَغِي لَهُ﴾

«And We have not taught him poetry, nor is it suitable for him.»

Allāh tells us that He has not taught His Prophet Muḥammad ﷺ poetry.

﴿وَمَا يَنْبَغِي لَهُ﴾

«nor is it suitable for him.» means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he ﷺ never memorized a stanza of poetry with the correct meter or rhyme – he would transpose words or memorize it incompletely.

In *Ad-Dalā'il*, Al-Bayhaqi recorded that the Messenger of Allāh ﷺ said to Al-'Abbās bin Mirdās As-Sulami, may Allāh be pleased with him:

«أَنْتَ الْفَاعِلُ: أَتَخْجَلُ نَهْبِي وَنَهْبَ الْعَيْدِ بَيْنَ الْأَقْرَعِ وَالْعَيْنَةِ»

«You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra' and 'Uyainah."»

He said, "It is 'Uyainah and Al-Aqra'." He ﷺ said:

﴿الْكُلُّ مِنَهُ﴾

«It is all the same.» i.e., it means the same thing.<sup>[1]</sup> And Allāh knows best. This is because Allāh taught him the Qur'ān, which

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَزَبَّلُ فِنْ حَكْمِهِ حَمِيدٌ﴾

﴿Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.﴾ (41:42).

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet ﷺ was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

﴿إِنْ هُوَ لَا ذِكْرٌ وَقُوَّانٌ مُبِينٌ﴾

﴿This is only a Reminder and a plain Qur'ān.﴾

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allah says:

﴿إِنَّذِيرَ مَنْ كَانَ حَيًا﴾

﴿That he or it may give warning to him who is living,﴾

meaning, so that this plain Qur'ān might warn every living person on the face of the earth. This is like the Āyāt:

﴿إِنَّذِيرُكُمْ بِهِ وَمَنْ يَعْلَمُ﴾

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

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الظَّاهِرِ فَالنَّارُ مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾ (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatādah said, “Alive of heart and alive of insight.”<sup>[2]</sup> Ad-Dahhāk said,

<sup>[1]</sup> Dalā'il An-Nubuwwah 5:181, this was also recorded by Muslim no. 2443.

<sup>[2]</sup> At-Tabari 20:550.

٤٤٥

أَوْلَئِرُوا أَنَا حَفَّنَاهُمْ مَمَّا عَيْلَتْ أَيْدِيَنَا أَنْعَمَافُهُمْ لَهَا  
 مَلِكُونَ ﴿٦﴾ وَذَلِكُنَّهُمْ فَيَنْهَا كُوْنُوهُمْ وَمِنْهَا يَا مُلُونَ  
 وَكُمْ فِيهَا مَنْفَعٌ وَمَسَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧﴾ وَأَخْدُونَا  
 مِنْ دُونِ اللَّهِ إِلَهَةٌ لَعَلَّهُمْ يُصَرُّونَ ﴿٨﴾ لَا يَسْتَطِيْعُونَ  
 نَصْرَهُمْ وَهُمْ لَمَنْ جَنَدُ مُحَضَّرُونَ ﴿٩﴾ فَلَا يَحْمِزُنَا كَفُولُهُمْ  
 إِنَّا نَعْلَمُ مَا يُشَرُّونَ ﴿١٠﴾ أَوْلَئِرَ إِلَانْسُنَ أَنَا  
 حَفَّنَتِهِ مِنْ ثُقْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿١١﴾ وَضَرَبَ لَنَا  
 مَثَلًا وَسَيِّ خَلْقَهُ قَالَ مَنْ يُتَحِي الْعَظَمَ وَهِيَ رَوِيمَهُ  
 قُلْ يُخْبِيْهَا الَّذِي أَنْشَأَهَا أَوْلَ سَرَّهُ وَهُوَ كُلُّ خَلْقٍ عَلِيْمٌ  
 الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْشَأَ  
 مِنْهُ تُوقَدُونَ ﴿١٢﴾ أَوْلَئِسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
 يُقَدِّرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بِلَ وَهُوَ الْأَلَّقُ الْعَلِيْمُ  
 إِنَّمَا أَمْرُهُ إِذَا أَرَادَ سَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ  
 فَسَبَحَنَ الَّذِي يَبْدِي، مَلِكُوكْتُ كُلُّ شَيْءٍ وَإِلَيْهِ مُحَمُّونَ  
 شُورَةُ الْقَنَا فَإِنَّ

“This means wise.”<sup>[11]</sup>

﴿وَيَعْنَى الْقَوْلُ عَلَى الْكُفَّارِ﴾

﴿and that Word may be justified against the disbelievers.﴾

means, it is a mercy to the believers and evidence against the disbelievers.

﴿أَوْلَئِرُوا أَنَا حَفَّنَاهُمْ نَمَا  
 عَيْلَتْ أَيْدِيَنَا أَنْسَمَافُهُمْ لَهَا  
 مَلِكُونَ ﴿٦﴾ وَذَلِكُنَّهُمْ لَمَنْ فَيَنْهَا  
 رَكُونُهُمْ وَمِنْهَا يَا مُلُونَ ﴿٧﴾ وَكُمْ فِيهَا  
 مَنْفَعٌ وَمَسَارِبٌ أَفَلَا  
 شَكُورُونَ ﴿٨﴾﴾

471. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.﴾

﴿72. And We have subdued them unto them so that some of them they have for riding and some they eat.﴾

﴿73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful?﴾

### There is a Sign and a Blessing in Cattle

Allāh mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

﴿فَهُمْ لَهَا مَلِكُونَ﴾

﴿so that they are their owners.﴾ Qatādah said, “They are their masters.” Meaning, He has made them subdue them. So they

<sup>[11]</sup> At-Tabari 20:550.

are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

﴿فِيهَا رُكُوبٌ وَمِنْهَا يَأْكُلُونَ﴾

﴿some of them they have for riding and some they eat.﴾

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

﴿وَمِنْهَا يَأْكُلُونَ﴾

﴿and some they eat.﴾ means, if they want to, and they slaughter and sacrifice them.

﴿وَمِنْ فِيهَا مَتَّعٌ﴾

﴿And they have (other) benefits from them,﴾

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

﴿وَمَسَارِيٌّ﴾

﴿and (they get to) drink.﴾ means, their milk, and their urine for those who need it as medicine, and so on.

﴿أَفَلَا يَشْكُرُونَ﴾

﴿Will they not then be grateful?﴾ means, ‘will they not worship the Creator and Subduer of that, without showing gratitude to others?’

﴿وَأَتَقْدِلُوا مِنْ ذُنُونَ اللَّهِ عَلَيْهِ لَعَلَّهُمْ يُنْصَرُونَ﴾ ﴿٦﴾ لَا يَسْتَطِعُونَ نَصْرَهُمْ وَهُمْ لَمْ جُنْدٌ  
لَنْصَرُونَ﴾ ﴿٧﴾ فَلَا يَجْزِئُكُمْ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُبَرِّوْكُ وَنَّا يَعْلَمُونَ﴾ ﴿٨﴾

﴿74. And they have taken besides Allâh, gods, hoping that they might be helped.﴾

﴿75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).﴾

﴿76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.﴾

### The gods of the Idolators are not able to help Them

Allāh denounces the idolators for taking the idols as gods alongside Allāh, hoping that those gods will help them and provide for them and bring them closer to Allāh. Allāh says:

﴿لَا يَسْتَطِعُونَ نَصْرَهُمْ﴾

﴿They cannot help them,﴾ meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.

Allāh's saying:

﴿وَمِنْ لَئِنْ جَنَّدَ تَحْتَهُونَ﴾

﴿but they will be brought forward as a troop.﴾

means, at the time of Reckoning according to the view of Mujāhid.<sup>[11]</sup> This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatādah said:

﴿لَا يَسْتَطِعُونَ نَصْرَهُمْ﴾

﴿They cannot help them,﴾ means the gods.

﴿وَمِنْ لَئِنْ جَنَّدَ تَحْتَهُونَ﴾

﴿but they will be brought forward as a troop.﴾

"The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Hasan Al-Baṣrī. This is a good opinion, and was the view favored by Ibn Jarīr, may Allāh have mercy on him.

### Consolation for the Mercy to the Worlds

﴿فَلَا يَعْزِيزُكُمْ فِي هُنَّا﴾

﴿So, let not their speech then grieve you.﴾ means, 'their denying

<sup>[11]</sup> At-Tabārī 20:552.

you and their disbelief in Allāh.'

﴿إِنَّا نَعْلَمُ مَا يُبَرُّونَ وَمَا يُتَلَوَّنَ﴾

﴿Verily, We know what they conceal and what they reveal.﴾

means, 'We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

﴿أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ فَإِذَا هُوَ حَمِيمٌ ثَيْنٌ ﴾ وَصَرَبَ لَنَا شَلَادَ وَيَقِنَ خَلْقَهُ قَالَ مَنْ يُنْهِي الْعِظَمَةَ وَهِيَ رَمِيمَةٌ ﴿فَلَمْ يَجِدْهَا إِلَيْهَا أَنْشَأَهَا أَنَّهُ مَرَّةٌ وَهُوَ بِكُلِّ خَلْقٍ عَلِيهِ ﴾ الَّذِي جَعَلَ لَكُمْ مِنَ السَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْشَأَهُمْ مِنْهُ تُوْقِدُونَ ﴾﴾

﴿77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.﴾

﴿78. 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?"﴾

﴿79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾

﴿80. He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾

### The Denial of Life after Death, and the Refutation of this Idea

Mujāhid, Ikrimah, 'Urwah bin Az-Zubayr, As-Suddi and Qatādah said, "Ubayy bin Khalaf, may Allāh curse him, came to the Messenger of Allāh ﷺ with a dry bone in his hand, which he was crumbling and scattering in the air, saying, 'O Muḥammad! Are you claiming that Allah will resurrect this?' He ﷺ said:

«نَعَمْ، يُبَيِّنُكَ اللَّهُ تَعَالَى، ثُمَّ يَعْتَكْ، ثُمَّ يَحْسِرُكَ إِلَى النَّارِ»

«Yes, Allāh, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.»

Then these Āyāt at the end of Sūrah Yā Sīn were revealed:

﴿أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ﴾

﴿Does not man see that We have created him from Nutfah.﴾ – until the end of the Sūrah.<sup>[1]</sup>

Ibn Abi Ḥātim recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Al-‘Ās bin Wā’il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allāh ﷺ: Will Allāh bring this back to life after it has disintegrated?” The Messenger of Allāh ﷺ said:

﴿نَعَمْ، يُبَيِّنُكُ اللَّهُ، نَعَمْ يُنْهِيُكُ، نَعَمْ يُنَذِّلُكُ جَهَنَّمَ﴾

«Yes, Allāh will cause you to die, then He will bring you back to life, then He will make you enter Hell.»

Then the Āyāt at the end of Sūrah Yā Sīn were revealed.” This was recorded by Ibn Jarīr from Sa’īd bin Jubayr.<sup>[2]</sup>

Whether these Āyāt were revealed about Ubayy bin Khalaf or Al-‘Ās bin Wā’il, or both of them, they apply to all those who deny the resurrection after death. The definite article “Al” in

﴿أَرَأَيْتَ بِالْإِنْسَانِ﴾

﴿Does not man (Al-Insān) see...﴾ is generic, applying to all those who deny the Resurrection.

﴿أَنَّا خَلَقْنَا مِنْ نُطْفَةٍ فَإِذَا هُوَ حَسِيبٌ ثَمِينٌ﴾

﴿that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.﴾

means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allāh initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allāh says:

﴿أَرَأَيْتَ مَنْ تَأْوِيلُهُ [الْمُجَنَّبُ] فِي قَوْبَرٍ مُكَبِّرٍ إِنْ قَدْرَ شَمْلُونَ﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety, for a known period?﴾ (77:20-22)

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَنْشَاجٍ﴾

﴿Verily, We have created man from Nutfah﴾ (76:2).

[1] At-Tabari 20:554. This is a *Mursal* narration, however, the next narration provides authentic support for the *Hadīth*.

[2] At-Tabari 20:554.

which means, from a mixture of different fluids. The One Who created man from this weak *Nutfah* is not unable to re-create him after his death.

Imām Ahmād recorded in his *Musnād* that Bishr bin Jāhīsh said, “One day the Messenger of Allāh ﷺ spat in his hand and put his finger on it, then the Messenger of Allāh ﷺ said:

﴿قَالَ اللَّهُ تَعَالَى : إِنَّ آدَمَ أَنِّي تُفْجِرُنِي وَقَدْ خَلَقْتَ مِنْ مِثْلِ هَذِهِ، حَتَّىٰ إِذَا سَوَّيْتَ رَعْدَلَكَ، مَسَّيْتَ بَيْنَ بُرْدَلَكَ، وَلِلأَرْضِ مِنْكَ وَيْدًا، فَجَمَعْتَ وَمَنَعْتَ، حَتَّىٰ إِذَا بَلَغَتِ التَّرَاقِيْنِ قُلْتَ : أَنْصَدْقُ، وَأَنِّي أَوَانُ الصَّدَقَةِ؟﴾

“Allāh, may He be exalted, says: “Son of Ādām, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, ‘I want to give in charity,’ but it is too late for charity.””<sup>[1]</sup>

It was also recorded by Ibn Mājah.<sup>[2]</sup> Allāh says:

﴿وَصَرَبَ لَنَا شَلَّا وَتَسَّىٰ خَلْقَهُ فَالْيَوْمَ مَنْ يُنْحِي الْفِطْلَمَ وَهُنَّ رَمِيمَةٌ﴾

«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?”»

meaning, he thinks it unlikely that Allāh, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allāh created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allāh says:

﴿فَلَمْ يَجِدْهَا اللَّهُ أَنَّهَا أُولَئِكَ مَرَرَ وَهُوَ يَكْلُ خَلْقَ عَلِيِّهِ﴾

«Say: “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”»

meaning, He knows about the bones in all areas and regions

<sup>[1]</sup> Ahmad 4:210.

<sup>[2]</sup> Ibn Mājah 2:903.

of the earth, where they have gone when they disintegrated and dispersed.

Imām Ahmād recorded that Rūbātah bin 'Amr said to Hudhayfah, may Allāh be pleased with him, 'Will you not tell us what you heard from the Messenger of Allāh ﷺ?' He said, 'I heard him ﷺ say:

«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيْسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنْتُ فَاجْمِعُوا لِي خَطْبًا كَثِيرًا جَزْلًا، ثُمَّ أُوقِدُوا فِيهِ تَارًا، حَتَّىٰ إِذَا أَكَلَتْ لَحْيَيَ، وَخَلَصَتِ إِلَى عَظَمَيِّي فَامْتَحِنُتْ، فَخُذُوهَا فَدُفِّعُوهَا فَدَرَوْهَا فِي الْيَمِّ، فَقَطَّلُوهَا، فَجَمَعُهُمُ اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ»

«Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allāh gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allāh forgave him.»

'Uqbah bin 'Amr said, 'I heard him ﷺ say that, and the man was a gravedigger.'<sup>[1]</sup>

Many versions of this Ḥadīth were recorded in the Two Ṣaḥīḥs. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allāh commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allāh said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.<sup>[2]</sup>

﴿أَلَذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْسَرِ تَارًا فَإِذَا أَشَدَّ مِنْهُ ثُوْقَدُونَ﴾

«He Who produces for you fire out of the green tree, when behold you kindle therewith.»

<sup>[1]</sup> Ahmad 5:395.

<sup>[2]</sup> Fath Al-Bārī 6:594, Muslim 4:2110.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatâdah said concerning the Ayah:

﴿الَّذِي جَعَلَ لَكُم مِّنَ النَّجَرِ الْأَنْفَصِ نَارًا فَإِنَّا أَشَدُ مِنْهُ شُوَقًا﴾

«He Who produces for you fire out of the green tree, when behold you kindle therewith.»

this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the *Markh* tree and the '*Afâr* tree, which grow in the *Hijâz*. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from *Ibn 'Abbâs*, may Allâh be pleased with him.

﴿أَوَلَيْسَ اللَّهُ خَالِقُ السَّمَاوَاتِ وَالْأَرْضِ بِتَدِيرٍ عَنْ أَنْ يَخْلُقَ مِنْهُمْ بَلَى وَهُوَ خَالِقُ  
الْفَلَيْلِ وَالنَّهَارِ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ إِنَّمَا  
مُنْكَرُ كُلِّ شَيْءٍ وَاللَّهُ تُحْمِلُونَ﴾

¶81. Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.»

¶82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!»

¶83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.»

Allâh points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between. He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the Ayah:

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرٌ مِنْ خَلْقِ الْأَنْبَابِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ (40:57).

And Allāh says here:

﴿أَرَلَنَّ اللَّهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يَقْدِيرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ﴾

﴿Is not He Who created the heavens and the earth, able to create the like of them?﴾

meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarīr said, "This Āyah is like the Āyah:

﴿أَرَلَنَّ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَمْ يَقْعُدْ بِخَلْقِهِمْ يَقْدِيرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ إِنَّمَا عَلَى كُلِّ شَيْءٍ قُدْرَتُهُ﴾

﴿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 Allāh says here:

﴿إِنَّ وَهُوَ الْخَلُقُ الْعَلِيمُ ﴿٤٦﴾ إِنَّمَا أَنْزَلَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed.

When Allāh wants a thing to happen, He only says to it: "Be!" once, and it is.

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى يَسْأُلُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَتُ، فَاسْتَغْفِرُونِي أَغْفِرُ  
كُلُّكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَانِي  
كَلَامٌ، وَعَذَابٌ كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»

«Allāh, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I

Surahs in seven Rak'ahs. When he raised his head from Messenger of Allah ﷺ one night and he recited the seven long Allah be pleased with him, said, "I stood in prayer with the Imam Ahmad recorded that Hudhayrah bint Al-Yaman, may Al-Malakut has to do with the spiritual realm. But the former people claim that Al-Mulk has to do with the physical realm and majority of the scholars of Tafsir and others.

view is the one which is correct, and this is the opinion of the Al-Malakut has to do with the spiritual realm. But the former people claim that Al-Mulk means the same thing, although some Al-Mulk and Al-Malakut mean the same thing.

(67:1)

﴿Blessed be He in Whose Hand is the dominion (Al-Mulk)﴾

﴿اللَّهُمَّ بِسْمِكَ رَبِّ الْعَالَمِينَ﴾

﴿Say: "In Whose Hand is the sovereignty (Malakut) of everything?"﴾ (23:88)

﴿إِنَّ رَبَّكَ لِيَكُنَّ مَّا كُنَّتْ﴾

﴿So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakut) of all things﴾ is like the Ayat:

all things﴾ is like the Ayat:

The meaning of this Ayah, is the just, the Generous Bestower, the Gracious Disposer, will reward or punish each one according to his deeds, and He will mankind will return on the Day of Resurrection. Then He returns. His is the power to create and command, and to Him control of the heavens and the earth, to whom all matters the Ever Living, the Self-Sufficient, in Whose hand is the means, glorified and exalted and sanctified above any evil be

and to Him you shall be returned.﴾

﴿So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things,

﴿إِنَّ رَبَّكَ لِيَكُنَّ مَّا كُنَّتْ﴾

merely say to it 'Be!' and it is...!﴾

bowing, he said,

«سُبْحَانَ اللَّهِ لِمَنْ حَمِدَهُ»

«Allāh hears the one who praises Him.» Then he said;

«الْحَمْدُ لِلَّهِ رَبِّ الْمَلَكُوتِ وَالْجَيْرَوْتِ وَالْكَبِيرَيَاوِ وَالْعَظَمَةِ»

«Praise be to Allāh, the Owner of Malakūt, might, pride and greatness.»

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken.<sup>[1]</sup>

Abu Dāwud recorded that 'Awf bin Mālik Al-Ashja'i, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited Al-Baqarah. He did not reach any Āyah that mentioned mercy but he paused and asked for it, and he did not reach any Āyah that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَيْرَوْتِ وَالْمَلَكُوتِ وَالْكَبِيرَيَاوِ وَالْعَظَمَةِ»

«Glory be to Allāh, the Owner of might, Malakūt, pride and greatness.»

Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited Al 'Imrān, then he recited one Sūrah after another.<sup>[2]</sup> This was recorded by At-Tirmidhi in Ash-Shamā'il and An-Nasā'i.<sup>[3]</sup>

This is the end of the *Tafsīr* of Sūrah Yā Sīn. All praise and thanks are due to Allāh.

<sup>[1]</sup> Ahmad 5:396.

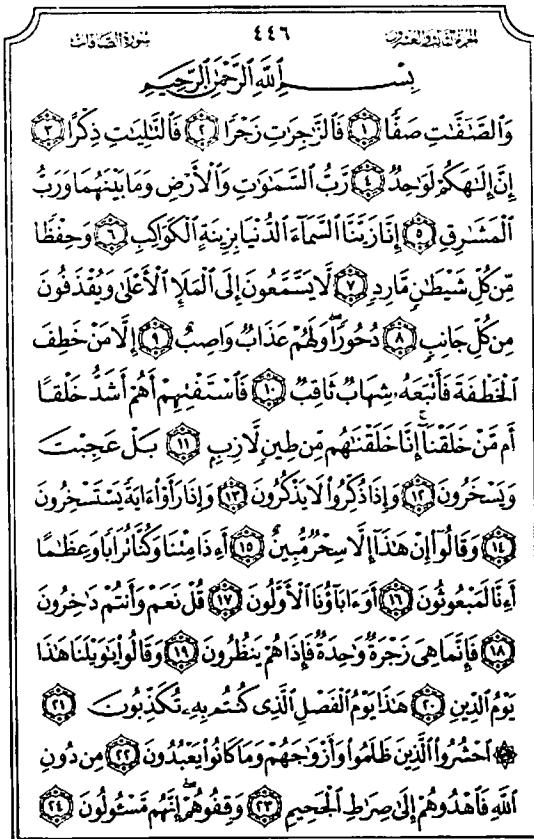
<sup>[2]</sup> Abu Dāwud 1:544.

<sup>[3]</sup> Shamā'il At-Tirmidhi 164, An-Nasā'i 2:223.

## The Tafsīr of Sūrat As-Sāffāt (Chapter - 37)

Which was revealed in Makkah

### The Virtues of Sūrat As-Sāffāt



An-Nasā'i recorded that 'Abdullāh bin 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ used to command us to make our prayers short and he used to recite As-Sāffāt when he lead us in prayer."<sup>۱۱</sup> This was recorded by An-Nasā'i only.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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

۝ وَالصَّفَّاتٍ صَفَا ۝ فَالْتَّجَرَتْ رَحْمًا ۝ فَالثَّانِيَتْ ذِكْرًا ۝  
نَعْرَمْ ۝ فَالثَّانِيَتْ ذِكْرًا ۝ إِنَّ  
بِالْهَكَرْ لَوْجَدْ ۝ رَبُّ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهَا وَرَبُّ  
الْمَشْرِقِ ۝

- ۱. By those ranged in ranks.»
- ۲. By those who drive the clouds in a good way.»

<sup>۱۱</sup> An-Nasā'i 2:95.

﴿3. By those who bring the Dhikr.﴾

﴿4. Verily, your God is indeed One;﴾

﴿5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴾

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴿وَالْمُكَفَّرُونَ مُهَاجِرُونَ﴾

“﴿By those ranged in ranks.﴾ – they are the angels;

﴿فَالْمُتَّجِزِرُونَ نَحْنُ عَلَيْكُمْ بَارِقُونَ﴾

﴿By those who drive the clouds in a good way.﴾

they are the angels;

﴿فَالْمُلَائِكَةُ ذَكَرُونَ﴾

﴿By those who bring the Dhikr.﴾

they are the angels.”<sup>[1]</sup> This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Māsrūq, Sa'īd bin Jubayr, 'Ikrimah, Mujaħid, As-Suddi, Qatādah and Ar-Rabi' bin Anas.<sup>[2]</sup> Qatādah said, “The angels form ranks in the heavens.”<sup>[3]</sup> Muslim recorded that Ḥudhayfah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

فَضَلَّا عَلَى النَّاسِ بِثَلَاثَةِ: جَعَلْتُ صُورَقَنَا كَصُورِ الْمَلَائِكَةِ، وَجَعَلْتُ لَنَا أَرْضًا كُلُّهَا مَسْجِدًا، وَجَعَلْتُ لَنَا تُرَابَهَا طَهُورًا، إِذَا لَمْ تَجِدُ النَّاءَ»

“We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.”<sup>[4]</sup>

Muslim, Abu Dāwud, An-Nasā'i and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

<sup>[1]</sup> At-Tabari 21:7.

<sup>[2]</sup> Al-Qurtubi 15:61 62.

<sup>[3]</sup> At-Tabari 21:7.

<sup>[4]</sup> Muslim 1:371.

﴿أَلَا تَشْفُرُنَّ كَمَا تَشْفُرُ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟﴾

“Will you not form ranks as the angels form ranks in the presence of their Lord?»

We said, ‘How do the angels form ranks in the presence of their Lord?’ He ﷺ said:

﴿يُمْلِئُنَ الْمَسْطُوفَ الْمُقْدَمَةَ، وَتَرَاضُونَ فِي الصَّفَّ﴾

“They complete the rows nearer the front and they consolidate the rows. »<sup>(1)</sup>

As-Suddi and others said that the Āyah

﴿فَالرَّبِيعُونَ نَعَمْ﴾

﴿By those who drive the clouds in a good way.﴾ means that they drive the clouds.

﴿فَالشَّاكِرُونَ ذَكَرُ﴾

﴿By those who bring the Dhikr.﴾

As-Suddi said, “The angels bring the Scriptures and the Qur’ān from Allāh to mankind.”

### The One True God is Allāh

﴿إِنَّ إِلَهَكُمْ لَوَيْلَةٌ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Verily, your God is indeed One, Lord of the heavens and the earth,﴾

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَرَبُّا يَتَّهِمُ﴾

﴿and all that is between them,﴾ means, of created beings.

﴿وَرَبُّ الْمَتَّقِينَ﴾

﴿and Lord of every point of the sun’s risings.﴾

<sup>(1)</sup> Muslim 1:223, Abu Dāwud 1:431, An-Nasā’ī 2:92, Ibn Mājah 1:317 .

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the Āyât:

﴿فَنَّا أَنْثُمْ بِرَبِّ الْشَّرِيفِ وَالْمُتَّرِبِ إِنَّا لَقَوْسُهُ﴾

«So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.» (70:40)

﴿رَبُّ الْأَقْرَبِيَّ وَرَبُّ الْقَرْبَوْيِّ﴾

«(He is) the Lord of the two easts and the Lord of the two wests.» (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِرِزْقَهُ الْكَوْكَبِ ﴿١﴾ وَجَعَلْنَا مِنْ كُلِّ شَيْءٍ نَّارِمًا ﴿٢﴾ لَا يَسْمَعُونَ إِلَى الْأَقْلَاعِ وَيَقْدُمُونَ مِنْ كُلِّ جَانِبٍ ﴿٣﴾ دُمُورًا وَلَمْ عَنَاثٌ وَأَيْمَثٌ ﴿٤﴾ إِلَّا مِنْ حَلْفَ الْمُفْلِحَةِ فَأَنْتَعْمَهُ شَهَابٌ ثَاقِبٌ ﴿٥﴾﴾

﴿6. Verily, We have adorned the near heaven with the stars.﴾

﴿7. And to guard against every rebellious Shayṭân.﴾

﴿8. They cannot listen to the higher group for they are pelted from every side.﴾

﴿9. Outcast, and theirs is a constant torment.﴾

﴿10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾

### The Adornment and Protection of the Heaven comes from Allâh

Allâh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allâh says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِسَبِيلٍ وَجَعَلْنَاهَا شُجُوعًا لِلشَّطَاطِيَّةِ وَأَعْنَدْنَا لَهُمْ عَذَابَ الْمُؤْمِنِ﴾

«And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the

*Shayātīn, and have prepared for them the torment of the blazing Fire.* ﴿67:5﴾

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاوَاتِ بُرُوجًا وَرَتَّبْنَا لِلتَّنْظِيرِ ۚ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَنٍ رَّجِيمٍ ۝ إِلَّا مَنْ أَنْشَأَ اللَّئِعْنَاقَ لَأَبْعَثَهُ شَهَابَةً شَيْئًا ۝﴾

﴿And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shaytān. Except him who steals the hearing then he is pursued by a clear flaming fire.﴾ (15:16-18).

Allāh says here:

﴿وَجَنَّطْنَا﴾

﴿And to guard﴾ meaning, to protect as it should be protected,

﴿إِنْ كُلِّ شَيْطَنٍ تَارِدٍ﴾

﴿against every rebellious Shaytān.﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَا يَسْمَعُونَ إِلَى آنِيلٍ أَغْرِيَ﴾

﴿They cannot listen to the higher group﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the *Hadīths* quoted when we discussed the Āyah,

﴿حَقٌّ إِذَا فَرِعَ عَنْ قُلُوبِهِنَّ فَأَلُوا مَاذَا قَالَ رَبُّكُمْ فَأَلْوَاهُ الْحَقُّ وَهُوَ أَعْلَمُ الْأَكْبَرِ﴾

﴿when fear is banished from their hearts, they say : "What is it that your Lord has said?" They say : "The truth. And He is the Most High, the Most Great.﴾ (34:23).

Allāh says:

﴿وَرَيْقَدَفُونَ﴾

﴿for they are pelted﴾ meaning, they are hit,

﴿إِنْ كُلِّ جَانِبٍ﴾

﴿from every side.﴾ means, from all directions from which they

try to reach the heaven.

﴿وَمُؤْمِنٌ﴾

﴿Outcast,﴾ means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿وَلَمْ عَذَابٍ وَّأَصَمٌ﴾

﴿and theirs is a constant torment.﴾ means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعْنَتْنَا لَهُمْ عَذَابَ الْمُسَيْرٍ﴾

﴿and [We] have prepared for them the torment of the blazing Fire﴾ (67:5).

﴿إِلَّا مَنْ خَلَقَ نَفْسَهُ﴾

﴿Except such as snatch away something by stealing,﴾

means, except for the one among the *Shayātīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Hadīth*. Allāh says:

﴿إِلَّا مَنْ خَلَقَ نَفْسَهُ فَأَنْشَأَهُ شَيْئًا كَافِرًا﴾

﴿Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾

meaning, shining brightly.

Ibn Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “The *Shayātīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayātīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblis, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Waki' said, "This means in the valley of Nakhlah." – "They went back to Iblis and told him about that, and he said, 'This is what has happened.'"<sup>[1]</sup>

فَأَنْتُمْ فِيهِمْ أَهْمَّ أَشْدَدُ طَقْنَا أَمْ مِنْ حَلْقَتُهُمْ مِنْ طِينٍ لَأَرِبٍ ﴿١﴾ بَلْ عَجَنَتْ  
وَتَسْخَرُونَ ﴿٢﴾ وَلَا يَكُونُونَ ﴿٣﴾ وَلَا يَرَوْنَا هُنَّ بَشَّارٌ ﴿٤﴾ وَقَالُوا إِنْ هَذَا إِلَّا سِعْرَ  
شَيْءٍ ﴿٥﴾ أَوْنَا وَنَنَا وَكَانَ زَرَابٌ وَعَظَلَنَا إِلَيْهَا تَسْبِيْهُونَ ﴿٦﴾ أَوْ مَا تَأْتُوا الْأُولُونَ ﴿٧﴾ قُلْ تَعْمَلُوْنَ وَلَتَسْمَعُوْنَ  
ذَكَرُهُنَّ ﴿٨﴾ فَإِنَّمَا هِيَ زَجَرَةٌ وَجِدَةٌ فَلَاذَا مُمْبَلَّهُونَ ﴿٩﴾

¶11. Then ask them : "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.»

¶12. Nay, you wondered while they mock.»

¶13. And when they are reminded, they pay no attention.»

¶14. And when they see an Ayāh (a sign) from Allāh, they mock at it.»

¶15. And they say : "This is nothing but evident magic!"»

¶16. "When we are dead and have become dust and bones, shall we verily be resurrected?"»

¶17. "And also our fathers of old?"»

¶18. Say : "Yes, and you shall then be humiliated."»

¶19. It will be a single Zajrah,<sup>[2]</sup> and behold, they will be staring!»

## The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ud said that they admitted that these things were harder to create than they were.<sup>[3]</sup> If this is the case, then why do they deny the

[1] At-Tabari 21:12.

[2] See the Tafsir of Sūrat As-Sāffāt [37:19].

[3] At-Tabari 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

﴿لَخَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرُ مِنْ حَلْقِ النَّاسِينَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْعُرُونَ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴾ (40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَذِيبٍ﴾

﴿Verily, We created them of a sticky clay.﴾ Mujāhid, Sa‘id bin Jubayr and Ad-Dahhāk said, “This is the useful kind of mud which sticks to itself.”<sup>[1]</sup> Ibn ‘Abbās, may Allāh be pleased with him, and Ikrimah said, “It is sticky and useful.” Qatādah said, “It is that which sticks to the hand.”

﴿بَلْ عَيْنَتُهُمْ نَسْخَرُونَ﴾

﴿Nay, you wondered while they mock.﴾ means, ‘you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.’

Qatādah said, “Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādām.”<sup>[2]</sup>

﴿فَهُنَّ إِنَّمَا يَنْجِزُونَ﴾

﴿And when they see an Ayāh﴾ means, clear evidence and proof,

﴿يَسْتَغْرِقُونَ﴾

﴿they mock at it.﴾ Mujāhid and Qatādah said, “They make fun of it.”<sup>[3]</sup>

<sup>[1]</sup> Al-Qurṭubī 15:69, At-Tabarī 21:22.

<sup>[2]</sup> At-Tabarī 21:23.

<sup>[3]</sup> At-Tabarī 21:24.

الْمُرْسَلُونَ

سِنَةُ الْقِيَامَةِ

٤٤٧

مَالِكُ لَا تَأْصِرُونَ ﴿١﴾ بَلْ هُوَ الْيَوْمُ مُسْتَنْدُونَ ﴿٢﴾ وَأَقْبَلَ بَعْضُهُمْ  
عَلَى بَعْضٍ يَسَّأَلُونَ ﴿٣﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عِنْ الْيَمِينَ ﴿٤﴾  
قَالُوا بَلْ لَوْ تَكُونُوا مُؤْمِنِينَ ﴿٥﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ فِنْ سُلْطَنَتِنَا  
بَلْ كُنْتُمْ قَوْمًا مُطْغِيَنَ ﴿٦﴾ فَحَقَّ عَلَيْنَا قُولُ رَبِّنَا إِنَّا لَذَاهِبُونَ ﴿٧﴾  
فَأَغْوَيْتُكُمْ إِنَّا كَانَغُونَ ﴿٨﴾ فَإِنَّهُمْ يَوْمَ يُوَمِّلُونَ ﴿٩﴾  
إِنَّا كَذَلِكَ فَفَعَلُ بِالسَّجِرِينَ ﴿١٠﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ  
لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿١١﴾ وَيَقُولُونَ أَئِنَّا تَارِكُونَا إِلَيْهَا نَا  
لِشَاعِرِيْخَنُونَ ﴿١٢﴾ بَلْ جَاءَنَا بِالْحَقِّ وَصَدَقَ الْمُرْسَلُونَ ﴿١٣﴾ إِنَّكُمْ  
لَذَاهِبُونَ إِلَيْنَا الْيَوْمَ ﴿١٤﴾ وَمَا تَجْزِئُنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ  
إِلَيْا عِيَادَ اللَّهِ الْمُخَاصِصِينَ ﴿١٥﴾ أُولَئِكَ لَهُمْ زِنَقٌ مَعْلُومٌ  
فَوَكِهُ وَهُمْ شَكُورُونَ ﴿١٦﴾ فِي جَهَنَّمَ النَّعِيمِ ﴿١٧﴾ عَلَى مُرْءَةِ مُنْفَلِينَ  
يُطَافُ عَلَيْهِمْ بِكَاسِ مِنْ مَعِينٍ ﴿١٨﴾ يَضْعَهُ لَذَقُ لِلشَّرِّينَ  
لَا يُنَيَّغَوْلُ لَرَاهُمْ عَنْهَا يُزَفُّونَ ﴿١٩﴾ وَعِنْهُمْ قَصَرَتِ  
الظَّرْفِيْعَيْنِ ﴿٢٠﴾ كَمَنْ يَضْمَكُونَ ﴿٢١﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى  
بَعْضٍ يَسَّأَلُونَ ﴿٢٢﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي فَرِينٌ ﴿٢٣﴾

﴿قَالُوا إِنْ هَذَا إِلَّا بَغْرِيْبٌ  
مُبِينٌ﴾

﴿And they say: "This is nothing but evident magic!"﴾

means, 'this that you have brought is nothing but plain magic.'

﴿إِنَّا مِنْا وَكَا زَرَّا وَمَنْكَلَا لَوْا  
لَبَسُوْنَ﴾

﴿When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old?﴾

They thought that this was unlikely to happen, and they did not believe it.

﴿فَقُلْ نَسْمَةٌ وَأَثْمَنْ دَخْرُونَ﴾

﴿Say: "Yes, and you shall then be humiliated".﴾

means, 'tell them, O Muhammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the Āyāt:

﴿وَكُلُّ أَنْوَهٌ دَخِرُونَ﴾

﴿And all shall come to Him, humbled﴾ (27:87), and

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِيْ سَيَذْهَلُونَ جَهَنَّمَ دَخِرُونَ﴾

﴿Verily, those who scorn My worship, they will surely enter Hell in humiliation!﴾ (40:60)

Then Allāh says:

﴿فَإِنَّا هُنَّ نَعْرِضُ وَهُنَّ فَوَادُوا هُمْ يَنْظَرُونَ﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾

means, it will be a single command from Allâh, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allâh knows best.

﴿وَقَالُوا يَنْهَا مَنَّا يَمْنَأُ بَيْنَ أَيْمَانِنَا مَنَّا يَمْنَأُ بَيْنَ أَيْمَانِنَا إِنَّمَا يَكْتُبُ لَنَا لَشَرُّا أَلَّيْنَا وَلَئِنْ يَعْمَلُوا مَا كَانُوا يَعْمَلُونَ مِنْ دُنْيَانَا فَأَنْهَمُوهُمْ إِنَّ مِيزَانَ الْعِدْلِ لِلَّهِ وَمَنْفَعُهُمْ أَنْهُمْ تَغْرِيْنَاهُمْ مَا لَمْ يَكُنْ لَّهُ لَا تَنْأِيْسُهُمْ إِنَّمَا مُرْسَلُنَا لَنْ مُرْسَلُنَا لَمْ يَنْتَهِنُوا﴾

﴿20. They will say: "Woe to us! This is the Day of Recompense!"﴾

﴿21. (It will be said:) "This is the Day of Judgement which you used to deny."﴾

﴿22. (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship,﴾

﴿23. Instead of Allâh, and lead them on to the way of flaming Fire (Hell);﴾

﴿24. But stop them, verily, they are to be questioned.﴾

﴿25. "What is the matter with you? Why do you not help one another?"﴾

﴿26. Nay, but that Day they shall surrender.﴾

### The Day of Recompense

Allâh tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿وَقَالُوا يَنْهَا مَنَّا يَمْنَأُ بَيْنَ أَيْمَانِنَا﴾

﴿They will say: "Woe to us! This is the Day of Recompense!"﴾

And the angels and the believers will say:

﴿مَنَّا يَمْنَأُ لَنَا لَشَرُّا أَلَّيْنَا إِنَّمَا يَكْتُبُ لَنَا﴾

﴿This is the Day of Judgement which you used to deny.﴾

This will be said to them as a rebuke and reproof. Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿لَنُشَرِّدَ الَّذِينَ ظَلَمُوا وَأَنْذِهُمْ﴾

﴿(It will be said to the angels:) Assemble those who did wrong, together with their companions﴾

An-Nu'mān bin Bāshīr, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."<sup>[1]</sup> This was also the view of Ibn 'Abbās, Sa'īd bin Jubayr, Ikrimah, Mujaħid, As-Suddi, Abu Sāliħ, Abu Al-'Āliyah and Zayd bin Aslām.<sup>[2]</sup> Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿لَنُشَرِّدَ الَّذِينَ ظَلَمُوا وَأَنْذِهُمْ﴾

﴿Assemble those who did wrong, together with their companions﴾

means, Those who are like them. So those who committed *Zinā* will be gathered with others who committed *Zinā*, those who dealt in *Ribā* will be gathered with others who dealt in *Ribā*, those who drank wine will be gathered with others who drank wine.' Mujaħid and Sa'īd bin Jubayr narrated from Ibn 'Abbās:

﴿وَأَنْذِهُمْ﴾

﴿their companions﴾ means "Their friends."

﴿وَإِنَّمَا كَانُوا يَعْبُدُونَ مِنْ دِرْبِنَا اللَّهِ﴾

﴿and what they used to worship. Instead of Allāh,﴾ means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿فَأَنْذِرُوهُمْ إِلَى صِرَاطِ الْمُرْجَمِ﴾

﴿and lead them on to the way of flaming Fire.﴾ means, take them to the way to Hell. This is like the Āyah:

<sup>[1]</sup> At-Tabārī 21:27.

<sup>[2]</sup> At-Tabārī 21:27, 28.

﴿وَقُصْرُرُهُمْ يَوْمَ الْقِيَّامَةِ عَلَىٰ دُجُونِهِمْ غَيْرًا وَيَكُونُ رَوْشَانًا نَارِيهِمْ جَهَنَّمُ كُلَّمَا خَبَتْ زَدَهُمْ سَعِيرًا﴾

¶and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire» (17:97).

﴿وَقُصْرُرُهُمْ إِلَيْهِمْ تُسْتَوْلَنَ﴾

¶But stop them, verily, they are to be questioned.»

means, stop them so that they may be questioned about the things they did and said in this world. As Ad-Dâhhâk said, narrating from Ibn ‘Abbâs, this means, 'detain them, for they are to be brought to account.' ‘Abdullâh bin Al-Mubârak said, "I heard ‘Uthmân bin Zâ’idah say, The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

﴿هَنَا لَكُمْ لَا تَنْاصِرُونَ﴾

¶What is the matter with you? Why do you not help one another?».”

meaning, 'as you claimed that you would all help one another.'

﴿أَنْ لَمْ يُؤْمِنُوكُمْ تُسْتَلْوَنَ﴾

¶Nay, but that Day they shall surrender.»

means, they will be subjected to the command of Allâh, and they will not be able to resist it or avoid it. And Allâh knows best.

﴿وَإِنَّهُمْ عَلَىٰ هُنَافِرِهِمْ فَالرَّاجِحُ كُلُّمَا تَأْتُونَا عَنِ الْبَيِّنِينَ فَأَلْوَاهُمْ لَنْ تَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لَنَا عَلَيْكُمْ بِنِ سُلْطَنِيَّتِنَا بِلْ كُلُّمَا قَوْمًا مُلْعَنِينَ فَمَحَقَّ عَيْنَاهُمْ قَوْلَ رَبِّيَّاتِهِمْ لَذَاهِبُونَ فَأَغْرَيْنَاهُمْ بِإِيمَانًا كَمَا غُرِبُوا فَإِنَّهُمْ يَوْمَئِذٍ فِي الْمَدَابِ مُشْتَرِكُونَ إِنَّا كَذَلِكَ نَعْلَمُ إِلَيْنَاهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَقَوْلُونَ إِنَّا تَرَكُوا مَا لَهُنَا لِيَشَاءُونَ بِلْ جَاءَ بِالْمُقْرَبِ وَصَدَقَ الْمُرْسَلِينَ﴾

¶27. And they will turn to one another and question one another.»

¶28. They will say: "It was you who used to come to us from

the right side."»

﴿29. They will reply: "Nay, you yourselves were not believers."﴾

﴿30. "And we had no authority over you. Nay! But you were a transgressing people."﴾

﴿31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment)."﴾

﴿32. "So we led you astray because we were ourselves astray."﴾

﴿33. Then verily, that Day, they will (all) share in the torment.﴾

﴿34. Certainly, that is how We deal with the criminals.﴾

﴿35. Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

﴿36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"﴾

﴿37. Nay! he has come with the truth and he confirms the Messengers.﴾

### The arguing of the Idolators on the Day of Resurrection

Allāh tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

﴿فَيَقُولُ الْمُسْمَطُونُ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بِمَا فَهَلْ أَشَرْ مُغْنِونَ عَنَّا نَصِيبًا  
يُنْتَكُمُ الْأَنَارِ﴾ فَالَّذِينَ أَسْتَكْبَرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ  
الْمُسَادِعَاتِ

﴿The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"﴾ (40:47-48)

﴿وَلَوْ تَرَى إِذَا الظَّالِمُونَ مَوْلُوْنُوكَ عِنْدَ رَوْبِرِمَ يَرْجِعُ بَعْضُهُمْ إِنَّهُ بَعْضُهُمْ أَقْوَلُ يَكْثُرُ  
الَّذِينَ أَسْتَضْعَفُوا لِلَّذِينَ أَسْتَكْبَرُوا لَوْلَا أَنْتَ لَكُمْ مَوْلَانِكُمْ ﴿٤٧﴾ فَالَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ  
أَسْتَضْعَفُوا أَعْنَى مَسْدَدَنَكُمْ عَنِ الْمُذْنَى بَعْدَ إِذَا جَاءَكُمْ بَلْ كُنْتُمْ شَجَرَيْنَ ﴿٤٨﴾ وَقَالَ الَّذِينَ

أَنْتُمْ فِي أَنْتَكُرُوا بَلْ مَكْرُ الْأَيْلَ وَالنَّهَارِ لَذَا تَأْمُرُونَا أَنْ تُكْفِرَ بِاللَّهِ وَجَعْلَ لَهُ  
أَنْدَادًا وَأَسْرِيَ الْأَنْدَادَةَ لَنَا رَأَوْا الْمَنَابَ وَجَعَلْنَا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يَخْرُقُونَ  
إِلَّا مَا كَانُوا يَصْنَعُونَ ﴿٢١﴾

*¶But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» (34:31-33)*

Similarly, they are described here as saying:

﴿إِنَّكُمْ كُثُرٌ تَأْتُونَا عَنِ الْبَيْنَ﴾

*¶It was you who used to come to us from the right side.»*

Ad-Daḥḥāk reported that Ibn ‘Abbās said; “They will say, ‘You used to force us because of your position of power over us, for we were weak and you were strong.’” Qatādah said, “Men will say to the Jinn, ‘You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.’” As-Suddi said, “You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth.”<sup>[1]</sup> Ibn Zayd said, it means: “You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do.”<sup>[2]</sup> Yazīd Ar-Rishk said, “from Lā ilāha illallāh.”

﴿فَأَلْوَأْ بَلْ لَزْ تَكْفِرُوا مُؤْمِنِينَ﴾

[1] At-Tabari 21:32.

[2] At-Tabari 21:32.

﴿They will reply: "Nay, you yourselves were not believers."﴾

The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

﴿هُوَ كَانَ لَنَا عَلِيًّا كَمَنْ مُسْلِمٍ﴾

﴿And we had no authority over you.﴾ means, 'we had no proof of the truth of that to which we called you.'

﴿بَلْ كُنْتُمْ قَوْمًا طَاغِيًّا﴾

﴿Nay! But you were a transgressing people.﴾

You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴿فَنَعَّلَ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَدَاهُمْ بَرِئٌ فَأَغْرَيْنَاهُمْ إِنَّا كَانَ عَنِّيهِنَّ﴾

﴿So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.﴾

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴿فَأَغْرَيْنَاهُمْ﴾

﴿So we led you astray﴾ means, 'so we called you to misguidance,'

﴿إِنَّا كَانَ عَنِّيهِنَّ﴾

﴿because we were ourselves astray.﴾ means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴿فَإِنَّهُمْ يَوْمَهُونَ فِي الْمَنَابِ شَرِكُوكُنَّ﴾

﴿Then verily, that Day, they will (all) share in the torment.﴾

means, all of them will be in Hell, each according to what he deserves.

﴿إِنَّا كَذَلِكَ نَعْلَمُ بِالظُّغَرِيْمِ﴾ اَيْ هُنْ كَافُورًا اِذَا فِيلَ لَهُمْ لَا إِلَهَ اِلَّا اللَّهُ اِلَّا اللَّهُ يَتَكَبَّرُونَ

﴿Certainly, that is how We deal with criminals. Truly, when it

*was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.*

means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

﴿أَيُرِثُ أَنْ أَفَاتَلَ النَّاسَ حَتَّىٰ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمْ مِنِي مَا لَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَجَسَابَةُ عَلَى اللَّهِ غَرَّ وَجَلَّ﴾

*"I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified."*<sup>[11]</sup>

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّمَا كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَتَكَبَّرُونَ وَيَقُولُونَ أَبَأْنَا لَهُنَا لِشَاعِرٍ بَخْنُونٍ﴾

*¶Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"*

meaning, 'Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?' – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿فَبَلْ جَاءَ بِالْحَقِّ﴾

*¶Nay! he has come with the truth* meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿وَصَدَقَ الْمُرْسَلِينَ﴾

*¶and he confirms the Messengers.* means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would.

<sup>[11]</sup> Muslim 1:52.

هُنَّا يُبَالِ لَكَ إِلَّا مَا قَدْ فِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ ﴿٤﴾

﴿Nothing is said to you except what was said to the Messengers before you﴾ (41:43).

﴿إِنَّكُمْ لَذَّابِيْنَا الْعَنَابَ الْأَلِيمَةَ وَنَّا نُحْزِنُ إِلَّا مَا كُنْتُمْ تَسْمَوْتُمْ إِلَّا عِبَادَ اللَّهِ الظَّاهِرِيْنَ إِنَّ أُولَئِكَ لَمْ يَرْقُمْ سَلَوْمَةَ وَرَكْعَةَ وَمُمْكِنَةَ فِي حَسْنَاتِ الْعِصَمِ عَلَى مُؤْمِنِيْنَ بِطَائِفَ عَلَيْهِمْ يَكْتُبُونَ مِنْ مَعِينِنَا يَقْسِمَةً لِلثُّورِ لِلشَّرِّيْنَ لَا فِيهَا غُرْقَةٌ وَلَا فُمْعَلَةٌ يَدْرُوْكُمْ وَعِنْهُمْ فَتِيرَتُ الظَّرْفِ عِنْهُمْ كَاهِنٌ يَعْنِيْ مُكْنُونَ﴾ ﴿٤٨﴾

﴿38. Verily, you are going to taste the painful torment;﴾

﴿39. And you will be requited nothing except for what you used to do.﴾

﴿40. Save the chosen servants of Allāh.﴾

﴿41. For them there will be a known provision,﴾

﴿42. Fruits; and they shall be honored,﴾

﴿43. In the Gardens of Delight,﴾

﴿44. Facing one another on thrones.﴾

﴿45. Round them will be passed a cup of pure wine,﴾

﴿46. White, delicious to the drinkers.﴾

﴿47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾

﴿48. And beside them will be Qāṣirāt-At-Tarf with (wide and beautiful) eyes.﴾

﴿49. as if they were Bayḍ Maknūn.﴾

### The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكُمْ لَذَّابِيْنَا الْعَنَابَ الْأَلِيمَةَ وَنَّا نُحْزِنُ إِلَّا مَا كُنْتُمْ تَسْمَوْتُمْ﴾ ﴿٤٨﴾

﴿Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.﴾

Then He makes an exception in the case of His sincerely believing servants. This is like the Āyāt:

﴿وَالْفَضْرِ ۖ إِنَّ الْإِنْسَانَ لَنِيْ خُسْرٌ ۖ إِلَّا الَّذِيْنَ مَاءْسَوْا وَعَمِلُوا الصَّالِحَتِ﴾

﴿By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...﴾ (103:1-3),

﴿فَلَقَدْ خَلَقْنَا الْإِنْسَانَ فِي الْخَيْرِ ثُمَّ رَدَدْنَاهُ أَشْفَلَ سَبِيلِنَا إِلَّا الَّذِينَ مَاءَتْهُ وَجَلَوْهُ أَصْلَحُوكُمْ﴾

﴿Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds﴾ (95:4-6).

﴿وَلَمْ يَكُنْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتَّىٰ مَغْبِيَاتِهَا ثُمَّ نَعِيَ الَّذِينَ آتَقْوَا وَنَذَرُ الظَّالِمِينَ فِيهَا يَسْتَبِّنُونَ﴾

﴿There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwâ. And We shall leave the wrongdoers therein to their knees.﴾ (19:71-72); and

﴿كُلُّ شَيْءٍ بِنَا كَبِيتُ رِيحَةُهُ إِلَّا أَخْبَتْ تَهْبِيَتُهُ﴾

﴿Every person is a pledge for what he has earned, except those on the right﴾ (74:38-39).

Allâh says here:

﴿إِلَّا عِبَادُ اللَّهِ الْمُسْلِمُونَ﴾

﴿Save the chosen servants of Allâh.﴾ meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allâh wills.

﴿أُولَئِكَ لَمْ يَرْثُوا شَرْلَمْ﴾

﴿For them there will be a known provision,﴾ Qatâdah and As-Suddi said, "This means Paradise."<sup>[1]</sup> It is explained further in the next Âyah:

﴿فَرِزْكَهُ﴾

﴿Fruits﴾ meaning, of different kinds.

﴿وَمِنْ شَكَرْمَونَ﴾

<sup>[1]</sup> At-Tabari 21:35.

«and they shall be honored,» means, they will be served and will live a life of luxury.

﴿فِي جَنَّتٍ الْقِيمِ ﴿٣٤﴾ عَلَى سُرُورٍ مُّتَّقِلِينَ ﴾

«In the Gardens of Delight, facing one another on thrones.»

Mujāhid said, “One of them will not look at one another’s backs.”<sup>[1]</sup>

﴿بِطَاطُ عَلَيْهِمْ يَكْأُبُونَ مِنْ مَعْيِنٍ ﴿٣٥﴾ بَيْتَهُ لَذَّةُ لِلشَّرِّيْبِينَ ﴿٣٦﴾ لَا فِيهَا غَرٌَّ وَلَا هُمْ عَنْهَا

بَدَرُوْتَ ﴾

«Round them will be passed a cup of pure wine – white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.»

This is like the Āyah:

﴿بَيْلُوقُ عَلَيْهِمْ وَلِذَّتُ خَلَدُوْنَ ﴿٣٧﴾ بِأَكْوَابٍ وَلَبَارِقٍ يَكْأُبُونَ مِنْ مَعْيِنٍ ﴿٣٨﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا

بَرَقُوْنَ ﴾

«Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.»(56:17-19).

Allāh refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches – which is the meaning of Ghawl – causing people to lose their minds completely. So He says here:

﴿بِطَاطُ عَلَيْهِمْ يَكْأُبُونَ مِنْ مَعْيِنٍ ﴾

«Round them will be passed a cup of pure wine»

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Mālik narrated that Zayd bin Aslam said, “White flowing wine,” meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

﴿لَذَّةُ لِلشَّرِّيْبِينَ ﴾

<sup>[1]</sup> Al-Qurṭubi 15:77.

﴿delicious to the drinkers.﴾ means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا فِيهَا غَلَّ﴾

﴿Neither will they have Ghawl from that﴾

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn ‘Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.<sup>[1]</sup> This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿لَا مُمْعَنْتَ بِزَوْقَتْ﴾

﴿nor will they suffer intoxication therefrom.﴾

Mujāhid said, “It will not cause them to lose their minds.”<sup>[2]</sup> This was also the view of Ibn ‘Abbās, Muḥammad bin Ka'b, Al-Hasan, ‘Aṭā’ bin Abi Muslim Al-Khurasāni, As-Suddi and others. Ad-Daḥḥāk reported that Ibn Abbās said, “Wine causes four things: intoxication, headache, vomiting and urine.”<sup>[3]</sup> So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in Sūrat As-Ṣāffāt.

﴿وَعِنْهُمْ قَسَرَتْ أَطْرَافَ﴾

﴿And beside them will be Qāṣirāt At-Tarf﴾

means, chaste females, who will not look at anyone other than their husbands, as Ibn ‘Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddi and others said.<sup>[4]</sup>

﴿عَيْنَ﴾

﴿with (wide and beautiful) eyes﴾ means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

<sup>[1]</sup> At-Tabari 21:38.

<sup>[2]</sup> At-Tabari 21:40.

<sup>[3]</sup> Al-Qurṭubi 15:79.

<sup>[4]</sup> At-Tabari 21:41, 42.

٤٤٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَقُولُ إِنَّكَ لِيَنِ الْمَصْدِيقَنَ ۝ أَذَا مَنَا وَكَانَ إِلَيْهِ عَظِيلًا إِنَّا  
لَمَدِيشُونَ ۝ قَالَ هَلْ أَشُدُّ مُطْلَعِيْنَ ۝ فَأَطْلَعَ فَرَّاءً فِي سَوَاءٍ  
الْجَحِيمِ ۝ قَالَ نَاهِلَهُ إِنْ كَدَّ تَلْتَدِينَ ۝ وَلَوْلَا يَعْصِمَهُ رَفِيق  
لَكُثُرَ مِنَ الْمُخْضَرِيْنَ ۝ أَفَمَا يَعْنِيْ بِمَسْتَيْنَ ۝ إِلَّا مَوْتَنَا  
الْأُولَى وَمَا يَعْنِيْ بِمُعَدِّيْنَ ۝ إِنَّ هَذَا الْمَوْلَوْنَ الْعَظِيمِ ۝  
لِمِثْلِ هَذَا فَلَيَعْمَلَ الْعَمَلُونَ ۝ إِذَا ذَلِكَ خَيْرٌ لَا مُ شَجَرَةٌ  
الْوَقْعُ ۝ إِنَّا جَعَلْنَاهَا فَتَنَةً لِلظَّالِمِيْنَ ۝ إِنَّهَا شَجَرَةٌ  
تَحْرُجُ فِي أَصْلِ الْجَحِيمِ ۝ طَلْمَهَا كَانَهُ رَهْوُنُ الشَّيْطَيْنِ  
فِي أَيْمَانِهِمْ لَا يَكُونُ مِنْهَا لَوْنٌ مِنْهَا لَظَرْوُنَ ۝ إِنَّ لَهُمْ  
عَلَيْهَا شَوَّافِيْنَ حَمِيرٍ ۝ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ  
إِنَّهُمْ أَلْفَوْا بَأْيَةً هُرْضَائِيْنَ ۝ فَهُمْ عَلَىٰ مَا تَرَهُمْ بِهِ عَوْنَوْنَ ۝  
وَلَقَدْ صَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولَى ۝ وَلَقَدْ أَنْسَنَاهُمْ  
مُنْذِرِيْنَ ۝ فَأَنْظَرْ كَيْفَ كَانَ عِنْقَبَةُ الْمُنْذِرِيْنَ ۝  
إِلَّا عَبَادُ اللَّهِ الْمُحَاسِبِيْنَ ۝ وَلَقَدْ نَادَنَا تُوحٌ فَلَنْعَنُمْ  
الْمُجْبُوْنَ ۝ وَبَيْتَنَاهُ وَأَهْلَهُ مِنَ الْكَرْبَ الْعَظِيمِ ۝

﴿وَرَبِّكُمْ قَسِيرَتُ الْتَّارِفِ  
عِنْ ۝﴾

«And beside them will be Qāṣirat At-Tarf, with (wide and beautiful) eyes.»

﴿كَأَنَّهُنَّ يَقْعُضُونَ ۝﴾

«as if they were Bayd Maknūn.» Their bodies are described as having the most perfect color. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him:

﴿كَأَنَّهُنَّ يَقْعُضُونَ ۝﴾

«as if they were Bayd Maknūn.» means, as if they were hidden pearls.<sup>[1]</sup>

Al-Hasan said:

﴿كَأَنَّهُنَّ يَقْعُضُونَ ۝﴾

«as if they were Bayd Maknūn.» means, protected, never touched by any hands. As-Suddi said, “The well preserved egg in its nest.” Sa‘id bin Jubayr said:

﴿كَأَنَّهُنَّ يَقْعُضُونَ ۝﴾

«as if they were Bayd Maknūn.» means, “The inside of the egg.” ‘Atā’ Al-Khurāsāni said, “It is the membrane which is between its outer shell and its inner contents.” As-Suddi said:

﴿كَأَنَّهُنَّ يَقْعُضُونَ ۝﴾

«as if they were Bayd Maknūn.» means, “The white of the egg

<sup>[1]</sup> At-Tabari 21:43.

when its shell is removed.” Ibn Jarīr’s view concerning the meaning of *Maknūn* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people’s hands, unlike the interior of the egg. And Allāh knows best.

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَسْأَلُونَ ﴾٥٠﴿ قَالَ قَابِلٌ مِّنْهُمْ إِنِّي كَانَ لِي فَرِيقٌ ﴾٥١﴿ يَقُولُ أَمْكَنَ لَيْنَ  
الْمُسْتَحِينَ ﴾٥٢﴿ لَدَا مِنْنَا وَكُلًا تَرَاهُ وَعَظِيلًا أَيًّا لَّمْ يَرَاهُنَ ﴾٥٣﴿ قَالَ هُلْ أَشَدُ مُظْلِلُوهُنَّ ﴾٥٤﴿ فَأَطْلَعَ فَرِيقَهُ  
فِي سَوَادِ الْجَحِيرِ ﴾٥٥﴿ قَالَ تَالَّهُ إِنِّي كَدَّتُ لَهُوَنِ ﴾٥٦﴿ وَلَوْلَا رَبْنَهُ رَبِّ لَكُنْتُ مِنَ الْمُخْسِرِينَ ﴾٥٧  
أَنَا خَنْ يَسِيرِينَ ﴾٥٨﴿ إِلَّا مَرَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴾٥٩﴿ إِنَّ هَذَا لَهُوَ الْفَرَزُ الْعَظِيمُ  
لِيُشَدَّ هَذَا فَلَيَقْبَلَ الْمُتَلَوَّنَ ﴾٦٠﴾

¶50. Then they will turn to one another, mutually questioning.»

¶51. A speaker of them will say: “Verily, I had a companion (in the world),”»

¶52. “Who used to say: ‘Are you among those who believe.’”»

¶53. (That) when we die and become dust and bones, shall we indeed be indebted (*Madīnūn*)?””»

¶54. (The speaker) said: “Will you look down?”»

¶55. So he looked down and saw him in the midst of the Fire.”»

¶56. He said: “By Allāh! You have nearly ruined me.”»

¶57. “Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).””»

¶58. “Are we then not to die (any more)?””»

¶59. “Except our first death, and we shall not be punished?””»

¶60. Truly, this is the supreme success!”»

¶61. For the like of this let the workers work.”»

### The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

﴿فَالْفَاعِلُ مِنْهُمْ إِنِّي كَانَ لِي فَرِيقٌ﴾

«A speaker of them will say: "Verily, I had a companion..."»

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."<sup>[1]</sup>

﴿بِئْرُ أَمْكَنَ لَيْنَ الْمُسْتَبِينَ﴾

«Who used to say: "Are you among those who believe..."»

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿أَوْنَا مِنْنَا وَكَانَ زَلَّا وَعَذَّلَنَا أَوْنَا لَتَبَيَّنُونَ﴾

«(That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn).»

Mujāhid and As-Suddi said, "Brought to account."<sup>[2]</sup> Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Quraṣī said, "Rewarded or punished according to our deeds."<sup>[3]</sup> Both views are correct.

﴿فَالْمَلَأُ هُنَّ أَنْشَطُ الظَّالِمِينَ﴾

«(The speaker) said: "Will you look down?"»

meaning, look over. The believer will say this to his companions among the people of Paradise.

﴿فَأَنْظَلَهُ فِي سَوَادِ الْجَحِيرَةِ﴾

«So he looked down and saw him in the midst of the Fire.»

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-'Uṣāri, Qatādah, As-Suddi and 'Atā' Al-Khurāṣāni said, "This means, in the middle of Hell."<sup>[4]</sup> Al-Ḥasan Al-

[1] At-Ṭabarī 21:45.

[2] At-Ṭabarī 21:47.

[3] At-Ṭabarī 21:47.

[4] At-Ṭabarī 21:48.

Bâsri said, "In the middle of Hell as if he were a burning star."<sup>[1]</sup>

﴿فَلَمَّا إِنْ كَيْدُ لَذُونِ﴾

﴿He said : "By Allâh! You have nearly ruined me."﴾

The believer will say, addressing the disbeliever: 'By Allâh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوْلَا يَنْهَا رَبِّ لَكُثُرَ مِنَ الْخَسَرِ﴾

﴿Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَنَّا كُلُّا لِتَهْدِي لَوْلَا أَنْ هَدَنَا اللَّهُ﴾

﴿and never could we have found guidance, were it not that Allâh had guided us!﴾ (7:43)

﴿أَنَّا نَحْنُ بِعَيْنِنَا إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِنَ﴾

﴿Are we then not to die (any more)? Except our first death, and we shall not be punished?﴾

This is what the believers will say when they feel joy at what Allâh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allâh says:

﴿إِنَّ هَذَا لَهُ الرُّزُقُ الظِّيمَ﴾

﴿Truly, this is the supreme success!﴾ Al-Hasan Al-Bâsri said, "They know that death brings an end to every delight, so they will say,

﴿أَنَّا نَحْنُ بِعَيْنِنَا إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِنَ﴾

﴿Are we then not to die? Except our first death, and we shall not be punished?﴾

<sup>[1]</sup> At-Tabari 21:48.

It will be said, "No,

﴿إِنَّ هَذَا لَمَّا لَمَّا فَرَزَ الْفَلَقُمُ﴾

﴿Truly, this is the supreme success!﴾.<sup>[1]</sup>

﴿لَيَقُولُ هَذَا قَبْعَلَ الْكَبِيلُونَ﴾

﴿For the like of this let the workers work.﴾ Ibn Jarīr said, "These are the Words of Allāh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter."<sup>[2]</sup>

### The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this Āyah. Abu Ja'far bin Jarīr recorded that Furāt bin Thālabah Al-Bahrāni said concerning the Āyah,

﴿إِنْ كَانَ لِي فَرِيقٌ﴾

﴿Verily, I had a companion﴾ "There were two men who were partners and had collected eight thousand *Dinārs*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you.' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dinārs*. He called his companion and showed him the house, saying, 'What do you think of this house? I bought it for one thousand *Dinārs*.' He said, 'How beautiful it is.' When he went out he said, 'O Allāh, this companion of mine has bought this house for one thousand *Dinārs*; I ask You for one of the houses of Paradise – and he gave one thousand *Dinārs* in charity.' Then as much time passed as Allāh willed should pass.

The first man married a woman with a dowry of one thousand *Dinārs*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dinārs*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

<sup>[1]</sup> Ad-Durr Al-Manthūr 7:95.

<sup>[2]</sup> At-Tabari 21:52.

companion has married a woman with a dowry of one thousand *Dinārs*; I ask you for a wife from among *Al-Hūr Al-‘Iyn’* – and he gave one thousand *Dinārs* in charity. Then as much time passed as Allāh willed should pass.

Then the first man bought two gardens for two thousand *Dinārs*, then he called his companion and showed them to him. He said, ‘I have bought these two gardens for two thousand *Dinārs*.’ He replied, ‘How beautiful this is.’ When he came out, he said, ‘O Lord, my companion has bought two gardens for two thousand *Dinārs*; I ask you for two gardens in Paradise’ – and he gave two thousand *Dinārs* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allāh. The man said, ‘This is like a man who has such and such.’ The angel said, ‘That is exactly what it is; this house, these gardens and this wife are all for you.’ The man said, ‘I had a companion who used to say: Are you among those who believe?’ It was said to him, ‘He is in Hell.’ He said, ‘Will you look down?’ So he looked down and saw him in the midst of Hell. At this, he said:

﴿نَّاهُو إِنْ كَيْدَ لَرْبِينَ وَلَرْلَا يَشَةَ رَفِ لَكْتُ بِنَ الْمُتَضَرِّبِينَ﴾

﴿By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾<sup>[1]</sup>

﴿أَذْلَكْ تَيْرَ نَرْلَا لَمْ شَجَرَةَ الْرُّقُومَ إِنَّا جَعَلْنَاهَا قَسْنَةَ لِلْقَلْبِينَ إِنَّهَا شَجَرَةَ تَخْرُجُ فِي أَصْلِ الْمَجْعِيرَ طَلْنَهَا كَانَهُ رُؤُسُ الْمَسْطَبِينَ قَاتَنَهُمْ لَأَكْمَنَ وَبَنَهَا مَنَالُوَنْ وَبَنَهَا الْبَطْلُونَ ثُمَّ إِنَّ لَهُنَّ عَلَيْهَا لَتْوَنَ وَنَحْمِيرَ ثُمَّ إِنَّ مَرْجَمَهُمْ لَأَلَّلَ الْمَجْعِيرَ إِنَّهُمُ الْمَزَا مَابَأَهُمْ مَرْ سَالِنَ فَهُمْ عَلَىٰ مَاتِرِفِ بِهِمْ عَوْنَ﴾<sup>[2]</sup>

﴿62. Is that (Paradise) better entertainment or the tree of *Zaqqūm*?﴾

<sup>[1]</sup> At-Tabari 21:45. This narration is among those, the Muslim is not required to believe in.

- ﴿63. Truly, We have made it (as) a trial for the wrongdoers.﴾  
 ﴿64. Verily, it is a tree that springs out of the bottom of Hell-fire,﴾  
 ﴿65. The shoots of its fruit stalks are like the heads of Shayātīn.﴾  
 ﴿66. Truly, they will eat thereof and fill their bellies therewith.﴾  
 ﴿67. Then on the top of that they will be given boiling Hamīm.﴾  
 ﴿68. Then thereafter, verily, their return is to the flaming fire of Hell.﴾  
 ﴿69. Verily, they found their fathers on the wrong path;﴾  
 ﴿70. So they (too) hastened in their footsteps!﴾

### The Tree of Zaqqūm and its Companions

Here Allāh asks: Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴿أَنْ شَجَرَةً الْزَّقْوَمِ﴾

﴿or the tree of Zaqqūm﴾ which is in Hell? The meaning here is a specific kind of tree which is called Zaqqūm. This is like the Āyah:

﴿وَشَجَرَةٌ تَخْرُجُ مِنْ طُورٍ سَبَّاهَ تَبَتُّ بِالْأَذْفَنِ وَصَبَغَ لِلْأَكْلَيْنِ﴾

﴿And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.﴾ (23:20) – which is the olive tree. This is supported by the Āyah:

﴿لَمْ يُكُمْ أَيُّهَا النَّاسُونَ الشَّكِيرُونَ إِنَّ لِلْأَكْلَيْنِ مِنْ شَجَرٍ مِنْ رَوْمَرٍ﴾

﴿Then moreover, verily, - you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.﴾ (56:51-52).

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ﴾

﴿Truly, We have made it (as) a trial for the wrongdoers.﴾

Qatādah said, "The tree of Zaqqūm is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allâh revealed the words:

﴿إِنَّهَا شَجَرَةٌ تَعْنِي فِي أَصْلِ الْمَنْجِرِ﴾

﴿Verily, it is a tree that springs out of the bottom of Hell-fire.﴾ meaning, it is nourished by the fire, for it was created from fire.<sup>[1]</sup> Mujâhid said:

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِّظَالِمِينَ﴾

﴿Truly, We have made it (as) a trial for the wrongdoers.﴾

Abu Jahl, may Allâh curse him, said, "Zaqqûm means dates and butter which I eat [Atazaqqamuhu]."<sup>[2]</sup>

I say that the meaning of the Âyah is, "We have told you, O Muâmmad, of the tree of Zaqqûm as a trial with which We test the people to see who will believe and who will disbelieve." This is like the Âyah:

﴿وَمَا جَعَلْنَا الْأَرْبَيْا الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِّلَّاتِينَ وَالشَّجَرَةُ الْمَلُوْنَةُ فِي الْقُرْآنِ وَمَغْوِثُهُمْ فَنَا بِرَبِّهِمْ إِلَّا طَعْبَنَا كَيْرَكَ﴾

﴿And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.﴾ (17:60).

﴿إِنَّهَا شَجَرَةٌ تَعْنِي فِي أَصْلِ الْمَنْجِرِ﴾

﴿Verily, it is a tree that springs out of the bottom of Hell-fire.﴾ means, its roots grow at the bottom of Hell.

﴿طَلْعَهَا كَانَتْ رُؤُسُ الشَّيْطِينِ﴾

﴿The shoots of its fruit stalks are like the heads of Shayâṭîn.﴾ this is a description of how ugly and repulsive it is. It is likened to

﴿رُؤُسُ الشَّيْطِينِ﴾

﴿the heads of Shayâṭîn.﴾, even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

[1] At-Tabari 21:52.

[2] At-Tabari 21:53.

﴿فَإِنَّمَا لَا يَكُونُ وَيْدًا فَالْأَوْتَادُ بَيْنَ الظَّرْنَيْنِ﴾

﴿Truly, they will eat thereof and fill their bellies therewith.﴾

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعَةٍ لَا يَتَسْعَنُ وَلَا يَنْقَنُ بَيْنَ حَوْجَيْنِ﴾

﴿No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.﴾ (88:6 - 7).

﴿فَمَنْ إِنْ لَهُمْ عَلَيْهَا لَثْنَيْنِ مِنْ حَبْسِرٍ﴾

﴿Then on the top of that they will be boiling Hamūm﴾

Ibn ‘Abbās, may Allāh be pleased with him, said, “This means they will be given boiling Hamūm to drink after they have eaten from Zaqqūm.”<sup>[1]</sup> According to another report, he said that this means a mixture made from boiling water.<sup>[2]</sup> Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Ḥātim recorded that Sa‘d bin Jubayr said, “When the people of Hell get hungry, they will ask for food from the tree of Zaqqūm. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

<sup>[1]</sup> At-Tabari 21:55.

<sup>[2]</sup> At-Tabari 21:52. For an explanation of Hamūm, see the Tafsīr of Sūrat Ar-Rahmān (55:44).

﴿فَإِنَّمَا تُرْجَمَنُ لَبَلَّ لَتَحِيَّ﴾

﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the Āyah,

﴿يُطْرَوْنَ بَيْنَ دَيْنَ حَبِيبٍ مَّا وَيُهَبِّ﴾

﴿They will go between it (Hell) and the fierce boiling water!﴾ (55:44).

Qatâdah recited this Āyah when discussing this Āyah.<sup>[1]</sup> This is a good interpretation. 'Abdullâh bin Mas'ûd recited it differently, with the meaning "Their return in the afternoon." 'Abdullâh, may Allâh be pleased with him, used to say: "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited:

﴿أَنْسَخْتُ الْجَنَّةَ يَوْمَدِ خَيْرٍ مُّسْتَقْرًا وَأَخْسَنَ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose﴾ (25:24).<sup>[2]</sup>

Allâh's saying:

﴿إِنَّمَا أَنْزَلْنَا مِنَ الْكِتَابِ مِنْ فَرَاغٍ﴾

﴿Verily, they found their fathers on the wrong path;﴾

means, 'We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allâh says:

﴿فَهُمْ عَلَىٰ مَا كَانُوا يَعْمَلُونَ﴾

﴿So they (too) hastened in their footsteps!﴾

Mujâhid said, "This is like running."<sup>[3]</sup> Sa'îd bin Jubayr said, "They followed ignorance and foolishness."

<sup>[1]</sup> At-Tabari 21:56.

<sup>[2]</sup> At-Tabari 21:56.

<sup>[3]</sup> At-Tabari 21:57.

سورة الساجدة

٤٤٩

المرجع المكتوب

وَجَعَلْنَا ذُرِّيَّتَهُ هُرَبًا فِينَ ﴿٧﴾ وَرَكِنَّا عَيْنَيْهِ فِي الْآخِرَيْنَ ﴿٨﴾ سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمَيْنَ ﴿٩﴾ إِنَّا كَذَلِكَ تَجْزِي الْمُخْسِنِينَ ﴿١٠﴾ إِنَّمَا مِنْ يَعَاوَنَا الْمُؤْمِنِينَ ﴿١١﴾ ثُمَّ غَرَقُوا الْآخِرِينَ ﴿١٢﴾ وَارَتْ مِنْ شَيْئِنَهُ لِإِزْهَيْدِهِ ﴿١٣﴾ إِذْ جَاءَ رَبَّهُ يَقْلِبُ سَلِيمٍ ﴿١٤﴾ إِذْ قَالَ لِأَيْهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿١٥﴾ أَيْفَكُلُّهُ دُونَ اللَّهِ تَرْبِيدُونَ ﴿١٦﴾ فَمَا طَكَّكُرِبَتِ الْعَالَمَيْنَ ﴿١٧﴾ فَنَظَرَ نَظَرَةً فِي النَّحْوِيْنَ ﴿١٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿١٩﴾ فَتَوَلَّ أَعْنَهُ مُذْبِرِيْنَ ﴿٢٠﴾ فَرَاعَ إِلَيْهِ الْمُهْمَمُونَ ﴿٢١﴾ فَقَالَ أَلَا تَكُونُ ﴿٢٢﴾ مَا لِكُمْ لَا تَنْطَقُونَ ﴿٢٣﴾ فَرَاعَ عَيْنِيْمُ ضَرِبَا بِالْيَمِينِ ﴿٢٤﴾ فَأَقْبَلُوا إِلَيْهِ تَرْفُونَ ﴿٢٥﴾ قَالَ تَعْبُدُونَ مَا تَحْسُنُونَ ﴿٢٦﴾ وَاللَّهُ خَلَقَكُمْ وَمَا عَصَمُوْنَ ﴿٢٧﴾ قَالُوا إِنَّا شَوَّاهُدُ مِنْتَهَا فَالْفُوْهُ فِي الْجَحْيِمِ ﴿٢٨﴾ فَأَرَادُوا بِهِ كِيدًا بَعْلَانِهِمُ الْأَسْفَلِيْنَ ﴿٢٩﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّ سَيِّهِيْنِ ﴿٣٠﴾ أَرِتَ هَبْ لِي مِنَ الصَّلِيْحِيْنَ ﴿٣١﴾ فَسَرَّنَتْهُ بِغَلِيْمَ حَلِيْمٍ ﴿٣٢﴾ فَلَمَّا بَلَغَ مَعَهُ السَّقِيَ فَقَالَ يَشْفَعُ إِنِّي أَرَى فِي الْمَنَامِ إِنِّي أَذْهَبُكَ فَأَنْظَرُ مَا ذَاتِيَ ﴿٣٣﴾ قَالَ يَتَأْبَتْ أَفْلَمَ مَا تُؤْمِنُ مُسَيِّحُكُنْ إِنْ شَاءَ اللَّهُ مِنَ الْمُصْدِرِيْنَ ﴿٣٤﴾

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِيْنَ ﴾٧﴿ وَلَقَدْ أَرَسْلَنَا فِيهِمْ شَدِيرِيْنَ ﴾٨﴿ فَانْظَرْ كَيْفَ كَانَ عَيْنَيْهِ الْمُشَدِّرِيْنَ ﴾٩﴿ إِلَّا يَعْبَدُ اللَّهُ الْمُخْلَصِيْنَ ﴾١٠﴾ ﴾

﴿71. And indeed most of the earlier ones went astray before them;﴾

﴿72. And indeed We sent among them warners;﴾

﴿73. Then see what was the end of those who were warned.﴾

﴿74. Except the chosen servants of Allāh.﴾

Allāh tells us that most of the previous nations went astray, worshipping other gods alongside Allāh. He states that He

sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَانْظَرْ كَيْفَ كَانَ عَيْنَيْهِ الْمُشَدِّرِيْنَ ﴾٧﴿ إِلَّا يَعْبَدُ اللَّهُ الْمُخْلَصِيْنَ ﴾٨﴾ ﴾

﴿Then see what was the end of those who were warned. Except the chosen servants of Allāh.﴾

﴿وَلَقَدْ نَادَنَا نُوحٌ فَلَمْ يُفْتَنِ الْمُجْسِرُوْنَ ﴾٩﴾ وَجَعَلَنَا ذُرِّيَّتَهُ وَأَهْلَهُ مِنَ الْكَبِيْرِ الْمُظْمِرِ ﴾١٠﴾ وَجَعَلَنَا ذُرِّيَّتَهُ هُرَبًا فِينَ ﴾١١﴾ وَرَكِنَّا عَيْنَيْهِ فِي الْآخِرِيْنَ ﴾١٢﴾ سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمَيْنَ ﴾١٣﴾ إِنَّا كَذَلِكَ تَجْزِي

الْمُنْتَهِيَّنَ ﴿١٧﴾ إِنَّمَا مِنْ عِبَادِنَا الظَّاهِرِيَّنَ ﴿١٨﴾ لَمْ أَعْرِفْنَا الْآخِرِيَّنَ ﴿١٩﴾

﴿75. And indeed Nûh invoked Us, and We are the best of those who answer.﴾

﴿76. And We rescued him and his family from the great distress,﴾

﴿77. And, his progeny, them We made the survivors.﴾

﴿78. And left for him (a goodly remembrance) among the later generations﴾

﴿79. "Salâm (peace!) be upon Nûh among the all creatures!"﴾

﴿80. Verily, thus We reward the gooddoers.﴾

﴿81. Verily, he [Nûh] was one of Our believing servants.﴾

﴿82. Then We drowned the others.﴾

### Nûh and His People

When Allâh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nûh and the rejection of his people. Only a few of Nûh's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allâh became angry because Nûh was angry with them. He says:

﴿وَلَقَدْ نَادَنَا نُوحٌ فَلَيَقِمْ الظَّاهِرِيَّنَ ﴿٢٠﴾

﴿And indeed Nûh invoked Us, and We are the best of those who answer.﴾

﴿وَرَفِيقُهُ دَأْلَمَهُ وَأَهْلَهُ مِنَ الْكَوْبَ الْمُظْمَنِ﴾

﴿And We rescued him and his family from the great distress.﴾ means, their disbelief and their insults.

﴿وَسَعَلَنَا ذُرْرَةً مِنَ الْأَبْقَارِ﴾

﴿And, his progeny, them We made the survivors.﴾

'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be

pleased with him, "There was no one left apart from the offspring of Nūh, peace be upon him."<sup>[1]</sup> Sa‘d bin Abi ‘Arubah said, narrating from Qatādah concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ مِنَ الْأَقْوَافِ﴾

﴿And, his progeny, them We made the survivors.﴾

"All people descended from the offspring of Nūh, peace be upon him."<sup>[2]</sup> At-Tirmidhi, Ibn Jarīr and Ibn Abi Ḥātim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ مِنَ الْأَقْوَافِ﴾

﴿And, his progeny, them We made the survivors﴾:

«سَامُ، وَحَامُ، وَيَافِثُ»

«Sām, Hām and Yāfith.»<sup>[3]</sup>

Imām Aḥmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامُ أَبُو الْغَرَبِ، وَحَامُ أَبُو الْجَبَشِ، وَيَافِثُ أَبُو الرُّومِ»

«Sām was the father of the Arabs, Hām was the father of the Ethiopians and Yāfith was the father of the Romans.»<sup>[4]</sup>

This was also recorded by At-Tirmidhi.<sup>[5]</sup> What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Rūmā (Roma) the son of Līlī, the son of Yūnān, the son of Yāfith, the son of Nūh, peace be upon him.

﴿وَرَبَّكَا عَلَيْهِ فِي الْآخِرَةِ﴾

﴿And left for him among the later generations.﴾

Ibn ‘Abbās, may Allāh be pleased with him, said, "He is remembered in a good way."<sup>[6]</sup> Muṣṭafā b. Abī Dīnār said this means "An

<sup>[1]</sup> At-Ṭabarī 21:59.

<sup>[2]</sup> At-Ṭabarī 21:59.

<sup>[3]</sup> Tuhfat Al-Āhwadhi 5:365, At-Ṭabarī 21:59. See the note below.

<sup>[4]</sup> Aḥmad 5:9.

<sup>[5]</sup> Tuhfat Al-Āhwadhi 9:98. The majority consider these to be unauthentic.

<sup>[6]</sup> At-Ṭabarī 21:60.

honorable mention by all the Prophets.<sup>[1]</sup> Qatâdah and As-Suddi said, "Allâh caused him to be praised constantly by others."<sup>[2]</sup> Ad-Dâhhâk said it means "Salâm and praise."

﴿سَلَامٌ عَلَىٰ نُوحٍ فِي الْكَلَمَيْنِ﴾

﴿Salâm (peace!) be upon Nûh among the all creatures!﴾

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿إِنَّ كَلَمَكَ عَبْرَىٰ الْمُتَحِسِّنِينَ﴾

﴿Verily, thus We reward the gooddoers.﴾ means, 'This is how We reward those of Our servants who do deeds of obedience to Allâh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allâh says:

﴿هُوَ اللَّهُ مِنْ عِبَادَنَا الْمُؤْمِنِينَ﴾

﴿Verily, he [Nûh] was one of Our believing servants.﴾

meaning, one of the sincere believers in the Oneness of Allâh, one of those who had certain faith.

﴿فَنَزَّلَ أَثْرَقَنَا الْأَخْرَقَنِ﴾

﴿Then We drowned the others.﴾ means, 'We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

﴿وَرَأَكُوكَ مِنْ شَعْبَنِهِ لِإِزْهِيمَةِ﴾ أَيْذِيمَةٌ إِذْ جَاءَ رَبَّهُ يَقْبَلُ سَلِيمَةً إِذْ قَالَ لِأَيْهِ وَقَوْبِهِ مَاذَا

﴿تَمْدُونَ﴾ أَيْقَنًا عَلَيْهِ دُونَ أَنَّهُ تُرْبَدُونَ فَنَأْتَكُوكَ بَيْنَ الْكَلَمَيْنِ فَنَأْتَكُوكَ بَيْنَ الْكَلَمَيْنِ

﴿83. And verily, among those who followed his way was Ibrâhîm.﴾

﴿84. When he came to his Lord with a Salîm heart.﴾

﴿85. When he said to his father and to his people: "What is it that which you worship?"﴾

﴿86. "Is it a falsehood - gods other than Allâh - that you desire?"﴾

<sup>[1]</sup> At-Tabari 21:60.

<sup>[2]</sup> At-Tabari 21:60.

¶87. "Then what think you about the Lord of the all that exists?"»

### The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿وَإِذْ أَنْتَ مُصْبَرٌ مِّنْ شَعْبَدٍ﴾

«And verily, among those who followed his ways was Ibrāhīm.»

means, he was one of the followers of his religion.<sup>[1]</sup> Mujāhid said, "He was following his path and his way."<sup>[2]</sup>

﴿إِذْ جَاءَ رَبَّهُ يَقْلُبُ سَلِيمٌ﴾

«When he came to his Lord with a Salīm heart.»

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."<sup>[3]</sup>

Ibn Abi Ḥātim recorded that 'Awf said, "I said to Muḥammad bin Sirīn, 'What is the *Salīm* heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"<sup>[4]</sup> Al-Hasan said, "One that is free from *Shirk*. "<sup>[5]</sup> 'Urwah said, "One that is not cursed."<sup>[6]</sup>

﴿إِذْ قَالَ لِأَيْمَهُ وَقَوْمِهِ مَاذَا تَبْدِئُونَ﴾

«When he said to his father and to his people: "What is it that which you worship?"»

He denounced his people for their worship of idols and false gods, Allāh said:

﴿أَيُّنَّكُمْ بِاللَّهِ دُونَّ أَلَّهٌ تُرْبِدُونَ إِنَّمَا تَلْكُحُ بَرِيَّتَ الْكَافِرِينَ﴾

[1] At-Tabari 21:61.

[2] At-Tabari 21:61.

[3] Al-Qurṭubi 15:91.

[4] Al-Qurṭubi 15:91.

[5] At-Tabari 21:62.

[6] At-Tabari 21:62.

﴿Is it a falsehood – gods other than Allâh – that you desire?  
Then what think you about the Lord of the all that exists?﴾

Qatâdah said, "This means, 'what do you think He will do with you when you meet Him, given that you worshipped others alongside Him?'"<sup>[1]</sup>

﴿فَنَظَرَ نَظَرَةً فِي الْجُوُبِ ﴿١﴾ قَالَ إِنِّي سَيِّمٌ ﴿٢﴾ فَنَزَّلَهَا عَنْهُ مُنْذِرِينَ ﴿٣﴾ فَرَأَى إِلَّا مَا يَتَبَرَّزُ ﴿٤﴾ أَلَا تَأْكُلُونَ ﴿٥﴾ نَعَّاصٌ لَّا يُقْبَلُونَ ﴿٦﴾ فَرَأَى عَلَيْهِمْ خَرَّابًا يَأْتِيَنَّ ﴿٧﴾ فَأَنْذَلَهُمْ إِلَيْهِ بِرْقَدَنَّ ﴿٨﴾ قَالَ ﴿٩﴾ أَتَبُدُّونَ مَا تَخْرُونَ ﴿١٠﴾ وَإِنَّهُ خَلَقَكُمْ وَمَا تَنْكِلُونَ ﴿١١﴾ فَلَمَّا أَتَاهُمْ مَا يُبَشِّرُهُمْ فَأَنْفَقُوا فِي الْجَنَاحِيَّةِ ﴿١٢﴾ مَأْرِدُوا بِهِ كَيْنَى بَعْلَتُهُمُ الْأَسْنَلَيَّنَ ﴿١٣﴾﴾

﴿88. Then he cast a glance at the stars,﴾

﴿89. And he said: "Verily, I am sick."﴾

﴿90. So they turned away from him and departed.﴾

﴿91. Then he turned to their gods and said: "Will you not eat?"﴾

﴿92. "What is the matter with you that you speak not?"﴾

﴿93. Then he turned upon them, striking (them) with (his) right hand.﴾

﴿94. Then they came hastily towards him.﴾

﴿95. He said: "Worship you that which you (yourselves) carve?"﴾

﴿96. "While Allâh has created you and what you make!"﴾

﴿97. They said: "Build for him a building and throw him into the blazing fire!"﴾

﴿98. So, they plotted a plot against him, but We made them the lowest.﴾

Ibrâhîm, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

<sup>[1]</sup> At-Tabari 21:63.

﴿فَتَوَلُوا عَنْهُ مُنِيبِينَ﴾

﴿So they turned away from him and departed.﴾

Qatādah said, “The Arabs say of one who thinks deeply that he is looking at the stars.”<sup>[1]</sup> What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick.﴾ meaning, weak. Ibn Jarīr narrated here a Ḥadīth from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

«لَمْ يَكُنْدِتْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرُ ثَلَاثَ كَلَبَاتٍ: يَشْتَرِئُ فِي دَارِ اللَّهِ تَعَالَى، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿فَبِلِّ فَعَلَهُ كَيْرُومُ هَذَا﴾ وَقَوْلُهُ فِي سَارَةَ: هِيَ أُخْتِي»

“Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allah: (one is) when he said, ﴿Verily, I am sick﴾; and (the second) when he said, ﴿Nay, this one, the biggest (his wife) of them (idols) did it.﴾ and (the third) when he said concerning (his wife) Sārah, “She is my sister.”

This Ḥadīth is recorded in the books of the Ṣaḥīḥ and Sunan with various chain of narrations.<sup>[2]</sup> But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick﴾ was, ‘I am sick at heart of your worshipping idols instead of Allāh.’ Al-Ḥasan Al-Baṣrī said, “The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

[1] *Ad-Durr Al-Manthūr* 7:100.

[2] *Fath Al-Bārī* 6:447, *Muslim* 4:1840, *Abu Dāwud* 2:659, *Tuhfah Al-Āhwadhi* 9:5, *An-Nasā'ī* in *Al-Kubrā* 6:440

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick.﴾ and he started looking at the sky. When they had gone out, he turned to their gods and broke them.<sup>[1]</sup> This was recorded by Ibn Abi Ḥātim. Allāh said:

﴿فَتَرَوْا عَنْهُ مُنْدِعِينَ﴾

﴿So they turned away from him and departed.﴾ meaning, he went to them after they had left, quickly and secretly.

﴿شَاءَ لَا تَأْكُلُونَ﴾

﴿and said: "Will you not eat?"﴾ They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿لَا تَأْكُلُونَ نَحْنُ لَكُمْ لَا شَطِئُونَ﴾

﴿Will you not eat? What is the matter with you that you speak not?﴾

﴿فَرَأَوْا عَلَيْهِمْ حَسِيرًا يَالْيَمِينِ﴾

﴿Then he turned upon them, striking (them) with (his) right hand.﴾

Al-Farrā' said, "This means, he started to hit them with his right hand." Qatādah and Al-Jawhari said, "He turned to them, hitting them with his right hand."<sup>[2]</sup> He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsīr* of *Sūrat Al-Anbiyā'*.<sup>[3]</sup>

﴿فَأَنْبَثَ إِلَيْهِ يَرْوَانَ﴾

﴿Then they came hastily towards him.﴾ Mujāhid and others said, "This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiyā'*, it is told in more detail. When they returned, they did not know at first who had done this, until

[1] At-Tabārī 21:63.

[2] At-Tabārī 21:67.

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* [21:58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

﴿أَتَتَّبِعُونَ مَا تَنْحِيُونَ﴾

«Worship you that which you carve?» meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَإِنَّ اللَّهَ خَلَقَكُمْ وَمَا تَصْنَعُونَ﴾

«While Allāh has created you and what you make!»

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhāri in the Book *Afāl Al-Ibād* from Hudhayfah, attributed to the Prophet ﷺ:

«إِنَّ اللَّهَ تَعَالَى يَضْعِفُ كُلَّ صَانِي وَصَنْعَتَهُ»

«Allāh has created every doer of deeds and what he does.» Thereupon he recited:

﴿وَإِنَّ اللَّهَ خَلَقَكُمْ وَمَا تَصْنَعُونَ﴾

«While Allāh has created you and what you make!»<sup>[11]</sup>

When the proof had been established against them, they resolved to seize him by force and they said:

﴿أَبْرَأُوكُمْ لَمْ يَبْرَأْ فَأَنْقُرُوكُمْ فِي الْجَحِيرَةِ﴾

«Build for him a building (i.e., furnace) and throw him into the blazing fire!»

There happened what we have already discussed in our *Tafsīr of Sūrat Al-Anbiya'*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿فَأَرَادُوا بِهِ كُلَّمَا يَعْمَلُهُمُ الْأَسْتَفِينَ﴾

«So, they plotted a plot against him, but We made them the lowest.»

<sup>[11]</sup> As-Sunnah, Ibn Abi 'Āsim 1:158.

٤٥٠

الْمَلَائِكَةُ الظَّاهِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمَّا أَسْلَمَ إِلَيْهِ الْجِنِينَ وَنَدَيْتَهُ أَن يَتَابُ إِلَيْهِمْ فَقَدْ سَدَّفَ الرُّؤْبَأْ إِنَّا كَذَلِكَ بَغْرِي الْمُخْسِنِينَ إِنَّ هَذَا الْمَوْلَى الْبَلَّوَالْمَبِينَ وَدِينَكُمْ يَدْبِغُ عَظِيمٌ وَرَرَكَعَ عَلَيْهِ فِي الْآخِرِينَ سَلَمٌ عَلَى إِبْرَاهِيمَ كَذَلِكَ بَغْرِي الْمُخْسِنِينَ إِنَّهُ مِنْ عِبَادَةِ الْمُؤْمِنِينَ وَبَشَّرَهُ بِإِنْسَحَاقَ يَنْتَهِيَنَّ الْمَسِيحَ وَرَرَكَعَ عَلَيْهِ وَعَلَى إِنْسَحَاقَ وَمِنْ ذُرْبَتِهِمَا تَحْسِنُ وَظَالِمٌ تَنْفِسُهُ مِيتٌ وَلَقَدْ مَسَّنَا عَلَى الْمُؤْمِنِ وَهَرَوْتُ وَنَعْيَتُهُمَا وَقَوْمُهُمَا مِنَ الْكَرْبِ الْمُظِيمِ وَنَصَرْتُهُمْ فَكَانُوا هُمُ الظَّالِمِينَ وَإِنَّهُمْ أَكْتَبَهُمُ الْمُسْتَقْبِلَ الْمُسْتَقْبِلَ وَهَدَيْتَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ وَرَرَكَنَا عَلَيْهِمَا فِي الْآخِرِينَ سَلَمٌ عَلَى مُوسَى وَهَرَوْتُ إِنَّا كَذَلِكَ بَغْرِي الْمُخْسِنِينَ عِبَادَاتِ الْمُؤْمِنِينَ وَلَيْسَ لَيْسَ لِأَيَّسَ لِمَرْسَلِنَ إِذْ قَالَ لِقَوْمِهِ أَلَا تَنْقُونُ الْأَذْعُونَ بَعْلًا وَنَدَرُونَ أَحْسَنَ الْخَلِفَيْنَ اللَّهُ رَبُّكُمْ وَرَبُّ إِبْرَاهِيمَ الْأَوَّلَيْنَ

فِي الْمُسْلِمِينَ وَرَرَكَأْ عَلَيْهِ وَعَلَى إِنْسَحَاقَ وَمِنْ ذُرْبَتِهِمَا تَحْسِنُ وَظَالِمٌ تَنْفِسُهُ مِيتٌ

¶ 99. And he said: "Verily, I am going to my Lord. He will guide me!"

¶ 100. "My Lord! Grant me (offspring) from the righteous."»

¶ 101. So, We gave him the glad tidings of a forbearing boy.»

¶ 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."»

¶ 103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;»

¶ 104. We called out to him: "O Ibrāhīm!"»

¶ وقال ابن ذاہب إن رب  
سبعين دعى هبة لي من  
الصالحين فبشرته بطليموس  
طليس لما بلغ مدة السن  
قال يبغى إني أرى في السماء أن  
أذبحك فاظفر ماذا رأى قال  
باتت أغلق ما تومر ستمائة  
سنة الله من الصالحين لما  
أنشأ وله الجين وندينه  
بها بغيضه فسد سدف الرؤيا  
إنما كذلك بغرى الخسيسين  
إتك هنا هو البلاط المبين  
وقد نبهه بدبغ عظيم ورركنا  
عليه في الآخرين سلم على  
إنبيه كذلك بغرى  
الخسيسين إلهه من عبادنا  
المؤمنين وبشرته بإنسحاق ينتهي  
في المسلمين ورركنا عليه وعلق إنسحاق وبن ذرتهما تحسن وظالم تفسيه ميت

- ﴿105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.﴾
- ﴿106. Verily, that indeed was a manifest trial.﴾
- ﴿107. And We ransomed him with a great sacrifice;﴾
- ﴿108. And We left for him among the later generations.﴾
- ﴿109. "Salām (peace!) be upon Ibrāhīm!"﴾
- ﴿110. Thus indeed do We reward the doers of good.﴾
- ﴿111. Verily, he was one of Our believing servants.﴾
- ﴿112. And We gave him the glad tidings of Ishāq - a Prophet from the righteous.﴾
- ﴿113. We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾

### Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَاهِبٌ إِلَى رَبِّ سَبْطِيْنِ رَبِّ هَبْ لِي مِنَ الْمُتَّقِيْنَ﴾

﴿Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.﴾

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿فَبَشَّرْتَهُ بِعَذْلَمِ خَلِيلِهِ﴾

﴿So We gave him the glad tidings of a forbearing boy.﴾

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Ishāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Ishāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishâq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishâq because he is their ancestor, while Ismâ'il is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismâ'il had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿فَلَمَّا بَلَغَ عَنْهُ الْتَّفْقِي﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he grew up and started to go with his father and walk with him, for Ibrâhîm used to go every so often to check on his son and his mother in the land of Fârân (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burâq*, traveling there swiftly, and Allâh knows best. It was reported from Ibn 'Abbâs, peace be upon him, Mujâhid, Ikrimah, Sa'îd bin Jubayr, 'Atâ' Al-Khurâsâni, Zayd bin Aslam and others that

﴿فَلَمَّا بَلَغَ عَنْهُ الْتَّفْقِي﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he became a young man and was able to work as his father did.<sup>[11]</sup>

﴿فَلَمَّا بَلَغَ عَنْهُ الْتَّفْقِي قَالَ يَبْنُهُ إِنِّي فِي النَّاسِ أَنِّي أَذْبَحُكَ فَأَنْظَرْ مَاذَا تَرَى﴾

﴿And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Âyah*:

﴿فَكَانَ يَبْنُهُ إِنِّي أَرَى فِي النَّاسِ أَنِّي أَذْبَحُكَ فَأَنْظَرْ مَاذَا تَرَى﴾

<sup>[11]</sup> At-Tabari 21:72 73.

﴿He said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾.<sup>[1]</sup>

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴿فَقَالَ يَأْبَى أَفْلَمْ مَا تُنْهِيَتِ﴾

﴿He said: "O my father! Do that which you are commanded..."﴾

meaning, 'obey the command of Allāh and sacrifice me.'

﴿سَجَدَتْ إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

﴿if Allāh wills, you shall find me of the patient.﴾

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴿وَذَكَرَ فِي الْكِتَابِ إِنْتَيْلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا وَكَانَ يَأْمُرُ أَهْلَمْ بِالصَّلَاةِ وَالزَّكُورِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

﴿And mention in the Book Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Salāh and the Zakāh, and his Lord was pleased with him.﴾ (19:54-55).

﴿فَلَمَّا أَنْتَمَا وَلَمَّا دَعَيْنَ﴾

﴿Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

means, when both of them had pronounced the Shahādah and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'īl because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'īl obeyed Allāh and his father. This was the view of Mujāhid, Ikrimah, Qatādah, As-Suddi and Ibn Ishāq,<sup>[2]</sup> and others.

<sup>[1]</sup> At-Tabari 21:75.

<sup>[2]</sup> At-Tabari 21:77.

The meaning of the phrase “and he had laid him prostrate on his forehead” is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn ‘Abbās, may Allāh be pleased with him, Mujāhid, Sa‘d bin Jubayr, Ad-Dahhāk and Qatādah said:

﴿وَرَأَهُ لِلْجَنِين﴾

﴿and he had laid him prostrate on his forehead;﴾

means, “He turned him upside down on his face.”<sup>[1]</sup> Imām Ahmad recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “When the rituals were enjoined upon Ibrāhīm, peace be upon him, the Shaytān appeared to him at the *Mas’ā* and raced with him, but Ibrāhīm got there first. Then Jibril, upon him be peace, took him to *Jamrat Al-Aqabah* and the Shaytān appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared to him at *Al-Jamrah Al-Wustā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā‘il, peace be upon him, was wearing a white shirt, and he said, ‘O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.’ He started to take it off, then he was called from behind:

﴿فَلَمْ يَعْلَمْهُ فَقَدْ صَافَتْ أَرْبَابُ﴾

﴿O Ibrāhīm! You have fulfilled the dream!﴾

Ibrāhīm turned, and saw a fine, horned, white ram.” Ibn ‘Abbās said, “We used to look for similar types of rams.”<sup>[2]</sup> Hishām mentioned this *Hadīth* at length in *Al-Manāsik*.

﴿وَرَأَيْتَهُ أَنْ يَتَابُ إِلَيْهِ فَقَدْ صَافَتْ أَرْبَابُ﴾

﴿We called out to him: “O Ibrāhīm! You have fulfilled the dream!”﴾

means, ‘the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.’ As-Suddi and others said that he passed the knife over Ismā‘il’s neck, but it did not

<sup>[1]</sup> At-Tabari 21:77, 78.

<sup>[2]</sup> Ahmad 1:297.

cut him at all, because a sheet of copper was placed between them. Ibrāhīm was called at that point, and it was said:

﴿فَنَذَرْتَ الرُّؤْيَا﴾

﴿You have fulfilled the dream!﴾<sup>[1]</sup>

Allāh says;

﴿إِنَّا كَذَلِكَ شَفَعْنَا لِلْمُحْسِنِينَ﴾

﴿Verily, thus do We reward the doers of good.﴾

means, ‘this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.’ As Allāh says:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَغْرِبًا وَرَزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَوْمًا نَهَرٌ حَسِبَهُ إِنَّ اللَّهَ يَعْلَمُ أَمْرَهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ مِنْ قَدْرِهِ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾ (65:2-3).

On the basis of this Āyah and this story, some of the scholars of *Usūl* have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it – unlike some of the Mu’tazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِنَّ هَذَا لَمَّا الْبَلَّطُوا أَمْبَيْنَ﴾

﴿Verily, that indeed was a manifest trial.﴾

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said:

<sup>[1]</sup> At-Tabari 21:74.

﴿وَإِنَّهُ مِنَ الْأَئِمَّةِ وَلَكُمْ<sup>(1)</sup>

﴿And of Ibrāhīm who fulfilled all that.﴾ (53:37), and

﴿وَقَدِّيسَتِهِ بِذِيْجَ عَظِيمٍ<sup>(2)</sup>

﴿And We ransomed him with a great sacrifice.﴾

It was reported that Ibn ‘Abbās, may Allāh be pleased with him, said, “A ram which had grazed in Paradise for forty years.”<sup>[1]</sup>

Imām Ahmād recorded that Ṣafiyah bint Shaybah said, “A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for ‘Uthmān bin Ṭalḥah, may Allāh be pleased with him.” On one occasion she said, “I asked ‘Uthmān, ‘Why did the Prophet ﷺ call you?’ He said, ‘The Messenger of Allāh ﷺ said to me,

إِنِّي كُنْتُ رَأَيْتُ قَرْنَيِ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَسَبَّيْتُ أَنْ أَمْرَكَ أَنْ تُخْرِمَهُمَا، فَإِنَّهُ لَا يَبْغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْعُلُ الْمُصْلِيَّ

“I saw the horns of the ram when I entered the House [i.e., the Ka’bah], and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.””

Sufyān said, “The horns of the ram remained hanging in the House until it was burned, and they were burned too.”<sup>[2]</sup>

This offers independent evidence that the one who was to be sacrificed was Ismā‘il, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

**Reports which state that the One Who was to be sacrificed was Ismā‘il, and that this is Correct without a Doubt**

Sa‘id bin Jubayr, ‘Āmir Ash-Sha‘bi, Yūsuf bin Mihrān, Mujāhid, ‘Atā’ and others reported from Ibn ‘Abbās that it was

[1] At-Ṭabarī 21:90.

[2] Ahmad 4:68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Ishāq, but the Jews lied."<sup>[1]</sup>

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."<sup>[2]</sup> Ibn Abi Najīḥ said, narrating from Mujaħid, "It was Ismā'īl, peace be upon him."<sup>[3]</sup> This was also the view of Yūsuf bin Mihrān.<sup>[4]</sup> Ash-Sha'bī said, "It was Ismā'īl, peace be upon him, and I saw the horns of the ram in the Ka'bāh."<sup>[5]</sup>

Muhammad bin Ishāq reported from Al-Hasan bin Dīnār and 'Amr bin 'Ubayd from Al-Hasan Al-Baṣrī that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.<sup>[6]</sup> Ibn Ishāq said, "I heard Muhammad bin Ka'b Al-Quražī say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَيَسْأَلُنَّهُ يَاسْعَقَنِي إِنَّمَا يَنْهَا مُصْلِحُونَ﴾

«And We gave him the glad tidings of Ishāq – a Prophet from the righteous», and

﴿فَبَشَّرَنَاهَا يَاسْعَقَ وَمَنْ وَرَأَهُ يَاسْعَقَ بَغْفَرْبَ﴾

«So, We gave her glad tidings of Ishāq and after Ishāq, of Ya'qūb» (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismā'īl.<sup>[7]</sup> Ibn Ishāq said, "I heard him say that often."<sup>[8]</sup>

[1] At-Tabari 21:83.

[2] At-Tabari 21:82.

[3] At-Tabari 21:84.

[4] At-Tabari 21:84.

[5] At-Tabari 21:84.

[6] At-Tabari 21:85.

[7] At-Tabari 21:84.

[8] At-Tabari 21:85.

Ibn Ishāq reported from Buraydah bin Sufyān bin Farwah Al-Aslami that Muḥammad bin Ka'b Al-Qurażī told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalifah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muḥammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl.' By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishāq, because he is their father.'"<sup>[1]</sup>

'Abdullāh bin Al-Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Ismā'īl or Ishāq?" He said, "Ismā'īl." This was mentioned in *Kitāb Az-Zuhd*.<sup>[2]</sup>

Ibn Abi Ḥātim said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Ismā'īl, peace be upon him.'" He said, "And it was narrated that 'Ali, Ibn 'Umar, Abu Hurayrah, Abu At-Tufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bī, Muḥammad bin Ka'b Al-Qurażī, Abu Ja'far Muḥammad bin 'Ali and Abu Ṣalīḥ, may Allāh be pleased with them all, said that the one who was to be sacrificed was Ismā'īl."<sup>[3]</sup>

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddī, Al-Ḥasan Al-Baṣrī, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Qurażī and Al-Kalbī."<sup>[4]</sup> This was also reported from Ibn

<sup>[1]</sup> At-Ṭabarī 21:85.

<sup>[2]</sup> *Az-Zuhd*, 'Abdullāh bin Aḥmad; 80.

<sup>[3]</sup> At-Ṭabarī 21:82-84.

<sup>[4]</sup> Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al-'Alā'.

﴿وَيَسْأَلُنَّهُ يَاسِحَقَ بْنَ إِبْرَاهِيمَ الْمُسْلِمِينَ﴾

«And We gave him the glad tidings of Ishāq – a Prophet from the righteous.»

having given the glad tidings of the one who was to be sacrificed, who was Ismā'il, Allāh immediately follows that with mention of the glad tidings of his brother Ishāq. This is also mentioned in Sūrah Hūd (11:71) and in Sūrat Al-Hijr (15:53-55).

﴿بِئْرَاتٍ﴾

«a Prophet» means, from him there will come a righteous Prophet.

﴿وَنَزَّلْنَا عَلَيْهِ رَحْمَةً إِنْ هُنَّ بِذَرْتَهُمَا حَسِيرٌ وَكَلَّمَ لِنَفْسِهِ بَيْتٍ﴾

«We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.»

This is like the Āyah:

﴿فَلَمَّا يَسْتَأْنِجُ أَفْيَطْ يَسْلَمُونَ مِنَ دُرْكَبِ عَلَيْكَ وَعَلَى أُمَّرَاءِ مَنَّ تَعَالَى وَأَنْمَمْ سَمَّيْتُمُوهُمْ بِمَسْتَهْمَهُمْ بِنَأْذَنْ أَلْيَسْ بِهِمْ﴾

«It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."» (11:48)

﴿وَلَقَدْ مَسَّنَا عَلَى مُؤْمِنَ وَمُكْرِرَاتٍ وَجَبَّهَمَا وَقَوْمَهُمَا مِنَ الْكُفَّارِ الْغَلِيلِ وَسَرَّرْتُهُمْ فَكَانُوا مِنَ النَّالِيْنَ وَأَتَيْتُهُمُ الْكَبَّابَ الشَّيْنَ وَمَدَّتُهُمُ الْمَرَّابَ الْمَنَّيْمَ وَرَرَكَّا عَلَيْهِنَا فِي الْأَخْرِيْكَ سَلَّكَ عَلَى مُؤْمِنَ وَمُكْرِرَاتٍ إِنَّا كَذَلِكَ نَغْزِي الْمُجْرِيْمَ إِنَّهُمْ مِنْ عِكَادِنَا الْمُؤْمِنِيْنَ﴾

«114. And, indeed We gave Our grace to Mūsā and Hārūn.»

«115. And We saved them and their people from the great distress,»

«116. And helped them, so that they became the victors;»

«117. And We gave them the clear Scripture;»

- ﴿118. And guided them to the right path.﴾  
 ﴿119. And We left for them among the later generations.﴾  
 ﴿120. "Salām (peace!) be upon Mūsā and Hārūn!"﴾  
 ﴿121. Verily, thus do We reward the doers of good.﴾  
 ﴿122. Verily, they were two of Our believing servants.﴾

### Mūsā and Hārūn

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir‘awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Mūsā the Clear and Mighty Book, which is the Tawrāh, as Allāh says:

﴿وَلَقَدْ مَاتَتْ مُؤْمِنَةً الْفُرْقَانَ وَهَذِهِ آيَةٌ﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light﴾ (21:48).

And Allāh says here:

﴿وَإِنَّا لَهُمَا أَعْلَمُ بِالْكِتَابِ إِنَّا نَهْدِي هُنَّا أَلِفَرَادَ الْمُسْتَقِيمِ﴾

﴿And We gave them the clear Scripture; and guided them to the right path.﴾

meaning, with regard to words and deeds.

﴿وَرَبَّكَ عَلَيْهِمَا فِي الْآخِرَةِ﴾

﴿And We left for them among the later generations.﴾

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَامٌ عَلَى مُوسَى وَهَذِهِ آيَةٌ إِنَّا كَذَلِكَ نَغْزِي الْمُخْسِنِينَ إِنَّمَا مِنْ عِبَادِنَا الْمُشْرِكُونَ﴾

﴿Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٥١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَكَذَّبُوهُ فَإِنَّهُمْ لَمْ يَحْضُرُونَ ﴿١﴾ إِلَيْهِمْ أَبْعَادُ اللَّهِ الْمُخَصِّصِينَ ﴿٢﴾  
 وَرَجَعَ إِلَيْهِمْ فِي الْآخِرَةِ ﴿٣﴾ سَلَمٌ عَلَىٰ إِلَيْهِمْ يَأْسِينَ ﴿٤﴾ إِنَّا كَذَّلِكَ  
 تَجْزِي الْمُخْسِنِينَ ﴿٥﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٦﴾ وَإِنْ لَوْطًا  
 لِمِنَ الْمُرْسَلِينَ ﴿٧﴾ إِذْ جَنَّتْهُ وَاهْلَهُ أَجْعَمُوا ﴿٨﴾ إِلَيْهِمْ أَجْعَمُوا ﴿٩﴾  
 فِي الْآخِرَةِ ﴿١٠﴾ ثُمَّ دَمَرَنَا الْآخِرَةَ ﴿١١﴾ وَإِنَّكُمْ لَنَشْرُونَ عَلَيْهِمْ  
 مُضِيَّحِينَ ﴿١٢﴾ وَبِالْأَيْلَلِ أَفَلَا تَقْلُوبُنَّ ﴿١٣﴾ وَإِنَّ يُوْسَفَ لَيَنَّ  
 الْمُرْسَلِينَ ﴿١٤﴾ إِذْ أَنْقَلَ إِلَى الْفُلُكِ الْمَشْحُونِ ﴿١٥﴾ فَسَاهَمَ فَكَانَ  
 مِنَ الْمُذَحَّبِينَ ﴿١٦﴾ فَالْفَقِيمَةُ الْمُرْثُ وَهُوَ مُلِيمٌ ﴿١٧﴾ فَلَوْلَا أَنَّهُ  
 كَانَ مِنَ الْمُسَيْحِينَ ﴿١٨﴾ لَلَّا يَتَ بِطْنِيَهُ إِلَيْهِمْ يَوْمَ يَبْعَثُونَ ﴿١٩﴾  
 فَنَبَذَنَهُ إِلَى الْعَرَاءِ وَهُوَ سَقِيمٌ ﴿٢٠﴾ وَأَبْتَسَأَعْيُنَهُ شَجَرَةً  
 مِنْ يَقْطِنِينَ ﴿٢١﴾ وَأَرْسَلَنَاهُ إِلَى مَائِةِ أَلْفٍ أَوْ يَرِيدُونَ ﴿٢٢﴾  
 فَأَمَّا مَا عَسَتُهُمْ إِلَيْهِنَّ ﴿٢٣﴾ فَأَنْسَفَهُمْ أَرْبَكُ الْبَنَاثُ  
 وَلَهُمُ الْبَسُورُ ﴿٢٤﴾ أَمْ خَلَقَنَا الْمَلِئَكَةُ إِنَّا وَهُمْ  
 شَهِدُونَ ﴿٢٥﴾ إِلَّا إِنَّهُمْ مِنْ أَفْكَمِهِمْ لَيَقُولُونَ ﴿٢٦﴾ وَلَدَ  
 اللَّهُ وَلَيَنْهُمْ لَكَذِّبُونَ ﴿٢٧﴾ أَصْطَفَنَا الْبَنَاتِ عَلَى الْبَنِينَ ﴿٢٨﴾

Lord and the Lord of your forefathers?"

¶127. But they denied him, so they will certainly be brought forth, ➤

¶128. Save the chosen servants of Allāh. ➤

¶129. And We left for him among the later generations. ➤

¶130. "Salām (peace!) be upon Ilyāsin!" ➤

¶131. Verily, thus do We reward the doers of good. ➤

¶132. Verily, he was one of Our believing servants. ➤

## Ilyās

Qatādah and Muḥammad bin Ishāq said, "Ilyās is another name for Idrīs."<sup>[1]</sup> Ibn Abi Ḥātim recorded that 'Abdullāh bin

[1] At-Tabārī 21:95.

﴿١﴾ وَلَكَ إِلَيَّا سَلَّمَ لَيْلَةَ الْمَرْسَلِينَ ﴿١﴾ إِذْ  
 قَالَ لِقَوْبَوْهُ أَلَا تَقْرُبُنَّ ﴿٢﴾ الْمَدْعُونَ  
 بِلَا وَنَدِرَوتُ لَتَسْنَ الْمُخْلِقِينَ ﴿٣﴾  
 اللَّهُ رَبُّكَ وَرَبُّ مَا يَأْكُلُكُمْ  
 الْأَوَّلَيْنَ ﴿٤﴾ فَكَذَّبُوهُ ﴿٥﴾ فَإِنَّهُمْ  
 لَمْ يَحْضُرُونَ ﴿٦﴾ إِلَّا عِبَادُ اللَّهِ  
 الْمُخَصِّصِينَ ﴿٧﴾ وَرَجَعُكَا عَلَيْهِ فِي  
 الْآخِرَةِ ﴿٨﴾ سَلَمٌ عَلَىٰ إِلَيْهِمْ يَأْسِينَ ﴿٩﴾  
 إِنَّا كَذَّلِكَ تَجْزِي الْمُخْسِنِينَ ﴿١٠﴾ إِنَّهُ  
 مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١﴾ ﴿١٢﴾

¶123. And verily, Ilyās was one of the Messengers. ➤

¶124. When he said to his people: "Will you not have Taqwā?" ➤

¶125. "Will you call upon 'Ba'l and forsake the Best of creators, ➤

¶126. Allāh, your

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."<sup>[1]</sup> This was also the view of Ad-Dahhāk.<sup>[2]</sup> Wahb bin Munabbih said, "He is Ilyās bin Yāsīn bin Finhās bin Al-Īzār bin Hārūn bin Imrān."<sup>[3]</sup>

Allāh sent him to the Children of Israel after Hizqil (Ezekiel), may peace be upon them both. They had started to worship an idol called Ba'l, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasa' bin Akhṭub had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allāh knows best how true it is.

﴿إِنَّمَا يُنذَرُونَ أَنَّمَا نَنْهَاكُمْ عَنِ الْمُحَاجَةِ﴾

﴿When he said to his people: "Will you not have Taqwā?"﴾

means, 'do you not fear Allāh when you worship others instead of Him?'

﴿أَلَمْ يَعْرِفُ بَطَّالَ وَنَذِرَوْكَ أَخْسَنَ الْخَالِقِينَ﴾

﴿Will you call upon Ba'l and forsake the Best of creators?﴾

Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Ikrimah, Qatādah and As-Suddi said that the word *Ba'l* means lord.<sup>[4]</sup> Ikrimah and Qatādah said, "This is the language of the people

<sup>[1]</sup> Al-Qurṭubi 15:115.

<sup>[2]</sup> At-Ṭabarī 21:97.

<sup>[3]</sup> At-Ṭabarī 21:97.

<sup>[4]</sup> At-Ṭabarī 21:96.

of Yemen.”<sup>[1]</sup> According to another report from Qatādah, it is the language of Azd Shanū’ah.<sup>[2]</sup> ‘Abdur-Rahmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba’labak (Baalbek) which is to the west of Damascus.<sup>[3]</sup> Ad-Dahhāk said, “It is an idol which they used to worship.”<sup>[4]</sup>

﴿أَنْدَعْرُونَ بِعَلَّ﴾

﴿Will you call upon Ba’l﴾ means, ‘will you worship an idol,’

﴿وَنَذَرُوكُمْ أَحَسْنَ الْمُتَقْرِبِينَ ﴿٦﴾ إِنَّ اللَّهَ رَبُّكُمْ وَرَبُّ الْإِلَيَّاتِ﴾

﴿and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?﴾

means, ‘He is the One Who is deserving of your worship alone, with no partners or associates.’

﴿فَنَكَبَوْهُ فَلَمْ يَخْتَرُونَ ﴿٧﴾﴾

﴿But they denied him, so they will certainly be brought forth,﴾

means, for the punishment on the Day of Reckoning.

﴿إِلَّا عِبَادُ اللَّهِ الظَّاهِرُونَ ﴿٨﴾﴾

﴿Save the chosen servants of Allāh.﴾ means, those who believe in Him alone.

﴿وَرَبِّكَمَا عَيْدَ فِي الْآخِرَةِ ﴿٩﴾﴾

﴿And We left for him among the later generations.﴾

means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَى إِلَيْسَيْنَ ﴿١٠﴾﴾

﴿Salām (peace!) be upon Ilyāsīn!﴾ Similarly, one might say for Ismā’īl, Ismā’īn. This is the language (dialect) of Bani Asad; they say Mikāl, Mīkāl, and Mīkā’īn. They say Ibrāhīm and Ibrāhām; Isrā’īl, Isrā’īn; Tūr Sīnā’, Tūr Sīnīn. All of that is fine.

[1] At-Tabari 21:96.

[2] Ad-Durr Al-Manthūr 7:119.

[3] At-Tabari 21:97.

[4] At-Tabari 21:97.

﴿إِنَّ كَذَلِكَ مَغْرِيُ الْمُجْرِمِينَ ﴾ ١٧٦ إِنَّمَا مِنْ عِبَادِنَا الظَّفَّارِينَ ﴾ ١٧٧﴾

﴿Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.﴾

We have already discussed the meaning of this above.<sup>[1]</sup> And Allâh knows best.

﴿وَرَبِّ لُوطٍ لَّمَّا أَنْجَيْتَهُ وَأَهْلَهُ أَجْعَبْتَهُمْ إِلَّا عَمُورًا فِي الْتَّنَزِّيلِ ثُمَّ دَمَرْتَنَا الْآخَرِينَ ﴾ ١٧٨ وَلَمَّا كَثُرَتْ عَلَيْهِمْ مُّضِيَّعِينَ ﴾ ١٧٩ وَبَأَيْلِلٍ إِلَّا تَقْوَىٰكَ ﴾ ١٨٠﴾

﴿133. And verily, Lüt was one of the Messengers.﴾

﴿134. When We saved him and his family, all,﴾

﴿135. Except an old woman (his wife) who was among those who remained behind.﴾

﴿136. Then We destroyed the rest.﴾

﴿137. Verily, you pass by them in the morning.﴾

﴿138. And at night; will you not then reflect?﴾

### The Destruction of the People of Lüt (Lot)

Allâh tells us that He sent His servant and Messenger Lüt, peace be upon him, to his people, and they denied him, so Allâh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allâh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allâh says:

﴿وَرَبِّ لُوطٍ كَثُرَتْ عَلَيْهِمْ مُّضِيَّعِينَ ﴾ ١٧٨ وَبَأَيْلِلٍ إِلَّا تَقْلِيلٌ ﴾ ١٧٩﴾

﴿Verily, you pass by them in the morning. And at night; will you not then reflect?﴾

meaning, ‘will you not learn a lesson from them and how Allâh destroyed them, and realize that a similar end awaits the disbelievers.’

<sup>[1]</sup> See Sûrat Aş-Şaffât (37:80-81).

﴿وَلَا يُؤْكَلُ لَيْلَةً إِذْ أَنْقَلَ إِلَى الْفَلَكِ النَّشْرُونَ ﴾ نَسَمَهُ فَكَانَ مِنَ الْمُدْخَنِينَ ﴿أَلْقَسَهُ الْمُلْوَثُ وَهُوَ مُلِيمٌ ﴾ فَلَوْلَا أَنَّمْ كَانَ مِنَ الْمُسْتَجِينِ ﴾ لِلَّهِ فِي طَبِيعِهِ إِلَّا يَوْمَ يَعْنَوْنَ ﴾ فَنَبَذَنَهُ بِالْعَصَرَةِ وَقَوْ سَقِيرٌ ﴾ وَلَبَثْتَنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطَنِينَ ﴾ وَأَرْسَلْنَاهُ إِلَى رَبِّكَ الَّذِي أَوْ بَرِيدُوكَ ﴾ فَنَامُوا مُسْتَغْفِلِهِمْ إِلَى حِينَ ﴾

﴿139. And verily, Yūnus was one of the Messengers.﴾

﴿140. When he ran to the laden ship:﴾

﴿141. Then he (agreed to) cast lots, and he was among the losers.﴾

﴿142. Then a (big) fish swallowed him as he had done an act worthy of blame.﴾

﴿143. Had he not been of them who glorify Allāh,﴾

﴿144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

﴿145. But We cast him forth on the naked shore while he was sick,﴾

﴿146. And We caused a plant of gourd to grow over him.﴾

﴿147. And We sent him to a hundred thousand (people) or even more.﴾

﴿148. And they believed; so We gave them enjoyment for a while.﴾

### The Story of Yūnus

We have already discussed the story of Yūnus, peace be upon him, in *Sūrat Al-Anbiyā'* (21:87-88). In the Two *Sahīhs* it is reported that the Messenger of Allāh ﷺ said:

«مَا يَتَبَغِي لِعَيْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ»

«It is not right for any person to say I am better than Yūnus bin Mattā.»<sup>[1]</sup>

﴿إِذْ أَنْقَلَ إِلَى الْفَلَكِ النَّشْرُونَ ﴾

﴿When he ran to the laden ship.﴾ Ibn ‘Abbās, may Allāh be pleased with him, said, “It was filled with cargo.

<sup>[1]</sup> *Fath Al-Bārī* 4:193, *Muslim* 4:1846.

﴿فَتَاهُ﴾

﴿Then he (agreed to) cast lots,﴾ means, to draw lots.<sup>[1]</sup>

﴿فَكَانَ مِنَ الظَّالِمِينَ﴾

﴿and he was among the losers.﴾ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.<sup>[2]</sup> Mujāhid said, narrating from Ash-Sha'bī, "It swallowed him in the morning and cast him forth in the evening." And Allāh knows best how long exactly was.

Allāh says,

﴿فَلَمَّا أَتَمْ كَانَ مِنَ الظَّالِمِينَ ﴿٢١﴾ لَمَّا فِي بَطْنِهِ إِنَّمَا يَعْمَلُونَ﴾

﴿Had he not been of them who glorify Allāh, He would have

<sup>[1]</sup> At-Tabari 21:106.

<sup>[2]</sup> At-Tabari 21:111.

indeed remained inside its belly (the fish) till the Day of Resurrection.»

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Ad-Dahhāk bin Qays, Abu Al-Āliyah, Wahb bin Munabbih, Qatādah and others,<sup>[1]</sup> and it was the view favored by Ibn Jarīr.<sup>[2]</sup> This is what is indicated in the authentic Ḥadīth which we quote below, if Allāh wills. In a Ḥadīth narrated from Ibn ‘Abbās, may Allāh be pleased with him, he ﷺ said:

«تَعْرَفُ إِلَى اللَّهِ فِي الرَّحْمَاءِ، يَغْرِفُكَ فِي الشَّدَّةِ»

«Remember Allāh during times of ease and He will remember you during times of difficulty.»<sup>[3]</sup>

And it was said that what was meant by the Āyah:

﴿لَنَرَأَ أَنَّمَا كَانَ مِنَ الْمُسْتَبِينَ﴾

«Had he not been of them who glorify Allāh,»

was the meaning of the following Āyat:

﴿فَكَادَ فِي الظُّلْمَادِ أَن لَا إِلَهَ إِلَّا أَنْ شَبَّحَنَاكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾<sup>[4]</sup>  
 ﴿نَأْسَيْجَنَا لَهُ وَجَيَّنَتْهُ مِنَ الْفَمِ وَكَذَلِكَ شَجَّى الْمُؤْمِنِينَ﴾<sup>[5]</sup>

﴿But he cried through the darkness (saying): “Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers.” So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾ (21:87-88).

This was the view of Sa‘īd bin Jubayr and others.<sup>[4]</sup> Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him – and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

«إِنَّ يُوْسُسَ الرَّبِيعَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ جِينَ بَدَا لَهُ أَنْ يَذْعُو بِهِذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ شَبَّحَنَاكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَأَقْبَلَتِ الدُّعْوَةُ تَحْفُظُ بِالْعَرْشِ، قَالَتِ النَّلَائِكَةُ: يَا رَبُّ هَذَا صَوْتٌ ضَوِيفٌ مَغْرُوفٌ مِنْ

[1] At-Tabari 21:108, 109.

[2] At-Tabari 21:108.

[3] Ahmad 1:307.

[4] At-Tabari 21:110.

بِلَادٍ بَعِيدَةٍ غَرْبِيَّةٍ قَالَ اللَّهُ تَعَالَى: أَمَا تَنْفِرُونَ ذَلِكَ؟ قَالُوا: يَا رَبَّ وَمَنْ هُوَ؟ قَالَ عَزَّ وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ يَرْجِعْ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَغْرَةٌ مُشْتَجَابَةٌ؟ قَالُوا: يَا رَبَّ أَوْلَأَ تَرْحُمْ مَا كَانَ يَصْنَعُ فِي الرَّخَاءِ فَتَشْجِيَّهُ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحُوتَ فَطَرَحَهُ بِالنَّرَاءِ»

«When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illā Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus." They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.»<sup>[1]</sup>

Allāh says:

﴿فَبَذَّرَهُ﴾

﴿But We cast him forth﴾ meaning, 'We threw him out,'

﴿وَالْعَرَاءَ﴾

﴿on the naked shore﴾ Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَرَبُّهُ مَقِيمٌ﴾

﴿while he was sick,﴾ means, when he was weak of body.

﴿وَلَبَثَتْنَا عَلَيْهِ شَجَرَةً مِنْ شَنْطَبِنَ﴾

<sup>[1]</sup> At-Tabari 21:109. This narration contains Yazid Ar-Raqashi. Under the comments on Sūrah Shād 38:21, Ibn Kathir grades his narrations unauthentic.

﴿And We caused a plant of gourd to grow over him.﴾

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'id bin Jubayr, Wahb bin Munabbih, Hilāl bin Yasāf, 'Abdullāh bin Ṭāwus, As-Suddi, Qatādah, Ad-Dahhāk, 'Atā' Al-Khurāsāni and several others, all said that gourd means squash.<sup>[1]</sup>

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.<sup>[2]</sup>

﴿وَأَرْسَلْنَا إِلَيْهِ أَنْبَاتٍ أَنْ يُرِيدُونَكُمْ﴾

﴿And We sent him to a hundred thousand (people) or even more.﴾

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَنْ يُرِيدُوكُمْ﴾

﴿or even more.﴾ Makhūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Ḥātim. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."<sup>[3]</sup> Ibn Jarīr interpreted this Āyah as he interpreted the Āyat:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَدْءِ ذَلِكَ فَهُنَّ كَالْجَانَفَ أَنْ أَنْدَقُوا نَسْوَةً﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness﴾ (2:74).

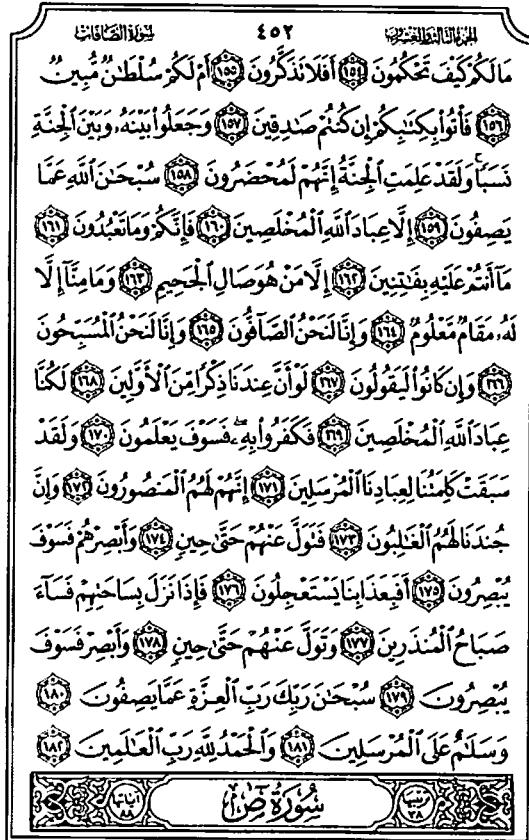
﴿إِذَا قَوَّى مِنْهُمْ عَنْشُونَ النَّاسُ كَفَّافَةً أَنَّهُ أَنْدَقَ حَنِيفَةً﴾

﴿Behold! a section of them fear men as they fear Allāh or even more﴾ (4:77), and

<sup>[1]</sup> At-Ṭabarī 21:113 and 114, *Ad-Durr Al-Manthūr* 7:130 131.

<sup>[2]</sup> Al-Bukhārī no. 2092.

<sup>[3]</sup> At-Ṭabarī 21:116.



﴿فَكَانَ نَابٌ فَوْسِيْنَ أَوْ أَنَّهُ﴾

«And was at a distance of two bows' length or (even) nearer» (53:9).

The meaning is, not less than that, but rather more.

﴿فَاسْتَوْا﴾

«And they believed;» means, these people to whom Yunus, peace be upon him, had been sent all believed.

﴿فَسَعْتُهُمْ إِلَيْهِ بِعِينِ﴾

«so We gave them enjoyment for a while.» means, until the time of their appointed end. This is like the Ayah,

﴿فَلَمَّا كَانَ فَرِيزَةً مَانَتْ فَنَعَمَهَا﴾

﴿إِيَّاهَا إِلَّا قَوْمٌ يُؤْسَى لَنَا مَانَتْهَا كَشَفَنَا عَنْهُمْ عَذَابَ الْفَرِيزِ فِي الْحَيَاةِ الدُّنْيَا وَسَعْتُهُمْ إِلَيْهِ بِعِينِ﴾

«Was there any town (community) that believed, and its faith (at that moment) saved it? - except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.» (10:98)

﴿فَأَنْتَفِهِنَدَ الْرِّيَكَ الْبَنَاثَ وَلَهُمُ الْبُنُوتَ ﴿٦٥﴾ أَمْ خَلَقْنَا التَّبَجَكَةَ إِنَّهَا وَقْمَ شَهَدَرَكَ  
 آلَهُمْ مِنْ إِنْكِيمَ لَقَلُورَكَ ﴿٦٦﴾ وَلَهُمُ اللَّهُ وَلَهُمُ لَكَبِيرَكَ ﴿٦٧﴾ أَمْ سَلَقَ الْبَنَاتَ عَلَى  
 الْبَسِينَ ﴿٦٨﴾ مَا لَكَرْ كَبَتْ تَحْكَمُونَ ﴿٦٩﴾ أَفَلَا نَذَرْكُونَ ﴿٧٠﴾ أَمْ لَكَرْ سَلَكَنْ مُبِيتْ ﴿٧١﴾ فَأَنْوَيْكَشْكُونَ إِنَّ  
 كُمْ صَدِيقَنَ ﴿٧٢﴾ وَجَعَلُوا يَسِيَّهَ وَبَيْنَ الْجَنَّةَ نَسِيَّاً وَلَقَدْ عَلَمَتْ الْجَنَّةَ إِنَّهُمْ لَمُحَضَّرُونَ ﴿٧٣﴾ سَبَخَنَ اللَّهُ  
 عَمَّا يَصْفُونَ ﴿٧٤﴾ إِلَّا عِبَادَ اللَّهِ الْمُخَاصِّيْنَ ﴿٧٥﴾

- ﴿149. Now ask them: "Are there (only) daughters for your Lord and sons for them?"﴾
- ﴿150. Or did We create the angels female while they were witnesses?﴾
- ﴿151. Verily, it is of their falsehood that they say:﴾
- ﴿152. "Allāh has begotten." And, verily, they are liars!﴾
- ﴿153. Has He (then) chosen daughters rather than sons?﴾
- ﴿154. What is the matter with you? How do you decide?﴾
- ﴿155. Will you not then remember?﴾
- ﴿156. Or is there for you a plain authority?﴾
- ﴿157. Then bring your Book if you are truthful!﴾
- ﴿158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).﴾
- ﴿159. Glorified be Allāh! (He is free) from what they attribute unto Him!﴾
- ﴿160. Except the servants of Allāh, whom He chooses.﴾

### **Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters**

Allāh denounces those idolators who attribute daughters to Allāh - exalted be He above that - and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

﴿وَلَا يُنَزِّلُ لَهُنَّا مُنْتَهٌ وَمَنْ كَفَرَ فَلَمْ يُنَزِّلُ﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!﴾ (16:58),

i.e., that upsets him, and he would only choose sons for himself. Allāh says: Then how can they attribute to Allāh the share that they would not choose for themselves? Allāh says:

﴿فَأَنْتَ هُنَّا﴾

﴿Now ask them﴾ means, quiz them by way of denunciation,

﴿أَرِيلَكَ الْبَشَّارَ وَلَهُمُ الْبَشَّارَ﴾

﴿Are there (only) daughters for your Lord and sons for them?﴾

This is like the Āyah:

﴿إِنَّمَا الْأَذْكُرُ وَلَهُ الْأَنْوَنُ إِنَّكَ إِذَا فَسَّرْتَ صِرَاطَكَ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ (53:21-22).

﴿أَنْ خَلَقْنَا النَّبِيَّكَةَ إِنَّمَا وَعْدُنَا شَهَادَتُكَ﴾

﴿Or did We create the angels female while they were witnesses?﴾

means, how did they decide that the angels are female when they did not witness their creation? This is like the Āyah:

﴿وَرَبَّلُوا النَّبِيَّكَةَ الَّذِينَ هُمْ يَعْتَدُونَ إِنَّمَا أَشَهَدُوا خَلْقَهُمْ سَكَنَبَ شَهَادَتُهُمْ وَنَسْلُوكُنَّ﴾

﴿And they make the angels females 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),

which means, they will be questioned about that on the Day of Resurrection.

﴿لَا إِنْهُمْ مِنْ إِنْكِبَمْ﴾

﴿Verily, it is of their falsehood﴾ means, it is a part of the lies they tell.

﴿لَيَقُولُونَ وَلَدَ اللَّهُ﴾

﴿that they say: "Allāh has begotten."﴾ meaning, that offspring have been born to Him.

﴿وَلَدُهُمْ لَكَبِيُونَ﴾

﴿And verily, they are liars!﴾ Allāh mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allāh and that Allāh had offspring – exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allāh, exalted and sanctified be He – any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allāh says, denouncing them:

﴿أَنْفَلَى الْتَّابِي عَلَى الْبَرِّينَ﴾

«Has He (then) chosen daughters rather than sons?»

meaning, what would make Him choose daughters rather than sons? This is like the Āyah,

﴿أَنَسَنَكُ رَبُّكُم بِالْبَنِينَ وَأَغْدَى مِنَ الْمُلْكَةِ إِنَّهُ لِلْقَوْلُونَ فَوَلَا عَظِيمًا﴾

«Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.» (17:40)

Allāh says:

﴿لَا كُتُبْ شَكِيرَةَ﴾

«What is the matter with you? How do you decide?»

meaning, ‘what kind of reasoning makes you say that?’

﴿أَفَلَا تَذَكَّرُونَ لَمْ لَكُرْ سُلْطَنٌ شُرْتَ﴾

«Will you not then remember? Or is there for you a plain authority?»

means, ‘evidence to prove what you say.’

﴿فَأَنْوَ بِكَبِيرَ إِنْ كُنْتُ مَدْيِقَنَ﴾

«Then bring your Book if you are truthful!»

means, ‘produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.’

﴿وَسَعَلُوا يَتَمَّ وَبَنَ لِيَسَّ نَسَّ﴾

«And they have invented a kinship between Him and the Jinn,»

Mujāhid said, “The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, ‘Then who are their mothers?’ They said, ‘The daughters of the leaders of the Jinn.’”<sup>[1]</sup> Qatādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

<sup>[1]</sup> At-Tabari 21:121.

﴿وَلَقَدْ عَلِمْتَ أُلْجَنَةَ﴾

﴿but the jinn know﴾ meaning, those to whom this is attributed

﴿إِنَّهُمْ لَنَحْضُرُونَ﴾

﴿know well that they have indeed to appear (before Him).﴾

means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

﴿سُبْحَانَ اللَّهِ عَنِّيْ بِصَفَرْتُ﴾

﴿Glorified be Allāh! (He is free) from what they attribute unto Him!﴾

means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخَلَّصُونَ﴾

﴿Except the servants of Allāh, whom He chooses.﴾

The pronoun in the verb translated as “they attribute” refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

﴿فَإِنَّكَ وَمَا تَشْدِيدُنَّ ۝ مَا أَنْتَ عَلَيْهِ بِقَنْبِنَ ۝ إِلَّا مَنْ هُوَ صَالِيْلُ الْجَنِّبِ ۝ وَمَا يَأْتِي إِلَّا مَمْقَاتٍ ۝ مَلْمُومٌ ۝ وَلَمَّا تَعْنَى الشَّافُونَ ۝ وَلَمَّا تَعْنَى الْمُسْتَحْمُونَ ۝ لَوْنَ كَانُوا لَيَغْرُونَ ۝ تَوْ آنَ جِنْدَنَا دَكْرَا مِنَ الْأَوْبِنَ ۝ لَكَّا عِبَادَ اللَّهِ الْمُخَلَّصُونَ ۝ تَكَدُّرُوا بِهِ مَرْقَبَ يَعْلَمُونَ ۝﴾

﴿161. So, verily you and those whom you worship﴾

﴿162. Cannot lead astray,﴾

﴿163. Except those who are predestined to burn in Hell!﴾

﴿164. And there is not one of us (angels) but has his known place;﴾

﴿165. And verily, we (angels), we stand in rows;﴾

﴿166. And verily, we (angels) indeed are those who glorify.﴾

﴿167. And indeed they used to say:﴾

﴿168. "If we had a reminder as had the men of old,"﴾

﴿169. "We would have indeed been the chosen servants of

Allāh!''»

﴿170. But (now) they disbelieve therein, so they will come to know!﴾

### No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴿إِنَّمَا تُشَرِّكُونَ بِمَا لَمْ يَعْلَمُوا إِنَّمَا تُشَرِّكُونَ بِمَا لَمْ يَعْلَمُوا﴾

﴿So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!﴾

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

﴿فَهُمْ قَوْبَةٌ لَا يَنْقُضُونَ بِهَا وَلَمْ أَعْنَمْ لَأَنَّمَا يَقْبِرُونَ بِهَا وَلَمْ يَأْتُنَّ لَأَنَّمَا يَسْعَرُونَ بِهَا أُولَئِكَ كَالْأَنْجَنِيَّةِ بَلْ هُمْ أَصْلُ أُولَئِكَ هُمُ الْمُنْتَلَوْرُ﴾

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾ (7:179).

This is the parable of the people who follow the belief and ideas of Shirk, disbelief and misguidance, as Allāh says:

﴿إِنَّمَا تُنَزَّلُ لِنَفْسٍ قَوْلٌ مُّخْلِفٌ لِّوَلْكٌ عَذَّلٌ مِّنْ أَنْفُسِكُمْ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).﴾ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

### The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them – that they are the daughters of Allāh –

﴿وَنَّا بِمَا إِلَّا لَهُ مَقْمَمٌ مُّنَازِلٌ﴾

﴿And there is not one of us (angels) but has his known place;﴾ meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Ad-Dāḥḥāk said in his *Tafsīr*:

﴿وَرَبِّنَا بِنَارٍ إِلَّا لَمْ يَقُمْ مَقْعُومٌ﴾

“*And there is not one of us (angels) but has his known place;*»

Masrūq used to narrate that ‘A’ishah, may Allāh be pleased with her, said, The Messenger of Allāh ﷺ said:

«مَنْ مِنَ السَّمَاءِ الَّذِي نَوْضَعُ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ»

«*There is no place in the lower heaven without an angel standing or prostrating in it.*»

This is what Allāh says:

﴿وَرَبِّنَا بِنَارٍ إِلَّا لَمْ يَقُمْ مَقْعُومٌ﴾

«*And there is not one of us (angels) but has his known place (or position).*»<sup>[1]</sup>

It was reported that Ibn Mas’ūd said, “In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it.” Then he recited:

﴿وَرَبِّنَا بِنَارٍ إِلَّا لَمْ يَقُمْ مَقْعُومٌ﴾

«*And there is not one of us (angels) but has his known place;*»<sup>[2]</sup>

Sa’id bin Jubayr similarly said:

﴿وَرَبِّنَا لَنَحْنُ أَصَافُونَ﴾

«*And we (angels), we stand in rows.*» means, we stand in rows to worship, as we have already seen in the Āyah

﴿وَالسَّمَاءُ كَلَّا﴾

«*By those ranged in ranks (or rows)*»

Abu Naḍrah said, “When the *Iqāmah* had been given, ‘Umar, may Allāh be pleased with him, would turn to face the people and say: ‘Make your rows straight, for Allāh wants you to

<sup>[1]</sup> At-Tabari 21:127.

<sup>[2]</sup> At-Tabari 21:127.

follow the ways of the angels.' Then he would say,

﴿وَإِنَّا لَنَعْنُ أَلْسُونَ﴾

«And verily, we stand in rows;» ▷ 'Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say 'Allāhu Akbar' This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.<sup>[1]</sup>

In *Sahīh Muslim* it is narrated that Hudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

«فَضَلَّنَا عَلَى النَّاسِ بِثَلَاثٍ: جَعَلْتُمْ فُرْقَاتَا كَصُوفَ الْمَلَائِكَةِ، وَجَعَلْتُ لَنَا الْأَرْضَ مَسْجِدًا، وَزَرَبْتُهَا طَهْرَةً»

«We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.»<sup>[2]</sup>

﴿وَإِنَّا لَنَعْنُ أَلْسِنَنَا﴾

«And verily, we indeed are those who glorify.»

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

### The Quraysh wished that They could have a Reminder as had the Men of old

﴿فَوَنَّ كَانُوا لِنَفْرَوْنَ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَرْبَعَةِ لَكَانَ يَعْلَمُ أَنَّهُمُ الشَّافِعُونَ﴾

«And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"»

means, 'they used to wish – before you, O Muhammad, came to them – that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the Ayāt:

﴿وَأَقْسَمُوا بِاللَّهِ جَهَنَّمَ أَيْنَهُمْ لَيْتْ جَاءَهُمْ تَذَرِّي لَيَكُونُنَّ أَهْدَى مِنْ يَعْلَمُ الْأَمْمَةُ لَكُنَّ جَاهِلُّمْ﴾

<sup>[1]</sup> At-Tabari 21:128.

<sup>[2]</sup> Muslim 1:371.

لَيْلَةَ زَادُوكُمْ لَا شُرُورًا ﴿٤﴾

﴿And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).﴾ (35:42), and

﴿أَن تَقُولُوا إِنَّا أَنُولَّ الْكِتَابَ عَلَى طَالِبِتِينَ مِن قَبْلِنَا وَإِن كُلُّا عَن دِرَاسِتِهِمْ لَتَنْهِيَاتٍ ﴿٦٦﴾  
أَتَنْقُولُوا أَنَّا أَنُولَّ عَلَيْنَا الْكِتَابَ لَكُلَّ أَهْدَى مِنْهُمْ فَنَذَّرَهُمْ كُلُّهُمْ مِنْ رَبِّكُمْ  
وَهُدُى وَرَحْمَةٌ فَنَزَّلَ اللَّهُ مِنْ كِتَابِهِ أَنَّهُ وَصَدَّقَ عَنْهُ سَمْعُكُمْ أَلَّا يُشَفِّعُونَ عَنْ  
مَا يَأْتِيُنَا سُوءُ الْمَذَاجِ بِمَا كَانُوا يَصْنَعُونَ ﴿٦٧﴾﴾

﴿Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Ayât of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away.﴾ (6:156-157)

Allâh says here:

﴿فَنَكَرُوا بِهِ مَسْوِقَ بَلَّهُو ﴿٦٨﴾﴾

﴿But they disbelieve therein, so they will come to know!﴾

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger ﷺ.

﴿وَلَقَدْ سَيَّئَتْ كُلُّ مَا لَيَأْتِيُنَا الْمُرْسَلُونَ ﴿٦٩﴾ إِنَّمَا لَمْ يُنَصِّرُوهُنَّ لِلَّهِ جَعَلَنَا لَمْ يُنَصِّرُوهُنَّ فَوْلَ  
عَنْهُمْ حَتَّىٰ جِئْنَاهُمْ ﴿٧٠﴾ وَلَيَصِرُّمُ مَسْوِقَ بَلَّهُو ﴿٧١﴾ أَفَيَعْلَمُنَا يَسْتَغْلِلُونَ ﴿٧٢﴾ إِنَّمَا نَزَّلَ بِسَاحِرِنَّ فَأَهْ  
سَيَّاخِ الْمُدَّارِنَ ﴿٧٣﴾ وَرَأَوْلَ عَنْهُمْ حَتَّىٰ جِئْنَاهُمْ ﴿٧٤﴾ رَأَيْزَرَ مَسْوِقَ بَلَّهُو ﴿٧٥﴾﴾

﴿171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

﴿172. That they verily would be made triumphant,﴾

﴿173. And that Our hosts! they verily would be the victors.﴾

- ﴿174. So, turn away from them for a while,﴾  
 ﴿175. And watch them and they shall see!﴾  
 ﴿176. Do they seek to hasten on Our torment?﴾  
 ﴿177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!﴾  
 ﴿178. So, turn away from them for a while,﴾  
 ﴿179. And watch and they shall see!﴾

### The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَّتْ كُلُّكُمْ بِإِيمَانِ الرَّسُولِينَ﴾

- ﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Āyah:

﴿كَتَبَ اللَّهُ لَا يُغْلِبُكُمْ إِنَّمَا يُرْسِلُ إِنَّمَا يُرْسِلُ رَسُولًا مُّبَشِّرًا﴾

- ﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ (58:21), and

﴿إِنَّمَا تُنَصَّرُ رُسُلُنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَنْشَاءُ﴾

- ﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ (40:51).

﴿وَلَقَدْ سَبَّتْ كُلُّكُمْ بِإِيمَانِ الرَّسُولِينَ﴾ (١٧) إِنَّمَا لَمْ أَنْصُرُ

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,﴾ meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿لَئِنْ جَعَنَا لَمْ أَنْكِلَّوْنَ﴾

﴿And that Our hosts they verily would be the victors.﴾ means, that they would ultimately prevail.

﴿فَتَرَأَّلْ عَنْهُمْ حَتَّىٰ جِئْنَاهُمْ﴾

﴿So turn away from them for a while.﴾ means, ‘bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.’

﴿وَأَبْيَرْتُمْ سَوْقَ يَبْرُونَ﴾

﴿And watch them and they shall see!﴾ means, ‘watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.’ Allâh said, as a threat and a warning,

﴿فَتَرَكْتُمْ يَقِيرْتُكُمْ﴾

﴿and they shall see!﴾ Then Allâh says:

﴿أَفَيُعَذِّلُنَا يَسْتَعْذِلُونَ﴾

﴿Do they seek to hasten on Our torment?﴾

meaning, ‘they seek to hasten on the punishment because they disbelieve in you, and Allâh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.’

﴿فَإِذَا تَرَأَّلْ بِسَاحِرِنَمْ فَمَةٌ سَبَاعُ الْمُنْذِرِينَ﴾

﴿Then, when it descends in their courtyard, evil will be the morning for those who had been warned!﴾

means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا تَرَأَّلْ بِسَاحِرِنَمْ﴾

﴿Then, when it descends in their courtyard,﴾ means, in their homes;

﴿فَمَةٌ سَبَاعُ الْمُنْذِرِينَ﴾

﴿evil will be the morning for those who had been warned!﴾ means, how terrible that morning will be for them. It was

reported in the Two Ṣaḥīḥs that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muhammad by Allāh! Muhammad and the army!' The Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَّلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَّاحُ الْمُنْذَرِينَ»

«Allāhu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!»<sup>[1]</sup>

﴿وَرُولَ عَنْهُمْ حَتَّىٰ جِينَ وَأَبْيَزَ سَوْفَ يَبْصُرُوكُمْ﴾

«So turn away from them for a while, and watch and they shall see!»

This is a reiteration of the command stated above. And Allāh knows best.

﴿سَبَّحَنَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصْنَعُونَ وَسَلَّمَ عَلَى الْمَرْسَلِينَ وَلَخَذَدَ فَهُوَ رَبٌّ الْمُلْكَيْكَ﴾

«180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!»

«181. And Salām (peace!) be on the Messengers!»

«182. And all the praises and thanks be to Allāh, Lord of all that exists.»

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿سَبَّحَنَ رَبِّكَ رَبِّ الْعَزَّةِ﴾

«Glorified be your Lord, the Lord of Al-'Izzah!»

meaning, the Owner of might and power Whom none can resist.

﴿عَمَّا يَصْنَعُونَ﴾

«(He is free) from what they attribute unto Him!» means, from what these lying fabricators say.

﴿وَسَلَّمَ عَلَى الْمَرْسَلِينَ﴾

<sup>[1]</sup> *Fath Al-Bārī* 2:107, *Muslim* 2:1043.

﴿And Salām be on the Messengers!﴾ means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَالْحَمْدُ لِلّٰهِ رَبِّ النَّٰبِيِّنَ﴾

﴿And all the praises and thanks be to Allāh, Lord of all that exists.﴾

means, praise be to Him at the beginning and end of all things. Because *Tasbih* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سَبَّحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَّمَ عَلَى الْمَرْسَلِينَ وَلَحَمْدُ لِلّٰهِ رَبِّ النَّٰبِيِّنَ﴾

﴿Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

﴿إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَأَنَا رَسُولٌ مِّنَ الْمُرْسَلِينَ﴾

«When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.»

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim.<sup>[1]</sup>

Abu Muhammad Al-Baghawi recorded in his *Tafsīr* that 'Ali, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سَبَّحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَّمَ عَلَى الْمَرْسَلِينَ وَلَحَمْدُ لِلّٰهِ رَبِّ النَّٰبِيِّنَ﴾

﴿Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾<sup>[2]</sup>

<sup>[1]</sup> At-Tabārī 21:134.

<sup>[2]</sup> Al-Baghawi 4:46.

Other *Hadīths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: “Glory be to You, O Allāh, and praise. There is no God except You; I seek your forgiveness and I repent to you.” I have written a chapter dealing exclusively with this topic.

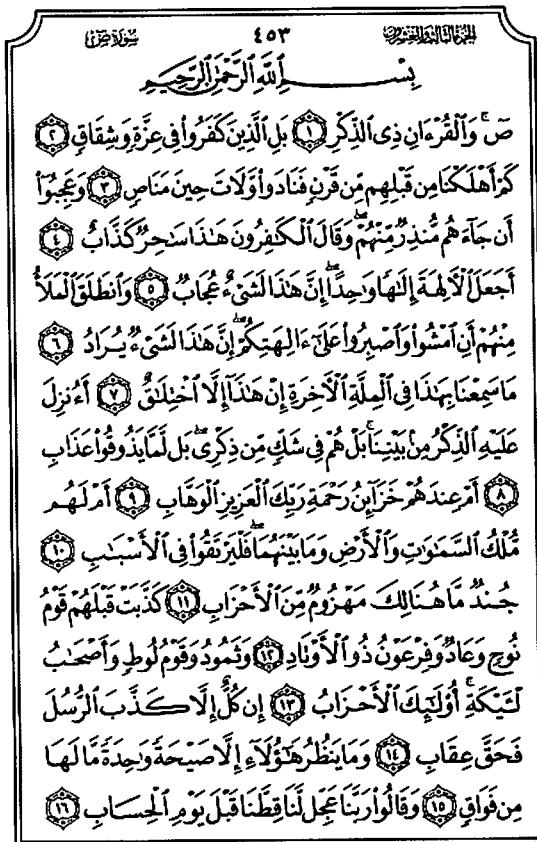
This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt*. And Allāh, may He be glorified and exalted, knows best.

## **The *Tafsīr* of *Sūrah Sād* (Chapter - 38)**

**which was revealed in Makkah**

لِنَسِمَةِ أَقْوَى الْأَنْفُسِ الْجَيِّدةِ

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



وَلَدَتْ جِنَّةٌ سَمَاسِيٌّ ﴿١﴾

- ¶1. *Sād. By the Qur'ān full of reminding.* ﴿
- ¶2. *Those who disbelieve are in false pride and opposition.* ﴿

¶3. How many a generation have we destroyed before them! And they cried out when there was no longer time for escape.»

We have already discussed the separate letters in the beginning of the *Tafsir* of *Sûrat Al-Baqarah*, and there is no need to repeat it here.

وَالْفُرْمَانِ ذِي الْذِكْرِ ﴿٤﴾

﴿By the Qur'ān full of reminding.﴾ means, by the Qur'ān which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Dahhāk said that the Āyah,

﴿هُدًىٰ لِّلْكُفَّارِ﴾

﴿full of reminding.﴾ is like the Āyah,

﴿لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرٌ كُلُّهُ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum﴾ (21:10).

i.e., your reminder.<sup>[1]</sup> This was also the view of Qatādah and of Ibn Jarīr.<sup>[2]</sup> Ibn ‘Abbās, may Allāh be pleased with him, Sa‘id bin Jubayr, Ismā‘il bin Abi Khālid, Ibn ‘Uyaynah, Abu Huṣayn, Abu Ṣalīḥ and As-Suddi said:

﴿هُدًىٰ لِّلْكُفَّارِ﴾

﴿full of reminding.﴾ “Full of honor,” i.e., of high standing.<sup>[3]</sup> There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Āyah:

﴿إِنَّمَا الْأَنْجَانُ لِلْمُنْذَرِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ يَرَهُ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾ (38:14).

Qatādah said, “The reason for it is to be found in the Āyah:

﴿إِنَّ الَّذِينَ كَفَرُوا فِي عِزْمَةٍ وَّرِثَاقٍ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾<sup>[4]</sup>

This was the view favored by Ibn Jarīr.<sup>[5]</sup>

﴿إِنَّ الَّذِينَ كَفَرُوا فِي عِزْمَةٍ وَّرِثَاقٍ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾

means, in this Qur’ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] At-Ṭabarī 21:140.

[2] At-Ṭabarī 21:140.

[3] At-Ṭabarī 21:139, 140.

[4] At-Ṭabarī 21:140.

[5] At-Ṭabarī 21:141.

but the disbelievers will not benefit from it because they

﴿فِي عُزَّةٍ﴾

﴿are in false pride﴾ meaning, arrogance and tribalism,

﴿وَشَنَاقٍ﴾

﴿and opposition.﴾ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿أَمْلَكَاهُ مِنْ قَبْلِهِمْ بَنِ قَرْبَةِ﴾

﴿How many a generation have We destroyed before them!﴾ meaning, disbelieving nations.

﴿فَتَادُوا﴾

﴿And they cried out﴾ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the Āyāt:

﴿فَلَمَّا أَحْسَنُوا بَلَّسَنَا إِنَّمَا هُمْ يَنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَانْجُمِرُوا إِنَّ مَا أَثْرَقْنَا فِيهِ وَسَكَّنْنَا لَكُمْ شَفَاعَةً﴾

﴿Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾ (21:12-13).

Abu Dāwud At-Tayālisi recorded that At-Tamīmi said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the Āyah:

﴿فَتَادُوا وَلَكُنْ جِنَّ نَاسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the Āyah:

﴿فَتَادُوا وَلَكُنْ جِنَّ نَاسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"They called for *Tawhid* when their lives were over, and they resorted to repentance when their lives were over."<sup>[1]</sup>

Qatādah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujāhid said:

﴿فَنَادَوْا وَلَاتَ حِينَ مَنَاصِ﴾

¶And they cried out when there was no longer time for escape.¶

"It was not the time to flee or escape." Allāh says:

﴿وَلَا تَجِدَ مَنَاسِي﴾

*«when there was no longer time for escape.»*

meaning, there was no time to escape or run away; and Allāh knows best.

وَبِحِرَّاً أَنْ جَاءُهُمْ مُشَدِّرِيْنَ وَقَالَ الْكُفَّارُ هَذَا سِجْرٌ كَذَابٌ ۝ أَجْلَ الْأَكْلَةِ إِلَيْهَا وَسَعْيًا إِنْ هَذَا لَئِنْ عَجَابٌ ۝ وَأَظْلَقَ الظَّلَّا مِنْهُمْ إِنْ آتَشَا وَأَسْبَعَا عَلَى الْهَيْكَلِ إِنْ هَذَا لَئِنْ يَرَوْا مَا  
عِمِّنَتْ ۝ هَذَا فِي الْيَوْمِ الْأَكْبَرِ إِنْ هَذَا إِلَّا أَنْشِقَ ۝ أَتَزَوَّلُ عَلَيْهِ الْكَرْكَبِ إِنْ بَيَّنَتْ بَلْ هُمْ فِي شَكٍّ يَنْ  
كُرِيَّ بِلَّا يَدْوِرُ عَلَيْهِ ۝ أَرْ عِنْدَهُ حَرَابٌ رَعْثَةٌ رَبِّكَ الْعَزِيزُ الرَّقَابُ ۝ أَرْ لَهُمْ شَكٌ  
الشَّكَرَبُ وَالْأَرْضُ وَمَا يَبْهَسُ فَلَيَرْهُوا فِي الْأَبْسِرِ ۝ جَنْدٌ مَا مَكَالَكَ سَهْنُمْ وَنَ

¶4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar." ¶

¶5. "Has he made the gods into One God. Verily, this is a curious thing!"»

¶6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!"»

¶7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!"»

48. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder!

<sup>[1]</sup> *Ad-Durr Al-Manthür* 7:145.

Nay, but they have not tasted (My) torment!»

﴿9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

﴿10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!﴾

﴿11. They will be a defeated host like the Confederates of the old times.﴾

### The Idolators were amazed at the Message, Tawhīd and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the Āyah:

﴿أَكَانَ لِلنَّاسِ عَجَباً أَنْ أُوحِيَتْ إِلَيْهِمْ أَنْ نُجُلُّ بِنَفْسِنَا وَنَفِرُ الْأَيْمَكَ مَاءِتُوا أَذْلَهُمْ  
قَدَمَ صَدِيقٌ عِنْدَ رَبِّهِمْ قَالَ الْكُفَّارُ إِنَّ هَذَا سِحْرٌ شَيْءٌ﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"﴾ (10:2).

And Allāh says here:

﴿وَيَعْبُدُونَ أَنَّ جَاهَمَ شَيْءٌ بَتَّشَتَّتٌ﴾

﴿And they wonder that a warner has come to them from among themselves.﴾

meaning, a human being like themselves.

﴿وَقَالَ الْكُفَّارُ هَذَا سِحْرٌ كَذَابٌ أَنْعَلَ الْآيَةَ إِلَيْهَا وَجَنَّاتٌ﴾

﴿And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God?"﴾

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators – may Allāh curse them – denounced that and were amazed at the idea of giving up Shirk, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿أَجَعَلَ الْإِلَهَ إِلَيْهَا رَوْحَنَا إِنَّ هَذَا لَئِنْ مُحَمَّدٌ ﴾ وَأَطْلَقَ اللَّهَ مِنْهُمْ ﴾

﴿“Has he made the gods into One God? Verily, this is a curious thing!” And the leaders among them went about﴾

meaning the chiefs and masters and nobles,

﴿أَنْتُمْ ﴾

﴿(saying): “Go on...”﴾ meaning, ‘persist in your religion,’

﴿وَلَا سُبُّوا عَلَىٰ مَا لَمْ يَرَوْا ﴾

﴿and remain constant to your gods!﴾ meaning, ‘do not respond to Muḥammad’s call to Tawḥīd.’

﴿إِنَّ هَذَا لَئِنْ مُحَمَّدٌ بِرَادٌ﴾

﴿Verily, this is a thing designed!﴾ Ibn Jarīr said, “The Tawḥīd to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.”<sup>[1]</sup>

### The Reason for the Revelation of These Āyāt

Abu Ja‘far bin Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, ‘Your brother’s son is insulting our gods; he does such and such and says such and such. Why don’t you send for him and tell him not to do that?’ So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, ‘O son of my brother, why are your people complaining about you and claiming that you

<sup>[1]</sup> At-Tabārī 21:152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

﴿بِّيَا عَمِ إِنِّي أُرِيدُهُمْ عَلَىٰ كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَبَيَّنُ لَهُمْ بِهَا الْعَرَبُ، وَتَزَوَّدُ إِلَيْهِمْ بِهَا النَّجَّمُ الْجِزَّارُ﴾

«O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.»

They were worried about what he said, so they said, 'One word? Yes, by your father, (we will say) ten words! What is it?' Abu Tālib said, 'What word is it, O son of my brother?' He ﷺ said,

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

﴿Lā ilāha illallāh.﴾

They stood up in agitation, brushing down their clothes, saying,

﴿أَكْفَلَ الْأَلْهَمَ إِنَّهَا وَسِيَّئَةٌ إِنَّ هَذَا لَنْفَنَةٌ مُجَانِّبَةٌ﴾

«Has he made the gods into One God. Verily, this is a curious thing!»

Then this passage was revealed, from this Āyah to the Āyah:

﴿إِنَّ لَنَا يَدُورُوا عَنَّا﴾

«Nay, but they have not tasted (My) torment!»

This is the wording of Abu Kurayb.<sup>[1]</sup> Something similar was also recorded by Imām Aḥmad and An-Nasā'ī, and At-Tirmidhi said, "Hasan."<sup>[2]</sup>

﴿كَمَا سَمِّنَتَا بِهِنَا فِي الْأَمْلَأِ الْآخِرَةِ﴾

«We have not heard (the like) of this in the religion of these later days.»

means, 'we have not heard anything like this *Tawhīd* to which Muḥammad calls us in the religion of these later days.'

<sup>[1]</sup> At-Tabari 21:149.

<sup>[2]</sup> Aḥmad 1:362, An-Nasā'ī in *Al-Kubrā* 6:442, *Tuhfah Al-Ahwadhi* 9:99. A few scholars grade this narration weak, including Al-Arnā'ut (*Al-Musnād* no. 3420) and Al-Albāni in *Da'iif Sunan At-Tirmidhi* under the *Tafsīr* of this Āyah.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said, "We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'ān were true, the Christians would have told us about it."<sup>[1]</sup>

﴿إِنْ هَذَا إِلَّا تَخْلُقُ﴾

﴿This is nothing but an invention!﴾ Mujāhid and Qatādah said, "A lie."<sup>[2]</sup> Ibn 'Abbās said, "A fabrication."<sup>[3]</sup>

﴿أَنْزَلْنَا إِلَيْهِ الْكِتَابَ مِنْ بَيْنِ أَنْجَانِنَا﴾

﴿Has the Reminder been sent down to him (alone) from among us?﴾

They thought it unlikely that he would be singled out from among them to receive the Qur'ān. This is like the Āyāt:

﴿إِنَّمَا نَزَّلْنَا الْقُرْآنَ عَلَى رَبِيعٍ مِنَ الْمُرْسَلِينَ عَلَيْهِ﴾

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"﴾ (43:31).

Allāh said:

﴿أَفَمَنْ يَقْسِمُونَ رَحْمَةَ رَبِّكُمْ بَخْنَ مَنْ قَسَمْنَا بَيْنَهُمْ مَيْشَنَتُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضِهِنَّ دَرَجَاتٍ﴾

﴿Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks.﴾ (43:32).

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'ān would be revealed to the Messenger ﷺ and not to somebody else.

﴿بَلْ لَمْ يَذُوقُوا عَذَابًا﴾

﴿Nay, but they have not tasted (My) torment!﴾

means, they say this because they have not yet tasted the punishment and vengeance of Allāh. But they will come to

[1] At-Tabari 21:152.

[2] At-Tabari 21:155.

[3] At-Tabari 21:154.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the *Rūh* (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَرَى عِنْدَهُ خَيْرٌ وَّحْسَنَةٌ رَّبِّكَ الْمَغِيرُ الْوَقَابُ﴾

﴿Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Āyah is like the Āyah:

﴿أَفَلَمْ يَتَبَيَّنْ لَهُمْ أَنَّا أَنْشَأْنَا لَهُمْ مِّنْ أَنفُسِهِمْ أَنَّمَا يُنَزَّلُ إِلَيْهِمْ مِّنْ آياتِنَا أَنَّهُمْ بِهِ فَضِيلَةٌ نَّفَدَ مَا تَبَيَّنَ لَهُمُ الْكِتَابُ وَالْكِتَابُ مَوَّلَةٌ وَّمَا تَبَيَّنَ لَهُمْ مُّلْكًا عَظِيمًا فَيَنْهَا مَنْ يَشَاءُ بِهِ وَمَا تَبَيَّنَ لَهُمْ مِّنْ صَدَّقَةٍ وَّكُنْ يَعْمَلُونَ سَعْيًا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).﴾ (4:53-55).

﴿فَلَمْ يَأْتِ شَيْءٌ تَمْكِنُ لَهُمْ حَتَّىٰ يَأْتِيَنَّهُمْ خَيْرٌ إِلَيْهِمْ وَكَانَ الْإِنْسَانُ فَحْشَرَ﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"﴾ (17:100).

This is after Allâh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Shâlih, peace be upon him, said:

﴿أَتَلِنَّ الْذِكْرَ عَلَيْهِ مِنْ يَسِّنَا بَلْ هُوَ كَذَّابٌ أَيْمَرٌ ﴾ سَبَقُوكُمْ عَدَا مِنَ الْكَذَّابِ الْأَيْمَرِ ﴾﴾

﴿“Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!” Tomorrow they will come to know who is the liar, the insolent one!﴾ (54:25, 26)

﴿أَذْنَ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَنْهَا فَلَيَرْتَهُو فِي الْأَسْبَابِ ﴾﴾

﴿Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.﴾

means, if they have that, then let them ascend up with means. Ibn ‘Abbâs, may Allâh be pleased with him, Mujâhid, Sa‘îd bin Jubayr, Qatâdah and others said, “The ways to the heaven.”<sup>[1]</sup> Ad-Dâhhâk, said, “Then let them ascend into the seventh heaven.”<sup>[2]</sup>

Then Allâh says,

﴿جُنَاحَةً نَّا مُهْلِكَاتٍ مَهْلِكُومْ وَنَّ الْأَخْرَابِ ﴾﴾

﴿they will be a defeated host like the Confederates of the old times.﴾

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Âyah is like the Âyah:

﴿أَذْ يَقُولُونَ تَحْنَ حَجَّيْ شَكَّيْرَةَ سَبَقُوكُمْ الْمَسْعَى وَيَوْلُونَ الْأَثْرَرِ ﴾﴾

﴿Or say they: “We are a great multitude, victorious?” Their multitude will be put to flight, and they will show their backs.﴾ (54:44-45) – which is what happened on the day of Badr –

﴿إِنَّ الْأَنَاءَ مَوْعِدُهُمْ وَالنَّاءَ أَدْهَنَ وَأَسْرَرَ ﴾﴾

﴿Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴾ (54:46)

<sup>[1]</sup> At-Tabari 21:156.

<sup>[2]</sup> At-Tabari 21:157.

﴿كَذَّبُ قَبْلَهُمْ قَوْمٌ بُرُوجٌ وَكَعَادٌ وَفِرْعَوْنُ دُوَّا الْأَنْوَادِ ﴾١١ وَقَسَدُوْ قَوْمٌ لُوطٌ وَأَصْبَحَ لَتِيكَةً أُولَئِكَةَ الْأَخْرَابِ ﴾١٢ إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُولَ فَعَقَّ عِقَابٌ ﴾١٣ وَمَا يَنْظَرُ هَؤُلَاءِ إِلَّا صِبَّحَهُ وَجِهَةً مَا لَهَا مِنْ فُرَاقٍ ﴾١٤ وَقَاتَلُوا رَبَّنَا عِلْمَ لَنَا فَلَمَّا قَلَّ بَوْرُ الْكِسَابِ ﴾١٥ أَصْبَرَ عَلَىٰ مَا يَقُولُونَ ﴾١٦﴾

¶12. Before them denied – the people of Nūh; and 'Ād; and Fir'awn the man of stakes.»

¶13. And Thamūd, and the people of Lūt, and the Dwellers of Al-Ayakah; such were the Confederates.»

¶14. Not one of them but denied the Messengers; therefore My torment was justified.»

¶15. And these only wait for a single Ṣayḥah there will be no pause or ending thereto.»

¶16. They say: "Our Lord! Hasten to us Qīttanā before the Day of Reckoning!"»

¶17. Be patient of what they say...»

### A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'ān). Allāh says:

﴿أُولَئِكَ الْأَخْرَابُ﴾

¶such were the Confederates.» meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُولَ فَعَقَّ عِقَابٌ ﴾١٧﴾

¶Not one of them but denied the Messengers; therefore My torment was justified.»

The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنْظَرُ هَؤُلَاءِ إِلَّا صِبَّحَهُ وَجِهَةً مَا لَهَا مِنْ فُرَاقٍ ﴾١٨﴾

﴿And these only wait for a single Ṣayḥah there will be no pause or ending thereto.﴾

Mâlik narrated from Zayd bin Aslam; “There will none who can avert it,”<sup>[1]</sup> i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Ṣayḥah is the blast on the Trumpet when Allâh will command Isrâfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allâh spares.

﴿وَقَالُوا رَبَّنَا عِيلْ لَنَا وَطَنَّا قَبْرُ الْحَسَابِ﴾

﴿They say: “Our Lord! Haste to us Qiṭṭanâ before the Day of Reckoning!”﴾

Here Allâh denounces the idolators for calling for the punishment to be hastened upon themselves. Qiṭṭ refers to a book or record, or it was said that it means one’s allotted share or fortune. Ibn ‘Abbâs, may Allâh be pleased with him, Mujâhid, Ad-Dâḥhâk, Al-Hasan and others said, “They asked for the punishment to be hastened.”<sup>[2]</sup> Qatâdah added, this is like when they said:

﴿اللَّهُمَّ إِنْ كَانَ هَذَا مُرْحَقٌ مِّنْ عِنْدِكَ فَأَتْمِنْزِ عَلَيْنَا حِجَّةً أَوْ أَنْتَنَا بِعَذَابِ أَلْيَسْ﴾

﴿“O Allâh! If this (the Qur’ân) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.”﴾ (8:32).<sup>[3]</sup>

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarîr said, “They asked for whatever they deserved, good or bad, to be hastened for them in this world.”<sup>[4]</sup> What he said is good, and A-Dâḥhâk and Ismâ‘il bin Abi Khâlid based their views on it. And Allâh knows best.<sup>[5]</sup> They said this by way of mockery

<sup>[1]</sup> Abdur-Razzâq 3:161.

<sup>[2]</sup> At-Tabari 21:164, Ad-Durr Al-Manthûr 7:148.

<sup>[3]</sup> At-Tabari 21:164.

<sup>[4]</sup> At-Tabari 21:165.

<sup>[5]</sup> At-Tabari 21:195.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٤

الْمُكَفَّرُونَ

أَصْبَرَ عَلَىٰ مَا يَقُولُونَ وَإِذْ كَرِبَ عَنْ دَارِهِ وَدَارَهُ الْأَيْدِيهِ، أَوَابٌ ﴿١٧﴾  
 إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسْتَحْنَ بِالْعُشْنِيِّ وَالْإِنْرَاقِ ﴿١٨﴾ وَالْطَّيرَ  
 تَحْشِرُهُ كُلُّهُ، أَوَابٌ ﴿١٩﴾ وَشَدَّدْنَا مَلْكَهُ، وَأَتَيْنَاهُ الْحِكْمَةَ  
 وَفَصَلَ لِلنُّطَابِ ﴿٢٠﴾ وَهَلْ أَنْكَنَنَا لِلْخَصْمَ إِذْ سَوَرَهُ  
 إِلَيْنَا بَابٌ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَارِهِ فَقَعَنَعَ مِنْهُمْ قَالُوا لَا تَحْفَظْ  
 حَصَمَانٍ بَعْنَى بَعْصُنَا عَلَىٰ بَعْصِنَ فَاتَّحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُنْتَطِلْ  
 وَأَهْدِنَا إِلَىٰ سَوَاءِ الْأَصْرَاطِ لِنَهْنَاهُ إِنْ هَذَا إِلَّا لَهُ رِبْسٌ وَسَعْونَ نَعْمَةٌ  
 وَلِنَجْهَهُ وَجَهَهُ فَقَالَ أَكْفَلْنِيهَا وَعَزَّزْنِي فِي الْأَنْطَابِ ﴿٢٢﴾ قَالَ  
 لَهُدْ طَلَمَكَ سُوْلَ تَجْتَبِنَكَ إِنَّنِي بِنَعْمَاهِهِ وَإِنَّ كَيْرَانَ الْأَنْطَابَ لَيَنْتَبِي  
 بَعْصُهُمْ عَلَىٰ بَعْصِهِمْ إِلَّا الَّذِينَ أَمْتَوْا وَعَمَلُوا الْعَصْلَحَتْ وَقَلِيلٌ  
 مَا هُمْ وَظَرَّ دَارُودَ أَنْمَانَتْهُ فَاسْتَغْفِرْرَهُ، وَخَرَّاكَهُ وَأَنَابَ  
 فَغَفَرَنَاهُ دَلِيلُكَ وَإِنَّ لَهُ عِنْدَنَا لِرْفَنَ وَحْسَنَ مَئَابٌ ﴿٢٣﴾  
 يَنْدَأُ وَدُلَّانَأْ جَعَلْنَاكَ خَلِيفَهُ فِي الْأَرْضِ فَاتَّحْكُمْ بَيْنَ النَّاسِ  
 بِالْحَقِّ وَلَا تَنْجِي الْهَوَى فَيُضَلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضْلُلُونَ  
 عَنْ سَبِيلِ اللَّهِ عَذَابٌ شَدِيدٌ يُمَانْسُوا بِوْمَ الْحَسَابِ ﴿٢٤﴾

and disbelief, so Allāh commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

﴿وَإِذْ كَرِبَ عَنْ دَارِهِ وَدَارَهُ الْأَيْدِيهِ، أَوَابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسْتَحْنَ بِالْعُشْنِيِّ وَالْإِنْرَاقِ ﴿١٨﴾ وَالْطَّيرَ تَحْشِرُهُ كُلُّهُ، أَوَابٌ ﴿١٩﴾ وَشَدَّدْنَا مَلْكَهُ، وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ لِلنُّطَابِ ﴿٢٠﴾﴾

¶ 17. And remember Our slave Dāwud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance. ¶

¶ 18. Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq. ¶

¶ 19. And (so did) the birds assembled, all obedient to him. ¶

¶ 20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision. ¶

### Dāwud, peace be upon him

Allāh tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. Al-Ayd means strength in knowledge and action. Ibn 'Abbās, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength."<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 21:166, 167.

Mujâhid said, "Al-Ayd means strength in obedience to Allâh."<sup>[1]</sup> Qatâdah said, "Dâwud, peace be upon him, was given strength in worship and the proper understanding of Islâm."<sup>[2]</sup> He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two *Sâhihs*, where it is recorded that the Messenger of Allâh ﷺ said:

﴿أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاؤِدَ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَيَامُ دَاؤِدَ، كَانَ يَنَمُّ بِنَصْفِ اللَّيلِ، وَيَقُومُ ثُلُثَةَ، وَيَنَمُّ سُدُسَةَ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَغْرِي إِذَا لَاقَهُ، وَأَنَّهُ كَانَ أَوَّلَابَاءَ﴾

*«The most beloved of prayer to Allâh is the prayer of Dâwud, and the most beloved of fasting to Allâh is the fasting of Dâwud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allâh.»<sup>[3]</sup>*

which means that he turned to Allâh with regard to all of his affairs.

﴿إِنَّا سَخَّنَاهُ لِلْجَلَالِ مِمَّ يُتَعْنَى بِالْمَعْنَى وَإِنَّشَرَّاقَ﴾

﴿Verily, We made the mountains to glorify Our praises with him in the 'Ashî and Ishrâq.﴾

means, Allâh caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the Ayah:

﴿يَبْجِيلُ أَرْبِيزَ سَمَّهُ وَالظَّبَرَ﴾

﴿O you mountains. Glorify (Allâh) with him! And you birds (also)!﴾ (34:10).

The birds also used to glorify Allâh's praises with him. If a bird flew by him and heard him chanting the Zabûr, it would not go away; instead it would stay hovering in the air, glorifying Allâh along with him. And the lofty mountains would respond to him and echo his glorification of Allâh. Ibn Jarîr

[1] At-Tabari 21:166.

[2] At-Tabari 21:167.

[3] *Fath Al-Bâri* 3:20, Muslim 2:816.

recorded from ‘Abdullāh bin Al-Hārith bin Nawfal that Ibn ‘Abbās, may Allāh be pleased with him, did not pray *Ad-Duhā*. [‘Abdullāh said:] “So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, ‘Tell him what you told me.’ She said, ‘The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak’ahs*. This was *Ad-Duhā*, and its standing, bowing, prostration and sitting were all equal in brevity.’ Ibn ‘Abbās, may Allāh be pleased with him, left, saying, ‘I have read the Qur’ān from cover to cover, and I never knew about *Salat Ad-Duhā* until now!’ Then he recited:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿glorify Our praises with him in the ‘Ashī and Ishrāq.﴾

I used to say, “What is *Salāt Al-Ishrāq*, but now I know what it is.”<sup>[1]</sup>

﴿وَالظُّبَرُ عَشَرُونَ﴾

﴿And (so did) the birds assembled,﴾ meaning, hovering in the air.

﴿كُلُّ لَهُ أَوَّابٌ﴾

﴿all obedient to him.﴾ means, they obeyed him and followed him in glorifying Allāh. Sa‘d bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلُّ لَهُ أَوَّابٌ﴾

﴿all obedient to him.﴾ means, “Following his commands.”<sup>[2]</sup>

﴿وَنَعْزَزُنَا مَلَكُ﴾

﴿We made his kingdom strong﴾ means, ‘We gave him complete dominion with all that kings need.’ Ibn Abi Najīḥ reported that Mujaħid said, “He was the strongest and most powerful of the people of this world.”

﴿وَنَبْتَغِنَهُ الْجَمِيعُ﴾

<sup>[1]</sup> At-Tabari 21:169.

<sup>[2]</sup> At-Tabari 21:169.

﴿and gave him Al-Hikmah﴾ Mujāhid said, “This means understanding, reason and intelligence.” Qatādah said, “The Book of Allāh and following what is in it.” As-Suddi said:

﴿الْحِكْمَةُ﴾

﴿Al-Hikmah﴾ “Prophethood.”<sup>[1]</sup>

﴿وَنَصْلَ لِنَطَابٍ﴾

﴿and sound judgement﴾ Shurayh Al-Qādi and Ash-Sha’bi said, “Sound judgement is testimony and oaths.”<sup>[2]</sup> Qatādah said, “Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement.”<sup>[3]</sup> This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this *Ummah*’s judicial system until the Day of Resurrection. This was the view of Abu ‘Abdur-Rahmān As-Sulami. Mujāhid and As-Suddi said, “It means passing the right judgement and understanding the case.”<sup>[4]</sup> Mujāhid also said, “It is soundness in speech and in judgement, and this includes all of the above.” This is what is meant, and this is the view favored by Ibn Jarīr.<sup>[5]</sup>

﴿وَهَلْ أَتَنَكُ بَنُوا الْحَسْنَ إِذْ سَوَّرُوا الْمَحَرَابَ ﴿١﴾ إِذْ دَعَلُوا عَلَى كَاوِدَ فَقَعَ مِنْهُمْ قَاتِلًا لَا يَعْلَمُ  
خَصْمَانِ بَعْنَ بَعْضِهِ عَلَى بَعْضٍ فَلَمْ يَكُنْ بَيْنَهُمْ وَلَا شُرُطٌ وَلَا غَدَنَا إِلَّا سَوَّهُ أَصْرَاطُهُ ﴿٢﴾ إِنَّ  
هَذَا أَجَى لَهُ نَفْعٌ وَرَفَعُونَ تَعَاهَدُوا لَهُ نَعْجَةً وَيَدَهُ فَنَالَ أَكْثَرُهُمَا وَعَزَّزَ فِي الْجَنَابِ ﴿٣﴾ قَالَ لَهُ  
ظَلَّكَ بِسُؤَالٍ تَعْبَدُكَ إِنَّ يَتَأْمِمُهُ وَإِنَّ كَثِيرًا مِنَ الظَّالِمِ لَيُغَيِّرُ بَعْضَهُمُ عَلَى بَعْضٍ إِلَّا الَّذِينَ مَامُوا  
وَعَلَوْا الصَّلِيمَتْ وَقَبَلَ مَا هُمْ وَظَلَّنَ دَارِدَ أَنَّا فَنَسَقْرَ رَبِّهِ وَحْرَ رَاكِمَا وَأَنَابِهِ ﴿٤﴾  
نَفَقَنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَرْفَقٌ وَمُحْسِنٌ مَنَابِهِ ﴿٥﴾

﴿21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (private chamber of worship);﴾

<sup>[1]</sup> At-Tabari 21:171.

<sup>[2]</sup> At-Tabari 21:173.

<sup>[3]</sup> At-Tabari 21:173.

<sup>[4]</sup> At-Tabari 21:172.

<sup>[5]</sup> At-Tabari 21:173.

﴿22. When they entered in upon Dāwud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.﴾

﴿23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."﴾

﴿24. [Dāwud] said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.﴾

### The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īliyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Hātim narrated a *Hadīth* whose chain of narration cannot be regarded as *Sahīh* because it is reported by Yazid Ar-Raqāshi from Anas, may Allāh be pleased with him. Although Yazid was one of the righteous, his *Hadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿شَيْعَةَ دِينِنَا﴾

﴿he was terrified of them.﴾ This was because he was in his *Mihrāb* (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Mihrāb* (private chamber) to ask him about their case.

﴿وَعَزَّزَ فِي الْغَطَابِ﴾

﴿and he overpowered me in speech.﴾ means, 'he defeated me.'

﴿وَلَمْ يَأْدُ أَنْ تَتَّهَّى﴾

«And Dāwud guessed that We have tried him»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this means, "We tested him."<sup>[1]</sup>

﴿وَخَرَّ رَكِنًا وَأَنَابَ﴾

«and he fell down prostrate and turned (to Allāh) in repentance.»

﴿نَفَرَ لِمَذَلَّةٍ﴾

«So, We forgave him that,»

### **The Sajdah in Sūrah Ṣād**

The performance of *Sajdah* in *Sūrah Ṣād* is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Ahmad from Ibn 'Abbās, may Allāh be pleased with him, who said; "The prostration in *Sūrah Ṣād* is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this *Sūrah*".<sup>[2]</sup> This was also recorded by Al-Bukhāri, Abu Dāwud, At-Tirmidhi, and An-Nasā'i in his *Tafsīr*. At-Tirmidhi said, "Hasan Ṣāḥīh".<sup>[3]</sup> In his *Tafsīr* of this Āyah, An-Nasā'i also recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The Prophet ﷺ prostrated in *Ṣād*, and he said:

«سَجَدَهَا دَاؤُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَتَسْجُدُهَا شُكْرًا»

«Dāwud prostrated as an act of repentance and we prostrate as an act of thanks.»

This was recorded only by An-Nasā'i.<sup>[4]</sup> The men of its chain of narration are all reliable.

In his *Tafsīr* of this Āyah, Al-Bukhāri recorded that Al-'Awwām said that he asked Mujāhid about the prostration in *Sūrah Ṣād*. He said, 'I asked Ibn 'Abbās, may Allāh be pleased

[1] At-Tabārī 21:181.

[2] Ahmad 1:359.

[3] *Fatḥ Al-Bārī* 2:643, Abu Dāwud 2:123, *Tuhfat Al-Ahwadhi* 3:176, An-Nasā'i in *Al-Kubrā* 6:342.

[4] An-Nasā'i 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read:

﴿وَمِنْ ذُرَيْهِ دَاوُدَ وَسَلَيْمَانَ﴾

¶*(and among his [Nūh's] progeny Dāwud, Sulaymān)*» (6:84)

﴿أُرْتَبَكَ الَّذِينَ هَذِئَ اللَّهُ فِيهِمْ أَفْكَرَهُ﴾

¶*(They are those whom Allāh had guided. So follow their guidance)*» (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dāwud prostrated here so the Messenger of Allāh ﷺ also prostrated here.”<sup>[1]</sup>

Abu Dāwud recorded that Abu Sa‘īd Al-Khudri, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ recited Sād while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

﴿إِنَّمَا هِيَ تَوْبَةُ نَبِيٍّ، وَلَكُنِّي رَأَيْتُكُمْ تَسْرِقُونَ﴾

¶*This is repentance for a Prophet, but I see that you are preparing to prostrate.*»

Then he came down (from the *Minbar*) and prostrated.”<sup>[2]</sup>  
This was recorded only by Abu Dāwud and its chain of narration meets the conditions of the Two *Sahīhs*.

﴿وَلَمْ يَعْلَمْنَا لَرْلَقَ وَحْسَنَ مَنَابَ﴾

¶*(and verily, for him is a near access to Us, and a good place of (final) return.)*»

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Sahīh*:

«الْمُقْسِطُونَ عَلَى مَنَابَرِ مِنْ نُورٍ عَنْ يَوْمِ الرَّحْمَنِ، وَكُلُّنَا يَتَذَمَّرُ يَوْمَنْ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيْمِ وَمَا وَلَوْا»

<sup>[1]</sup> *Fath Al-Bārī* 8:405.

<sup>[2]</sup> Abu Dāwud no. 1410.

«Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahmân, and both His Hands are right Hands.»<sup>[1]</sup>

﴿يَسْأَدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَانْهُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَنْجِعُ الْهَوَى فَيُفْسِدُكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضْلُلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ إِنَّمَا تُنَذَّرُ يَوْمَ الْحِسَابِ﴾

﴿26. O Dâwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.﴾

### Advice to Rulers and Leaders

This is advice from Allâh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allâh. Allâh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Hâtîm recorded that Ibrâhîm Abu Zur'ah, who read the Scripture, reported that Al-Walîd bin 'Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah? You have read the first Scripture and the Qur'ân, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allâh." I said, "O Commander of the faithful, are you more dear to Allâh, or Dâwud, peace be upon him? For Allâh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَسْأَدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَانْهُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَنْجِعُ الْهَوَى فَيُفْسِدُكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿O Dâwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allâh.﴾

<sup>[1]</sup> Muslim 3:1458.

٤٠٥

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا يَنْهَا بِطْلَلًا ذَلِكَ ظُنُونُ الظَّاهِرِ كُفَّارًا  
 فَوْلَى لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٦﴾ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا<sup>[1]</sup>  
 الصَّالِحَاتِ كَالْفَاسِدِينَ فِي الْأَرْضِ أَمْ نَعْجَلُ الْمُتَقْبِلِينَ كَالْمُجَاهِرِ<sup>[٢]</sup>  
 كَتَبَ أَنْزَلْنَا إِلَيْكُمْ مُّبَرَّكُ لِتَبَرَّوْ مَا يَنْهَا وَلَسْتَ كَمُؤْمِنًا أَوْلَوْا  
 الْأَنْتِبِ لِنَحْنُ وَهَبْتَ الدَّارَ وَدَسْلَمْنَ يَقْعِمُ الْعَبْدُ إِنَّهُ أَوْبَعْ<sup>[٣]</sup>  
 إِذْ عُرِضَ عَلَيْهِ بِالْعَيْنِ الصَّدِيقَتُ الْمُبَيَّدَ ﴿٤﴾ فَقَالَ إِنِّي  
 أَحِبُّتْ حُبَّ الْخَيْرِ عَنْ ذَكْرِ رَبِّي حَتَّى تُوَرَّتْ بِالْجَهَابِ<sup>[٤]</sup>  
 رُدُّهَا عَلَى فَطَقْنِ مَسْحَا بِالشَّوْفِ وَالْأَغْسَاقِ ﴿٥﴾ وَلَقَدْ فَتَنَّا  
 سُلَمَّنَ وَالْقَسْنَا عَلَى كُرْنِسِيهِ جَدَّا ثُمَّ أَنَابَ ﴿٦﴾ قَالَ رَبِّي أَغْفِرْ<sup>[٥]</sup>  
 لِي وَهَبْتِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ عَدِّي إِنَّكَ أَنْتَ الْوَهَابُ<sup>[٦]</sup>  
 فَسَخَّنَ الْأَرْبَعُ تَحْرِي بِأَمْرِهِ بِرُحْمَةِ حَيْثُ أَصَابَ ﴿٧﴾ وَالشَّيْطَانَ  
 كُلُّ بَنَاءٍ وَغَوَّاصٍ ﴿٨﴾ وَمَا هُرِبَ مُفَرِّيَنَ فِي الْأَضْفَادِ ﴿٩﴾ هَذَا  
 عَطَافُنَا فَإِنْ أَنْسِكْ بِعَيْرِ حَابِ لِنَحْنُ وَإِنَّمَّا عِنْ دَالِلَنِ وَحْسَنَ<sup>[٧]</sup>  
 مَنَابِ ﴿١٠﴾ وَإِذْ كَرْبَدَنَا أَبُوبَ إِذْ نَادَ رَبِّهِ أَنِّي مَسَنِي الشَّيْطَانُ<sup>[٨]</sup>  
 يُنْصِبُ وَعَذَابٍ ﴿١١﴾ أَرْكَضَ رِبِّهِ مَلِكَ هَذَا مُفْسَلٌ بِارِدُوسَرَابٌ<sup>[٩]</sup>

is the Guide to the Truth.

﴿وَرَبَّا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا يَنْهَا بِطْلَلًا ذَلِكَ ظُنُونُ الظَّاهِرِ كُفَّارًا مِّنَ النَّارِ<sup>[١]</sup>  
 أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُتَقْبِلِينَ فِي الْأَرْضِ أَمْ نَعْجَلُ الْمُتَقْبِلِينَ كَالْمُجَاهِرِ<sup>[٢]</sup>  
 كَتَبَ أَنْزَلْنَا إِلَيْكُمْ مُّبَرَّكُ لِتَبَرَّوْ مَا يَنْهَا وَلَسْتَ كَمُؤْمِنًا أَوْلَوْا الْأَنْتِبِ<sup>[٣]</sup>﴾

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

﴿28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We

[1] At-Tabari 21:189.

[2] At-Tabari 21:189.

Ikrimah said:

«أَنْتُمْ عَذَابٌ شَدِيدٌ بِمَا نَسِيْتُ يَوْمَ الْحِسَابِ»

﴿(Those shall) have a severe torment, because they forgot the Day of Reckoning.﴾

“They will have a severe punishment on the Day of Reckoning because of what they forgot.”<sup>[11]</sup> As-Suddi said, “They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.”<sup>[21]</sup> This interpretation is more in accordance with the apparent meaning of the Ayah. And Allāh, may He be glorified and exalted,

*treat those who have Taqwā as the evildoers?♦*

﴿29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.♦﴾

### The Wisdom behind the Creation of This World

Allāh tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَلْ لَدُكُّ الْأَنْبِيَاءِ كَفَرُوا﴾

*«And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!♦»*

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿وَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّاسِ﴾

*«Then woe to those who disbelieve from the Fire!♦»*

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿أَأَرَى بَعْدَ الْأَيَّنِ أَسْنُوا وَعَكِلُوا الصَّلَاحَتِ كَالْمُقْبِرِينَ فِي الْأَرْضِ أَأَرَى بَعْدَ الْأَيَّنِ

﴿كَالْمُغَبَّرِينَ﴾

*«Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwā as the evildoers?♦»*

meaning, 'We shall not do that.' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'ān teaches sound aims based on a rational way of thinking, so Allāh says:

﴿كَتَبْ أَنْزَلْنَا إِلَيْكُمْ مُّرْكَبًا لِتَتَبَرَّوْا مَاتِيكُمْ وَلِتَذَكَّرَ أُولُوا الْأَلْئَافِ﴾

«(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.»

meaning, those who are possessed of wisdom and reason.

﴿وَوَقَبَتْنَا لِدَاوُدَ سَلَيْمَانَ يَقْرَئِ الْمُبْدَأ إِنَّهُ أَوَّلُبْرِيْغٍ إِذْ عَرَضَ عَلَيْهِ بِالْمَشِيْرِ الْمَنِيفَتْ إِلَيْهِمْ إِنَّهُ فَقَالَ إِنِّي أَجِبْتُ حُبَّ الْمُنْتَرِ عَنْ ذِكْرِ رَبِّهِ حَتَّى تَوَارَتْ بِالْمَجَابِ إِنَّهُ دُوْهَا عَلَى فَلَكِينَ مَسْنَعًا بِالْمُشْفِقِ وَالْمُغَنَّفِ﴾

¶30. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!»

¶31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.»

¶32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).»

¶33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.»

### Sulaymān the Son of Dāwud

Allāh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿وَرَوَيْتْ سَلَيْمَانَ دَاؤِدَ﴾

«And Sulaymān inherited Dāwud» (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿يَقْرَئِ الْمُبْدَأ إِنَّهُ أَوَّلُبْرِيْغٍ﴾

﴿How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عَرَضَ عَلَيْهِ بِالْعَيْنِ الصَّدِيقَتُ الْمُبَيَّدَ﴾

﴿When there were displayed before him, in the afternoon, well trained horses of the highest breed.﴾

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."<sup>{11}</sup> This was also the view of several others among the Salaf. Abu Dāwud recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا عَائِشَةُ؟»

«What is this, O 'Ā'ishah?» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَّهُنَّ؟»

«What is this that I see in the midst of them?»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«And what is this on it?» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

«A horse with two wings?» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

<sup>{11}</sup> At-Tabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."<sup>[1]</sup>

﴿فَكَانَ إِنْ أَحْبَبْتُ حَبَّ الْمُنْبَرِ عَنْ ذِكْرِ رَبِّهِ حَتَّىٰ تَوَارَتْ بِالْجَهَابِ﴾ (٣٢)

﴿He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)﴾

More than one of the Salaf and scholars of *Tafsīr* mentioned that he was so busy looking at the horses that he missed the time of 'Aṣr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray 'Aṣr and he prayed it after the sun had set. This was recorded in the Two *Sahīhs* with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray 'Aṣr until the sun had almost set.' The Messenger of Allāh ﷺ said,

«رَأَيْتُمَا مَا صَلَّيْتُهَا»

«By Allāh, I did not pray it either.»

He (Jābir) said, "So we got up and went to Buthān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed 'Aṣr after the sun had set, then he prayed *Maghrib* after that."<sup>[2]</sup>

﴿رُدُّوهَا عَلَىٰ فَكِيقَ مَسْنَىٰ بِالشُّوقِ وَالْأَغْنَافِ﴾ (٣٣)

﴿Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.﴾

Al-Hasan Al-Baṣri said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."<sup>[3]</sup> This was also the view of Qatādah. As-Suddi said, "Their necks and hamstrings were

<sup>[1]</sup> Abu Dāwud 5:227.

<sup>[2]</sup> *Fath Al-Bāri* 2:82, *Muslim* 1:438.

<sup>[3]</sup> At-Tabari 21:195.

struck with swords.”<sup>[1]</sup>

‘Ali bin Abi Talhah reported that Ibn ‘Abbâs, may Allâh be pleased with him, said, “He began patting the horses’ heads and legs out of love for them.”<sup>[2]</sup> This is the view that was favored by Ibn Jarîr. He said, “Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals’ fault.”

This view which Ibn Jarîr thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allâh for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allâh, Allâh compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month’s (journey), and its afternoon lasted a month’s (journey). This was faster and better than horses.

Imâm Ahmad recorded that Abu Qatâdah and Abu Ad-Dahmâ’, who traveled a lot to the Ka’bah, said, “We met a man from among the bedouins who said to us: ‘The Messenger of Allâh ﷺ took my hand and started teaching me some of that which Allâh had taught him. He said,

﴿إِنَّكُمْ لَا تَدْعُ شَبَّانَ أَشْتَاءَ اللَّهُ تَعَالَى إِلَّا أَغْطَاكُمْ اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهُ﴾

“You do not give up anything for the sake of Allâh, but Allâh will give you something better than it.”<sup>[3]</sup>

﴿وَلَقَدْ فَتَنَّا مُلَّيْنَ رَأَفَتَنَا عَلَى كُرْبَبَةِ جَنَّاتِنَا ثُمَّ أَنَابَ ﴿١﴾ قَالَ رَبُّنَا إِنَّهُنَّ لِي وَكَبَ لِي مُلَّكًا لَا يَلْهُو بِأَحَدٍ إِنَّ بَيْتَنِي إِنَّكَ أَنْتَ الرَّوَّابُ ﴿٢﴾ تَحَرَّنَا لَهُ الْيَمْعَجَعُ تَحْرِي يَانِزُهُ رَعَاهُ جَهَنَّمُ أَسَابِ ﴿٣﴾ رَأَشْتَهِبُكَ كُلَّ بَيْلَقَ وَعَوْصَرَ ﴿٤﴾ وَمَلَئِنَ مُهَرَّبَ فِي الْأَسْنَادِ ﴿٥﴾ كَذَّا سَعَاتَنَا فَانْتَ أَنْسَكَ بِنَفْرِي جِنَابَ ﴿٦﴾ فَلَمَّا لَمْ يَعْدَنَا لِلْقَنْ وَمَسَنَ سَابِ ﴿٧﴾﴾

﴿34. And indeed, We tried Sulaymân and We placed on his throne Jasad (a body), and he returned.﴾

[1] At-Tabari 21:195.

[2] At-Tabari 21:196.

[3] Ahmad 5:78.

﴿35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

﴿36. So, We subjected to him the wind; it blew gently by his order wherever he willed,﴾

﴿37. And the Shayātīn, from every kind of builder and diver,﴾

﴿38. And also others bound in fetters.﴾

﴿39. [Allāh said to Sulaymān]: "This is Our gift, so spend you or withhold, no account will be asked of you."﴾

﴿40. And verily, for him is a near access to Us, and a good (final) return.﴾

### **How Allāh tested Sulaymān then made Things easy for Him**

Allah says,

﴿وَلَقَدْ فَتَنَّا مُلَيْكَنَ﴾

﴿And indeed, We tried Sulaymān﴾ meaning, 'We tested him.'

﴿وَأَتَبَتَ عَلَى كُرْسِيِّهِ جَمِيعًا﴾

﴿and We placed on his throne Jasad (a body).<sup>[1]</sup>﴾

﴿فِيمَا لَمْ يَرَ﴾

﴿and he returned.﴾ means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

﴿فَالَّذِي أَغْفَرْتَ لِي وَكَفَرْتِ بِهِ لَا يَعْلَمُ مَنْ تَعْذِي إِلَّا أَنْتَ الْعَلَامُ﴾

﴿He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

[1] Allāh does not explain exactly what this *Jasad* was which He placed on his throne. We believe that Allāh tested him by placing this *Jasad* on his throne, even though we do not know what it was. Everything that has been said concerning it has been taken from the *Isrā'iliyāt*, and we do not know what is true. (Since the word means "corporeal" interpretations centered around some form of *Jinn*.) Allāh knows best.

Some of them said, "No one after me will have the right to ask Allâh for such a kingdom." This is the apparent meaning from the context of the Âyah, and several *Hadîths* with a similar meaning have been narrated from the Messenger of Allâh ﷺ. In his *Tafsîr* of this Âyah, Al-Bukhâri recorded that Abu Hurayrah, may Allâh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ عَفِرِيْتَا مِنَ الْجِنِّ تَفَلَّتْ عَلَيَّ الْبَارَحَةَ - أَوْ كَلِمَةً تَخُوْهَا - لِتُقْطِعَ عَلَيَّ الصَّلَاةَ فَأَنْكَثْتَنِي اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أُزِيْطَهُ إِلَى سَارِيَةِ مَسَاجِدِ حَتَّى تُضْبِحُوا، وَتَنْتَرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامُ: «وَرَبِّي أَغْفِرْ لِي وَقَتَ لِي مُنْكَأً لَا يَبْلُغُ بِأَحَدٍ مِنْ بَعْدِي»»

*«An 'Ifrit from among the Jinn came and bothered me last night- or he said something similar -Trying to stop me from praying. Allâh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulaymân said, «My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me»»*

Rawh said, "so he let him go, humiliated." »<sup>[1]</sup> This was also recorded by Muslim and An-Nasâ'i.<sup>[2]</sup> In his *Sahîh*, Muslim recorded that Abu Ad-Dardâ', may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ stood up to pray and we heard him say,

«أَعُوْذُ بِاللَّهِ مِنْكَ»

*«I seek refuge with Allâh from you.»* Then he said,

«أَلْعَنْكَ بِلِعْنَةِ اللَّهِ»

*«I curse you with the curse of Allâh.»* three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allâh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said:

<sup>[1]</sup> *Fath Al-Bâri* 1 :660.

<sup>[2]</sup> Muslim 1 :384, An-Nasâ'i in *Al-Kubrâ* 6 :443.

«إِنَّ عَذَّوْ أَنَّهُ إِلَيْسَ جَاءَ بِشَهَابٍ مِّنْ نَارٍ يَجْعَلُهُ فَقْلُثٌ: أَعُوذُ بِاللَّهِ مِنْكَ،  
ثَلَاثَ مَرَاتٍ، ثُمَّ قُلْتُ: أَعُوذُ بِلِعْنَتِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأْخِرْ، ثَلَاثَ مَرَاتٍ ثُمَّ أَرْدَثَ  
أَنَّ أَخْذَهُ، وَاللَّهُ لَوْلَا دَعْوَةُ أَجِينا سُلَيْمَانَ لَا ضَيْغَ مُوْتَقَّا، يَلْعَبُ بِهِ صِيَانُ أَهْل  
الْمَدِينَةِ»

«The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, "I seek refuge with Allāh from you" three times, then I said, "I curse you with the complete curse of Allāh," but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah.»<sup>[1]</sup>

Allāh says:

﴿فَسَخَّرْنَا لَهُ الْأَزْبَعَ تَجْرِي بِأَمْرِهِ، رَبَّنَا جَتَّ أَسَابِبَ﴾

«So, We subjected to him the wind; it blew gently by his order wherever he willed.»

Al-Hasan Al-Baṣrī, may Allāh have mercy on him, said, “When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey).”<sup>[2]</sup>

﴿جَتَّ أَسَابِبَ﴾

«wherever he willed.» means, wherever in the world he wanted.

﴿وَالنَّبِيلَيْنَ كُلُّ بَنَاءٍ وَغَوْصَانٍ﴾

«And also the Shayātīn, from every kind of builder and diver,» means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

<sup>[1]</sup> Muslim 1:385.

<sup>[2]</sup> At-Tabari 21:201.

which cannot be found anywhere else.

﴿وَمَا خَرَبْتُ مُقْرِبَنَ فِي الْأَسْفَافِ﴾

¶*And also others bound in fetters.* ¶ means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

﴿هَذَا عَطَائُنَا فَأَنْتَ أَوْ أَنْتَ بْنُ هَبَّابٍ﴾

¶[Allāh said to Sulaymān]: "This is Our Gift, so spend you or withhold, no account will be asked of you." ¶

means, 'this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two *Sahīhs* that when the Messenger of Allāh ﷺ was given the choice between being a servant and a Messenger – who does what he is commanded to do and distributes things among the people as Allāh commands him to do – or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allāh and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allāh tells us what He gave to Sulaymān, peace be upon him, in this world, He tells us that he will have a great share with Allāh on the Day of Resurrection. He says:

﴿وَلَكَ لَمْ يَعْدَنَا لِلْقُوَّاتِ وَالْحَسَنَ شَارِبٌ﴾

¶*And verily, for him is a near access to Us, and a good (final) return.* ¶

meaning, in this world and the Hereafter.

﴿وَإِذْ كُرِّزَ عَنَّا أُولُوْبَ إِذْ نَادَى رَبِّهِ أَلِيْسَنَى الْأَشْبَلَانَ يَنْسِبُ وَعَنَّابٌ﴾ ارْكَضْ بِرْجَلَكْ مَلَأْ مُقْنَلُ بَارِدٌ  
وَكَرِكِبٌ وَوَبَّهَا لَهُ أَلْفَلَهُ وَثَلَّهُمْ سَهْمَهُ رَعَةُ بَنَى وَذَكَرَى لِأَوْلَى الْأَنْبَابِ وَخَذْ بِيَدِكَ مَنْهَنَا فَأَنْهَبَ يَهُ  
وَلَا مَحْسَنْتُ إِلَيْهِ وَجَذَنَهُ سَارِبًا تَقْمَ الْمَبْدَأَ إِلَيْهِ أُولُوبَ﴾

سورة العنكبوت  
٤٥٦

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِنْهُمْ مَعْهُمْ رَحْمَةً مِنَّا وَكَرِي لِأُولَى الْأَئْمَبِ  
 وَهَذَا بِدِيكَ ضَعْفَنَا فَاصْرِيبْ يَهُ وَلَا حَسْنَتْ إِنَّا وَجَدْنَاهُ صَابِرًا  
 نَعْمَ الْمُبْدِيَةَ، أَوَّلَابِ (٤١) وَإِذْكُرْ عِنْدَنَا إِبْرِهِيمَ وَإِسْحَاقَ وَعَقْرُوبَ  
 أُولَى الْأَيْدِيِّ وَالْأَبْصَرِ (٤٢) إِنَّا أَخْتَسْتُمْ مِنَ الْأَصْبَرَدَنَى  
 الدَّارِ (٤٣) وَإِنَّهُمْ عِنْدَنَا لِيَنَ الْمُصْطَفَيَنَ الْأَخْيَارِ (٤٤) وَإِذْكُرْ  
 إِسْمَاعِيلَ وَالْيَسْعَ وَدَالْكَفَلِ وَكُلِّيَنَ الْأَخْيَارِ (٤٥) هَذَا دِكْرٌ  
 وَإِنَّ لِلْمُصْبِقِينَ لَحُسْنَ شَارِبِ (٤٦) جَنَّتْ عَدْنَ مُفْنَحَةَ لَمَ الْأَبْوَبُ  
 مُشَكِّنَ فِيهَا يَدْعُونَ فِيهَا يَدْكُهَةَ كَثِيرَةَ وَمَرَابِ (٤٧)  
 وَعَنْهُمْ فَصَرَرَتَ الْأَطْرَفَ أَرَابِ (٤٨) هَذَا مَا تُوَعَّدُونَ لَيَوْمِ  
 الْأَسَابِ (٤٩) إِنَّ هَذَا إِرْزَعَنَ مَالَهُمْ مِنْ قَبَادِ (٥٠) هَذَا دَوَابَتَ  
 لِلظَّدِغِينَ لَشَرَّ مَابِ (٥١) جَهَنَّمْ يَصْلَوْنَ أَيْنَسَ الْمَهَادِ (٥٢) هَذَا  
 فَلَيْدُ وَقُوَّهُ حَيْمِ وَعَسَافِ (٥٣) وَهَاحِرُمْ مِنْ شَكَلِهِ أَرْوَحِ (٥٤)  
 هَذَا دَافِعَ مَفْنَحِمْ مَعَكُمْ لَامْرَجَبَا يَهُمْ إِنَّهُمْ صَالُو الْأَنَارِ (٥٥)  
 قَالُوا بَلْ أَنْتُمْ لَامْرَجَبَا يَكُونُ أَنْتُمْ قَدْ مُتَمَوَّهُ لَنَا فِيْنَ الْقَرَارِ (٥٦)  
 قَالُوا أَرَنَا مَنْ قَدَمْ لَنَا هَذَا فَإِذَهُ عَدَابِ ضَعْفَانِيَ النَّارِ (٥٧)

﴿٤١. And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shaytān has afflicted me with distress and torment!"﴾

﴿٤٢. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."﴾

﴿٤٣. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.﴾

﴿٤٤. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him

patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

## Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allâh be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyûb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿أَنِّي مُسْتَقْرِئُ الظُّلْمَ وَأَنْتَ أَنْحُكُ الرَّحْمَةَ﴾

«Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.» (21:83).

And according to this Ayah:

﴿وَإذْ أَنْزَلْنَا إِلَيْكَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي الشَّيْطَانُ بِثُقْبٍ وَعَذَابٍ﴾

«And remember Our servant Ayyûb, when he invoked his Lord (saying): "Verily, Shaytân has afflicted me with distress and torment!"»

It was said that “distress” referred to bodily afflictions and “torment” referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allâh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allâh caused another spring to flow, and Ayyûb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allâh says:

﴿أَرْكِنْ بِرِيْلِكَ مَذَا مُفْتَلَ بِأَرْدَ وَبَرَّاً﴾

«Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.»

Ibn Jarîr and Ibn Abî Hâtim recorded that Anas bin Mâlik, may Allâh be pleased with him, said, “The Messenger of Allâh ﷺ said:

«إِنَّ رَبَّيَ اللَّهُ أَبْرَأَتْ عَنِي الصَّلَاةَ وَالسَّلَامَ لَبَّى بِبَلَوْهُ ثَمَانِيْ عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْعَيْدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخْصَنِ إِخْرَانِيْ بِهِ، كَانَا يَنْدَوَانِ إِلَيْهِ وَيَرْوَحَانِ،

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: تَقْلِيمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُوبَ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِّنَ الْمُتَّالِبِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَلِكَ؟ قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْجِعْهُ اللَّهُ فَيُكْثِرَ مَا يِهِ، فَلَمَّا رَأَخَا إِلَيْهِ لَمْ يَضِيرِ الرَّجُلُ حَتَّى ذَكَرْ ذَلِكَ لَهُ، فَقَالَ أَيُوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَذْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمْرُ عَلَى الرَّجُلِيْنِ يَسْتَأْذِنُ عَنِ فِيَذْكُرِ إِنَّ اللَّهَ تَعَالَى، فَأَزْجَعَ إِلَيْيَ بَيْتِي فَأَكْفَرُ عَنْهُمَا كَرَاهِيَّةً أَنْ يَذْكُرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّهِ، قَالَ: وَكَانَ يَغْرُبُ إِلَى حَاجِيَهُ، فَإِذَا قَضَاهَا أَنْسَكَتْ امْرَأَهُ بِهِ حَتَّى يَتَلَقَّ، فَلَمَّا كَانَ ذَاتُ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَزوَّجَهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْ أَيُوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ هَذَا يَكْفُرُ بِعِيْلَكَ هَذَا مُنْكَلٌ بِأَدْرِي رَبِّكَ ﴿١٦﴾ فَأَنْبَطَاهُ اللَّهُ تَعَالَى [فَلَمَّا نَظَرَ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْمَبَ اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَخْسِنِ مَا كَانَ، فَلَمَّا رَأَيْتَ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا، قَالَ: فَإِنِّي أَتَأْمُو، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْذَرَ لِلْقَمْعِ وَأَنْذَرَ لِلشَّعِيرِ، بَعَثَ اللَّهُ تَعَالَى سَحَابَتِنِ فَلَمَّا كَانَتْ إِحْدَاهُنَا عَلَى أَنْذَرِ الشَّعِيرِ، أَفْرَغَتْ فِيهِ الدَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتِ الْأُخْرَى فِي أَنْذَرِ الشَّعِيرِ حَتَّى فَاضَ»

*«Allāh's Prophet Ayyūb, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, «Strike the ground*

*with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.» She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,<sup>[1]</sup> one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.» This is the wording of Ibn Jarīr, may Allāh have mercy on him.<sup>[2]</sup>*

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿يَبْشِّرُ أَيُّوبَ يَعْنِسُلُ عَزِيزًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَكَبٍ فَجَعَلَ أَيُّوبَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامُ يَخْتُو فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبَ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبُّ، وَلَكِنْ لَا غُنْيَ بِي عَنْ بَرَكَاتِكَ﴾

«While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"»

This was only recorded by Al-Bukhārī.<sup>[3]</sup>

﴿وَرَبَّنَا لَهُ أَهْلَهُ وَرَثَتْهُمْ رَحْمَةً يَتَّأْمِنُونَ وَذِكْرَنَا لِأَوْلَى الْأَنْبِيَاءِ﴾

«And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.»

Al-Hasan and Qatādah said, "Allāh brought his family

<sup>[1]</sup> An area where the husks are removed from grains.

<sup>[2]</sup> At-Tabārī 21:211. Similar was recorded by Al-Hākim no. 4115, and others.

<sup>[3]</sup> Al-Bukhārī no. 279, 3391, 7493.

themselves back to life, and added others like them.”<sup>[1]</sup>

﴿رَحْمَةً لِّتَنَاءٍ﴾

«as a mercy from Us,» means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَدُكْرَى لِأُولَئِكَ﴾

﴿وَإِذَا رَأَيْتُمْ مِّنْ أَنفُسِكُمْ مَا فَعَلْتُمْ إِذَا هُنْ لَا يَشْكُرُونَ﴾

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَمُؤْمِنُكُمْ بِهِنَّا فَأَنْتُمْ بِهِنَّا وَلَا يَخْتَلِفُونَ﴾

﴿وَأَنْتَ لِرَبِّكَ إِنَّمَا تَنْهَا فَأَنْتُمْ فَأَنْتُمْ بِهِنَّا وَلَا يَخْتَلِفُونَ﴾

Ayyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had *Taqwā* of Allāh and turned to Him in repentance. Allāh says:

﴿إِنَّا وَجَدْنَاهُ صَابِرًا نَّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿إِنَّمَا تَنْهَا فَأَنْتُمْ فَأَنْتُمْ بِهِنَّا وَلَا يَخْتَلِفُونَ﴾

Allāh praised and commanded him, saying,

﴿نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿إِنَّمَا تَنْهَا فَأَنْتُمْ فَأَنْتُمْ بِهِنَّا وَلَا يَخْتَلِفُونَ﴾

Allāh says:

﴿وَمَنْ يَتَّقِيَ اللَّهَ يَجْعَلُ لَهُ مَغْرِبًا وَرَزْقًا مِّنْ حَيْثُ لَا يَعْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

<sup>[1]</sup> At-Tabari 21:212.

**حَسْبُهُ إِنَّ اللَّهَ يَعْلَمُ أَمْرَهُ فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا** ﴿٣﴾

¶ And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things. » (65:2-3)

وَأَذْكُرْ عِنْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْآبَيْنِ وَالْأَصْنَافِ<sup>(١)</sup> إِنَّا لَخَلَقْنَاهُمْ بِخَلَقَةٍ ذَكَرِيٍّ  
وَأَذْكُرْ عِنْدَنَا لَيْلَةَ الْمُصْطَفَى الْأَخْيَارِ<sup>(٢)</sup> وَأَذْكُرْ إِسْتِعْدَلَ وَالْبَيْسَ وَذَا الْكَنْلُ وَغَلَّ بَنَ  
وَأَذْكُرْ عِنْدَنَا لَيْلَةَ الْمُصْطَفَى الْأَخْيَارِ<sup>(٣)</sup> وَأَذْكُرْ دَكَرْ<sup>(٤)</sup>

﴿45. And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.﴾

¶46. Verily, We did choose them by granting them the remembrance of the Abode.»

¶47. And they are with Us, verily, of the chosen and the best! ¶

¶48. And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.»

#### 49. This is a Reminder...»

## **The Chosen and the Best among the Prophets**

Allah tells us about the virtues of His servants the Messengers and His Prophets:

﴿ وَأَذْكُرْ عِنْدَهَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْآئِمَّةِ وَالْأَبْصَارِ ﴾

﴿And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb,  
Ulil-Aydi wal-Abṣār.﴾

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿أُولَئِكَ الْمُنْتَهَى﴾

﴿Ulil-Aydi﴾ “Of great strength and worship;

وَالْأَبْصَرِ }

﴿وَالْأَبْصَارُ﴾ means, understanding of the religion.<sup>[1]</sup> Qatādah and As-Suddi said, “They were given strength in worship and understanding of the religion.”

﴿إِنَّا أَخْلَقْنَاكُمْ بِمَا لَدُونَ﴾

﴿Verily, We did choose them by granting them the remembrance of the Abode.﴾

Mujāhid said, “This means: We made them strive for the Hereafter, and there is nothing else for them besides that.”<sup>[2]</sup> As-Suddi also said, “The remembrance of the Hereafter and striving for it.”<sup>[3]</sup> Mālik bin Dīnār said, “Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter.” Qatādah said, “They used to remind the people about the Abode of the Hereafter and to strive for it.”<sup>[4]</sup>

﴿ذَلِكُمْ عِنْدَنَا لَيْلَةُ الْمُصْلِيْنَ الْأَخْيَارِ﴾

﴿And they are with Us, verily, of the chosen and the best!﴾

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَذَكِّرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكَفْلِ وَجُلَّ بْنَ الْأَخْيَارِ﴾

﴿And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.﴾

We have already discussed their characteristics and stories in detail in Sūrat Al-Anbiyā', may peace be upon them, and there is no need to repeat it here.

﴿هُنَّا ذِكْرٌ﴾

﴿This is a Reminder﴾ means, a reminder to those who will be reminded. As-Suddi said, “This means the Holy Qur'ān.”<sup>[5]</sup>

﴿وَإِنَّ لِلشَّيْنَ لَهُنَّ مَكَابِرٌ﴾ جَنَّتْ عَنِّي شَنَّشَةً لَمْ يَلْوَبُ ﴿شَكِينَ فِيهَا يَدْعُونَ فِيهَا يَنْكِهُنَّ كَثِيرَ وَغَلِيبٌ﴾ وَيَنْدَمُ قَصْرَ الطَّرِيفِ أَزَابُ ﴿هُنَّا مَا تُوعَدُونَ لَيَوْمٍ﴾

[1] At-Tabari 21:215.

[2] At-Tabari 21:218.

[3] At-Tabari 21:218.

[4] At-Tabari 21:217.

[5] At-Tabari 2:220.

الْجَنَّاتُ إِنَّهُمْ هُنَّا لَرْزَقًا مَا لَهُمْ بِشَاءُوْ۝

﴿49. And verily, for those who have Taqwā is a good final return.﴾

﴿50. 'Adn Paradise, whose doors will be opened for them.﴾

﴿51. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾

﴿52. And beside them will be Qāshirāt-at-Tarf, (and) of equal ages.﴾

﴿53. This it is what you are promised for the Day of Reckoning!﴾

﴿54. (It will be said to them)! Verily, this is Our provision which will never finish.﴾

### The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّتٌ عَذْنٌ﴾

﴿'Adn Gardens﴾ meaning, eternal gardens (of Paradise),

﴿فَنَسَّةٌ لِمَنِ الْأَيْمَنِ﴾

﴿whose doors will be opened for them.﴾ means, when they come to them (these gardens), their gates will open for them.

﴿مُتَكَبِّرُونَ فِيهَا﴾

﴿Therein they will recline;﴾ It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَعْمَلُونَ فِيهَا يَتَكَبَّرُ كَثِيرُهُمْ﴾

• ﴿therein they will call for fruits in abundance﴾ means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَشَرَابٌ﴾

﴿and drinks;﴾ means, whatever kind of drink they want, the servants will bring it to them,

﴿بِكُوبٍ وَّأَبَارِيقٍ كَأْسِينَ مَيْزِنٍ﴾

«With cups, and jugs, and a glass of flowing wine.» (56:18).

﴿وَعِنْدَمُ فَصَرَرُتُ الظَّرْبِ﴾

«And beside them will be Qāshirāt-at-Tarf (chaste females).»

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَرْبَابِ﴾

«(and) of equal ages.» means, they will all be of the same age. This is the understanding of Ibn ‘Abbās, may Allāh be pleased with him, Mujaahid, Sa‘id bin Jubayr, Muhaamad bin Ka‘b and As-Suddi.<sup>[11]</sup>

﴿هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ﴾

«This it is what you are promised for the Day of Reckoning!»

means, ‘this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.’ Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّ هَذَا لِرِزْقًا مَا لَمْ يَمْلَأْ شَاءُ﴾

«Verily, this is Our provision which will never finish.» This is like the Āyāt:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقِ﴾

«Whatever is with you, will be exhausted, and whatever is with Allāh will remain.» (16:96).

﴿عَطَلَةٌ غَيْرُ مُحَدَّثَةٌ﴾

«a gift without an end.» (11:108)

﴿لَهُمْ أَبْرُغُ غَيْرُ مُشْفُوذٍ﴾

«for them is a reward that will never come to an end.» (84:25).

﴿أُكْثُرُهُمْ دَاهِيَّ وَظَاهِيَّ تِلْكَ عَنْقُ الَّذِينَ أَنْفَرُوا وَعَنْقُ الْكَافِرِينَ أَنَّا رَّ﴾

<sup>[11]</sup> At-Tabari 21:223.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٥٧

وَقَالُوا مَا لَنَا لَا نَرَى بِمَا لَا كَانُوا يَعْدِلُونَ مِنَ الْأَشْرَارِ ﴿١﴾ أَخْذَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَرُ ﴿٢﴾ إِنَّ ذَلِكَ لَعْنَ خَاصِّهِمْ أَهْلَ النَّارِ ﴿٣﴾ قُلْ إِنَّمَا أَنَّا مُنْذِرُو وَمَا مِنْ إِلَهٌ إِلَّا اللَّهُ الْوَحْدَةُ لِهَا هَذِهِ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَنْهَا الْعَزِيزُ لِغَفْرَانِهِ ﴿٤﴾ قُلْ هُنَّ بِنُوبَةٍ عَظِيمٍ ﴿٥﴾ أَنْتُمْ عَنْهُمْ مُعْرِضُونَ ﴿٦﴾ مَا كَانُوا لِي مِنْ عِلْمٍ بِاللِّلَّاءِ الْأَخْفَى إِذْ يَخْتَصِسُونَ ﴿٧﴾ إِنْ يُوحَى إِلَيَّ أَنَّا أَنَّنَا مُرْسِلُونَ ﴿٨﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ لَكُمْ طَينًا ﴿٩﴾ فَإِذَا دَسَوْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَفَعَوْلَهُ سَجَدُوكُمْ كُلُّهُمْ أَجْمَعُونَ ﴿١٠﴾ إِلَّا إِلَيْسَ أَسْتَكْرِي وَكَانَ بَنِي الْكُفَّارِ فَقَالَ تَبَانِيلِسْ مَا مَانَعَكُمْ أَنْ تَسْجُدُ لِمَا خَلَقْتُ يُدَيْدَى أَسْتَكْبَرْتُ أَمْ كُنْتَ مِنَ الْعَالَمِينَ ﴿١١﴾ قَالَ أَنَّا خَدْرَتْنَاهُ خَلَقْنَاهُ مِنْ تَارِ وَخَلَقْنَاهُ مِنْ طَينٍ ﴿١٢﴾ قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ ﴿١٣﴾ وَإِنْ عَلَيْكَ لَعْنَتِي إِنَّ يَوْمَ الْحِسَابِ ﴿١٤﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾ قَالَ رَبِّي فَأَنْظِرْنِي إِلَيْ يَوْمِ يَعْشُونَ ﴿١٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٧﴾ إِنَّ يَوْمَ الْوَقْتِ الْمَعْلُومِ ﴿١٨﴾ قَالَ فَقَعَرِيلَكَ لَا عُوْنَسْتُمْ أَبْغِيْعِينَ ﴿١٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٢٠﴾

its provision is eternal and so is its shade; this is the end of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.»(13:35).

And there are many similar Āyāt.

هَذِهِ وَإِنْ لِلْطَّالِبِينَ أَشَرْ مَكَابِرِ جَهَنَّمَ بِصَلَوةِنَا وَقَنْ الْمَهَادِ هَذِهِ هَذَا ظَبَدُوقَهُ حَبِيْهُ وَسَاقَهُ وَآخَرُ مِنْ شَكْلِهِ أَذْرَقُ هَذِهِ هَذَا فَوْجُ مُنْتَجِمُ مَعْكُمْ لَا مَرْجَعًا يَهِمُ إِيْتَهُمْ سَالِو النَّارِ قَالُوا بَلْ أَشَرْ لَا مَرْجَعًا يَكُوْنُ أَشَرْ لَدَنْسَنْتُهُ لَا فَيْنَ الْقَرَارِ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذِهِ فَرِيْدَهُ عَذَابًا ضَنَقَنَا فِي النَّارِ وَقَالُوا مَا لَنَا لَا تَرَنِي بِيَمَا لَكَ لَا شَدَّمْ بَنَّ الْأَشْرَارِ أَخْذَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَرُ إِنَّ ذَلِكَ لَعْنَ خَاصِّهِمْ أَهْلَ النَّارِ

﴿55. This is so! And for the Ṭāghūn will be an evil final return.﴾

﴿56. Hell! Where they will enter it, and worst (indeed) is that place to rest!﴾

﴿57. This is so! Then let them taste it - Ḥamīm and Ghassāq.﴾

﴿58. And other of similar kind - all together!﴾

﴿59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!﴾

﴿60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!"﴾

﴿61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾

﴿62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"﴾

﴿63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

﴿64. Verily, that is the very truth – the mutual dispute of the people of the Fire!"﴾

### The Final Return of the Doomed

Having mentioned the final of the blessed, Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿هَذَا وَيْكَ الظَّفِيرَةُ﴾

﴿This is so! And for the Tāghīn﴾, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿أَنْتَ مَبْرُوْبٌ﴾

﴿will be an evil final return.﴾ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمُ بَصَرَتُهُ﴾

﴿Hell! Where they will enter﴾ means, they will enter it and it will overwhelm them on all sides.

﴿فَإِنَّ اللَّهَ هُوَ هُدَىٰ وَهُوَ خَيْرٌ وَعَلَىٰ هُوَ أَنْ يَهْدِيٰ﴾

﴿and worst (indeed) is that place to rest! This is so! Then let them taste it – Ḥamīm and Ghassāq.﴾

*Ḥamīm* is something that has been heated to the ultimate degree, and *Ghassāq* is the opposite, something that is so intensely cold that it is unbearable.

Allāh says:

﴿وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ﴾

﴿And other of similar kind (opposite pairs) – all together!﴾ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Baṣrī said, concerning the Āyah:

﴿وَآخْرُ مِنْ شَكْلِهِ أَزْدَجُونَ﴾

«And other of similar kind - all together!» "Different kinds of punishments."<sup>[11]</sup> Others said, such as intense cold and intense heat, and drinking *Hamīm* and eating the bitter tree of *Az-Zaqqūm*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

### The Disputes of the People of Hell

﴿هَذَا قَوْجٌ مُفَجِّمٌ لَا مَرْجَأً بَعْدَ إِبْرَاهِيمَ صَالِحاً الْقَارِي﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

Here Allāh tells us what the people of Hell will say to one another. This is like the Āyah:

﴿كُلَّمَا دَخَلَتْ أَنْشَأَ لَمَسْتَ أَخْرَى﴾

«Every time a new nation enters, it curses its sister nation (that went before)» (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿هَذَا قَوْجٌ مُفَجِّمٌ لَا مَرْجَأً بَعْدَ إِبْرَاهِيمَ صَالِحاً الْقَارِي﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

meaning, because they are of the people of Hell.

﴿قَاتِلُوا بَلْ أَنْشَأَ لَا مَرْجَأً يَكُونُ﴾

«Nay, you (too)! No welcome for you!» means, those who are coming in will say,

﴿بَلْ أَنْشَأَ لَا مَرْجَأً يَكُونُ أَنْشَأَ قَدْمَشَوَةً لَّا﴾

«Nay, you (too)! No welcome for you! It is you who brought this upon us,»

meaning, 'you called us to that which led us to this fate.'

<sup>[11]</sup> At-Tabari 21:230.

﴿فَيَقُولُونَ الْفَرِيزُ﴾

﴿so evil is this place to stay in!﴾ means, evil is this abode and this destination.

﴿قَالُوا رَبَّنَا مَنْ فَعَمْ لَكَ هَذَا فَرِيزٌ عَذَابًا يَضْعَفُ فِي الْأَشْرَارِ﴾

﴿They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾.

This is like the Āyah,

﴿فَقَاتُ أَغْرِيَهُمْ لِأَدْلِنَّهُمْ رَبَّنَا هَذَا أَنْتَ لَاهُ أَسْلَوْنَا فَقَاتُهُمْ عَذَابًا يَضْعَفُ فِي الْأَنَارِ قَالَ يَكُونُ ضَعْفٌ وَلِكُونُ لَا تَلْئُمُونَ﴾

﴿The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."﴾ (7:38),

which means that each of them will be punished as he deserves.

﴿وَقَالُوا مَا لَنَا لَا رَأَيْنَا بِيَالًا كَمَا نَدَمْنَا كَمَا نَدَمْنَا مِنَ الْأَشْرَارِ إِنَّهُمْ يَخْرُجُونَ لَمْ يَأْكُلُوكُنَّا﴾

﴿And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Ṣuhayb and so-and-so...?'<sup>[1]</sup>" This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا رَأَيْنَا بِيَالًا كَمَا نَدَمْنَا كَمَا نَدَمْنَا مِنَ الْأَشْرَارِ إِنَّهُمْ يَخْرُجُونَ بِغَيْرِ مَرْبُوطٍ﴾

<sup>[1]</sup> At-Tabari 21:232.

﴿What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery?﴾

means, in this world,

﴿لَمْ يَأْتِ عَنْهُمْ أَبْصَرٌ﴾

﴿or have (our) eyes failed to perceive them?﴾

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allāh says:

﴿وَنَادَى أَهْسَبُ الْجَنَّةِ أَهْسَبَ النَّارِ لَمْ مَدْ وَجَدْنَا مَا دَعَنَا رُبْنَا حَنَّا فَهَلْ وَجَدْنَا تَمَّا وَعَدْ رَبِّنَا حَنَّا  
قَالُوا نَعَّمْ نَادَنَّ مُؤْمِنْ بِيَهُمْ أَنَّ لَهُنَّ اللَّهُ عَلَى الظَّالِمِينَ ﴾

﴿And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?'" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."﴾ until:

﴿أَذْخُلُوا لَجْنَةً لَا خُوفٌ عَلَيْكُمْ وَلَا أَشْدَدُ حَمْزَةً﴾

﴿Enter Paradise, no fear shall be on you, nor shall you grieve.﴾  
(7:44-49)

﴿إِنَّ ذَلِكَ لَحُقُّ الْخَاصِّمِ أَهْلُ النَّارِ﴾

﴿Verily, that is the very truth - the mutual dispute of the people of the Fire!﴾

means, 'this that We have told you, O Muḥammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

﴿قُلْ إِنَّمَا أَنَا نَذِيرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الرَّحِيمُ الرَّحَمَنُ ﴾  
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَبْهِمُهُ الْعَزِيزُ  
الْعَزِيزُ قُلْ هُوَ بِئْرًا عَظِيمٌ ﴾  
أَنَّمَا عَنَّهُ مُغْرِيَشُونَ ﴾  
مَا كَانَ لِنَّمِنْ يُطِيمُ بِاللَّهِ الْأَكْلَنَ إِذْ  
يُغْنِيَشُونَ ﴾  
إِنْ يُؤْمِنُ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴾

﴿65. Say: "I am only a warner and there is no God (worthy of worship) except Allāh the One, the Irresistible,"﴾

﴿66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving."﴾

﴿67. Say: "That is a great news,"﴾

﴿68. "From which you turn away!"﴾

﴿69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."﴾

﴿70. "Only this has been revealed to me, that I am a plain warner."﴾

### The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: I am a warner, I am not as you claim.'

﴿وَمَا مِنْ إِلَهٌ إِلَّا اللَّهُ الْوَحْدَةُ الْفَهَّارُ﴾

﴿and there is no God (worthy of worship) except Allāh, the One, the Irresistible,﴾

means, He Alone has subjugated and controlled everything.

﴿رَبُّ الْكَوَافِرِ وَالْأَرْضِ وَمَا يَنْهَا﴾

﴿The Lord of the heavens and the earth and all that is between them,﴾

means, He is the Sovereign of all that and is in control of it.

﴿الْعَزِيزُ الْغَنِيُّ﴾

﴿the Almighty, the Oft-Forgiving.﴾ means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

﴿فَلَمْ هُوَ بِنَا عَظِيمٌ﴾

﴿Say: "That (this Qur'ān) is a great news,"﴾

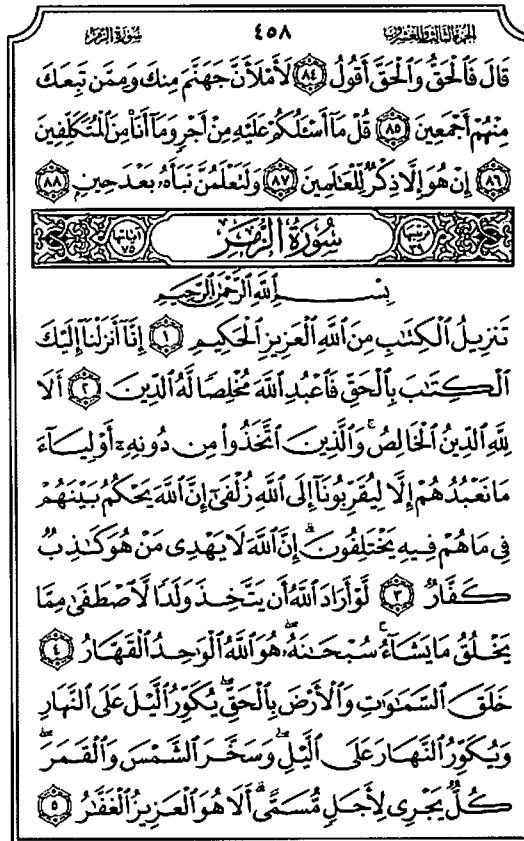
means, 'something very important, which is that Allāh has sent me to you.'

﴿أَنْتَ عَلَيْهِ مُنْذِرٌ﴾

﴿From which you turn away!﴾ means, 'you neglect it.'

﴿فَمَا كَانَ لِي مِنْ عِلْمٍ بِاللَّهِ الْأَكْبَرِ إِذَا يَنْهَا﴾

﴿I had no knowledge of the chiefs (angels) on high when they were



أَسْكَبْرَ وَكَانَ مِنَ الْكُفَّارِ ۝ قَالَ يَأْبِيلُهُ مَا تَعْلَمَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ يَدِيَّ أَسْكَبْرَ أَنْ كَنَّ مِنَ  
الْعَالَمِينَ ۝ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ تُلُّهُ وَخَلَقْتَهُ مِنْ طِينٍ ۝ قَالَ فَأَنْتَ رَجُمٌ ۝ وَلَأَ  
عَيْنِكَ لَعْنَقٌ إِنْ يَوْمَ الْيَسْرِي ۝ قَالَ رَبِّي تَأْنِي فِي إِنْ يَوْمَ يَعْثُونَ ۝ قَالَ فَإِنَّكَ مِنَ النَّاطِرِيَّةِ ۝ إِنْ  
يَوْمَ الْوَقْتِ الْمَعْلُومِ ۝ قَالَ فَيَعْرِيزُكَ لَا يُغَيِّرُهُمْ أَجْمَعُونَ ۝ إِلَّا عَادَكَ يَنْهُمُ الْمُخَلَّصِينَ ۝ قَالَ فَالْحَقُّ  
وَالْحَقُّ أَقْرَأْلَهُ جَهَنَّمَ مِنْكَ وَمَنْ يَعْكَبُ مِنْهُمْ أَجْمَعُونَ ۝

﴿71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."﴾

﴿72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."﴾

disputing and discussing.» meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādām, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Ādām) over him. This is what Allāh says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ  
بَشَّارًا مِّنْ طِينٍ ۝ فَلَمَّا سَوَّيْتُهُ  
وَقَبَّحْتُهُ فِيهِ مِنْ دُرْجَي فَقَعُوا لِهِ  
مَكْبُودِينَ ۝ مَسَجَدَ التَّلِيكَ  
كُلُّمُ ابْعَثْنَ ۝ إِلَّا إِلِيَّسَ

أَسْكَبْرَ وَكَانَ مِنَ الْكُفَّارِ ۝ قَالَ يَأْبِيلُهُ مَا تَعْلَمَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ يَدِيَّ أَسْكَبْرَ أَنْ كَنَّ مِنَ  
الْعَالَمِينَ ۝ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ تُلُّهُ وَخَلَقْتَهُ مِنْ طِينٍ ۝ قَالَ فَأَنْتَ رَجُمٌ ۝ وَلَأَ  
عَيْنِكَ لَعْنَقٌ إِنْ يَوْمَ الْيَسْرِي ۝ قَالَ رَبِّي تَأْنِي فِي إِنْ يَوْمَ يَعْثُونَ ۝ قَالَ فَإِنَّكَ مِنَ النَّاطِرِيَّةِ ۝ إِنْ  
يَوْمَ الْوَقْتِ الْمَعْلُومِ ۝ قَالَ فَيَعْرِيزُكَ لَا يُغَيِّرُهُمْ أَجْمَعُونَ ۝ إِلَّا عَادَكَ يَنْهُمُ الْمُخَلَّصِينَ ۝ قَالَ فَالْحَقُّ

﴿73. So, the angels prostrated themselves, all of them,﴾

﴿74. Except Iblīs, he was proud and was one of the disbelievers.﴾

﴿75. (Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"﴾

﴿76. [Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."﴾

﴿77. (Allāh) said: "Then get out from here; for verily, you are outcast."﴾

﴿78. "And verily, My curse is on you till the Day of Recompense."﴾

﴿79. [Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."﴾

﴿80. (Allāh) said: "Verily, you are of those allowed respite,"﴾

﴿81. "Till the Day of the time appointed."﴾

﴿82. [Iblīs] said: "By Your might, then I will surely mislead them all,"﴾

﴿83. "Except Your true servants amongst them."﴾

﴿84. (Allāh) said: "The truth is – the truth I say – "﴾

﴿85. "That I will fill Hell with you and those of them (mankind) that follow you, together."﴾

### The Story of Ādam and Iblīs

Allāh mentions this story in Sūrat Al-Baqarah, at the beginning of Sūrat Al-A'rāf, in Sūrat Al-Hijr, Al-Isrā', Al-Kahf and here. Before creating Ādam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Ādam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allâh, thus committing the sin of disbelief. So Allâh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him “Iblîs” symbolizing that he had *Ablasa min Ar-Râhmah* (despaired of mercy) – that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblîs asked Allâh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَيَرَكِلُ لَا يُؤْمِنُونَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصُونَ﴾

﴿[Iblîs] said: “By Your might, then I will surely mislead them all, except Your true servants amongst them.”﴾

This is like the Āyât:

﴿أَرَيْتَكَ هَذَا الَّذِي حَكَمْتَ عَلَى لِئَنِ الْحَرَثَيْنِ إِلَّا يَوْمَ الْقِيَمَةِ لَا خَيْرَ كَمَ دُرِّيْسَتِهِ إِلَّا فَلَيْلًا﴾

﴿[Iblîs] said: “See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!”﴾ (17:62).

These few are the ones who are excepted in another Āyah, which is:

﴿إِنَّ عَبْدَوِي لَيْسَ لَكَ عَلَيْهِمْ شَطَاطِنٌ وَكُفَّارٌ بَرِيكَ وَكَبِيلًا﴾

﴿Verily, My servants – you have no authority over them. And All-Sufficient is your Lord as a Guardian.﴾ (17:65)

﴿فَالَّذِي وَلَقَقَ أَفْوَلَ لَمَلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يُمَكِّنُ مِنْهُمُ الْجَعْنَبَ﴾

﴿(Allâh) said: “The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.”﴾

Some of them, including Mujâhid, read this as meaning, “I am the Truth and the truth I say.” According to another report narrated from Mujâhid, it means, “The truth is from Me and I

speak the truth.<sup>[1]</sup> Others, such as As-Suddi, interpreted it as being an oath sworn by Allāh.<sup>[2]</sup> This Āyah is like the Āyāt:

﴿وَلِكُنْ حَقَّ الْقَوْلُ يَقِنًا لَمَلَأَنَّ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسُ أَجْمَعُونَ﴾

¶but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.» (32:13), and

﴿فَالَّذِينَ أَذَّبَنَ فَنَّ تَعَكَّرَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَرَاؤُكُمْ جَرَاءَ مَوْفُورِكُمْ﴾

¶(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.» (17:63).

﴿فَلَمَّا آتَنَاكُمْ عَلَيْهِ مِنَ الْأَنْوَارِ وَمَا أَنَا بِمِنَ الشَّاكِرِينَ إِنْ هُوَ إِلَّا ذِكْرٌ لِلتَّابِعِينَ وَلَنَلْمَعَنَّ نَيَامَ

بَدْءَ جِبِيلَ﴾

¶86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifīn."»

¶87. "It is only a Reminder for all the creatures."»

¶88. "And you shall certainly know the truth of it after a while."»

Allāh says: 'Say, O Muḥammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَا أَنَا بِمِنَ الشَّاكِرِينَ﴾

¶nor am I one of the Mutakallifīn.» means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allāh and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Ad-Duḥā that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best.' »<sup>[3]</sup> It is part of

[1] At-Tabari 21:242.

[2] At-Tabari 21:242.

[3] Al-Quṭubi 15:230.

knowledge, when one does not know, to say "Allâh knows best." For Allâh said to your Prophet ﷺ:

﴿هُنَّ مَا أَنْتَ بِهِ مِنْ لَئِنْ وَمَا أَنَا بِكَلِيلٍ﴾ ﴿١٧﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."﴾

This was reported by Al-Bukhâri and Muslim.<sup>[1]</sup>

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْتَعَبِينَ﴾

﴿It is only a Reminder for all the creatures.﴾

means, the Qur'ân is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn 'Abbâs, may Allâh be pleased with him. This Âyah is like the Âyat:

﴿لِأَنِّي رَّبُّكُمْ يُوَدِّعُ وَمَنْ يَلْهُ﴾

﴿that I may therewith warn you and whomsoever it may reach﴾ (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَخْرَابِ فَاللَّهُ أَعْلَمُ بِمَا يَعْدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

﴿وَتَلَقَّنَ بِأُمُّهُ﴾

﴿And you shall certainly know the truth of it﴾ means, 'you will see confirmation that what he says is true.'

﴿بَعْدَ حِينَ﴾

﴿after a while.﴾ means, soon. Qatâdah said, "After death. Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the *Tafsîr* of Sûrah Sâd. All praise and gratitude is due to Allâh, and Allâh may He be glorified and exalted, knows best.

<sup>[1]</sup> *Fath Al-Bâri* 8:409, Muslim 2:2155.

# **The *Tafsīr* of *Sūrat Az-Zumar* (Chapter - 39)**

## **Which was revealed in Makkah**

## The Virtues of Sūrat Az-Zumar

An-Nasā'i recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he ﷺ used to recite *Bani Isrā'il* [Al-Isrā'] and *Az-Zumar* every night."<sup>[1]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**سُبْحَانَهُ مَوْلَانَا الرَّحْمَنِ الرَّحِيمِ**

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

﴿2. Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴾

**¶3. Surely, the religion is for Allāh only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.♦**

¶4. Had Allāh willed to take a son, He could have chosen

<sup>[1]</sup> Ahmad no. 25664, An-Nasā'ī in *Al-Kubrā* 6:444.

*whom He willed out of those whom He created. But glory be to Him! He is Allâh, the One, the Irresistible.»*

### The Order for Tawhîd and the Refutation of Shirk

Allâh tells us that the revelation of this Book, which is the magnificent Qur’ân, is from Him, and is truth in which there is no doubt whatsoever. This is like the Âyât:

﴿وَلَهُ تَنْزِيلُ رَبِّ الْعَالَمِينَ ﴾ تَنَزَّلُ بِإِذْنِهِ أَرْجُعُ الْأَمْيَنَ ﴿ إِنَّ فِيكُمْ لِتَكُونَ مِنَ الظُّنُنِينَ ﴾  
﴿ يَسَانٌ عَرَفٌ شَيْرٌ ﴾

*«And truly, this is a revelation from the Lord of the creatures, which the trustworthy Rûh (Jibrîl) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.» (26:192-195)*

﴿وَلَهُ لَكِتَابٌ عَزِيزٌ ﴾ لَا يَأْتِيهِ الْبَطَلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ  
﴿ حَمْدٌ ﴾

*«And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.» (40: 41,42)*

And Allâh says here:

﴿تَنْزِيلُ الْكِتَابِ مِنْ أَنْشَأِ الْعَزِيزِ ﴾

*«The revelation of this Book is from Allâh, the Almighty,» meaning, the Almighty, All-Powerful.*

﴿أَنْتَكِيمٌ ﴾

*«the All-Wise.» meaning, in all that He says, does, legislates and decrees.*

﴿إِنَّا أَنْزَلَنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدُهُ اللَّهُ مُخْلِصًا لَهُ الَّذِينَ كَفَرُوا ﴾

*«Verily, We have sent down the Book to you in truth. So, worship Allâh by doing religious deeds sincerely for Him only.»*

means, so worship Allâh Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allâh says:

﴿أَلَا يَأْتُو الَّذِينَ لَمْ يُنَاصِلُوهُ ﴾

﴿Surely, the religion is for Allāh only.﴾ meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allāh tells us that the idolators say:

﴿كَمَا تَبَدَّلُهُمْ إِلَّا يَتَبَدَّلُوا إِلَى اللَّهِ زُلْمٌ﴾

﴿We worship them only that they may bring us near to Allāh.﴾

meaning what motivates them to worship them is the fact that they made their idols in the image of the angels – or so they claim – and when they worship those images it is like worshipping the angels, so that they will intercede with Allāh for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatādah, As-Suddi and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿إِلَّا لِيَقْرَبُوكُمْ إِلَى اللَّهِ زُلْمٌ﴾

﴿only that they may bring us near to Allāh.﴾

means, “So that they may intercede for us and bring us closer to Him.”<sup>11</sup> During Jāhiliyyah, they used to recite the following for their *Talbiyah* when they performed *Hajj*; “At Your service, You have no partner except the partner You have; he and all that he owns belong to You.” This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allāh be upon them all, came to refute and forbid, and to call people to worship Allāh Alone with no partner or associate. This is something that the idolators themselves invented; Allāh did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

﴿وَلَئِنْ بَشَّنَا فِي كُلِّ أَنْوَارٍ رَسُولًا أَنْبَأْنَا اللَّهُ وَاجْتَبَيْنَا الظَّاغِرَاتِ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and avoid Taghūt.”﴾ (16:36)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِنَّ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We

<sup>11</sup> At-Tabari 21:251, 252.

revealed to him (saying): "None has the right to be worshipped but I (Allāh), so worship Me."» (21:25)

And Allāh tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allāh. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

﴿فَلَا تُقْرِبُوا بِيَهُ الْأَشَدَّ﴾

﴿So put not forward similitudes for Allāh﴾ (16:74). Exalted be Allāh far above that.

﴿إِنَّ اللَّهَ يَعْلَمُ بِتِيمَتِهِ﴾

﴿Verily, Allāh will judge between them﴾ means, on the Day of Resurrection,

﴿فِي مَا مُتُمْ فِيهِ بَيْتَلِفُوتُ﴾

﴿concerning that wherein they differ.﴾

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

﴿وَيَوْمَ يَخْرُجُهُمْ جَمِيعًا ثُمَّ يَهُولُ لِلنَّاسِكَاهِنَّ إِنَّكُمْ كَانُوكُمْ يَعْبُدُونَ ﴿١﴾ فَالْأُولُوْ بِسْبَكَكَ أَنْتُ وَإِنَّمَا يَنْدَعُونَ إِلَيْكُمْ أَكْثَرُهُمْ يَهُومُونَ ﴿٢﴾﴾

﴿And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."» (34:40-41)

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذَّابٌ كَذَّابٌ﴾

﴿Truly, Allāh guides not him who is a liar, and a disbeliever.﴾

means, He will not show true guidance to one who deliberately tells lies about Allāh and whose heart rejects the signs and proof of Allāh. Then Allāh states that He does not have any offspring, as the ignorant idolators claim the angels to be, and

الْمُرْسَلُونَ

٤٠٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

خَلَقَكُم مِّنْ تَقْسٰى وَجَدَوْتُمْ جَعْلَ وِنْهَارَ فَجَهًا وَأَنْزَلَ لَكُمْ  
مِّنَ الْأَنْعَمِ ثَمَنَيْةً أَرْوَحَ يَخْلُقُكُمْ فِي بُطُونِ أَمْهَنَتِكُمْ  
خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلْمَتِ تَلْكُثُ ذَلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ  
الْمُلْكُ لَا إِلٰهٌ إِلَّا هُوَ فَإِنْ تَصْرُفُونَ ﴿١﴾ إِنْ تَكْفُرُوا فَإِنَّ  
اللّٰهَ عَنِّي عَنْكُمْ وَلَا يَرْغُبُ لِعِبَادَهُ الْكُفُّرُ وَلَا نَشْكُرُ وَلَا يَرْضُهُ  
لَكُمْ وَلَا تَرِزُّ وَلَا زَرْدَهُ وَلَا أَخْرَى لَمْ إِنْ رَبَّكُمْ مَرْجُحٌ كُمْ  
فَيَتَكَبَّرُ كُمْ بِمَا كُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الْأَصْدُورِ ﴿٢﴾  
﴿٣﴾ وَإِذَا مَسَّ الْإِنْسَنَ ضُرٌّ دَعَاهُ مُنْبِيَّ إِنَّهُ مُمَدَّدٌ أَخْوَلُهُ  
نَعْصَمَ مِنْهُ سَيِّئَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قِيلٍ وَجَعَلَ لَهُ أَنْدَادًا  
لِيُضْلِلَ عَنْ سَبِيلِهِ، قُلْ تَمَتَّعْ بِكُفْرِكَ فَإِنَّكَ مِنْ أَصْحَابِ  
النَّارِ ﴿٤﴾ أَمْنَ هُوَ فَيُتَّسِّعُ مَا آتَاهُ أَلَيْلٌ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الآخِرَةَ وَبِرْ حُوْرَمَهُ رَوِيدَهُ، قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ  
لَا يَعْلَمُونَ إِنَّمَا يَسْتَدِكُرُ أُولُو الْأَلْبَابِ ﴿٥﴾ قُلْ يَنْعِبَادُ الَّذِينَ  
مَأْمُونُ الْقَوْارِبِكُمْ لِلَّذِينَ أَخْسَوْا فِي هَذِهِ الْأَيَّامِ حَسَنَةً  
وَأَرْضَ اللّٰهُ وَسَعَةً إِنَّمَا يُوقَى الصَّدِّرُونَ أَجْرُهُمْ بَغْرِ حِسَابٍ ﴿٦﴾

ignorance of their claims. It is like the Āyāt:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَنَا لَأْخَذَنَّهُ مِنْ لَدُنَّنَا إِنْ كُنَّا فَعِيلِنَّ ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾ (21:17)

﴿قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنْتَ أَوَّلُ الْمُكَبِّرِينَ ﴾

﴿Say: "If the Most Gracious had a son, then I am the first of worshippers."﴾ (43:81)<sup>[1]</sup>

All of these Āyāt are conditional, and it is permissible to form a conditional sentence referring to something that is

<sup>[1]</sup> It is necessary to see the explanation of this Āyah to understand its meaning.

as the stubborn Jews and Christians claim Uzayr and Isā to be. Allāh, may He be blessed and exalted, says:

﴿لَوْ أَرَادَ اللّٰهُ أَنْ يَتَّخِذَ لَهُ لَدْنًا لَمْ يَنْقُضْ مِنْهُ مَا يَشَاءُ ﴾

﴿Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.﴾

meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the

impossible if it serves the purposes of the speaker.

﴿شَبَّحْتَهُ هُوَ اللَّهُ الرَّحِيمُ الرَّحِيمُ﴾

﴿But glory be to Him! He is Allâh, the One, the Irresistible.﴾

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوْنُ أَيْلَلٌ عَلَى النَّهَارِ وَيَكُوْنُ أَنْهَارٌ عَلَى لَيْلٍ  
وَسَخَّرَ السَّمَاءَ وَالْأَرْضَ كُلُّ بَعْرِي لِأَجْلِ شَكْرٍ إِلَّا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٦﴾ خَلَقَكُمْ  
بِنَ تَقْرِينٍ وَجَعَلَ فِيْمَ جَعَلَ مِنْهَا زَرْجَهَا وَأَرْزَلَ لَكُمْ مِنَ الْأَنْعَمِ تَمَيِّةً أَرْزَاجَ يَخْلُقُكُمْ فِيْمَ بَطْلُونَ  
أَمْهَيْكُمْ خَلَقَكُمْ خَلَقَكُمْ بِنَ تَقْرِينٍ فِيْمَ لَذِكْرُكُمْ لَذِكْرُكُمْ لَهُ الْكِلَّ لَا إِلَهَ إِلَّا هُوَ  
فَإِنَّ شَرْفَوْنَ لَمْ يَعْلَمْ ﴿٧﴾﴾

﴿5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾

﴿6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An'âm eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa. How then are you turned away?﴾

### **Evidence of the Power and Oneness of Allâh**

Allâh tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

﴿يَكُوْنُ أَيْلَلٌ عَلَى النَّهَارِ وَيَكُوْنُ أَنْهَارٌ عَلَى لَيْلٍ﴾

﴿He makes the night to go in the day and makes the day to go in the night.﴾

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

﴿بَنِيَّ أَيْلَلَ النَّهَارَ يَطْلُبُهُ حَيْنَانَ﴾

«He brings the night as a cover over the day, seeking it rapidly» (7:54).

This is the meaning of that which was narrated from Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and others.<sup>[1]</sup>

﴿وَسَخَرَ النَّسَرَ وَالقَمَرَ كُلُّ بَجْرَى لِأَجَلٍ شَيْئَ﴾

«And He has subjected the sun and the moon. Each running for an appointed term.»

means, for a period of time that is known to Allāh, then it will come to an end on the Day of Resurrection.

﴿وَلَا هُوَ الْعَزِيزُ الْغَفِيرُ﴾

«Verily, He is the Almighty, the Oft-Forgiving.»

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

﴿خَلَقَكُمْ مِنْ تُرْبَةٍ وَجَعَلَهُمْ﴾

«He created you (all) from a single person;»

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Ādam, peace be upon him.

﴿ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾

«then made from him his wife.» who was Hawwā', peace be upon her. This is like the Ayah:

﴿يَا أَيُّهَا أَنَاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ تُرْبَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا وَبَئَثَ مِنْهَا رِبَابًا كَبِيرًا وَنَسَاءً﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife, and from

<sup>[1]</sup> Al-Qurtubi 15:235.

*them both He created many men and women» (4:1).*

﴿وَأَنْزَلَ لَكُم مِّنَ الْأَنْعَمِ شَتِّيَّةً أَزْوَاجٍ﴾

*«And He has sent down for you of cattle eight pairs.»*

means, He has created for you from among the cattles,<sup>[1]</sup> eight pairs. These are the ones that are mentioned in *Sûrat Al-An'âm*, eight kinds – a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ﴾

*«He creates you in the wombs of your mothers,»*

means, He forms you in your mothers' wombs.

﴿خَلَقَنَا مِنْ بَدْءٍ خَلْقٍ﴾

*«creation after creation».* Everyone of you is originally a *Nutfah*, then he becomes an '*Alaqah*', then he becomes a *Mudghah*,<sup>[2]</sup> then he is created and becomes flesh and bones and nerves and veins, and the *Rûh* (soul) is breathed into him, and he becomes another type of creation.

﴿فَبَارَكَ اللَّهُ أَحْسَنُ الْخَلْقِينَ﴾

*«So Blessed is Allâh, the Best of creators» (23:14).*

﴿فِي ظُلْمَنَتِ تَلَاثَةٍ﴾

*«in three veils of darkness»* means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn 'Abbâs, may Allâh be pleased with him, Mujâhid, Ikrimah, Abu Mâlik, Ad-Dâhhâk, Qatâdah, As-Suddî and Ibn Zayd.<sup>[3]</sup>

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ﴾

*«Such is Allâh your Lord.»* means, the One Who created the

[1] Although the word *An'âm* is usually translated as cattle the meaning is broader and includes all kinds of similar grazing livestock such as sheep, goats and camels. See volume three, the *Tafsîr* of *Sûrat Al-An'âm* [6:142].

[2] For an understanding of these terms, see volume seven, the *Tafsîr* of *Sûrat Al-Mu'minûn* [23:12-14].

[3] At-Tabari 21:258, 259. *Ad-Durr Al-Manthûr* 7:236.

heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿Lā ilāha illā Huwa.﴾ means, no one else should be worshipped except Him alone with no partner or associate.

﴿فَنَّأْتُ شَرْفَوْتَ﴾

﴿How then are you turned away?﴾ means, how can you worship anything besides Him? What has happened to your minds?

هُنَّا نَكْفُرُوا فَإِنَّ اللَّهَ عَنِّيْ عَنْكُمْ وَلَا يَرْضَى لِبَيَادِ الْكُفَّارِ وَلَمْ يَنْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَرْبَدُ  
وَإِذْرَدُ وَزَدَ أُخْرَى ثُمَّ إِنْ يَرْكَبُ مَرْجِعَكُمْ فَيَنْتَهُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّ اللَّهَ عَلَيْهِ يَدَانِ  
الْأَشْدَدُوْرِ وَلَا مَسْأَلَةٌ لِإِنْتَنَ ضُرُّ دُعَا رَبِّهِ مُبَيِّنًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ يَقْسَمَهُ يَقْسِمَهُ مَمَّا كَانَ  
يَدْعُوَا إِلَيْهِ مِنْ قَبْلِ وَرَجَعَلَ بِهِ أَنْدَادًا لِيُظْلَى عَنْ سَبِيلِهِ فَلَمْ تَمْتَعْ بِكُنْكِيلَهُ فَلِيَلَّا إِنَّكَ مِنْ  
أَحَصَنِ النَّارِ﴾

﴿7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴾

﴿8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"﴾

### Allāh hates Disbelief and is pleased with Gratitude

Allāh tells us that He is Independent and has no need of anything in creation. This is like the Āyah in which Mūsā, peace be upon him, says:

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَيِّسًا فَإِنَّ اللَّهَ لَغَنِيْ بِهِمْ﴾

﴿"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."﴾ (14:8).

In *Ṣaḥīḥ Muslim*, it says:

﴿يَا عِبَادِي لَزَّ أَنَّ أُولَئِكُمْ وَآخِرَكُمْ وَإِنْتُمْ كُمْ ئَأْثُوا عَلَى أَفْجَرِ قُلْبٍ رَجُلٍ مِنْكُمْ، مَا نَقْصَنَ ذَلِكَ مِنْ مُلْكِي شَيْئًا﴾

“O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.”<sup>(1)</sup>

﴿وَلَا يَرْضَى لِعِبَادِهِ الْكُفَّارُ﴾

﴿He likes not disbelief for His servants.﴾ means, He does not like it and He does not enjoin it.

﴿وَلَا تَنْكِرُوا بِرَحْمَةِ لَكُمْ﴾

﴿And if you are grateful, He is pleased therewith for you.﴾

means: He likes this for you and He will increase His favor upon you.

﴿وَلَا يُرِدُ فَارِزٌ وَلَا أَخْرَى﴾

﴿No bearer of burdens shall bear the burden of another.﴾

means, no person can bear anything for another; each person will be asked about his own affairs.

﴿فَمَّا إِنَّ رَبَّكَ مَرَحِّمَكُمْ فَيُنَتَّسِّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّ اللَّهَ عَلَيْهِ بِنَاتِ الصُّدُورِ﴾

﴿Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴾

means, nothing whatsoever is hidden from Him.

**It is an aspect of Man's Disbelief that He remembers Allâh at times of difficulty then associates others with Him after He has been relieved of His Distress**

﴿وَإِذَا سَأَلَ النَّاسَ مُؤْمِنًا دَعَا رَبَّهُ مُبِينًا إِلَيْهِ﴾

﴿And when some hurt touches man, he cries to his Lord, turning to Him in repentance.﴾

means, at times of need, he prays to Allâh and seeks His help

<sup>(1)</sup> Muslim 4:1994.

alone, not associating anything with Him. This is like the Āyah:

﴿إِذَا مَسَكَ الْشُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَا يَجِدُنَّكُمْ إِلَّا أَنْتُمْ وَكَانَ الْإِنْسَنُ كُفُورًا بِهِ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.﴾ (17:67).

Allāh says:

﴿فَمَّا إِذَا حَوَّلَهُ نِفَّةً مِّنْهُ تَبَرَّأَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلٍ﴾

﴿But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,﴾

means, at the time of ease, he forgets that supplication and prayer. This is like the Āyah:

﴿إِذَا مَسَّ الْإِنْسَنَ الْشُّرُّ دَعَانَا لِجَنَاحِيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَثُرَنَا عَنْهُ ضَرَبَ مِنْ كَيْنَانَ لَزَّ يَدْعُنَا إِلَى مُنْهَى مَسَافَةٍ﴾

﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾ (10:12).

﴿وَرَجَّلَ إِلَيْهِ أَنْدَادًا لِيُغَيِّلَ عَنْ سَبِيلِهِ﴾

﴿and he sets up rivals to Allāh, in order to mislead others from His path.﴾

means, at times of ease, he associates others in worship with Allāh and sets up rivals to Him.

﴿فَلْ تَسْتَعْجِلْ بِكُنْكُوكَ قَلِيلًا إِنَّكَ مِنْ أَخْنَبِ النَّارِ﴾

﴿Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"﴾

means, say to those whose way this is, 'enjoy your disbelief for a while' This is a stern threat and solemn warning, as in the Āyat:

﴿فَلْ تَسْتَعْجِلْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿Say: "Enjoy! But certainly, your destination is the Fire!"﴾ (14:30).

﴿نَتَّمِعُهُمْ لَيْلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَيْظًا﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

﴿أَمَنَ هُوَ فَنِيتُ مَا تَأْتِيَ أَيْلَلْ سَاجِدًا وَقَائِمًا بَخَدَرُ الْآخِرَةِ وَبَرْجُوا رَحْمَةَ رَبِّهِ فَلَمْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَنْذَكِرُ أُولُوا الْأَنْبِيبِ﴾

¶9. Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember.﴾

### The Obedient and the Sinner are not equal

Allāh says, 'is the one who is like this equal to one who associates others in worship with Allāh and sets up rivals to Him?' They are not equal before Allāh, as He says:

﴿لَيْسُوا مِثْلَهُمْ مِنْ أُفْلِي الْكِتَابِ أَئْنَهُمْ بَلَّوْنَ مَا يَنْتَيْ أَللَّهُ مَا تَأْتِيَ أَيْلَلْ وَقَمْ يَسْجُدُونَ﴾

﴿Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Āyāt of Allāh Anā'a Al-Layl, prostrating themselves (in prayer).﴾ (3:113).

And Allāh says here:

﴿أَمَنَ هُوَ فَنِيتُ مَا تَأْتِيَ أَيْلَلْ سَاجِدًا وَقَائِمًا﴾

¶Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing﴾

meaning, one who is humble and fears Allāh when he prostrates and stands (in prayer). It was reported that Ibn Mas'ūd, may Allāh be pleased with him, said: "The obedient one is one who obeys Allāh and His Messenger ﷺ."<sup>[1]</sup> Ibn 'Abbās, may Allāh be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Anā'a Al-Layl means in the depths of the night.<sup>[2]</sup>

<sup>[1]</sup> Al-Qurṭubi 15:239.

<sup>[2]</sup> Al-Qurṭubi 15:239.

﴿يَخَافُ الْآتِيرَةَ وَرَجُوا رَحْمَةَ رَبِّهِ﴾

«fearing the Hereafter and hoping for the mercy of his Lord.»

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allāh says:

﴿يَخَافُ الْآتِيرَةَ وَرَجُوا رَحْمَةَ رَبِّهِ﴾

«fearing the Hereafter and hoping for the mercy of his Lord.»

At the time of death, hope is uppermost, as Imām ‘Abd bin Humayd recorded in his *Musnad* from Anas, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ entered upon a man who was dying, and said to him,

«كَفَ تَجَدُّكَ؟»

«How do you feel?» He said, 'I am both afraid and hopeful.' The Messenger of Allāh ﷺ said:

«لَا يَجْتَمِعُانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمُزْطِينِ إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُ»

«These do not co-exist in a person's heart at times such as this, but Allāh will give him what he hopes for and protect him from that which he fears.»<sup>[1]</sup>

This was recorded by At-Tirmidhi, An-Nasā'ī in *Al-Yawm wal-Laylah*, and Ibn Mājah from the *Hadīth* of Yasār bin Ḥātim from Ja'far bin Sulaymān. At-Tirmidhi said, "Gharib."<sup>[2]</sup>

Imām Ahmad recorded that Tamīm Ad-Dāri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ بِسْمَ اللَّهِ آتِيَةً فِي لَيْلَةٍ كُتِبَ لَهُ قُرُونُ لَيْلَاتٍ»

«Whoever recites one hundred Āyāt in one night, it will be recorded as if he prayed all night.»

This was also recorded by An-Nasā'ī in *Al-Yawm wal-Laylah*.<sup>[3]</sup>

[1] 'Abd bin Humayd; 404.

[2] *Tuhfat Al-Ahwadhi* 7:57, An-Nasā'ī in *Al-Kubrā* 6:262, Ibn Mājah 2:1423.

[3] Ahmad 4:103.

٤٦٠

فَلَمَّا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُعْلِسًا لِّلَّذِينَ ۖ وَأُمِرْتُ لَا أَكُونُ  
أَوَّلَ الْمُسْلِمِينَ ۗ فَلَمَّا أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ عَظِيمٍ  
فَلَمَّا أَعْبُدَ اللَّهَ مُعْلِسًا لِّلَّذِينَ ۖ فَاعْبُدُوا مَا شِئْتُ مِنْ دُوَيْنٍ  
فَلَمَّا لَّمْ تَقْسِمْنِ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَاهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا  
ذَلِكَ هُوَ الْمُحْسَنُ إِلَيْنَا ۖ لَمْ يَنْفُقْهُمْ ظُلْلَىٰ مِنَ النَّارِ  
وَمِنْ تَحْمِيمٍ ظُلْلَىٰ ذَلِكَ يَعْنُوفُ اللَّهُ بِعِبَادَهُ يَبْعَادُ فَالْمُؤْمِنُونَ  
وَالَّذِينَ أَجْتَبَيْتُمُ الظَّلَمَوْتَ أَنْ يَعْبُدُوهَا وَأَنْأَيْتُمُ الْمُهُاجِرَاتِ  
فَبَشِّرْ عِبَادَ ۖ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَسْعَوْنَ أَحْسَنَهُ  
أُولَئِكَ الَّذِينَ هَدَنَهُمُ اللَّهُ وَأُولَئِكَ هُمُ أُولُو الْأَبْيَبِ  
أَفَمَنْ حَقَّ عَلَيْنِهِ كَلِمَةُ الْعِدَابِ أَفَنَّ شَقِّدْمِنَ فِي النَّارِ  
لِكِنَ الَّذِينَ أَنْقَرُوا هُنَّ لَهُمْ غَرْفٌ وَنَقْوَهَا عَرْفٌ مِّنْهُنَّ مُخْرِي  
مِنْ تَحْمِيمِ الْأَنْهَرِ وَعِدَ اللَّهُ لَا يَخْلُفُ اللَّهُ الْمِيعَادُ ۖ أَلَمْ تَرَ  
أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَا مَأْمَنَكُمْ ۖ يَنْتَعِيْ فِي الْأَرْضِ شَدَّ  
يَمْبَحِيْ بِهِ زَرْعًا مُّخْنِلًا الَّذِينَ مِمَّنْ يَهْبِيْ فَرَزَّهُمْ مُضْمِرَانِ  
يَجْعَلُهُمْ حُطَّمَانِ ۖ فِي ذَلِكَ لَذِكْرٌ لِأُولَئِكَ الْأَبْيَبِ

فَلَمَّا يَبْعَدُ الَّذِينَ مَامُوا الْقُوَّا  
رِئَمُكُمُ الَّذِينَ أَخْسَرُوا فِي هَذِهِ  
الَّذِينَ حَسِنُوا وَأَرْسَلَ اللَّهُ وَسِعَهُ  
مُعْلِسًا لَّهُ الَّذِينَ ۖ وَأُمِرْتُ لَا أَكُونُ أَوَّلَ الْمُسْلِمِينَ ۖ

﴿10. Say : "O My servants who believe, have Taqwâ of your Lord. Good is for those who do good in this world, and Allâh's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning."﴾

﴿11. Say : "Verily, I am commanded to worship Allâh, making religion sincerely for Him."﴾

﴿12. "And I am commanded (this) in order that I may be the first of the Muslims."﴾

﴿فَلَمْ يَسْتَوِ الَّذِينَ يَعْلَمُونَ وَالَّذِينَ  
لَا يَعْلَمُونَ﴾

﴿Say : "Are those who know equal to those who know not?"﴾

means, is this one equal with the one who sets up rivals to Allâh to mislead (men) from His path?

﴿إِنَّمَا يَنْذَرُ أُولَئِكَ الْأَبْيَبِ﴾

﴿It is only men of understanding who will remember.﴾

means, the only one who will understand the difference between them is the one who has understanding. And Allâh knows best.

﴿فَلَمَّا يَبْعَدُ الَّذِينَ مَامُوا الْقُوَّا  
رِئَمُكُمُ الَّذِينَ أَخْسَرُوا فِي هَذِهِ  
الَّذِينَ حَسِنُوا وَأَرْسَلَ اللَّهُ وَسِعَهُ  
مُعْلِسًا لَّهُ الَّذِينَ ۖ وَأُمِرْتُ لَا أَكُونُ أَوَّلَ الْمُسْلِمِينَ ۖ

### The Command for *Taqwā*, Emigration and to worship Him alone with all Sincerity

Allāh commands His believing servants to remain steadfast in their obedience and have *Taqwā* of Him.

﴿فَلْ يَرْبَدُوا الَّذِينَ آمَنُوا أَنْفُسُهُمْ لِلَّذِينَ أَخْسَرُوا فِي هَذِهِ الدُّنْيَا كَثِيرٌ﴾

﴿Say: "O My servants who believe, have *Taqwā* of your Lord. Good is for those who do good in this world..."﴾

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

﴿وَأَنْرَضَ اللَّهُ وَسِعَةً﴾

﴿and Allah's earth is spacious!﴾ Mujāhid said, "So emigrate through it and strive hard and keep away from idols."<sup>[1]</sup>

﴿إِنَّمَا يُوَفَّ الْجَنَاحُ لِجَرْحَمْ بَغْرِ حَسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

Al-'Awzā'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

﴿إِنَّمَا يُوَفَّ الْجَنَاحُ لِجَرْحَمْ بَغْرِ حَسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

means, "In Paradise."<sup>[2]</sup>

﴿فَقُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لِّلَّذِينَ﴾

﴿Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him..."﴾

means, 'I am commanded to worship Allāh alone in all sincerity, with no partner or associate.'

﴿وَأُمِرْتُ لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾

﴿And I am commanded (this) in order that I may be the first of the Muslims.﴾

<sup>[1]</sup> At-Tabari 21:269.

<sup>[2]</sup> At-Tabari 21:270.

﴿قُلْ إِنَّ أَنَّاسًا إِنْ عَصَمْتُ بِرِّيْهِ مَنَّابَ يَوْمَ عَظِيمٍ ﴾ ۚ قُلْ اللَّهُ أَعْبُدُ مَعْلُوسًا لَّمْ يُبْنِيْ فَأَعْبُدُوا مَا شَاءُوا مَا شَاءُوا مِنْ دُورِيْهِ قُلْ لِلْكَفِيرِ الَّذِينَ حَسِرُوا أَنْفُسَهُمْ وَأَخْلَيْهِمْ يَوْمَ الْقِيَمَةَ أَلَا ذَلِكَ هُوَ الْمُنْشَرُونَ الَّذِينَ قَاتَلُوا لَهُمْ يَوْمَ قُرْبَتِهِمْ مُلْلَىٰ مِنَ الْأَثَارِ وَمِنْ تَغْيِيرِهِمْ مُلْلَىٰ ذَلِكَ بِعُيُوبِ اللَّهِ يَعْلَمُ عِيَادُهُ يَعْبَادُهُ فَأَنْفَقُوهُنَّا ۝﴾

﴿13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."﴾

﴿14. Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only."﴾

﴿15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"﴾

﴿16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh frightens His servants: "O My servants, therefore have Taqwā of Me!"﴾

### **Creating Fear of the Punishment of Allāh**

Allāh 'says, say O Muḥammad, even though you are the Messenger of Allāh:'

﴿إِنَّ أَنَّاسًا إِنْ عَصَمْتُ بِرِّيْهِ يَوْمَ عَظِيمٍ ۝﴾

﴿Verily, if I disobey my Lord, I am afraid of the torment of a great Day.﴾

meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet ﷺ, it applies even more so to others,

﴿قُلْ اللَّهُ أَعْبُدُ مَعْلُوسًا لَّمْ يُبْنِيْ فَأَعْبُدُوا مَا شَاءُوا مِنْ دُورِيْهِ ۝﴾

﴿Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him."﴾

This is also a threat, and a disowning of them.

﴿قُلْ لِلْكَفِيرِ ۝﴾

﴿Say: "The losers..."﴾ means, the greatest losers of all,

﴿الَّذِينَ حَسِرُوا أَنْفُسَهُمْ وَأَخْلَيْهِمْ يَوْمَ الْقِيَمَةَ ۝﴾

*Are those who will lose themselves and their families on the Day of Resurrection.»*

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

﴿أَلَا ذَلِكَ هُوَ الْغُرَبَانُ الْمُبِينُ﴾

*«Verily, that will be a manifest loss!»*

means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

﴿لَمْ مِنْ قَوْفِهِمْ ظَلَّ مِنَ النَّارِ وَمَنْ حَنِّهِمْ ظَلَّ﴾

«They shall have coverings of Fire, above them and covering (of Fire) beneath them.»

This is like the *Āyāt*:

**لَمْ يَرِدْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَرْقَةٍ غَوَاشٌ وَكَذَلِكَ تُبَغَّزِي الظَّلَالِمِينَ**

﴿*Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers*﴾ (7:41)

**﴿يَوْمَ يَعْشَرُهُمُ الْمَنَابُ بِمَنْ فَرَقْتُمْ وَمَنْ نَحْتَ أَرْجُلَهُمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ﴾**

¶On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."» (29:55)

﴿ذلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ﴾

*﴿With this Allāh frightens His servants:﴾* means, Allāh tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

﴿يَعْبَادُ فَانْقُونِ﴾

«O My servants, therefore have Taqwā of Me!» means, 'fear My wrath, My anger, My punishment and My vengeance.'

**وَالَّذِينَ لَجَّبْنَا الظُّلْمَوْتَ أَنْ يَعْبُدُوهَا وَلَنَبُوَا إِلَى اللَّهِ لِمُّ الْبَشَرِيٌّ فَبَشَرَ عَبَادٌ** (٧)

فَيَسْعَوْنَ أَحْسَنَهُمْ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمُ اُولُوا الْأَبْيَكَ ﴿٤﴾

﴿17. Those who avoid At-Tāghūt by not worshipping them and turn to Allāh, for them are glad tidings; so announce the good news to My servants.﴾

﴿18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allāh has guided and those are men of understanding.﴾

### Good News for the Righteous

'Abdur-Rahmān bin Zayd bin Aslam said, narrating from his father:

﴿وَالَّذِينَ اجتَبَرُوا الْكُلُّ أَنْ يَعْلَمُوا﴾

﴿Those who avoid At-Tāghūt by not worshipping them﴾

was revealed concerning Zayd bin 'Amr bin Nufayl and Abu Dharr and Salmān Al-Fārisī, may Allāh be pleased with them.<sup>[1]</sup> The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahmān. These are the people for whom there is good news in this world and in the Hereafter. Then Allāh says:

﴿فَبَيْنَ عِبَادَ الَّذِينَ يَسْتَعِمُونَ الْقَوْلَ فَيَسْعَوْنَ لَحْسَةً﴾

﴿so announce the good news to My servants – those who listen to the Word and follow the best thereof,﴾

meaning, those who understand it and act in accordance with it. This is like the Words of Allāh, may He be exalted, to Mūsā, peace be upon him, when He gave him the Tawrāh:

﴿فَخُذْهَا بِقُوَّةٍ وَأَنْزِرْ قَوْمَكَ يَأْخُذُوا بِأَخْيَرِهِ﴾

﴿Hold unto these with firmness, and enjoin your people to take the better therein﴾ (7:145).

﴿وَأُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ﴾

﴿those are whom Allāh has guided﴾ means, those who are described in this manner are the ones whom Allāh has guided in this world and the Hereafter.

﴿وَأُولَئِكَ هُمُ الْأَنْبِيبُ﴾

[1] At-Tabārī 21:274.

«and those are men of understanding.» means, they possess sound reasoning and an upright nature.

﴿أَفَنْ حَقَّ عَلَيْهِ كُلُّهُ الْعَذَابُ أَفَلَا تَشَدُّدُ مِنْ فِي النَّارِ﴾ لِكِنَّ اللَّهَنَ الْقَوْمَ رَبِّهِمْ لَمْ يَرَفِعْ  
بَنْ قَوْفَهَا عَرْفٌ مَّيْنَةٌ تَغْرِي بَنْ قَوْنَيْهَا الْأَكْبَرَ وَغَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمُبِيْعَادَ﴾

¶19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?»

¶20. But those who have Taqwā of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allāh, and Allāh does not fail in (His) promise.»

Allāh says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?' Which means, no one can guide him apart from Allāh, because whomever Allāh leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allāh tells us that His blessed servants will have lofty rooms in Paradise.

﴿بَنْ قَوْفَهَا عَرْفٌ مَّيْنَةٌ﴾

«are built lofty rooms, one above another», story upon story, solidly-constructed, adorned and high. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَعْرَفًا يُرَى بُطُونُهَا مِنْ ظَهُورِهَا، وَظَهُورُهَا مِنْ بُطُونِهَا»

«In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.»

A bedouin asked, 'Who are they for, O Messenger of Allāh?' He ﷺ said,

«لِلَّذِينَ أَطَابَ الْكَلَامُ، وَأَطَّلَمَ الطَّعَامُ، وَصَلَّى بِاللَّيلِ وَالنَّاسُ نِيَامٌ»

«For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.»<sup>[1]</sup>

This was also recorded by At-Tirmidhi, who said, "Hasan Gharīb".<sup>[2]</sup> Imām Aḥmad recorded from Sahl bin Sa'd, may

<sup>[1]</sup> Ahmad 1:155.

<sup>[2]</sup> Tuhfat Al-Ahwadhi 7:231.

Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

إِنَّ أَهْلَ الْجَنَّةِ لَيَرَاءُونَ فِي الْعُرْفَةِ فِي الْجَنَّةِ، كَمَا تَرَاءُونَ الْكَوَافِرَ فِي أَفْقِ السَّمَاءِ»

*«The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.»*

He said, “I told An-Nu’mān bin Abi ‘Ayyāsh about that, and he said, I heard Abu Sa‘īd Al-Khudri, may Allāh be pleased with him, narrate it:

«كَمَا تَرَاءُونَ الْكَوَافِرَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ»

*«As you see the stars on the horizon of the east or the west.»*<sup>[1]</sup> It was also recorded in the Two Ṣaḥīhs.<sup>[2]</sup>

Imām Ahmād said, “Fazārah narrated to us; Fulayh narrated to us; from Hilāl bin ‘Ali, from ‘Atā’ bin Yasār, from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

إِنَّ أَهْلَ الْجَنَّةِ لَيَرَاءُونَ فِي الْجَنَّةِ أَهْلَ الْعُرْفَةِ، كَمَا تَرَاءُونَ الْكَوَافِرَ الدُّرْئِيِّ الْغَارِبِ فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الْدَّرَجَاتِ»

*«The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.»*

They said, “O Messenger of Allāh, are those the abodes of the Prophets?” He ﷺ said:

«بَلَى، وَالَّذِي نَسِيَ يَتَدَوَّ، وَأَقْوَامٌ آتَمُوا بِاللَّهِ وَصَدَّقُوا الرَّسُولَ»

*«No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allāh and in the Messengers.»*<sup>[3]</sup>

It was also recorded by At-Tirmidhi, who said, “*Hasan Ṣaḥīh.*”<sup>[4]</sup>

[1] Ahmad 5:340.

[2] *Fath Al-Bārī* 11:424, *Muslim* 4:2177.

[3] Ahmad 2:339.

[4] *Tuhfat Al-Ahwadhi* 7:272.

٤٦١

أَفَمَنْ شَرَّ اللَّهُ صَدَرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ تُورٍ مِنْ رَبِّهِ، فَوَيْلٌ  
لِلْقَسِيَّةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ  
اللَّهُ أَرَأَىٰ أَحْسَنَ الْحَدِيثِ كِتَابًا مَسْتَبِّنًا فَنَسْعَرُهُ مُهَمَّهُ  
جُلُودَ الَّذِينَ يَخْشَوْنَا رَهْبَانًا ثُمَّ تَلَنَّ جُلُودُهُمْ وَقُلُوبُهُمْ  
إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدًىٰ اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ  
يَضْلِلِ اللَّهُ فَالَّهُ مِنْ هَادِيٍّ  
﴿٢﴾ أَفَمَنْ يَسْقَى بِوَجْهِهِ سُوَءَ  
الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقَيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ  
﴿٣﴾ كَذَبَ الَّذِينَ مِنْ قِبْلِهِمْ فَأَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ  
لَا يَشْعُرُونَ  
﴿٤﴾ فَإِذَا قَاهُمُ اللَّهُ الْغَزِيرُ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ  
الْآخِرَةِ أَكْبَرُوا كُلُّ أَعْلَمُونَ  
﴿٥﴾ وَلَقَدْ ضَرَبَ اللَّهُ مَثَلًا لِلنَّاسِ فِي  
هَذَا الْفُرُوعِ إِنَّمَا مُمْلِكَةُ السَّمَاوَاتِ وَالْأَرْضِ  
غَيْرِ ذِي عِوْجَلَةٍ يَنْقُونَ  
﴿٦﴾ ضَرَبَ اللَّهُ مَثَلًا لَرَجُلًا فِيهِ  
شَرَكَاهُ مُمْشِكُسُونَ وَرَجُلًا سَلَمًا رَجُلٌ هَلْ يَسْتَوِيَانِ مُمْلِكَاهُ  
الْحَمْدُ لِلَّهِ يَوْمَ الْقِيَمَةِ لَا يَعْلَمُونَ  
﴿٧﴾ إِنَّكَ مَيِّتٌ وَلَهُمْ مَيِّتُونَ  
﴿٨﴾ شَرَكَاهُمْ بِيَوْمِ الْقِيَمَةِ عِنْ دِرِيكُمْ يَخْصِمُونَ

﴿يَغْزِي مَنْ تَغْزِيَهَا أَلَّا يَنْهَا﴾

«under which rivers flow.» means, the rivers flow wherever the people want them to flow.

﴿وَرَغْدَ اللَّهِ﴾

«(This is) the promise of Allāh,» means, 'all that We have mentioned here is what Allāh has promised to His believing servants.'

﴿إِنَّ اللَّهَ لَا يَخْلُقُ الْبَيْمَادَهُ﴾

«and Allāh does not fail in (His) promise.»

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَرَلَ مِنَ السَّمَاءِ  
مَا هُوَ مُكَلَّكٌ يَنْتَبِعُ فِي الْأَرْضِ ثُمَّ  
يَنْجُحُ بِهِ زَرْعًا مُعْنَافًا أَلَوْنَهُ ثُمَّ  
يَوْسِعُ قَرَبَهُ مُضْمِكًا ثُمَّ يَجْعَلُهُ حَطَّاطًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولَئِكَ﴾ أَفَمَنْ شَرَّ اللَّهِ  
صَدَرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ تُورٍ مِنْ رَبِّهِ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ

مُبِينٍ

﴿21. See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.﴾

﴿22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain

error! ↗

### The Parable of the Life of this World

Allāh tells us that water originates in the sky. This is like the Āyah:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿and We send down pure water from the sky﴾ (25:48).

So, Allāh sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allāh says:

﴿فَلَكُمْ بَقِيرَةٌ فِي الْأَرْضِ﴾

﴿and causes it to penetrate the earth, as water springs,﴾

Sa'īd bin Jubayr and 'Āmir Ash-Sha'bī said that all the water on earth has its origins in the sky.<sup>[1]</sup> Sa'īd bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿فَتَدْرِجُ بَيْنَ يَدِ رَبِيعٍ مُخْلِفِنَا أَرْضَنَا﴾

﴿and afterward thereby produces crops of different colors﴾

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

﴿فَمِنْ بَيْنِهِ﴾

﴿and afterward they wither﴾ means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

﴿فَثُرَّ بِحَمْلِهِ حَطَّلَتْ﴾

﴿then He makes them dry and broken pieces.﴾

means, then they become brittle.

﴿إِنَّ فِي ذَلِكَ لِذِكْرٍ لِأُولَى الْأَيْمَنِ﴾

<sup>[1]</sup> Ad-Durr Al-Manthūr 7:219.

﴿Verily, in this is a reminder for men of understanding.﴾

means, those who are reminded by this and who learn the lesson from it, that this world is like this – it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allāh often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Āyah:

﴿وَأَنذِرْنَاهُمْ شَلَالَ الْيَمِينِ كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَخَلَطَ بِهِ بَاتِشَ الْأَرْضِ فَأَنْجَحَهُ شَيْسِمًا نَذَرُهُ الْيَمِينُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

﴿And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything﴾ (18:45)

### The People of Truth and the People of Misguidance are not Equal

﴿أَفَنْ شَرَحَ اللَّهُ صَدَرَهُ لِلنَّاسِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَّبِّهِ﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord?﴾

means, is this person equal to the one who is hard-hearted and far from the truth? This is like the Āyah:

﴿أَوْ مَنْ كَانَ مِنْكُمْ فَأَحْيَنَاهُ وَجَعَلْنَا لَهُ نُورًا يَتَشَيَّءُ بِهِ فِي النَّاسِ كَمَنْ مَثَلُمُ فِي الظُّلُمَتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

﴿Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men – like him who is in the darkness (i.e., disbelief) from which he can never come out?﴾ (6:122)

Allāh says:

﴿وَوَيْلٌ لِّلْفَاسِيَّةِ فَلُوِّهُمْ مِّنْ ذِكْرِ اللَّهِ﴾

﴿So, woe to those whose hearts are hardened against remembrance of Allâh!﴾

meaning, they do not become soft when Allâh is mentioned, and they do not feel humility or fear, and they do not understand.

﴿أَوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

﴿They are in plain error!﴾.

﴿الله نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَّقِدِّهَا مَثَانِيٌ فَقَسَعَرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَبَاهُنَ بِجُلُودِهِمْ وَقُلُوبُهُمْ إِلَّا ذِكْرُ اللَّهِ ذَلِكَ هُدَى اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَإِنَّمَا يُضْلِلُ مَنْ يَشَاءُ﴾

¶23. Allâh has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.﴾

### The Description of the Qur'ân

Here Allâh praises His Book, the Noble Qur'ân, which was revealed to His noble Messenger ﷺ. Allâh says,

﴿الله نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَّقِدِّهَا مَثَانِيٌ﴾

﴿Allâh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.﴾

Mujâhid said, "This means that the entire Qur'ân's parts resemble each other and are oft-repeated."<sup>[1]</sup> Qatâdah said, "One Âyah resembles another and one letter resembles another."<sup>[2]</sup> Ad-Dâhhâk said, "It is oft-repeated so that people will understand what their Lord tells them." Ikrimah and Al-Hasan said, "There may be an Âyah in one Sûrah, and another Âyah in another Sûrah that resembles it." Sa'îd bin Jubayr narrated from Ibn 'Abbâs, may Allâh be pleased with him: "Oft-repeated means that parts of the Qur'ân resemble

<sup>[1]</sup> At-Tabari 21:279.

<sup>[2]</sup> At-Tabari 21:279.

one another and repeat one another.<sup>[1]</sup> Some of the scholars said that it was narrated from Sufyān bin 'Uyaynah that

﴿مُشَبِّهًا شَتَانٍ﴾

﴿its parts resembling each other (and) oft-repeated.﴾

means that some passages of the Qur'ān may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Āyāt:

﴿إِنَّ الْأَيْرَادَ لَنِي نَعِيْسُ وَلَكَ الشَّجَارَ لَنِي حَمِيرٌ﴾

﴿Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).﴾ (82:13-14)

﴿كَلَّا إِنَّ كِتَابَ الشَّجَارِ لَنِي سَيِّئَاتٍ﴾

﴿Nay! Truly, the Record of the most wicked is (preserved) in Sijjin﴾<sup>[2]</sup> until

﴿كَلَّا إِنَّ كِتَابَ الْأَيْرَادِ لَنِي عَيْتَنَاتٍ﴾

﴿Nay! Verily, the Record of the most righteous is (preserved) in 'Illiyyin﴾<sup>[3]</sup> (83: 7-18)

﴿هَذَا ذِكْرٌ وَلَكَ لِلشَّجَارِ لَهُنَّ مَثَابٌ﴾

﴿This is a Reminder. And verily, for those who have Taqwā is a good final return (Paradise).﴾ until;

﴿هَذَا وَلَكَ لِلظَّفَرِ لَكَ مَثَابٌ﴾

﴿This is so! And for those who transgress, there will be an evil final return (Fire).﴾ (38:49-55).

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other."

[1] At-Tabari 21:279.

[2] See the following note.

[3] See the explanation of Sūrat Al-Muṭaffiḥin [83:7-18].

This is not the same as the *Mutashâbihât* mentioned in the Ayah:

﴿فِتَّةٌ مَا يَكُنْ مِنْ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَبِّهَاتٍ﴾

«In it are Ayât that are entirely clear, they are the foundations of the Book; and others not entirely clear» (3:7).

that refers to something else altogether.

﴿فَتَشَرَّعَ مِنْهُ بُلُوهُ الَّذِينَ يَخْتَرُونَ رَبَّهُمْ لَمْ تَلِمُ جَلُودُهُمْ وَقُلُوبُهُمْ إِلَّا ذِكْرُ اللَّهِ﴾

«The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allâh.»

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

﴿لَمْ تَلِمُ جَلُودُهُمْ وَقُلُوبُهُمْ إِلَّا ذِكْرُ اللَّهِ﴾

«Then their skin and their heart soften to the remembrance of Allâh.»

because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

### First

They listen to the recitation of the Ayât [of the Qur'ân], while those (sinners) listen to poetic verse recited by female singers.

### Second

When the Ayât of Ar-Rahmân are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allâh says:

﴿إِنَّ الْمُؤْمِنِينَ إِذَا ذِكْرُ اللَّهِ وَجَلَّتْ قُلُوبُهُمْ وَإِذَا نُذِّلَتْ عَلَيْهِمْ مَا يَأْتِيهِمْ زَادَتْهُمْ إِيمانًا وَعَلَى رَبِّهِمْ يَسْوَلُونَ ۚ الَّذِينَ يُكَفِّرُونَ الصَّلَاةَ وَمَا نَرَزَقْنَاهُمْ يُنْهَقُونَ ۚ أُولَئِكَ هُمُ الْمُقْرَنُونَ حَتَّىٰ لَمَنْ دَرَجَتْ عِنْدَ رَبِّهِمْ وَمَغْفِرَةً وَرِزْقًا كَثِيرًا ۚ﴾

«The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Ayât are recited unto them, they increase their faith; and they put their trust in their

Lord; Who perform the Ṣalāh and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise).» (8:2-4),

﴿وَالَّذِينَ إِذَا ذُكِرُوا يَخِفِّظُونَ لَمْ يَجِدُوا عَلَيْهَا مُشَانًا وَعُسْلَانًا﴾

«And those who, when they are reminded of the Āyāt of their Lord, fall not on them (as if they were) deaf and blind» (25:73).

When they hear the Āyāt of Allāh, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

### Third

They adhere to the correct etiquette when they listen to them. As the Companions, may Allāh be pleased with them, used to do when they listened to the words of Allāh recited by the Messenger of Allāh ﷺ. Their skin Would shiver, and their hearts would soften to the remembrance of Allāh. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. 'Abdur-Razzāq said, "Ma'mar told us that Qatādah, may Allāh have mercy on him, recited,

﴿تَقْشِيرٌ مِنْهُ جُلُودُ الَّذِينَ يَخْتَصِّونَ رَبَّهُمْ ثُمَّ تَلَمُّ جُلُودُهُمْ وَقُلُوبُهُمْ إِنَّ ذَكْرَ اللَّهِ أَكْبَرُ﴾

«The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.»

and said, This is the characteristic of the friends of Allāh; Allāh has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allāh. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shayṭān.”” Allāh's saying:

﴿ذَلِكَ هُنَّى اللَّهُ يَتَبَرَّ يُوَدِّ يُوَدِّ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿That is the guidance of Allâh. He guides therewith whom He wills;﴾

means, this is the characteristic of those whom Allâh has guided, and anyone who does anything different is one of those whom Allâh has sent astray.

﴿وَمَنْ يُضْلِلَ اللّٰهُ فَآلٌمٌ بِنَ حَادٍ﴾

﴿and whomever Allâh sends astray, for him there is no guide.﴾

﴿أَفَنْ يَتَّقِي بِوَجْهِهِ سَوَّةُ الْمَذَابِ يَوْمَ الْقِيَمَةِ وَيَقُولُ لِلظَّالِمِينَ ذُرُفُوا مَا كُنْتُ تَكِبُونَ﴾  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتُمُ الْمَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ فَإِذَا هُمْ أَلْفَارُ فِي الْحَيَاةِ الدُّنْيَا وَلِذَاكَ الْآخِرَةُ أَكْبَرُ لَزْ كَافِرُوا بِعِلْمِهِمْ﴾

﴿24. Is he then, who will confront with his face the awful torment on the Day of Resurrection? And it will be said to the wrongdoers: "Taste what you used to earn!"﴾

﴿25. Those before them denied, and so the torment came on them from directions they perceived not.﴾

﴿26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!﴾

### The Final Destination of the Disbelievers

﴿أَفَنْ يَتَّقِي بِوَجْهِهِ سَوَّةُ الْمَذَابِ يَوْمَ الْقِيَمَةِ﴾

﴿Is he then, who will confront with his face the awful torment on the Day of Resurrection?﴾

he will be rebuked and he and the evildoers like him will be told:

﴿ذُرُفُوا مَا كُنْتُ تَكِبُونَ﴾

﴿Taste what you used to earn!﴾

'Is this like the one who comes secure on the Day of Resurrection?' as Allâh says:

﴿أَفَنْ يَتَّسِي شَكَاً عَلَى رَتْهِهِ أَفَدَّ أَمْ يَتَّسِي سَيْئًا عَلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴾ (67:22);

﴿يَوْمَ يُتَحْمَدُونَ فِي الْأَنَارِ عَلَىٰ وُجُوهِهِمْ دُرْقًا مَّسَّ سَرَرَ﴾

«The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"» (54:48), and

﴿أَلَمْ يَلْقَ فِي الْأَنَارِ حَبْرًّا أَمْ مَنْ يَأْتِي مِنْهَا يَوْمَ الْقِيَمَةِ﴾

«Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?» (41:40)

In each of these Āyāt, it was sufficient to refer to one of the two groups.

﴿كَذَّابُ الَّذِينَ يَنْهَا فَلِهِمْ مَا نَهَمُ الْمَذَابُ مِنْ حَيْثُ لَا يَتَعْرُونَ﴾

«Those before them denied, and so the torment came on them from directions they perceived not.»

means, the previous generations who denied the Messengers were destroyed by Allāh for their sins. And none had they to protect them from Allāh.

﴿فَإِذَا قَاتَمُهُمْ اللَّهُ لِغَزَىٰ فِي الْجَهَنَّمِ أَذْنِيَّا﴾

«So Allāh made them to taste the disgrace in the present life,»

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets ﷺ. And what Allāh has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allāh says:

﴿وَالنَّاسُ أَخِيرَةٌ أَكْبَرُ لَوْ كَانُوا يَتَلَمَّوْنَ﴾

«but greater is the torment of the Hereafter if they only knew!»

﴿وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾ فَرَبُّنَا عَرِيًّا غَيْرَ ذِي عِصَمٍ لَعَلَّهُمْ يَتَعْقِلُونَ  
﴿ضَرَبَ اللَّهُ مَثَلًا تَجْلِدُ فِيهِ شَرَكَةً مُّنْتَكِبِوْنَ وَرَبِّلَا سَلَّا لَرَبِّلَ هَلْ بِسْتَوْيَانَ مَثَلًا الْمَدْلُودُ بَلْ أَكْبَرُمُ لَا يَتَلَمَّوْنَ﴾ إِنَّكَ مَيْتٌ وَلَقَمْ مَيْتُونَ  
﴿نَمَّ إِنَّكُمْ بَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِّمُونَ﴾

«27. And indeed We have put forth for men, in this Qur'ān every kind of parable in order that they may remember.»

﴿28. An Arabic Qur'ân, without any crookedness (therein) in order that they may have Taqwâ of Him.﴾

﴿29. Allâh puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.﴾

﴿30. Verily, you will die, and verily, they (too) will die.﴾

﴿31. Then, on the Day of Resurrection, you will be disputing before your Lord.﴾

### The Parable of Shirk

﴿وَلَقَدْ صَرَّنَا لِلنَّاسِ فِي هَذِهِ الْقُرْآنِ مِنْ كُلِّ مُمْلَكٍ﴾

﴿And indeed We have put forth for men, in this Qur'ân every kind of parable﴾

means, 'We have explained things to mankind in it [the Qur'ân] by setting forth examples and parables.'

﴿أَعْلَمُهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾ Because parables bring the meaning closer to people's minds. As Allâh says:

﴿صَرَّبَ لَكُمْ شَكَّاً مِنْ أَنْفُسِكُمْ﴾

﴿He sets forth for you a parable from yourselves﴾ (30:28). meaning, 'so that you may learn it from yourselves.' And Allâh says:

﴿وَنَذَّلَكَ الْأَمْثَالُ نَضِيرُهَا لِلنَّاسِ وَمَا يَقْعِدُهَا إِلَّا الْمُكْلِفُونَ﴾

﴿in Order that they may have Taqwâ of Him.﴾ (29:43).

﴿فَوَمَا أَنَا عَرِيبٌ بَغْرَ ذِي عَيْنٍ﴾

﴿An Arabic Qur'ân, without any crookedness (therein)) means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allâh has made it like this and has revealed it like this,

﴿أَعْلَمُهُمْ يَتَنَوَّثُونَ﴾

﴿in order that they may have Taqwā of Him﴾

means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allāh says:

﴿قَرَبَ اللَّهُ مَنْ كَرِهَ لَهُ فِيهِ شُرَكَاءُ مُنْشَكُونُ﴾

﴿Allāh puts forth a parable: a man belonging to many partners disputing with one another,﴾

meaning, they were disputing concerning that slave in whom they all had a share.

﴿وَرَجُلًا سَلَمًا لِرِجُلٍ﴾

﴿and a (slave) man belonging entirely to one master.﴾

means, no one owned him except that one man.

﴿فَمَنْ يَتَوَسَّلُ إِلَيْنَا مُنْلَأً﴾

﴿Are those two equal in comparison?﴾ meaning, they are not the same. By the same token, the idolator who worships other gods besides Allāh and the sincere believer who worships none besides Allāh, with no partner or associate, are not equal. What comparison can there be between them? Ibn ‘Abbās, may Allāh be pleased with him, Mujaahid and others said, "This Āyah is the parable of the idolator and the sincere believer."<sup>[1]</sup>

Because this parable is so clear and obvious, Allāh then says:

﴿إِنَّمَا تَنْذِلُ لِلّٰهِ﴾

﴿All the praises and thanks be to Allāh!﴾ i.e., for establishing proof against them.

﴿بَلْ أَكْثَرُهُمْ لَا يَشْعُرُونَ﴾

﴿But most of them know not.﴾ means, and for this reason they associate others in worship with Allāh.

**The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh**

Allāh's saying;

[1] At-Tabari 21:285.

﴿إِنَّكُمْ تَرْتَهُنَّ وَلَوْلَمْ تَرْتَهُنَّ﴾

﴿Verily, you will die, and verily, they (too) will die.﴾

This is one of the Āyāt which Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, quoted when the Messenger of Allāh ﷺ died, so that the people would realize that he had really died. Another Āyah which he quoted was:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ أَرْبَعِينَ مَائَةً أَوْ قُتِلَ أَنْفَقْتُمْ عَلَىٰ أَغْنِيَّكُمْ  
وَمَنْ يَنْقِبْ عَنِ الْعِيقَبَةِ فَلَنْ يَسْتَرَ اللَّهُ شَبَّابًا وَسَبَّابًا لِلَّهُ الْكَبِيرُونَ﴾

﴿Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allāh; and Allāh will give reward to those who are grateful.﴾(3:144).

The meaning of this Āyah is that you will certainly depart this world and be gathered before Allāh in the Hereafter. You will dispute the issues of *Tawhīd* and *Shirk* before Allāh, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this Āyah speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded that Ibn Az-Zubayr, may Allāh be pleased with him, said, "When the Āyah

﴿فَلَمَّا كُمْ بِكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ مُخْتَصِمُونَ﴾

﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾

was revealed, Az-Zubayr, may Allāh be pleased with him, said, 'O Messenger of Allāh, will we repeat our disputes?' He ﷺ said,

«نعم»

«Yes.» He (Az-Zubayr) said, 'This is a very serious

matter.”<sup>[1]</sup>

Aḥmad recorded from Az-Zubayr bin Al-‘Awwām, may Allāh be pleased with him, that when this Sūrah was revealed to the Messenger of Allāh ﷺ:

﴿إِنَّكُمْ مَيِّتُونَ وَإِنَّهُمْ مَيِّتُونَ إِنَّمَا إِنْكُمْ بِئْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْصِمُونَ﴾

«Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.»

Az-Zubayr, may Allāh be pleased with him, said, “O Messenger of Allāh, will the sins that we committed against others in this world be repeated for us?” He ﷺ said,

﴿أَنَّمَّا لَيَكْرَزُنَّ عَلَيْكُمْ حَتَّىٰ يُؤَدَّىٰ إِلَىٰ كُلِّ ذِي حَقٍّ حَتَّىٰ﴾

“Yes, they will be repeated until everyone who is entitled will have his rights restored to him.”

Az-Zubayr, may Allāh be pleased with him, said, “By Allāh, it is a very serious matter.”<sup>[2]</sup> It was also recorded by At-Tirmidhi, who said “Hasan Ṣahīḥ.”<sup>[3]</sup>

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said:

﴿إِنَّمَا إِنْكُمْ بِئْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْصِمُونَ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in *Kitāb Ar-Rūh* that Ibn ‘Abbās, may Allāh be pleased with him, said, “The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, ‘You did such and such,’ and the body will say to the soul, ‘You told

<sup>[1]</sup> *Ad-Durr Al-Manthūr* 5:614, Aḥmad with similar wording along with the following version.

<sup>[2]</sup> Aḥmad 1:164.

<sup>[3]</sup> *Tuhfat Al-Aḥwadhi* 9:289.

٤٦٢

الْمُنَذِّرُونَ

فَنَأَظْلَمُ مِنَ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ  
إِذْ جَاءَهُ الَّذِينَ فِي جَهَنَّمَ مُثْوَى لِلْكَافِرِينَ ۖ وَالَّذِي  
جَاءَ بِالصِّدْقِ وَصَدَقَ بِهِ أُولَئِكَ هُمُ الْمُنْفَوَتُ ۗ  
لَهُمْ مَا يَسَّاهُ وَرُكِعَ عِنْ دِرَبِهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ  
لِيُكَفِّرُ اللَّهُ عَنْهُمْ أَسْوَى الْذِي عَمِلُوا وَلَمْ يَجِدُوهُمْ أَعْرِبُهُمْ  
يَأْخُسنَ الَّذِي كَانُوا يَعْمَلُونَ ۗ إِنَّ اللَّهَ يُكَافِي  
عَبْدَهُ بِمَا حَوْلَهُ ۖ بِالَّذِينَ مِنْ دُونِهِ ۖ وَمَنْ يُضْلِلُ  
اللَّهُ فَمَا لَهُ مِنْ هَادِ ۗ وَمَنْ يَهْدِي اللَّهَ فَمَا لَهُ مِنْ مُضِلٍّ  
إِنَّ اللَّهَ يُعِزِّزُ ذِي الْقِيَامَ ۗ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ  
السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُوا: اللَّهُ قُلْ أَفَرَبِّهِ شَمَّ مَا تَدْعُونَ  
مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ بِهِ ضِرٌّ هُنَّ كَسِيفَتُ ضُرُورٍ  
أَوْ أَرَادَنِي بِرَحْمَةٍ هُنَّ مُنِسِّكُتُ رَحْمَتِهِ ۖ قُلْ حَسْنِي  
اللَّهُ عَلَيْهِ يَوْمَ يَوْكَلُ النَّاسُ كُلُّهُمْ ۗ قُلْ يَنْقُومُ أَعْمَلُوا  
عَلَى مَكَانِي كُمُّكُمْ إِنِّي عَمِيلٌ فَسَوْفَ تَعْلَمُونَ ۗ  
مَنْ يَأْتِيهِ عَذَابٌ يُخْرِيْهُ وَيَحْلُّ عَلَيْهِ عَذَابٌ مُّهِمَّ

me to do it and you tempted me.' Then Allāh will send an angel to judge between them, and he will say, 'You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, 'I see fruit there, but I cannot reach it.' The blind man said, 'Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer? They will say, 'Both of them.' The angel will say to them, 'You have

passed judgement against yourselves.' The body was a means of transportation for the soul."

Ibn Abi Hātim recorded that Sa‘d bin Jubayr said that Ibn ‘Umar, may Allāh be pleased with him, said, "This Āyah was revealed and we did not know what it was revealed about:

هُنَّمَا إِنَّكُمْ بِوْمَ الْقِيَامَةِ عِنْ دِينِكُمْ تَخْتَصِّمُونَ ۚ

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

He said, "We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about? Until the *Fitnah* occurred." Then Ibn ‘Umar, may Allāh be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by

An-Nasā'ī.<sup>[11]</sup>

﴿فَنَّ أَظْلَمُ مَنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ اللَّهُ أَنْبَأَهُ فِي جَهَنَّمَ مَنْوِيٍّ لِلْكُفَّارِينَ ﴾ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُوتُونَ ﴾ لَمَّا مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُخْسِنِينَ ﴾ إِنَّكَيْرَ اللَّهُ عَنْهُمْ أَنْسَوَ اللَّهُ عَلَيْهِمْ حَسْرَمْ بِعِزْمِهِمْ بِأَخْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴾<sup>(٢٥)</sup>

﴿32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?﴾

﴿33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwā.﴾

﴿34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.﴾

﴿35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.﴾

### The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allāh and said that there were other gods besides Him and claimed that the angels were the daughters of Allāh and that Allāh had a son – glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allāh says:

﴿فَنَّ أَظْلَمُ مَنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ﴾

﴿Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him!﴾

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allāh and disbelief in the Messenger of Allāh. They made false claims and rejected the truth, Allāh threatened them:

<sup>[11]</sup> An-Nasā'ī in Al-Kubrā no. 11447. This refers to the civil turmoil that began with the assassination of Uthmān, may Allāh be pleased with him.

﴿أَلِمْ فِي جَهَنَّمْ مُنْزَلٌ لِّلْكَافِرِ﴾

«Is there not in Hell an abode for the disbelievers?»  
who are the deniers and rejecters. Then Allâh says:

﴿وَالَّذِي جَاءَ بِالصَّدْقِ وَصَدَقَ بِهِ﴾

«And he who has brought the truth and (those who) believed therein,»

Mujâhid, Qatâdah, Ar-Rabi' bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ﷺ."<sup>[1]</sup>  
'Abdur-Râhmân bin Zayd bin Aslam said:

﴿وَالَّذِي جَاءَ بِالصَّدْقِ﴾

«"And he who has brought the truth» means the Messenger of Allâh ﷺ.

﴿وَصَدَقَ بِهِ﴾

«and (those who) believed therein» means the Muslims.<sup>[2]</sup>

﴿أُولَئِكَ هُمُ الْمُتَّقُونَ﴾

«they are those who have Taqwâ». Ibn 'Abbâs, may Allâh be pleased with him, said, "They fear and shun Shirk."<sup>[3]</sup>

﴿فَلَمْ مَا يَتَّهِدُنَّ عِنْدَ رَبِّهِمْ﴾

«They shall have all that they will desire with their Lord.»  
means, in Paradise; whatever they ask for they will have.

﴿ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿١١﴾ إِنَّكَرْتَ اللَّهَ عَنْهُمْ أَسْوَى الَّذِي عَمِلُوا وَجَزِيزُهُمْ لَعْنُمْ بِأَخْسَنِهِمْ  
الَّذِي كَانُوا يَتَكَلَّمُونَ ﴿١٢﴾﴾

«That is the reward of doers of good. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.»

This is like the Ayah:

﴿أُولَئِكَ الَّذِينَ تَنْهَىٰنَّ عَنْهُمْ أَنْتَمْ مَا عَمِلُوا وَنَهَاوْذُ عَنْ سَيِّئَاتِهِمْ فِي أَنْصَبِ الْبَلْقَةِ وَنَدِيَ الْقَدْنَى﴾

[1] At-Tabari 21:289, Al-Qurṭubi 15:256.

[2] At-Tabari 21:290.

[3] At-Tabari 21:292.

اللَّهُمَّ كَانُوا بِوْعَدِنَا فِي

﴿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, a promise of truth, which they have been promised.﴾ (46:16).

﴿إِلَيْنَاهُ إِكَافِ عَبْدَهُ وَمَنْفَعُوكَ بِالْأَيْمَنِ مِنْ دُونِهِ وَمَنْ يُصْلِلَ اللَّهَ فَسَآتَهُ مِنْ حَاطِنِهِ وَمَنْ يَهْدِ اللَّهَ فَإِنَّهُ مِنْ شَعِيلِ إِلَيْنَاهُ يُعِزِّيزُ ذِي أَتْقَابِ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُوا إِنَّهُ قُلْ أَفَمَنْ شَاءَ نَمَّا تَنْذَعْرَنَ مِنْ دُونِ اللَّهِ إِنَّ اللَّهَ يُعْلِمُ هُنَّ كَثِيرٌ ضَرِبُوا أَنَّ أَرَادَنِي بِرَحْمَةِ كُلِّ مُكَفَّرٍ مُتَكَبِّرٍ كُلِّ رَجُلٍ قُلْ حَسِنَ اللَّهُ عَلَيْهِ بَتَوَكَّلَ الْمُتَوَكِّلُونَ قُلْ بِنَعْوَرِ أَعْسَلُوا عَلَى مَكَانِكُمْ إِنِّي عَنِ الْفَوْقَ شَمِلُونَ إِنَّمَا مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمِنْ عَلَيْهِ عَذَابٌ نَّعْلَمُ﴾

﴿36. Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him! And whom Allāh sends astray, for him there will be no guide.﴾

﴿37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾

﴿38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh." Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?" Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴾

﴿39. Say: "O My people! Work according to your way, I am working. Then you will come to know"﴾

﴿40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."﴾

### Allāh is Sufficient for His Servant

Allāh says:

﴿إِلَيْنَاهُ إِكَافِ عَبْدَهُ﴾

﴿Is not Allāh Sufficient for His servant?﴾ Some of them read it "His servants." It means that Allāh is Sufficient for the one who

worships Him and relies upon Him.

﴿وَمُعْوِذُكُمْ بِاللّٰهِ مِنْ دُورِنِّي﴾

﴿Yet they try to frighten you with those besides Him!﴾

means, the idolators tried to scare the Messenger of Allāh ﷺ with their idols and gods which they called upon besides Allāh out of ignorance and misguidance. Allāh says:

﴿وَمَنْ يُضْلِلِ اللّٰهُ فَنَّا لَهُ مِنْ حَافِظٍ وَمَنْ يَهْدِي اللّٰهُ فَأَنَا لَهُ مِنْ شَفِيلٍ أَيْنَ اللّٰهُ بِعَذَابِهِ﴾

﴿ذٰلِكَ إِنْتِقَادٌ﴾

﴿And whom Allāh sends astray, for him there will be no guide. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger ﷺ.

### **The Idolators admit that Allāh is the Sole Creator because Their gods are incapable**

﴿وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَقُولُوكَ اللّٰهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh."﴾

means, the idolators used to recognize that Allāh was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allāh said:

﴿فَلْئَنْ أَفْرَى يَسِّرْهُ تَأْنِيغُونَ مِنْ دُونِ اللّٰهِ إِنْ أَرَادَنِي اللّٰهُ بِضُرٍّ هُنَّ كَانُواْتُ ضُرُورٍ أَوْ أَرَادَنِي بِرَحْمَةٍ هُنَّ مُسِكِنٌ رَّحْمَيْدٌ﴾

﴿Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His mercy?"﴾

meaning, they cannot do any of that at all. Here Ibn Abi

Hātim recorded a narration from Ibn ‘Abbās, may Allāh be pleased with him, attributing it to the Prophet ﷺ:

«احفظ الله يحفظك، احفظ الله تجده تجاهك، تعرف إلى الله في الرخاء يغرك في الشدة، إذا سألت فاسأله الله، وإذا استعن فاشتعن بشيء، واغلمن أن الأمة لو اجتمعوا على أن يضروك بشيء لم يكتب الله عليك ثم يضروك، ولو اجتمعوا على أن يتضرعوك بشيء لم يكتب الله لك ثم يتضرعوك، جئت الصحف ورفعت الأقلام، واغسلت بيده بالثغر في اليقين. واغلمن أن في الصبر على ما تكره خيراً كثيراً، وأن التضرر مع الصبر، وأن الفرج مع الكرب، وأن من المشر يُشرّ»

«Be mindful of Allāh and He will protect you; be mindful of Allāh and you will find Him ever with you. Turn to Allāh in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allāh; if you seek help from anyone, then seek help from Allāh. Know that even if the entire nation were to come together to do you some harm that Allāh has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allāh has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allāh with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.»<sup>[1]</sup>

﴿فَلْ يَكُنْ لِّلَّهِ حَاجَةٌ﴾

﴿Say: "Sufficient for me is Allāh..."﴾ means, 'Allāh is enough for me.'

﴿عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ قَلَبِيَّ وَالشَّرَكَّوْنَ﴾

﴿In Him I put my trust, and let all those that trust, put their trust in Him.﴾ [12: 67]

This is like what Hūd, peace be upon him, said to his people:

<sup>[1]</sup> Ahmad 1:307.

سورة العنكبوت

٤٦٣

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَهْتَدَ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّا يَضْلُلُ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ١١ اللَّهُ يَسْوَى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَعْتَمِدْ فِي مَنَامِهَا إِلَّا فِيمَا كَانَتْ عَلَيْهَا الْمَوْتَ وَيُرِسِّلُ الْأُخْرَى إِلَى أَجْلٍ مُسْمَى إِنَّ فِي ذَلِكَ لَذِكْرٌ لِلْقَوْمِ يَنْفَكِرُونَ ١٢ أَمْ أَنْخَذُوا مِنْ دُونِ اللَّهِ شُفْعَاءً قُلْ أَوْلَوْكَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ١٣ قُلْ لِلَّهِ السَّفَدَعَةُ جَمِيعًا لِلَّهِ الْمُلْكُ السَّمَوَاتُ وَالْأَرْضُ شُرُّ إِلَيْهِ تُرْجَمُونَ ١٤ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ أَشْعَارَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ ١٥ بِالآخِرَةِ وَلَا ذُكْرُ الَّذِينَ مِنْ دُونِنِي إِذَا هُمْ بَسْتَبِعُونَ ١٦ قُلْ اللَّهُمَّ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ عَلِمُ الْغَيْبِ وَالشَّهِيدَةُ أَنْتَ مَنْ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْلُفُونَ ١٧ وَلَوْلَآنَ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلُهُ مَعَهُ لَا فَدْوَاهُ لَهُ وَمِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِسْمَةِ وَبِهِ لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ١٨

*There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path." (11:54-56).*

﴿قُلْ يَقُولُ أَعْتَلُوا عَنْ سَبِيلِكُمْ﴾

﴿Say: "O My people! Work according to your way..."﴾

This is a threat and a warning.

﴿إِنِّي عَاجِلٌ﴾

﴿I am working﴾ means, 'according to my way.'

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿Then you will come to know﴾ means, you will learn the consequences.

﴿مَنْ يَأْتِيهِ عَذَابٌ يُغَزِّبُهُ﴾

﴿إِنْ تَفْلِلْ إِلَّا أَتَقْرَبَكَ بِعَذَابٍ إِلَيْهِنَا يَسْوُ قَالَ إِنِّي أَنْهَدُ اللَّهَ رَأْنَهُدُرَا أَنِّي بِرَبِّي مِنْ تَشِكُونَ ٢١ مِنْ دُونِهِ مَكْدُونِي حِيمَا نَزَ لا نَظِرُونَ ٢٢ إِنِّي نَوَّكْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكَ مَا مِنْ دَائِبٍ إِلَّا هُوَ مَاهِدًا يَنْاصِبُهَا إِنِّي عَلَى صِرْطِ شَتِّي ٢٣﴾

“All that we say is that some of our gods have seized you with evil.” He said: “I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allâh, my Lord and your Lord!

﴿To whom comes a disgracing torment,﴾ means, in this world,

﴿وَمَنْ يَعْلَمُ عَذَابَ مُهِمَّةٍ﴾

﴿and on whom descends an everlasting torment.﴾

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allāh from that.

﴿إِنَّا أَرْزَقْنَاكَ الْكِتَابَ بِالْحَقِّ فَمَنْ أَفْتَدَ فَلَنْفَتِيهِ وَمَنْ حَسَّلَ فَإِنَّا يَهْبِطُ عَلَيْهِمْ وَنَأْتَ أَنَّ عَلَيْهِمْ بُوَكِيلٌ إِنَّ اللَّهَ يَتَوَقَّعُ الْأَنْفُسَ جِنَّ مَوْتَهَا وَإِنَّمَا لَهُ تَمَتُّتُ فِي مَنَامِهِمَا فَيُمْسِكُ إِلَّيْهِ فَمَنْ عَلَيْهَا الْمُوتُ وَيُرِيكُ الْأُخْرَى إِلَّا لَجُلُوْ ثُسْمَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لَّفَوْرِ يَنْقُكُرُونَ﴾

﴿41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.﴾

﴿42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.﴾

Allāh says, addressing His Messenger Muḥammad ﷺ:

﴿إِنَّا أَرْزَقْنَاكَ الْكِتَابَ﴾

﴿Verily, We have sent down to you the Book﴾ meaning, the Qur’ān.

﴿بِالْحَقِّ﴾

﴿for mankind in truth.﴾ means, for all of creation, mankind and Jinn, so that he may warn them therewith.

﴿فَمَنْ أَفْتَدَ فَلَنْفَتِيهِ﴾

﴿So, whosoever accepts the guidance, it is only for himself;﴾ means, the benefit of that will return to him.

﴿وَمَنْ حَسَّلَ فَإِنَّا يَهْبِطُ عَلَيْهِمْ﴾

﴿and whosoever goes astray, he goes astray only for his (own) loss.﴾

means, the consequences of that will return to him.

﴿وَمَا أَنْتَ عَلَيْهِمْ بِرَّكِيلٍ﴾

﴿And you are not a trustee over them.﴾ means, ‘you are not responsible for guiding them.’

﴿إِنَّا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكَفِيلٌ﴾

﴿But you are only a warner. And Allâh is a Trustee over all things﴾ (11:12).

﴿إِنَّا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿your duty is only to convey and on Us is the reckoning﴾ (13:40).

### Allâh is the One Who causes Death and gives Life

Then Allâh tells us that He is in control of all things and does as He wills. He causes men to die (the “greater death”) when He sends the angels to take men’s souls from their bodies, and He causes them to “die a lesser death” when they sleep. Allâh says:

﴿وَمَوْلَوْنَا الَّذِي يَنْتَكِمُ بِالْأَيَلِ وَقَلْمَمُ مَا جَرَحْتَ فِي النَّارِ ثُمَّ يَمْتَكِمُ فِيهِ لِيُقْتَلَ أَبْلَى شَمَائِلَ ثُمَّ إِلَيْهِ تَرْجِعُكُمْ ثُمَّ إِنَّكُمْ تَمْلَؤُونَ [الْمُجْدِدَةَ] وَمَوْلَوْنَا الْفَاتِرُ فَوْقَ عِبَادَتِهِ وَرَبِّكُلِّ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ جَمَّهُ الْمَوْتُ فَوَفَّتْهُ رُسْلَانًا وَمَمْ لَا يَنْطَلِقُونَ [الْمُنْذِرَةَ]﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.﴾(6:60-61).

Here Allâh mentions the two deaths, the lesser death then the greater death after it; in the Ayah above (39: 42), He mentions the greater then the lesser. Allâh says:

﴿اللَّهُ يَرْقِي الْأَنْشَاءَ حِينَ مَوْتِهِمْ وَإِلَيْهِ لَمْ تَثْرُ فِي مَنَامِهِمْ فَيَسْبِئُهُمْ أَنَّهُ قَصَنِي عَلَيْهِمْ الْمَوْتُ وَرَبِّكُلِّ الْخَرَىٰ إِلَى أَبْلَى شَمَائِلِهِ﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴾

This indicates that they [the souls] meet in the higher realm, as was stated in the *Hadīth* attributed to the Prophet ﷺ which was narrated by Ibn Mādah and others. In the Two *Sahīhs* of Al-Bukhārī and Muslim, it is reported that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

إِنَّمَا أَخْدُكُمْ إِلَى فِرَاشِهِ فَلِيُقْضِيَهُ مِنْ داخِلَةٍ إِذَا رَأَهُ، فَإِنَّمَا لَا يَنْدِيرِي مَا حَلَفَهُ عَلَيْهِ، ثُمَّ  
لِيُقْضِيَهُ بِإِيمَانِكُمْ رَبِّي وَصَاغَتْ جَنَاحُهُ، وَبِإِيمَانِكُمْ أَرْفَعَهُ، إِنْ أَنْسَكْتُ نَشْيِي فَأَزْحَمَهَا، وَإِنْ  
أَرْسَلْتُهَا فَأَخْفَظُهَا بِمَا تَنْهَضُ بِهِ عِبَادَكُ الْمُصَالِحُينَ

«When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants."»<sup>[1]</sup>

﴿فِيمِيلُكَ الَّتِي قَنَى عَلَيْهَا الْمَوْتُ﴾

﴿He keeps those (souls) for which He has ordained death﴾

means, those which have died, and He returns the others back for an appointed term. As-Suddi said, “For the rest of their lives.”<sup>[2]</sup>

Ibn ‘Abbās, may Allāh be pleased with him, said, “He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّقَوْمٍ يَتَكَبَّرُونَ﴾

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

﴿أَتَعْلَمُونَ اللَّهُ شَفِيعًا قَلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَمْقُولُونَ  
قَلْ لِلَّهِ الشَّفِيعَةُ جَمِيعًا لَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضَ ثُمَّ إِلَيْهِ تُرْجَمَوْنَ  
وَإِذَا ذُكِرَ اللَّهُ

<sup>[1]</sup> Fath Al-Bārī 11:130, Muslim 4:2084.

<sup>[2]</sup> At-Tabarī 21:298.

وَمَنْدَهُ أَشْمَارُتْ قُلُوبُ الْأَيْنَ لَا يُقْبِلُوكَ بِالْآخِرَةِ وَلَا ذَكْرُ الْأَيْنِ مِنْ دُونِهِ إِذَا هُنْ

بِسْتَبْرُونَ ﴿١٩﴾

﴿43. Have they taken as intercessors besides Allâh? Say : "Even if they have power over nothing whatever and have no intelligence?"﴾

﴿44. Say : "To Allâh belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back."﴾

﴿45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!﴾

### **There is no Intercession except with Allâh, and how the Idolators are filled with Disgust when Allâh is mentioned alone**

Allâh condemns the idolators for taking intercessors besides Allâh, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allâh says: 'Say - O Muhammed - to these people who claim that those whom they have taken as intercessors with Allâh, that intercession is of no avail except for the one with whom Allâh is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

﴿فَنَّ ذَا الَّذِي يَشْفَعُ عِنْدَهُ، إِلَّا يَأْذِنُ بِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255).

﴿هُنَّ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿His is the sovereignty of the heavens and the earth.﴾ means, He is the One Who is in control of all that.

﴿شَمَّ إِلَيْهِ تُرْجَمُونَ﴾

﴿Then to Him you shall be brought back.﴾

٤٦٤

وَبِدَالْهُمْ سَيَّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ ﴿٤٣﴾ فَإِذَا مَسَّ الْأَنْسَرَ ضُرُّ دُعَائِنَامِ إِذَا حَوَّلَنَّهُ يَقْعِمَةً مَنَّا قَالَ إِنَّمَا أُرْتَهُ عَلَى عِلْمِ بَلْ هِيَ فَشَّةٌ وَلِكُنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٤﴾ فَقَدْ فَالَّمَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٥﴾ فَأَصَابَهُمْ سَيَّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصْبِّهِمْ سَيَّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾ أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَسْمِطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَا يَنْتَلِقُ قَوْمٌ بِمَوْتِهِنَّ ﴿٤٧﴾ فَلَنْ يَكُبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَنْظُرُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَعْفُرُ الدُّنْوَبَ جِيمِعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٨﴾ وَأَنْبَيْوْلَانَ رَبِّكُمْ وَأَسْلِمُوا إِلَيْهِمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ ﴿٤٩﴾ وَأَتَيْجُوا الْخَيْرَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَعْتَهُ وَأَنْسَمُ لَا تَشْعُرُونَ ﴿٥٠﴾ أَنْ تَقُولَ نَفْسٌ يَسْخَرُونَ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لِمَنِ الْسَّدِّرِينَ ﴿٥١﴾

means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allāh condemns the idolators further:

﴿وَإِذَا ذُكِرَ اللَّهُ وَسَمِعُوهُ﴾

«And when Allāh Alone is mentioned» means, when it is said there is no (true) God except Allāh Alone,

﴿أَنْشَأْتَ قُلُوبَ الَّذِينَ لَا يُقْرَبُونَ بِالْآخِرَةِ﴾

«the hearts of those who believe not in the Hereafter are filled with disgust»

Mujāhid said, "Their

hearts are filled with disgust means they recoil in horror."<sup>(11)</sup>

This is like the Āyah:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

«Truly, when it was said to them: "Lā ilāha illā Allāh," they puffed themselves up with pride.» (37:35)

which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allāh says:

﴿وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ﴾

«and when those besides Him are mentioned,»

<sup>(11)</sup> At-Tabari 21:301.

meaning, the idols and false gods – this was the view of Mujāhid –

﴿إِذَا هُنَّ بَشِّرُونَ﴾

﴿behold, they rejoice!﴾ means, they feel happy.

﴿فَقُلْ اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَلَيْمُ الْغَيْبِ وَالشَّهِيدُ أَنَّ شَكْرًا بَيْنَ عَيْنَيْكُوْلَهُ فِي مَا كَانُوا بِهِ يَخْلِفُونَ﴾ ﴿وَلَوْ أَنَّ لِلَّذِينَ طَلَمُوا مَا فِي الْأَرْضِ جِبِيلًا وَشَلَهُ مَهْ لَأَفْدَلُوا بِهِ، بَيْنَ سَوَّهُ الْعَالَمِ بِيَوْمِ الْقِيَامَةِ وَبِهَا لَمْ يَكُنُوا يَعْتَسِفُونَ﴾ ﴿وَبِهَا لَمْ سَيَّعُوكُمْ مَا كَانُوا بِهِ يَعْمَلُونَ﴾

¶46. Say : "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ." ¶

¶47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning. ¶

¶48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. ¶

### How to supplicate

After condemning the idolators for their love of Shirk and their hatred of Tawhīd, Allāh then says:

﴿فَلْيَأْتُمْ اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَلَيْمُ الْغَيْبِ وَالشَّهِيدُ﴾

¶Say : "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..." ¶

meaning, 'call you upon Allāh Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

﴿عَلَيْمُ الْغَيْبِ وَالشَّهِيدُ﴾

¶All-Knower of the unseen and the seen! ¶

means, what is secret and what is open.

﴿أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتِلُونَ﴾

﴿You will judge between your servants about that wherein they used to differ.﴾

means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his *Sahīh*, Muslim recorded that Abu Salamah bin 'Abdur-Rahmān said, "I asked 'Āishah, may Allāh be pleased with her, how the Messenger of Allāh ﷺ started his prayer when he stood up to pray at night. She said, may Allāh be pleased with her: 'When the Messenger of Allāh ﷺ stood up to pray at night, he would start his prayer with the words:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتِلُونَ، اهْدِنِي لِمَا أَخْلَفَ فِيهِ مِنَ الْحَقِّ يَأْذِنِكَ، إِنَّكَ تَهْدِي مَنْ شَاءَ إِلَى صِرَاطِ مُسْتَقِيمٍ»

«O Allāh, Lord of Jibril, Mikā'il and Isrāfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.»<sup>[1]</sup>

### No Ransom will be accepted on the Day of Resurrection

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا﴾

﴿And those who did wrong,﴾ means, the idolators.

﴿فَمَا فِي الْأَرْضِ جَيِّعاً وَمِثْلَهُ مَكِّيًّا﴾

﴿if they had all that is in earth and therewith as much again,﴾

﴿لَا قَنْدَوْا بِهِ. مِنْ شَوَّالِ الْعَذَابِ﴾

﴿they verily, would offer it to ransom themselves therewith from the evil torment;﴾

means, that which Allāh has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them,

<sup>[1]</sup> Muslim 2:534.

even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allāh says:

﴿وَيَدَاكُمْ مِنْ أَلَّوْ مَا لَمْ يَكُونُوا يَحْسِبُونَ﴾

﴿And there will become apparent to them from Allāh what they had not been reckoning.﴾

which means, when they come to realize what Allāh's punishment for them will be, which they had never before imagined.

﴿وَيَدَاكُمْ سَيِّئاتٌ مَا كَسَبُوا﴾

﴿And the evils of that which they earned will become apparent to them.﴾

means, they will see the punishment for the forbidden actions and sins which they committed in this world.

﴿وَسَاقَ إِلَيْهِمْ مَا كَانُوا بِهِ يَتَّهِيُونَ﴾

﴿And that which they used to mock at will encircle them.﴾

means, the punishment which they used to make fun of in this world will encompass them.

﴿فَلَمَّا سَأَلَ الْإِنْسَانُ مَرْدَعَنَا ثُمَّ إِذَا حَوَّلْنَاهُ يَقْنَمَةً يَنْتَأْ قَالَ إِنَّمَا أُوْتِنَّهُ عَلَى عَلَيْهِ يَنْهَى  
وَشَنَّهُ وَلَكِنَّ الْكَوْثَمَ لَا يَعْلَمُونَ﴾ فَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا  
يَكْسِبُونَ﴾ فَأَصَابَهُمْ سَيِّئاتٌ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيِّئاتٍ مَا  
كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ﴾ أَوْ أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي  
ذَلِكَ لَذِكْرٌ لِّفَوْرِي بَقِيرُونَ﴾

¶49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!»

¶50. Verily, those before them said it, yet (all) that they had earned availed them not.»

¶51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.»

¶52. Do they not know that Allāh expands the provision for

*whom He wills, and straitens it. Verily, in this are signs for the folk who believe!»*

### How Man changes when He is blessed after suffering Harm

Allāh tells us how man, when he is suffering from harm, prays to Allāh, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

﴿إِنَّمَا أُوتِنَّهُ عَلَىٰ عِلْمِهِ﴾

*«Only because of knowledge I obtained it.»*

means, ‘because Allāh knows that I deserve it; if it were not for the fact that Allāh regards me as special, He would not have given me this.’ Qatādah said, “Because I know that I deserve it.”<sup>(11)</sup> Allāh says:

﴿بَلْ هُنَّ فِسْكَةٌ﴾

*«Nay, it is only a trial,»* meaning, ‘the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient – although We have prior knowledge of that.’ In fact, it is a trial.

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُونَ﴾

*«but most of them know not!»* So they say what they say and claim what they claim.

﴿فَنَذَّلَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

*«Verily, those before them said it,»* means, the previous nations who came before said the same things and made the same claims,

﴿فَأَعْنَى عَنْهُمْ نَّا كَانُوا يَكْبُرُونَ﴾

*«yet (all) that they had earned availed them not.»*

means, what they said was not right and all that they had gathered did not save them.

﴿فَأَصَابُوهُمْ سَيِّئاتٌ مَا كَسَبُوا وَالَّذِينَ طَلَّمُوا مِنْ هَؤُلَاءِ﴾

<sup>(11)</sup> At-Tabari 21:301.

﴿So, the evil results of that which they earned overtook them.  
And those who did wrong of these...﴾

means, the people who are addressed here,

﴿سَبُّهِمْ سَيِّئَاتُهُمْ﴾

﴿will also be overtaken by the evil results (torment) for that which they earned;﴾  
just as happened to those earlier peoples.

﴿وَمَا هُم بِمُعْجِزِينَ﴾

﴿and they will never be able to escape.﴾

This is like the Āyah in which Allâh tells us how Qârûn reacted when his people told him:

﴿لَا تَنْقِحُ إِنَّ اللَّهَ لَا يُحِبُّ الظَّفَّارِينَ ﴿٦﴾ وَابْتَغِ فِيمَا مَاتَكَ اللَّهُ الْأَنَارُ الْآخِرَةُ وَلَا تَنْكِحْ  
نَصِيبَكَ مِنَ الدُّنْيَا وَاحْسِنْ كَمَا أَنْسَنَ اللَّهُ إِلَيْكَ وَلَا تَنْعِي الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ  
لَا يُحِبُّ الظَّفَّارِينَ ﴿٧﴾ قَالَ إِنَّمَا أُوتِنِيَ عَلَىٰ عِلْمٍ عِنْدِي أُولَئِكَ أَنَّمَا مَدَّ أَهْلَكَ مِنْ قَبْلِهِ  
مِنَ الظَّرُورِ مَنْ هُوَ أَشَدُّ مِنْهُ فَوْزًا وَأَكْثَرُ جَمَانًا وَلَا يُنْتَهِ عَنْ دُونِيهِ الْمُغْرِبُونَ ﴿٨﴾﴾

﴿“Do not exult, verily, Allâh likes not those who exult. But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the corrupters.” He said: “This has been given to me only because of the knowledge I possess.” Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned of their sins.”﴾ (28:76-78).

And Allâh says:

﴿وَقَالُوا نَحْنُ أَكْثَرُ أَنْوَلَا وَأَزْلَدُهَا وَمَا نَحْنُ بِمُعْذَبَينَ ﴿٣٥﴾﴾

﴿And they say: “We are more in wealth and in children, and we are not going to be punished.”﴾ (34:35).

﴿أَوَلَمْ يَتَلَمَّدُ أَنَّ اللَّهَ يَسْطِيلُ الْأَرْضَ لِمَنْ يَشَاءُ وَيَنْقِرُ﴾

﴿Do they not know that Allâh expands the provision for whom

٤٦٥      تَسْلِيمُ الْمُتَّقِينَ

أَوْ تَقُولُ لَوْاْتَ أَللهَ هَدَنِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٣﴾  
 أَوْ تَقُولُ حِينَ تَرَى الْعَذَابَ لَوْاْتَ لِكَرَّةَ فَاكُونَتْ  
 مِنَ الْمُخْسِنِينَ ﴿٥٤﴾ بَلْ قَدْ جَاءَتْكَ مَا يَنْتَقِي فَكَذَبْتَ يَهَا  
 وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكُفَّارِ ﴿٥٥﴾ وَيَوْمَ الْقِيَمَةِ  
 تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ وَجُوْهُهُمْ مُسَوَّدَةٌ أَنْتَ فِي  
 جَهَنَّمَ مَثُونٌ لِلْمُتَكَبِّرِينَ ﴿٥٦﴾ وَسَخَّى اللَّهُ الَّذِينَ آتَقْوَا  
 يِمَقَارَتَهُمْ لَا يَسْتَهِمُ الْشَّوْهَدُ وَلَا هُمْ يَحْزَنُونَ ﴿٥٧﴾ اللَّهُ مَقَالِيدُ  
 خَلْقٍ كُلُّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكَلِيلٌ ﴿٥٨﴾ لَهُ مَقَالِيدُ  
 السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُواْ يَعِيشُونَ اللَّهُ أَوْيَاتِكَ  
 هُمُ الْخَسِيرُونَ ﴿٥٩﴾ قُلْ أَفَعَيْرَ اللَّهُ تَأْمُرُ وَتَنْهَا  
 أَنْتُمْ لَهُ مَعِينٌ ﴿٦٠﴾ وَلَعَذَ أُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَيْنَ  
 أَشْرَكْتَ لِيَحْبَطَنَ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْمُخْسِنِينَ ﴿٦١﴾ بَلْ لَهُ  
 فَاغْبُذْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٢﴾ وَمَا قَدَرُواْ اللَّهُ حَقِيرًا  
 وَالْأَرْضُ جَمِيعًا أَقْبَضَهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ  
 مَطْوِقَتُ بِسَيِّسَهُ سُبْحَانَهُ وَعَلَى عَمَائِشِكُونَ ﴿٦٣﴾

أَتُرِكُ إِلَيْكُمْ وَنَرِكُكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَقْنَةً وَأَنْتُ لَا تَشْعُرُنَّ ﴿٦٤﴾ أَنْ تَقُولُ نَفْسُ  
 بَحْتَرَقَ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لَيْنَ الْمُتَغَيِّرِينَ ﴿٦٥﴾ أَوْ تَقُولُ لَوْ أَنَّ اللَّهَ هَدَنِي  
 لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٦٦﴾ أَوْ تَقُولُ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِكَرَّةَ فَاكُونَتْ مِنَ  
 الْمُغَيِّبِينَ ﴿٦٧﴾ بَلْ قَدْ جَاءَتْكَ مَا يَنْتَقِي فَكَذَبْتَ يَهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكُفَّارِ ﴿٦٨﴾

453. 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."»

454. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and) then you will not be helped."»

455. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly

*He wills, and straitens it.»*

means, He gives plenty to some and restricts the provision for others.

﴿٦٩﴾ فِي ذَلِكَ لَا يَنْتَوِي لِتَقُولُ  
 بِئْرَمُونَ ﴾

«Verily, in this are signs for the folk who believe!»

means, there is a lesson and proof.

﴿٧٠﴾ قُلْ يَعْبُدُواْ الَّذِينَ أَنْزَلُواْ عَلَى  
 أَنْتُهُمْ لَا يَشْكُلُوا مِنْ رَحْمَةِ اللَّهِ  
 إِنَّ اللَّهَ يَعْفُرُ الدُّوَبَ جِبِيلًا إِنَّهُ  
 هُوَ الْمَغْفُرُ الرَّحِيمُ ﴿٧١﴾ وَلَيَبْرُوا مَا  
 زَرُوكُمْ وَلَيُنْلِبُوا لَهُ مِنْ قَبْلِ أَنْ  
 يَأْتِيَكُمُ الْمَنَابُ ثُمَّ لَا  
 تَصْرُوتُونَ ﴿٧٢﴾ وَلَيَأْمُرُوا أَخْنَنَ مَا

أَتُرِكُ إِلَيْكُمْ وَنَرِكُكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَقْنَةً وَأَنْتُ لَا تَشْعُرُنَّ

بَحْتَرَقَ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لَيْنَ الْمُتَغَيِّرِينَ ﴿٦٤﴾ أَوْ تَقُولُ لَوْ أَنَّ اللَّهَ هَدَنِي

لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٦٥﴾ أَوْ تَقُولُ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِكَرَّةَ فَاكُونَتْ مِنَ

الْمُغَيِّبِينَ ﴿٦٦﴾ بَلْ قَدْ جَاءَتْكَ مَا يَنْتَقِي فَكَذَبْتَ يَهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكُفَّارِ ﴿٦٧﴾

*while you perceive not!"♦*

﴿56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh, and I was indeed among those who mocked."﴾

﴿57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among those who have Taqwâ."﴾

﴿58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾

﴿59. Yes! Verily, there came to you My Âyât and you denied them, and were proud and were among the disbelievers.﴾

### **The Call to repent before the Punishment comes**

This Âyah is a call to all sinners, be they disbelievers or others, to repent and turn to Allâh. This Âyah tells us that Allâh, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because *Shirk* can only be forgiven for the one who repents from it. Al-Bukhâri recorded that Ibn 'Abbâs, may Allâh be pleased with him, said that some of the people of *Shirk* killed many people and committed *Zinâ* (illegal sexual acts) to a great extent; they came to Muhammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Âyât were revealed:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا مَا حَرَمَ اللَّهُ أَنْ يَحْرِمَهُ أَلَا بِالْحَقِيقَ وَلَا يَرْتَفَعُ﴾

﴿And those who invoke not any other god along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse﴾ (25:68).

﴿فَلَمْ يَكُنْ بِإِيمَانِ الَّذِينَ أَشْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allâh."﴾

This was also recorded by Muslim, Abu Dāwud and An-Nasā'i.<sup>[1]</sup> What is meant by the first Āyah (25:68) is:

﴿إِلَّا مَنْ تَابَ وَمَاءَرَ وَعَمِلَ عَكْلًا صَنِيعًا﴾

﴿Except those who repent and believe, and do righteous deeds﴾ (25:70).

Imām Ahmad recorded that Asmā' bint Yazīd, said, "I heard the Messenger of Allāh ﷺ reciting,

﴿إِنَّمَا عَمِلُ عَبْدٍ مُّنْتَهِ﴾

﴿verily, his work is unrighteous﴾ (11:46). And I heard him ﷺ say:

(فُلِّي أَعْبَادِي الَّذِينَ أَشْرَفُوا عَلَى أَنْتَشِيمِ لَا تَقْطُرُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي إِنَّهُ هُوَ الْغَفُورُ الرَّجِيمُ)

(Say : "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." <sup>[2]</sup>

This was also recorded by Abu Dāwud and At-Tirmidhi.<sup>[3]</sup>

All of these *Hadiths* indicate that what is meant is that Allāh forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allāh even if his sins are many and great, for the door of repentance and mercy is expansive. Allāh says:

﴿أَلَّا يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ (9:104).

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجْدِدُ اللَّهُ عَفْوًا رَّجِيمًا﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾ (4:110).

Concerning the hypocrites, Allāh says:

<sup>[1]</sup> *Fatḥ Al-Bārī* 8:411, Muslim 1:113, Abu Dāwud 4:166, An-Nasā'i in *Al-Kubrā* 446.

<sup>[2]</sup> Ahmad 6:454.

<sup>[3]</sup> Abu Dāwud 4:285, *Tuhfat Al-Ahwadhi* 9:111.

﴿فَإِنَّ الظَّفَرِينَ فِي الدَّرَكِ الْأَنْتَلِ مِنَ النَّارِ وَكَمْ يَجِدُ لَهُمْ نَصِيرًا﴾ إِلَّا الَّذِينَ تَابُوا  
وَأَصْلَحُوا هُنَّ

﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds﴾ (4:145-146).

And Allâh says:

﴿لَئِنْ كَثُرَ الَّذِينَ تَأْلُمُوا إِنَّ اللَّهَ تَلِكَ تَلْكُفُ وَمَا مِنْ إِيمَانٍ إِلَّا بِاللَّهِ وَمِنْهُ وَإِنْ لَمْ  
يَنْتَهُوا عَنْ أَعْمَالِهِمْ لَيَقُولُوكُمْ لَيَسَّرَ اللَّهُكُمْ كُفَّرُوا مِنْهُمْ عَذَابُ اللَّهِ أَلِيمٌ﴾ (٥٧)

﴿Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴾ (5:73).

Then He says:

﴿أَفَلَا يَشْبُرُونَ إِنَّ اللَّهَ لَغَنِيمَةٌ وَاللَّهُ عَزُوفٌ رَّحِيمٌ﴾ (٦)

﴿Will they not turn in repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful.﴾ (5:74)

And Allâh says:

﴿إِنَّ الَّذِينَ قَاتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا﴾

﴿Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allâh).﴾ (85:10).

Al-Hasan Al-Basri, may Allâh have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayât on this topic.

The Two Shâfi'îs record the Hadîth of Abu Sa'îd, may Allâh be pleased with him, from Messenger of Allâh ﷺ about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting?" Then he told him to go to a town where Allâh was

worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allāh commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allāh commanded the good town to move closer to him and the other town to move away.<sup>[11]</sup> This is basic meaning of the *Hadīth*; we have quoted it in full elsewhere.

'Ali bin Abi Talhah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿فَلْ يَعْبُدُوا مَا لَيْسُ بِهِمْ لَا يَنْتَهُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ أَنْوَابَ جَمِيعِهِمْ﴾

«Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins...»

Allāh invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that 'Uzayr is the son of God, those who claim that Allāh is poor, those who claim that the Hand of Allāh is tied up, and those who say that Allāh is the third of three [Trinity]. Allāh says to all of these:

﴿أَفَلَا يَشْبُرُونَ إِلَى اللَّهِ يَتَبَرَّرُهُ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

«Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.» (5:74).

And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

«"I know not that you have a god other than me."» (28:38).

Ibn 'Abbās, may Allāh be pleased with him, said, "Anyone who

<sup>[11]</sup> *Fath Al-Bāri* 6:591.

makes the servants of Allâh despair of His mercy after this, has rejected the Book of Allâh, but a person cannot repent until Allâh decrees that he should repent.”<sup>[1]</sup>

At-Tabarâni recorded that Shutayr bin Shakal said, “I heard Ibn Mas’ûd say, ‘The greatest Âyah in the Book of Allâh is:

﴿إِنَّ اللَّهَ إِلَّا مُوَلَّى الْقَوْمِ﴾

«Allâh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists»(2:255).

The most comprehensive Âyah in the Qur’ân concerning good and evil is:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْمَعْدُلِ وَالْإِحْسَانِ﴾

«Verily, Allâh enjoins justice and Al-Ihsân» (16:90).

The Âyah in the Qur’ân which brings the most relief is in Sûrat Az-Zumar.

﴿فَلَمْ يَكُنْ عَادِيَ الَّذِينَ أَنْتَرُوا عَلَىٰ أَنفُسِهِمْ لَا تَفْتَأِرُوا مِنْ رَبْنَةِ اللَّهِ﴾

«Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allâh.”»

And the clearest Âyah in the Qur’ân about reliance on Allâh is:

﴿وَمَنْ يَتَّقِنَ اللَّهَ يَجْعَلُ لَهُ بَغْرِيْبًا وَرِزْقًا مِّنْ حَيْثُ لَا يَجْتَبِيْبُ﴾

«And whosoever has Taqwâ of Allâh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine» (65:2-3).’

Masrûq said to him; ‘You have spoken the truth.”<sup>[2]</sup>

### **Hadîths which tell us not to despair**

Imâm Ahmad recorded that Anas bin Mâlik, may Allâh be pleased with him, said, “I heard the Messenger of Allâh ﷺ, say:

﴿وَالَّذِي نَقْبَلَنَا لَنْ أَخْطَأَنَّمُ حَتَّىٰ تَنَلَّا خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ

<sup>[1]</sup> Recorded by Ibn Jarîr and Ibn Al-Mundhir, see *Ad-Durr Al-Manthûr* 5:621.

<sup>[2]</sup> At-Tabarâni 9:142.

إِنْ شَفَرْتُمُ اللَّهَ تَعَالَى لَعْنَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدُو! لَوْلَا لَمْ تُخْطِلُوا لِجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَزْمٍ يُخْطِلُونَ، ثُمَّ يَشْغَلُونَ اللَّهَ فَيَغْفِرُ لَهُمْ

*"By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allāh for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allāh would bring other people who would commit sins and then ask Allāh for forgiveness so that He could forgive them."*<sup>[1]</sup>

This was recorded only by Ahmād.

Imām Ahmād recorded that Abu Ayyūb Al-Ansārī, may Allāh be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allāh ﷺ; he said:

«لَوْلَا أَنَّكُمْ تُذَيْنُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا يُذَيْنُونَ، فَيَغْفِرُ لَهُمْ»

*"If you did not commit sins, Allāh would create people who would sin so that He could forgive them."*<sup>[2]</sup>

This was recorded by Imām Ahmād; it was also recorded by Muslim in his Ṣaḥīḥ, and by At-Tirmidhi.<sup>[2]</sup>

Allāh encourages His servants to hasten to repent, as He says:

﴿وَأَنْبِئُنَا إِلَى رَبِّكُمْ وَآتِنَا مِنْ لَهُمْ﴾

*«And turn in repentance (and in obedience with true faith) to your Lord and submit to Him»*

meaning, turn back to Allāh and submit yourselves to Him.

﴿وَمِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَذَابُ ثُمَّ لَا تَشْمُرُوكُ﴾

*«before the torment comes upon you, (and) then you will not be helped.»*

means, hasten to repent and do righteous deeds before His wrath comes upon you.

﴿وَأَتَيْعُرُ أَخْسَنَ مَا أُنْزِلَ إِلَيْكُمْ فَنَرَيْكُمْ﴾

[1] Ahmād 3:238.

[2] Ahmād 5:414, Muslim 4:2105, Tuhfah Al-Ahwadhi 9:223.

﴿And follow the best of that which is sent down to you from your Lord,﴾

means, the Qur'ân.

﴿فَنِ فَلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَقْنَةً وَأَنْتُرْ لَا تَشْرُونَ﴾

﴿before the torment comes on you suddenly while you perceive not!﴾

means, without you realizing it.

﴿أَنْ تَقُولَ نَفْسٌ بَخْسَرَتْ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ﴾

﴿Lest a person should say: "Alas, my grief that I was undutiful to Allâh..."﴾

means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allâh will regret it, and will wish that he had been one of the righteous who obeyed Allâh.

﴿وَإِنْ كُنْتُ لَيْنَ الْمُتَّخِدِينَ﴾

﴿and I was indeed among those who mocked.﴾

means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

﴿أَوْ تَقُولَ لَرَ أَنَّ اللَّهَ هَدَنِي لَكُنْتُ مِنَ النَّافِقِينَ﴾ أو تَقُولَ حِينَ تَرَى الْعَذَابَ لَرَ أَنَّ لِي كَرَّةً فَأَكُونُ مِنَ الْمُخْسِنِينَ﴾

﴿Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among those who have Taqwâ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾

means, he will wish that he could go back to this world, so that he could do righteous deeds. 'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be pleased with him, said, "Allâh tells us what His servants will say before they say it and what they will do before they do it. He says:

﴿وَلَا يُنَتَّكَ مِثْلُ خَبِيرٍ﴾

﴿And none can inform you like Him Who is the All-Knower﴾ (35:14).

﴿أَنْ تَقُولَ نَفْسٌ بَخْسَرَتْ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَيْنَ الْمُتَّخِدِينَ﴾ أَنْ تَقُولَ

لَوْ أَنَّ اللَّهَ هَدَنِي لَكُنْتُ مِنَ الْمُتَقِبِّلِينَ<sup>١١</sup> أَوْ قَوْلُ جِئْنَ تَرَى الصَّدَابَ لَوْ أَنَّ لِ  
كَرَّةً فَأَكُونُ مِنَ الْمُخَيِّبِينَ<sup>١٢</sup>

﴿Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked." Or he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾<sup>[11]</sup>

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعِدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللَّهَ هَدَانِي! فَتَكُونُونَ عَلَيْهِ حَسْرَةً،  
قَالَ: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعِدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، قَالَ:  
فَتَكُونُونَ لَهُ شُكْرًا﴾

﴿Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allāh had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allāh guided me," so it will be a cause of thanks.﴾<sup>[21]</sup>

It was also narrated by An-Nasa'i.<sup>[31]</sup>

When the sinners wish that they could return to this world so that they could believe the Āyāt of Allāh and follow His Messengers, Allāh will say:

﴿إِنَّمَا قَدْ جَاءَنَّكُمْ مَا يُنِيبُ إِلَيْكُمْ فَلَكُنْتُمْ كُفَّارٌ مِّنَ الْكُفَّارِ﴾

﴿Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.﴾

meaning, 'O you who regret what you did, My Āyāt did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

<sup>[11]</sup> At-Tabari 21:316.

<sup>[21]</sup> Ahmad 1:512.

<sup>[31]</sup> Ahmad no. 10660, An-Nasā'i in Al-Kubrā 6:447.

﴿وَيَوْمَ الْيَقِيمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَةٌ الَّذِينَ فِي جَهَنَّمَ مُشْرِكُونَ وَيَسْعَى اللَّهُ الَّذِينَ أَنْفَقُوا يَمْقَاتِهِنَّ لَا يَمْسِهِمُ الشَّوَّهَ وَلَا هُمْ بِخَرْبَوْكَ﴾

﴿60. And on the Day of Resurrection you will see those who lied against Allāh - their faces will be black. Is there not in Hell an abode for the arrogant?﴾

﴿61. And Allāh will deliver those who have Taqwā to their places of success. Evil shall touch them not, nor shall they grieve.﴾

### The Consequences for Those Who tell Lies against Allāh and for Those Who have Taqwā

Allāh tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of *Ahlus-Sunnah wal-Jamā'ah* will be whitened. Allāh says here:

﴿وَيَوْمَ الْيَقِيمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ﴾

﴿And on the Day of Resurrection you will see those who lied against Allāh﴾

meaning, by their claims that He had partners or offspring.

﴿وُجُوهُهُمْ مُسْوَدَةٌ﴾

﴿their faces will be black.﴾ means, because of their lies and fabrications.

﴿الَّذِينَ فِي جَهَنَّمَ مُشْرِكُونَ﴾

﴿Is there not in Hell an abode for the arrogant?﴾

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth?

﴿وَيَسْعَى اللَّهُ الَّذِينَ أَنْفَقُوا يَمْقَاتِهِنَّ﴾

﴿And Allāh will deliver those who are those who have Taqwā to their places of success.﴾

means, because of what Allāh has decreed for them of happiness and victory.

﴿لَا يَسْهُمُ الْأُنْوَةُ﴾

﴿Evil shall touch them not,﴾ means, on the Day of Resurrection.

﴿وَلَا هُمْ يَحْرُثُونَ﴾

﴿nor shall they grieve.﴾ means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

﴿اللَّهُ خَيْرٌ كُلِّ شَفَّافٍ وَمَوْعِدُ عَلَىٰ كُلِّ شَفَّافٍ وَكَيْلٍ. لَمْ يَسْلِمْ السَّمَوَاتُ وَالْأَرْضُ  
وَالْأَبْرَاجُ كُفَّارُوا بِعِيَادَتِ اللَّهِ أُولَئِكَ مُمْمُوتُونَ. فَلَمَّا أَفْعَلَهُ اللَّهُ تَأْمُرُقَتْ أَعْدَادُ أَيْمَانِ  
الْجَنَّاهُوْنَ. وَلَقَدْ أُرْجِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَمْ يَشْرُكْ لِيَجْبَطَنَ عَلَكُوكَ وَلَكُوكُونَ مِنْ  
الْخَسِيرِينَ. يَكِيْلُ اللَّهُ فَاعْبُدْ وَكُنْ مِنْ الشَّاكِرِينَ.﴾

﴿62. Allāh is the Creator of all things, and He is the Trustee over all things.﴾

﴿63. To Him belong the Maqālid of the heavens and the earth. And those who disbelieve in the Ayāt of Allāh, such are they who will be the losers.﴾

﴿64. Say: "Do you order me to worship other than Allāh? O you fools!"﴾

﴿65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."﴾

﴿66. Nay! But worship Allāh, and be among the grateful.﴾

### Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allāh tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

﴿لَمْ يَسْلِمْ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿To Him belong the Maqālid of the heavens and the earth.﴾

Mujāhid said, "Maqālid means 'keys' in Persian." This was also the view of Qatādah, Ibn Zayd and Sufyān bin 'Uyaynah.<sup>[1]</sup>

<sup>[1]</sup> Ad-Durr Al-Manthūr 7:243, At-Tabari 21:321.

As-Suddi said:

﴿لِهِ مَقَالِدُ السَّمَاوَاتِ وَالْأَرْضِ﴾

«To Him belong the Maqâlîd of the heavens and the earth.»

“The treasures of the heavens and the earth.”<sup>[1]</sup> Both opinions mean that the control of all things is in the Hand of Allâh, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

﴿وَالَّذِينَ كَفَرُوا بِيَقِنَتِ اللَّهِ﴾

«And those who disbelieve in the Âyât of Allâh,»

meaning, His proof and evidence,

﴿أُولَئِكَ هُمُ الظَّاهِرُونَ﴾

«such are they who will be the losers.»

﴿فُلْ أَفَعَيْرَ اللَّهُ تَائِرُونَ أَعْدَ أَيْنَا الْمُهْلِكُونَ﴾

«Say: “Do you order me to worship other than Allâh? O you fools!”»

The reason for the revelation of this Âyah was narrated by Ibn Abi Hâtim and others from Ibn ‘Abbâs, may Allâh be pleased with him, that the idolators in their ignorance called the Messenger of Allâh ﷺ to worship their gods, then they would worship his God with him. Then these words were revealed:

﴿فُلْ أَفَعَيْرَ اللَّهُ تَائِرُونَ أَعْدَ أَيْنَا الْمُهْلِكُونَ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَيْ أَيْنَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لِيَجْعَلَنَّ عَنْكَ وَلَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

«Say: “Do you order me to worship other than Allâh? O you fools!” And indeed it has been revealed to you, as it was to those before you: “If you join others in worship with Allâh, surely your deeds will be in vain, and you will certainly be among the losers.”»<sup>[2]</sup>

This is like the Âyah:

﴿وَلَئِنْ أَشْرَكْتَ لَهُ طَعَنَهُ مَا كَانُوا يَسْلُونَ﴾

«But if they had joined in worship others with Allâh, all that

<sup>[1]</sup> At-Tabari 21:321.

<sup>[2]</sup> See At-Tabari, the Tafsîr of Sûrat Al-Kâfirûn.

*they used to do would have been of no benefit to them.» (6:88).*

﴿بِإِنَّ اللَّهَ فَاغْبَنَدْ وَكُنْ مِنَ الْشَّاكِرِينَ﴾

﴿Nay! But worship Allāh, and be among the grateful.﴾

means, 'you and those who follow you and believe in you should make your worship sincerely for Allāh Alone, with no partner or associate.'

﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ وَالْأَرْضُ جَيِّبًا فَبَصَّرْتُمُوهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٍ

﴿بِيَوْمِنَا نَبْعَثُهُ وَنَنْهَا عَنِّا بِشَرِيكَتْ﴾

﴿67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾

**The Idolators did not make a just Estimate of Allāh such as is due to Him**

﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

means, the idolators did not give Allāh His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujāhid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated."<sup>[11]</sup> Muḥammad bin Ka'b said, "If they had made a just estimate of Allāh such as is due to Him, they would not have lied." 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

<sup>[11]</sup> At-Tabari 21:321.

"These are the disbeliever who did not believe that Allâh had power over them. Whoever believes that Allâh is able to do all things, has made a just estimate of Allâh such as is due to Him, and whoever does not believe that, has not made a just estimate of Allâh such as is due to Him."<sup>[1]</sup>

Many *Hadîths* have been narrated concerning this *Âyah* and how it and other *Âyât* like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the *Âyah*,

﴿وَمَا فَدَرُوا لِلّهِ حَتَّىٰ قَدْرُوهُ﴾

*«They made not a just estimate of Allâh such as is due to Him.»*

Al-Bukhâri recorded that 'Abdullâh bin Mas'ûd, may Allâh be pleased with him, said, "One of the rabbis came to the Messenger of Allâh ﷺ and said, 'O Muhammâd! We learn that Allâh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allâh ﷺ smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allâh ﷺ recited:

﴿وَمَا فَدَرُوا لِلّهِ حَتَّىٰ قَدْرُهُ، وَالْأَرْضُ جَمِيعًا فَقَسَطْتُمُ يَوْمَ الْقِيَمَةِ﴾

*«They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand.»*<sup>[2]</sup>

Al-Bukhâri also recorded this in other places of his *Sahîh*. It was also recorded by Imâm Ahmad and Muslim, and by At-Tirmidhi and An-Nasâ'i in the (books of) *Tafsîr* in their *Sunnas*.<sup>[3]</sup>

Abu Hurayrah, may Allâh be pleased with him, said, "I heard the Messenger of Allâh ﷺ say:

﴿يَثِبَّضُ اللّهُ ثَمَائِي الْأَرْضَ، وَيَنْطِرِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا النَّبِيلُ، أَنِّي

<sup>[1]</sup> At-Tabâri 21:321.

<sup>[2]</sup> Fâtih Al-Bâri 8:412.

<sup>[3]</sup> Fâtih Al-Bâri 13:404, Ahmad 1:429, Muslim 2147, Tuhfat Al-Ahwadhi 9:112 - 113, An-Nasâ'i in Al-Kubrâ 6:446.

مُلْكُ الْأَرْضِ؟

«Allāh will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth?"»<sup>[1]</sup>

This version was recorded only by Al-Bukhāri; Muslim recorded another version.<sup>[2]</sup>

Al-Bukhāri also recorded from Ibn ‘Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ يَبْارَكُ وَتَعَالَى يَشِيفُ يَوْمَ الْقِيَامَةِ الْأَرْضَيْنِ عَلَى أَضْيَعِ، وَتَكُونُ السَّمَاوَاتِ يَبْجِيْهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،

«On the Day of Resurrection, Allāh, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King."»<sup>[3]</sup>

This version was also recorded by Al-Bukhāri It is recorded that Ibn ‘Umar, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ recited this Āyah on the Minbar one day:

﴿وَمَا قَدَرُوا لَهُ حَقَّهُ، وَالْأَرْضُ جَمِيعًا فَقَضَاهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٍ بِيَجِيْهِ، سُبْحَانَهُ وَتَعَالَى عَنِّيْتُ كُوْنَتْ﴾

«They made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!»

The Messenger of Allāh ﷺ said while moving his hand forward and backward:

«يَمْجُدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَارُ، أَنَا الْمُكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

«And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most

<sup>[1]</sup> Fath Al-Bāri 8:413.

<sup>[2]</sup> Muslim 4:2148.

<sup>[3]</sup> Fath Al-Bāri 13:404.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٤٦٦

الْمُبَشِّرُ بِالْجَنَّةِ

وَتَفَخَّضَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ  
إِلَّا مَنْ شَاءَ اللّٰهُ تَعَالٰى أَنْ تُفْخِنَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ  
وَأَشَرَّقَتِ الْأَرْضُ بِنُورِ رِبِّهَا وَوُضِعَ الْكِتَابُ وَبِيَاهٍ  
بِالْأَنْتِينَ وَالشَّهَادَةِ وَقُوْنِيَّتِهِمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ  
وَوُقِيتَ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَعْلَمُونَ  
وَسَيِّقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمْ زَمَرًا حَتَّى إِذَا جَاءُوهَا  
فُتُحَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ حَزَنَتْهَا الْأَنْمَاءُ يَا أَيُّكُمْ رَسُولُ اللّٰهِ  
يَتَلَوَّنُ عَلَيْكُمْ إِيمَانَنِي رَبِّكُمْ وَيَنْذِرُونَكُمْ لِقَاءً يَوْمَكُمْ  
هَذَا فَأَلْوَاهُنَّ وَلَنْكُنْ حَقَّتْ كَلْمَةُ الْعَذَابِ عَلَى الْكُفَّارِينَ  
قِيلَ آدْخُلُوا الْأَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِيْشَ شَوَّى  
الْمُتَكَبِّرِينَ وَسَيِّقَ الَّذِينَ أَنْقَوْرَاهُمْ إِلَى  
الْجَنَّةِ زَمَرًا حَتَّى إِذَا جَاءُوهَا وَهُوَ فُتُحَّتْ أَبْوَابُهَا وَقَالَ لَهُنَّ  
حَزَنَتْهَا إِلَيْكُمْ طَبِّشُمْ فَآدْخُلُوهَا خَالِدِينَ  
وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِي صَدَقَنَا وَعَدَهُ وَأَوْزَانَ الْأَرْضَ  
نَبَوَّا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنَعْمَلُ أَجْرَ الْعَدِيلِينَ

Generous.”»

And the *Minbar* shook so much that we feared that the Messenger of Allah ﷺ would fall.<sup>[1]</sup> This was also recorded by Muslim, An-Nasâ'i and Ibn Mâjah.<sup>[2]</sup>

(وَتَفَخَّضَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللّٰهُ تَعَالٰى أَنْ تُفْخِنَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ وَأَشَرَّقَتِ الْأَرْضُ بِنُورِ رِبِّهَا وَوُضِعَ الْكِتَابُ وَبِيَاهٍ وَقُوْنِيَّتِهِمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَعْلَمُونَ)

¶ 68. And the Trumpet will be blown, and all

who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown another time, and behold they will be standing, looking on.»

¶ 69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.»

¶ 70. And each person will be paid in full of what he did; and He is Best Aware of what they do.»

<sup>[1]</sup> Ahmad 2:72.

<sup>[2]</sup> Muslim 4:2148, An-Nasâ'i in Al-Kubrâ 4:400, Ibn Mâjah 2:1429.

## The Blast of the Trumpet, the Judgement and the Recompense

Allāh tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

﴿وَتَبَقَّعَ فِي الْمُحْرَرِ فَصَبَعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ أَعْلَمُ﴾

﴿And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills.﴾

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allāh wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾

﴿“Whose is the kingdom this day?”﴾, then He will answer Himself:

﴿إِنَّهُ الْوَحِيدُ الْفَهَارِ﴾

﴿“It is Allāh's, the One, the Irresistible!”﴾ (40:16).

I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.’ Then the first one to be brought back to life will be Isrāfil, and Allāh will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.<sup>[1]</sup> Allāh says:

﴿ثُمَّ تَبَقَّعَ فِيهِ الْخَرَقُ فَلَمَّا هُمْ فِيَامٍ بَغْتُرُونَ﴾

﴿Then it will be blown another time, and behold they will be standing, looking on﴾

<sup>[1]</sup> As explained earlier, the author has based his understanding of this point upon an unauthentic *Hadīth*. The majority understand these Āyāt and the authentic *Hadīth* to imply two blasts of the Sūr. Some of these narrations follow.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the Ayât:

﴿فَإِنَّا هُنَّ زَجَرٌ وَيَدِهَا فَلَمَّا هُنَّ مَأْتَاهُمْ﴾ (٢٩)

﴿But it will be only a single Zajrah,<sup>[1]</sup> when behold, they find themselves alive.﴾ (79:13-14)

﴿وَيَوْمَ يَدْعُوكُمْ شَتِّيْبِرُونَ مُخْتَدِرُوْنَ وَظَلَّمُوْنَ إِنْ لَيَشْدُ إِلَّا قَيْلَادُ﴾ (١٧)

﴿On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!﴾ (17:52), and

﴿وَمِنْ مَا يَبْيَسُهُ أَنْ تَقُومَ السَّمَاوَاتُ وَالْأَرْضُ يَأْمُرُهُ ثُمَّ إِنَّا دَعَاكُمْ دُغْوَةً مِنَ الْأَرْضِ إِذَا أَنْشَأْتُ خَرْجَوْنَ﴾ (٣٠)

﴿And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾ (30:25)

Imâm Ahmad recorded that a man said to 'Abdullâh bin 'Amr, may Allâh be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance." 'Abdullâh bin 'Amr, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي أَئْنِي تَبَنَّكُ فِيهِمْ أَزْبَعِينَ»

«The Dajjâl will emerge in my Ummah and he will stay among them for forty.»

I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَسْعُتُ اللَّهُ تَعَالَى عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَانَهُ عَزَّوَهُ بْنُ مَسْنُودٍ التَّقِيُّ، فَيَطْهُرُ فِيهِلَكُهُ اللَّهُ تَعَالَى، ثُمَّ يَلْبُسُ النَّاسَ بَعْدَهُ سِبْعَةَ سِبْعَةً، لَيْسَ بَيْنَ اثْنَيْ عَدَوَةٍ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى رِيحًا بَارِدَةً مِنْ قِيلِ الشَّامِ، فَلَا يَقْنَى أَحَدٌ فِي قَلْبِهِ وَنَقْلَهُ ذَرَّةً مِنْ إِيمَانٍ إِلَّا قَبْضَةً، حَتَّى لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كِيدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

<sup>[1]</sup> See the Tafsîr of Sûrat Aş-Şâffât [37:19].

«Then Allāh will send 'Isā bin Maryam, peace be upon him, who resembles 'Urwah bin Mas'ūd Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjāl), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Shām, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.»

He said, "I heard it from the Messenger of Allāh ﷺ:

وَيَقْنُ شَرَارُ النَّاسِ فِي خَفْتَهُ الطَّبِيرِ وَأَخْلَامِ السَّبَاعِ، لَا يَعْرُفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، قَالَ: فَيَسْتَأْشِلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَشْجِيْنِي؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْنَانِ فَيَبْعُدُوهَا، وَهُمْ فِي ذَلِكَ دَارَةٌ أَرْزَاقُهُمْ، حَسْنٌ عِيشُهُمْ، ثُمَّ يَنْتَهُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَضْعَى لَهُ، وَأَوْلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلْوُطُ حَوْضَهُ فَيَضْعَقُ، ثُمَّ لَا يَيْقِنُ أَحَدٌ إِلَّا سَعِقَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى - أَوْ يُنْزِلُ اللَّهُ عَزَّ وَجَلَّ - مَطْرًا كَأَنَّهُ الطَّلْ - أَوِ الظُّلُمَ - شَكْ نَعْمَانَ - فَتَبَثُّ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْتَهُ فِي أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يَقُولُ: أَيُّهَا النَّاسُ حَلَّمُوا إِلَى رَبِّكُمْ «وَقَوْفَرَتْ لَهُمْ شَنَعُولَوْنَ



«There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shaytān will appear to them and say, "Will you not obey me?" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allāh will send» - or - send down «rain like drizzle» - or - shade - An-Nu'mān [one of the narrators] was not sure of its wording «from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, «But stop them, verily, they are to be questioned» (37:24).

Then it will be said,

«أَخْرِجُوا بَعْثَ الْأَيَّارِ، قَالَ: فَيَقُولُ: كَمْ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ يَسْعَى إِلَيْهِ وَتَسْعَةُ وَتِسْعِينَ، فَيَزْدَادُ يَعْثُ الْوَلَدَانِ شَيْئًا، وَيَزْدَادُ يَكْشُفُ عَنْ سَاقِ»

“Send forth the people of Hell.” It will be said, “How many?” It will be said, “From every thousand, nine hundred and ninety-nine.” On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.”<sup>[1]</sup>

This was recorded by Muslim in his *Sahīh*.<sup>[2]</sup>

Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«مَا بَيْنَ النَّفَخَتَيْنِ أَرْبَعُونَ»

«Between the two blasts, there will be only forty.»

They said, “O Abu Hurayrah, forty days?” He, may Allāh be pleased with him, said, “I do not know.” They said, “Forty years?” He said, “I do not know.” They said, “Forty months?” He said, “I do not know.”

«وَيَنْلَوْ كُلُّ شَيْءٍ مِّنَ الْأَنْتَانِ إِلَّا عَجَبَ ذَيْهِ فِي رُؤْبَكُ الْخَلْقِ»

«Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.»<sup>[3]</sup>

«وَأَنْرَقتَ الْأَرْضَ بِنُورِ رَبِّهَا»

«And the earth will shine with the light of its Lord,»

means, it will shine brightly on the Day of Resurrection when the Truth (Allāh), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

«وَرَبِّكَتِ الْكِتَابُ»

«and the Book will be presented». Qatādah said, “The Book of deeds.”<sup>[4]</sup>

«وَرَأَيَهُ بِالْيَتْمَنَ»

«and the Prophets will be brought forward,»

<sup>[1]</sup> Ahmad 2:166.

<sup>[2]</sup> Muslim 4:2257.

<sup>[3]</sup> Fath Al-Bārī 8:414.

<sup>[4]</sup> At-Tabārī 21:335.

Ibn ‘Abbās, may Allāh be pleased with him, said, “They will bear witness against the nations, testifying that they conveyed the Message of Allāh to them.”<sup>[1]</sup>

﴿وَالشَّهَادَةُ﴾

﴿and the witnesses﴾ means, witnesses from among the angels who record the deeds of all, good and evil alike.

﴿وَرَثْقَنِي بَيْتَهُمْ بِالْحَقِّ﴾

﴿and it will be judged between them with truth,﴾ means, with justice.

﴿وَمِنْ لَا يُظْلَمُونَ﴾

﴿and they will not be wronged.﴾ Allāh says:

﴿وَنَصْعَدُ الْمَرْءَوْنَ الْقَنْطَرَ لِيَوْمِ الْقِبْلَةِ فَلَا ظُلْمَ فِي نَفْسٍ شَيْئًا وَلَمْ كَانَ مِنْكُمْ مَنْ كَانَ حَسْكَنَ مِنْ حَرَدَلٍ أَتَنْسَا يَهُوا وَلَكُنْ يَنَا حَسِيبَاتٍ﴾ (N)

﴿And We shall setup 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)

﴿إِنَّ اللَّهَ لَا يَنْقِلُ مِيزَانَ دُرْقٍ وَلَمْ تَكُنْ حَسَنَةٌ يُمْنَوْفَهَا وَيُؤْقَتُ مِنْ لَذَّةَ أَبْرَا عَظِيمَاتٍ﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ (4:40)

Allāh says:

﴿وَرُوْقَى كُلُّ نَفْسٍ مَا عَمِلَتْ﴾

﴿And each person will be paid in full of what he did;﴾ meaning, of good and evil.

﴿وَهُوَ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

﴿and He is Best Aware of what they do.﴾

﴿وَرَبِّكَمْ أَلَيْهِنَّ حَكْرَمًا إِنَّ جَهَنَّمْ دُمُرًا حَقَّ إِنَّا جَاءُوكُمْ هَا فُتَحْتَ أَبْرَى هَمَا وَقَالَ لَهُمْ خَزَنَتْهَا﴾

<sup>[1]</sup> At-Tabari 21:336.

أَنَّمَا يَأْكُلُونَ رُزْقًا مِّنْ كُلِّيَّةٍ عَلَيْكُمْ أَيْنَتِ رَزْكُمْ وَتَبَرُّزُوكُمْ لِعَذَابٍ يَوْمَكُمْ هَذَا فَالْأُولَئِكَ هُنَّ  
وَلَكُنْ حَمَّتْ كُلَّتِ الْعَنَابِ عَلَى الْكَفِّارِ ﴿٢٨﴾ قَدْ أَدْخَلُوا أَبْرَارَ جَهَنَّمَ خَلِيلِينَ فِيهَا  
فَيَسْتَأْتِي مَنْ مَوْيَ الْمُتَكَبِّرِينَ ﴿٢٩﴾

﴿71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Āyât of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾

﴿72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"﴾

### How the Disbelievers will be driven to Hell

Allâh tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the Āyah:

﴿يَوْمَ يُدْعَوْكُتُ إِلَى نَارِ جَهَنَّمَ دَعَاكُمْ﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾ (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allâh says:

﴿يَوْمَ نَشْرُّ المُتَّقِينَ إِلَى الْأَرْضِنَ وَقَدَا ﴿٤١﴾ وَنَسْوُّ الْمُتَغَيِّرِينَ إِلَى جَهَنَّمَ وَرِدَا ﴿٤٢﴾﴾

﴿The Day We shall gather those who have Taqwâ unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.﴾ (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

﴿وَنَصْرُّهُمْ يَوْمَ الْقِيَامَةِ عَلَى رُجُوهِهِمْ غَيْرًا وَيُكَلِّمُهُمْ مَوْلَاهُمْ جَهَنَّمَ كُلَّمَا خَتَّ زَدَتْهُمْ  
سَيِّرًا ﴿٤٣﴾﴾

﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾ (17:97).

﴿حَقٌّ إِذَا جَاءُوهَا فُتُحِّـتُ أَبْوَابُهَا﴾

«till when they reach it, the gates thereof will be opened.»

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

﴿أَلَّا يَأْتِكُمْ رُسُلٌ مِّنْكُمْ﴾

*«Did not the Messengers come to you from yourselves,»*

meaning, 'of your own kind, so that you could have spoken to them and learned from them.'

﴿يَتَلَوَنَ عَلَيْكُمْ مَا يَنْتَ رَفِيقُمْ﴾

*(reciting to you the Āyāt of your Lord,)»*

means, 'establishing proof against you that what they brought to you was true.'

وَمُنْذِرُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا

*(and warning you of the meeting of this Day of yours?)*

means, 'warning you of the evil of this Day.' The disbeliever will say to them:

﴿بِسْمِ

«Yes,» meaning, ‘they did come to us and warn us and establish proof and evidence against us,’

﴿وَلِكُنْ حَقْتَ كَلِمَةُ الْعَذَابِ عَلَى الْكُفَّارِ﴾

*¶but the Word of torment has been justified against the disbelievers!»*

means, 'but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Ayât:

﴿كُلَّمَا أَتَنَا أَنْفُسَهَا أَذْنَانِكُو نَذِيرٌ فَالْأُولَاءِ مِنْ قَدْ جَاءَهُمْ كَذِيرٌ فَكَذَبُنَا وَقُلْنَا مَا نَرَأَلَ اللَّهُ

من شفته إن أنت إلا في ضليلٍ كَبِيرٍ (٤) وَقَالُوا لَوْ كَانَ شَمْ أَوْ شَقْلُ مَا كَانَ فِي أَنْتِ

السَّعِير

¶ Every time a group is cast therein, its keeper will ask: "Did

*no warner come to you?" They will say: "Yes, indeed a warner came to us, but we denied him and said: 'Allāh never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"» (67:9-10)*

which means, they will feel regret and will blame themselves.

﴿فَاعْلُمُوا يَدِنِيهِمْ فَسْخَنَا لِأَضَحِّيَ الظَّمِيرَ﴾

*«Then they will confess their sin. So, away with the dwellers of the blazing Fire!» (67:11)*

means, they are lost and doomed.

﴿فَإِلَّا أَذْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِينَ فِيهَا﴾

*«It will be said (to them): "Enter you the gates of Hell, to abide therein..."»*

means everyone who sees them and the situation they are in, will testify that they deserve the punishment. These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allāh says:

﴿فَإِلَّا أَذْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِينَ فِيهَا﴾

*«It will be said (to them): "Enter you the gates of Hell, to abide therein..."»*

meaning, 'to stay there forever; you will never leave or depart.'

﴿فَإِنْ شَاءَ مَنِ اتَّكَنَّ﴾

*«And (indeed) what an evil abode of the arrogant!»*

means, 'what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

﴿وَسَيِّئَ الَّذِي كَانُوا أَفْعَلُوا رَهْبَةً إِلَى الْجَنَّةِ زُمْرًا حَقَّ إِذَا جَاءُوهَا وَفَحَّسَتْ أَنْوَافُهَا وَقَالَ لَهُنَّا سَلَّمْ عَلَيْكُمْ طَبِيعَتْ فَأَنْتُمُ هُمُ الْخَلِيلُونَ ﴿٦٧﴾ وَقَالُوا الْحَكْمُ يَلِهِ الَّذِي صَدَقَنَا وَعَدْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ شَاءَنَا فَيَقُولُ لَبْرُ الْمُنْبَلِلِينَ ﴿٦٨﴾﴾

*¶73. And those who had Taqwā will be led to Paradise in*

*groups till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."»*

**﴿74. And they will say : "All the praises and thanks be to Allāh Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!"﴾**

### The Believers will be taken to Paradise

Here Allāh tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allāh, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

﴿حَقٌّ إِذَا جَاءُوكُمْ﴾

*﴿till when they reach it,﴾* means, when they arrive at the gates of Paradise, after passing over the *Širāt*, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the *Hadīth* about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Ādam, then Nūh, then Ibrāhīm, then Mūsā, then Ḥisā, then Muḥammad ﷺ (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allāh when He comes to pass judgement. This is to show the noble position of Muḥammad ﷺ above the rest of mankind in all situations.

In *Ṣaḥīḥ Muslim*, it is reported that Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

﴿I will be the first intercessor in Paradise.﴾<sup>[1]</sup>

According to the wording of Muslim:

«وَإِنَّا أَوْلُ مَنْ يَنْرُجُ بَابَ الْجَنَّةِ»

﴿I will be the first one to knock at the gates of Paradise.﴾<sup>[2]</sup>

Imâm Ahmâd recorded that Anas bin Mâlik, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«أَنِّي بَابُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَنْتَفِتُهُ فَيُنْتَهِي إِلَيْهِ الْخَازِنُ: مَنْ أَنْتُ؟ قَالُوا: مُحَمَّدٌ - قَالَ: - فَيَقُولُ: إِنِّي أَمْرَزْتُ أَنَّ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

“I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, “Who are you?” I will say “Muhammad.” He will say, “I was told about you and that I was not to open the gate for anyone before you.””<sup>[3]</sup>

It was also recorded by Muslim.<sup>[4]</sup>

Imâm Ahmâd recorded that Abu Hurayrah, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«أَوْلُ زُمْرَةٍ تَلْجُّ الْجَنَّةُ، صُورُهُمْ عَلَى صُورَةِ الْقَسْرِ لِيَلَّةَ الْبَدْرِ، لَا يَنْصُمُونَ فِيهَا، وَلَا يَنْتَخِطُونَ فِيهَا، وَلَا يَنْغُرُطُونَ فِيهَا، آتَيْتُهُمْ وَآتَيْتُهُمُ الْذَّهَبَ وَالْأَيْضَةَ، وَمَجَابِرُهُمُ الْأَلْوَةُ وَرَشْحُهُمُ الْمِنْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ رَوْجَنَانٌ، يُرَى مُنْخُ سَاقِيهِمَا مِنْ وَرَاءِ الْلَّحْمِ مِنَ الْحُشْنِ، لَا اخْتِلَافٌ بَيْنَهُمْ وَلَا تَبَاغُضٌ، قُلُوبُهُمْ عَلَى قُلُوبِهِمْ وَاحِدَةٌ، يُسَبِّحُونَ اللَّهَ تَعَالَى بِكُرَّةٍ وَعَشِيَّاً»

“The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one

<sup>[1]</sup> Muslim 1:188.

<sup>[2]</sup> Muslim 1:188.

<sup>[3]</sup> Ahmad 2:163.

<sup>[4]</sup> Muslim 1:188.

*heart. They will glorify Allāh morning and evening.*»<sup>[1]</sup>

This was also recorded by Al-Bukhāri and Muslim.<sup>[2]</sup>

Al-Hāfiẓ Abu Ya’lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْأَبْدُرِ، وَالَّذِينَ يَلْوَثُهُمْ عَلَى ضَوْءِ أَشْدَدِ كَوْكَبٍ ذُرْيٍ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَنَطَّرُونَ، وَلَا يَتَبَلُّونَ، وَلَا يَمْتَحِنُونَ، أَمْشَاطُهُمُ الدَّهْبُ، وَرَشْحُمُ الْبَسْنَكُ، وَمَجَابِرُهُمُ الْأَلْوَةُ، وَأَزْرَاجُهُمُ الْحُوْرُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، يَسْتَوْنَ فِرَاعَانًا فِي السَّمَاءِ»

“The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hūr Al-‘Iyn, and they will all look the same, as if they are one person in the image of their father Ādām, sixty cubits tall.”<sup>[3]</sup>

They [Al-Bukhāri and Muslim] also produced this from the Ḥadīth of Jābir.<sup>[4]</sup>

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أَئْتِي زُمْرَةٍ، هُنْ سَبْعُونَ أَلْفًا، تُضَيِّعُهُمْ إِضَاءَةُ الْقَمَرِ لَيْلَةَ الْأَبْدُرِ»

“A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.”

Ukkāshah bin Miḥṣan stood up and said, ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ He said,

«اللَّهُمَّ اجْعَلْنِي مِنْهُمْ»

<sup>[1]</sup> Ahmad 2:316.

<sup>[2]</sup> Fath Al-Bāri 6:367, Muslim 4:2180.

<sup>[3]</sup> Abu Ya’lā 10:470.

<sup>[4]</sup> Fath Al-Bāri 4:417, Muslim 4:2179.

«O Allāh, make him one of them.»<sup>١</sup>

Then one of the Ansār stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«تَبَقَّكَ بِهَا عُكَاشَةُ»

«Ukkāshah has beaten you to it.»<sup>٢</sup>

This was recorded by (Al-Bukhāri and Muslim).<sup>[١]</sup>

This *Hadīth* – about the seventy thousand who will enter Paradise without being brought to account – was also recorded by Al-Bukhāri and Muslim from Ibn 'Abbās, may Allāh be pleased with him, Jābir bin 'Abdullāh, Imrān bin Huṣayn, Ibn Maṣ'ūd, Rifa'ah bin 'Arābah Al-Juhāni and Umm Qays bint Miḥṣan – may Allāh be pleased with them all – and also from Abu Ḥāzim from Sahl bin Sa'd, may Allāh be pleased with them, who said that the Messenger of Allāh ﷺ said:

«لَيَدْخُلُنَّ الْجَنَّةَ مِنْ أَمْنِي سَبْعُونَ أَنْفًا - أَوْ سَبْعِمِائَةِ أَنْفٍ - أَجِدْ بَغْضَهُمْ يَنْعَصِّي،  
حَتَّى يَذْجُلُ أَوْنَهُمْ وَآخِرُهُمُ الْجَنَّةُ، وَيُجْرِمُهُمْ عَلَى صُورَةِ الْقَنْرِ لَيَّةَ الْبَذْرِ»

«Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.»<sup>[٢]</sup>

«حَقًّا إِذَا جَاءُوكُمْ وَفَتَحْتَ أَبْوَابَهَا وَقَالَ لَهُمْ خَرَّقَنَا سَلَامٌ عَلَيْكُمْ بِلَيْسَ فَأَذْخُلُوكُمْ  
خَلِيلِنَّ»

«till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."»

This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his

<sup>[١]</sup> *Fath Al-Bārī* 11:413, Muslim 1:197.

<sup>[٢]</sup> *Fath Al-Bārī* 11:414, Muslim 1:197.

degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the *Ṣahīh Hadiths* that Paradise has eight gates.

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ ثَمَانِيَّةُ بَابٍ دُعِيَّ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَّ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَّ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَّ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَّ مِنْ بَابِ الرَّيَّانِ»

«Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihād, will be called from the gate of Jihād; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyān.»<sup>11</sup>

Abu Bakr said, 'O Messenger of Allāh, it does not matter from which gate one is called, but will anyone be called from all of them?' He ﷺ said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

«Yes, and I hope that you will be one of them.»<sup>12</sup>

Something similar was also recorded by Al-Bukhāri and Muslim.<sup>13</sup>

It was reported from Sahl bin Sa'd, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَّةً أَبْوَابًا، بَابٌ مِنْهَا يُسَمِّي الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّابِرُونَ»

«In Paradise there are eight gates; one of them is called Ar-Rayyān, and no one will enter it except those who fast.»<sup>14</sup>

In *Ṣahīh Muslim*, it is recorded that 'Umar bin Al-Khattāb, may

<sup>[11]</sup> Ahmad 2:268.

<sup>[12]</sup> *Fath Al-Bārī* 4:133, Muslim 2:711.

<sup>[13]</sup> *Fath Al-Bārī* 6:378, Muslim 2:808.

Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا يَنْكِنُ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُلْعَجُ - أَزْفَنْبِعُ - الْوُضُوءُ، ثُمَّ يَقُولُ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلَّا تُبَعِّثُ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةَ، يَذْخُلُ مِنْ أَيْمَانِهَا شَاءَ»

*"There is no one among you who performs Wudū' and does it well, or – amply –, then he says: "I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger," but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes."*<sup>[1]</sup>

### The Width of the Gates of Paradise

We ask Allāh to make us among its people. In the Two Ṣaḥīḥs, it is reported from Abu Hurayrah, may Allāh be pleased with him, in the lengthy Ḥadīth about intercession (that the Prophet ﷺ said):

«يَقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، اذْخُلْ مَنْ لَا جِنَابَ عَلَيْهِ مِنْ أَنْبَابِ الْأَبْيَنِ، وَهُمْ شُرَكَاءُ التَّاسِيِّ فِي الْأَبْوَابِ الْأُخْرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ يُنْدِبُونَ إِنَّ مَا بَيْنَ الْأَبْصَارِ عَيْنَيْنِ مِنْ مَضَارِعِ الْجَنَّةِ - مَا بَيْنَ عِضَادَيِّ الْبَابِ - لَكُمَا بَيْنَ مَكَّةَ وَهَجَرٍ - أَزْفَنْبِعَ وَمَنْجَةً - وَفِي رِوَايَةِ - مَنْجَةً وَأَزْفَنْبِعَ»

*"Allāh will say: "O Muḥammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar – or Hajar and Makkah."*

According to another report:

*"between Makkah and Buṣra."*<sup>[2]</sup>

It was recorded in Ṣaḥīḥ Muslim from 'Utbah bin Ghazwān that (the Prophet ﷺ) gave them a speech in which he told

<sup>[1]</sup> Muslim 1:209.

<sup>[2]</sup> Fath Al-Bārī 8:247, Muslim 1:184.

them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.<sup>[11]</sup> Allāh says,

﴿وَقَالَ لَهُمْ حِزْبَتِهَا سَلَامٌ عَلَيْكُمْ بِمَا فَعَلْتُمْ﴾

«and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well,"»

meaning, 'your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allāh ﷺ issued commands during some of his military campaigns that it should be shouted out to the Muslims:

﴿إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُّسْلِمَةٌ﴾ - وفي رواية - مُؤْمِنَةٌ

«No one enters Paradise except a Muslim soul» or, according to one report, «A believing soul.»<sup>[12]</sup>

Allāh says,

﴿فَأَذْكُرُوكُمْ خَلِيلِينَ﴾

«so enter here to abide therein forever.» means, to dwell therein, never seeking any change.

﴿وَقَالُوا لَهُمْ يَحْكُمُ اللَّهُ الَّذِي صَدَقُتُمْ وَعَدَهُمْ﴾

«And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us..."»

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

﴿أَلْحَمَنْ يَهُ اللَّهُ الَّذِي صَدَقَتُمْ وَعَدَهُمْ﴾

«All the praises and thanks be to Allāh Who has fulfilled His promise to us»

meaning, 'the promise which He made to us through His Messengers who called us to this in the world.'

﴿رَبَّنَا وَمَا أَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُغْرِنَا يَوْمَ الْقِيَمَةَ إِنَّكَ لَا تُغْلِبُ الْمُعَادَ﴾

«Our Lord! Grant us what You promised unto us through

[11] Muslim 4:2278.

[12] Fath Al-Bārī 11:385.

*Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise» (3:194),*

﴿وَقَالُوا لِلْمُنْتَدِي إِلَهُ الَّذِي هَدَنَا لِهُنَّا وَنَا كَمَا تَهْدِيَنَا لَوْلَا أَنْ هَدَنَا اللَّهُ لَقَدْ جَاءَنَا رُشْدٌ مِّنْ رَّبِّنَا بِالْحَقِيقَةِ﴾

*«and they will say: "All the praises and thanks be 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 came with the truth."» (7:43), and*

﴿وَقَالُوا لِلْمُنْتَدِي إِلَهُ الَّذِي أَنْهَى عَنَّا الْخَرَقَ إِنَّكَ رَبُّنَا لِمَنْفَعَةٍ شَكُورٌ ﴿١٧﴾ الَّذِي لَطَّافَ دَارَ السُّفَالَةَ مِنْ فَضْلِهِ لَا يَمْسِكُ فِيهَا نَصْبَتْ وَلَا يَمْسِكُ فِيهَا لَغْوَتَ ﴿١٨﴾﴾

*«And they will say: "All the praises and thanks be to Allāh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."» (35:34-35)*

﴿وَأَرَدْنَا الْأَرْضَ تَبِعًا مِنَ الْجَنَّةِ حَيْثُ شَاءَ فَيَمْرُمُ أَبْيَرُ الْمُتَّمِيلِينَ﴾

*«and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!»*

Abu Al-Āliyah, Abu Ṣalih, Qatādah, As-Suddi and Ibn Zayd said, "This means the land of Paradise."<sup>[1]</sup> This is like the Ayah:

﴿وَلَقَدْ كَتَبْنَا فِي الْزَّبُورِ مِنْ بَعْدِ الْذِكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الْمُتَّكِلُونَ ﴾

*«And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants shall inherit the land.»<sup>[2]</sup> (21:105)*

they will say:

﴿تَبِعًا مِنَ الْجَنَّةِ حَيْثُ شَاءَ﴾

*«We can dwell in Paradise where we will»*

meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.'

<sup>[1]</sup> Al-Qurtubi 15:287.

<sup>[2]</sup> See volume six, the Tafsir of Sūrat Al-Anbiyā' (21:105).



In the Two *Sahīhs*, it was reported in the story of the *Mi'rāj* which was narrated by Anas bin Mālik, may Allāh be pleased with him, that the Prophet ﷺ said:

أَذْخِنْتُ الْجَنَّةَ، فَإِذَا فِيهَا  
جَنَابُ الدُّلُؤِ، وَإِذَا تُرَايْهَا  
الْمِنْكُ

*"I was admitted into Paradise where I saw that its domes were pearls and its soil was musk."*<sup>[1]</sup>

وَرَى الْمَلِئَكَةُ حَافِنَ مِنْ  
حَوْلِ الْعَرْشِ يُسَيِّحُونَ مُحَمَّدَ رَبِّهِمْ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقَبْلَ الْحَمْدِ  
لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٧٥-٧٦﴾

475. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."<sup>»</sup>

Allāh tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

<sup>[1]</sup> *Fath Al-Bārī* 11:547, *Muslim* 1:148.

﴿وَقُنْدِيَّ بَيْتَهُمْ﴾

﴿And they will be judged﴾ meaning, all of creation.

﴿بِالْحَقِّ﴾

﴿with truth.﴾ Then He says:

﴿وَقَبِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."﴾

meaning, all of creation, whether animate or inanimate, will speak words of praise to Allāh, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatādah said, "Allāh began His creation with praise, as He said,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿All praises and thanks be to Allāh, Who created the heavens and the earth﴾ (6:1).

and He ended it with praise, as He says:

﴿وَقُنْدِيَّ بَيْتَهُمْ بِالْحَقِّ وَقَبِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."﴾.<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 21:344.

## **The *Tafsīr* of *Sūrah Ghāfir*<sup>[1]</sup> (Chapter - 40)**

**Which was revealed in Makkah**

### **The Virtues of the *Sūrahs* that begin with *Hā Mim***

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of *Hā Mim*," or he said, "the *Hā Mim*s."<sup>[2]</sup> Mis'ar bin Kidām said, "They used to be called 'the brides'."<sup>[3]</sup> All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Fadā'il Al-Qur'ān*.<sup>[4]</sup>

Humayd bin Zanjuyah narrated that 'Abdullāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of *Hā Mim* in relation to the rest of the Qur'ān'." This was recorded by Al-Baghawi.<sup>[5]</sup> Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of *Hā Mim*, it is like reaching a beautiful garden, so I take my time."<sup>[6]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] This *Sūrah* is also known as *Al-Mu'min*.

[2] *Ad-Durr Al-Manthūr* 7:268.

[3] *Al-Qurṭubi* 15:288.

[4] pp. 137, 138.

[5] *Al-Baghawi* 4:90.

[6] *Al-Baghawi* 4:90.

﴿خَمْ تَبَرِيلُ الْكِتَبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيِّ﴾ غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ شَدِيدُ الْعِقَابِ ذِي الظَّرْبِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ التَّصِيرُ﴾

﴿1. Ha Mim.﴾

﴿2. The revelation of the Book is from Allâh, the Almighty, the All-Knower.﴾

﴿3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lâ ilâha illâ Huwa, to Him is the final return.﴾

We have already discussed the individual letters at the beginning of *Sûrat Al-Baqarah*, and there is no need to repeat the discussion here.

In a *Hadîth* recorded by Abu Dâwud and At-Tirmidhi from one who heard it from the Messenger of Allâh ﷺ, it says:

إِنْ يَبْثُمُ اللَّيْلَةَ فَقُولُوا: خَمْ لَا يَنْتَرُونَ،

“When you go to bed tonight, recite *Ha Mim*, *Lâ Yunşarîn*.<sup>[1]</sup>”

Its chain of narrators is *Şâhîh*.

﴿تَبَرِيلُ الْكِتَبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيِّ﴾

﴿The revelation of the Book is from Allâh, the Almighty, the All-Knower.﴾

means, this book – the Qur’ân – is from Allâh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ﴾

﴿The Forgiver of sin, the Acceptor of repentance,﴾

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدُ الْعِقَابِ﴾

﴿the Severe in punishment,﴾ means, to the one who persists in

<sup>[1]</sup> Abu Dâwud 3:74, *Tuhfat Al-Ahwadhi* 5:329.

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is like the Ayah:

﴿فَبِئْنَ يُبَارِي أَنِّي أَنَا الْغَفُورُ الرَّجِيمُ ﴾ وَإِنَّ عَذَابَهُ مُوَالٌ لِلْأَيَّامِ ﴾﴾

«Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.» (15:49-50).

These two attributes (mercy and punishment) are often mentioned together in the Qur'ān, so that people will remain in a state of both hope and fear.

﴿وَزِيْدٌ الْقَنْصُرُ﴾

«the Bestower.» Ibn 'Abbâs, may Allāh be pleased with him, said, "This means He is Generous and Rich (Independent of means)."<sup>[1]</sup> The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿وَإِنْ تَشْكُرُوا نَعْمَتَ اللَّهِ لَا يَخْصُمُهَا﴾

«And if you would count the favors of Allāh, never could you be able to count them...» (16:18).

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«*Lâ ilâha illâ Huwa*» means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِنَّهُوَ الْمُصِيرُ﴾

«to Him is the final return.» means, all things will come back to Him and He will reward or punish each person according to his deeds.

﴿وَهُوَ سَرِيعُ الْحِسَابِ﴾

«and He is Swift at reckoning» (13:41).

﴿هُنَّا يَجْتَبِيلُ فِي مَا يَكْتُبُ اللَّهُ إِلَّا الْأَيْنَ كَفَرُوا فَلَا يَنْزَهُكُمْ قَاتِلُهُمْ فِي الْيَمِينِ ﴾ كَذَّبْتُ فِلَمْهُمْ قَوْمٌ نُّوحٌ وَالْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُنْقَمٍ بِرَسُولِهِمْ يَأْخُذُهُمْ وَجَهَّلُهُمْ بِأَبْطِيلِ

<sup>[1]</sup> At-Tabari 21:351.

لَيَذْهَبُوا بِهِ الْقُوَّةُ فَالْحَدَّثُمْ نَكْفُكَتْ كَانَ عَقَابٌ ﴿٤﴾ وَكَذَلِكَ حَقَّتْ كَمْتَ رَبِّكَ عَلَى الَّذِينَ  
كَفَرُوا أَنْهُمْ أَضَحَّبُ النَّارِ ﴿٥﴾

﴿4. None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!﴾

﴿5. The people of Nūh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!﴾

﴿6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

### One of the Attributes of the Disbelievers is That they dispute the Āyāt of Allāh – and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿إِلَّا أَلِّيَّنَ كَفُرُوا﴾

﴿but those who disbelieve﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿فَلَا يَغْرِبُكَ تَنَاهِيَمْ فِي الْأَرْضِ﴾

﴿So let not their ability of going about here and there through the land deceive you!﴾

means, their wealth and luxurious life. This is like the Āyah:

﴿لَا يَغْرِبُكَ تَنَاهِيَمْ أَلِّيَّنَ كَفُرُوا فِي الْأَرْضِ ﴿٦﴾ مَتَّعْ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبَشَّرَهُمْ لَهُمْ أَدَاءٌ ﴿٧﴾

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾  
(3:196-197)

﴿مَتَّعْهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَلِظٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24).

Then Allāh consoles His Prophet Muhammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُّوحٌ﴾

﴿The people of Nūh denied before these;﴾

Nūh was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالآخَرُاتُ مِنْ بَعْدِهِمْ﴾

﴿and the groups after them﴾ means, from every nation.

﴿وَرَفِيَّتْ كُلُّ أُقْبَلٍ بِرَسُولِنَا لِيَأْخُذُوهُ﴾

﴿and every (disbelieving) nation plotted against their Messenger to seize him,﴾

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَجَنَدُوا بِالْبَطْلِ لِيَتَحَضِّرُوا بِهِ الْقَوْمُ﴾

﴿and disputed by means of falsehood to refute therewith the truth.﴾

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَأَخْلَقْتُمْ﴾

﴿So I seized them﴾ means, I destroyed them, because of the sins they committed.'

﴿وَنَكَتْ كَانَ عِنَابٌ﴾

﴿and how was My punishment!﴾ means, ‘how have you heard that My punishment and vengeance was so severe and painful.’ Qatādah said, “It was terrible, by Allāh.”<sup>[11]</sup>

﴿وَكَذَّلَكَ حَقَّتْ كَبِيتْ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَبُّ النَّارِ﴾

﴿Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

<sup>[11]</sup> At-Tabari 21:353.

٤٦٨

رَبَّنَا وَأَذْلَمُهُمْ جَنَّتِ عَدِينَ أَلَّى وَعْدَهُمْ وَمَنْ صَلَحَ  
 مِنْ إِيمَانِهِمْ وَأَرْجَيْهُمْ وَذَرْتَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ  
 الْحَكِيمُ ﴿١﴾ وَقِيمُ الْسَّيْئَاتِ وَمَنْ تَنَّ السَّيْئَاتِ  
 يُوْمَئِذٍ فَقَدْ رَحْمَتُهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢﴾ إِنَّ  
 الَّذِينَ كَفَرُوا يَأْمَدُونَ لَمَّا قُتِلَ اللَّهُ أَكْبَرُ مِنْ مَقْتُمِ  
 أَفْسَسَكُمْ إِذْ نَذَّرْتُكُمْ إِلَى الْأَيْمَنِ فَتَكْفُرُونَ ﴿٣﴾  
 قَالُوا رَبُّنَا السَّيْنَ وَأَخِيْسَنَا السَّيْنَ فَأَغْرَقْنَا بِذُورِنَا  
 فَهَلْ إِنْ خُرُوجُ مِنْ سَيْلٍ ﴿٤﴾ ذَلِكُمْ يَأْنَهُ وَإِذَا دُعَى  
 اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرِكُ بِهِ تُؤْمِنُوا فَالْكُفَّارُ كُلُّهُمْ  
 الْعَلِيُّ الْكَبِيرُ ﴿٥﴾ هُوَ الَّذِي يُرِيكُمْ إِيمَانِهِ وَيُنَزِّلُ  
 لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَذَّكَرُ إِلَّا مَنْ يُنِيبُ ﴿٦﴾  
 فَادْعُوا اللَّهَ مُحْلِصِينَ لَهُ الَّذِينَ وَلَوْكَرُهُ الْكُفَّارُونَ ﴿٧﴾  
 رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ  
 يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ النَّلَاقِ ﴿٨﴾ يَوْمَ هُمْ بِنَرِبْرَى لَا يَخْفَى  
 عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْفَهَارِ ﴿٩﴾  
 وَعَلَيْنَا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاجْبَعُوا سَيْلَكَ رَفِيقُهُمْ عَذَابُ الْجَنَّمِ ﴿١٠﴾ رَبَّنَا وَأَذْلَمُهُمْ جَنَّتِ عَدِينَ أَلَّى  
 وَعْدَهُمْ وَمَنْ صَلَحَ مِنْ إِيمَانِهِمْ وَأَرْجَيْهُمْ وَذَرْتَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١﴾ ذَلِكَ  
 السَّيْئَاتُ وَمَنْ تَنَّ السَّيْئَاتِ يُوْمَئِذٍ فَقَدْ رَحْمَتُهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

﴿7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!"﴾

﴿8. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

﴿الَّذِينَ يَجْلُونَ الْقَرْنَ وَمَنْ حَوْلَهُمْ  
 يَسْتَحْوِنُ بِعَمَدِ رَبِّهِمْ وَيَقْنُسُونَ بِهِ  
 وَيَسْتَقْرِرُونَ لِلَّذِينَ مَاءَمُوا رَبَّنَا  
 وَسَيَقْتَلُنَّ شَفَقًا وَرَعْسَةً﴾

وَعَلَيْنَا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاجْبَعُوا سَيْلَكَ رَفِيقُهُمْ عَذَابُ الْجَنَّمِ ﴿١٠﴾ رَبَّنَا وَأَذْلَمُهُمْ جَنَّتِ عَدِينَ أَلَّى  
 وَعْدَهُمْ وَمَنْ صَلَحَ مِنْ إِيمَانِهِمْ وَأَرْجَيْهُمْ وَذَرْتَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١﴾ ذَلِكَ  
 السَّيْئَاتُ وَمَنْ تَنَّ السَّيْئَاتِ يُوْمَئِذٍ فَقَدْ رَحْمَتُهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

﴿9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy." And that is the supreme success.﴾

### The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīh*) which implies that He is free of any shortcomings, with praise (*Tahmīd*) which is an affirmation of praise.

﴿وَيُبَشِّرُونَ بِهِ.﴾

﴿and believe in Him,﴾ means, they humbly submit themselves before Him.

﴿وَتَسْتَغْفِرُونَ لِلَّذِينَ مَا شَاءُوا﴾

﴿and ask forgiveness for those who believe﴾

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmīn* when a believer prays for his brother in his absence. In *Sahīh Muslim* it says:

﴿إِذَا دَعَ الْمُسْلِمُ لِأَخِيهِ بِظَاهِرِ النِّقَابِ قَالَ الْمَلَكُ: أَبِينَ زَلَّكَ بِمِثْلِهِ﴾

«When a Muslim prays for his brother in his absence, the angel says, 'Āmīn, and may you have something similar to it'.»<sup>[1]</sup>

Shahr bin Hawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forebearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴿هُرَبَّنَا وَبَيْتَنَا كُلَّ شَقْوٍ وَرَحْمَةً وَعِلْمًا﴾

﴿Our Lord! You comprehend all things in mercy and knowledge,﴾

<sup>[1]</sup> Muslim 4 :2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ﴾

﴿so forgive those who repent and follow Your way.﴾<sup>[1]</sup>

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَقُوْمٌ عَذَابَ أَنْجَمٍ﴾

﴿and save them from the torment of the blazing Fire!﴾

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿وَرَبَّنَا وَأَنْجَلْهُمْ جَنَّتَ عَذْنَ الْأَيْ وَعَدَّنَهُمْ وَمَنْ مَكَّنَهُمْ وَأَنْوَجَهُمْ وَأَنْزَلَهُمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them - and to the righteous among their fathers, their wives, and their offspring!﴾

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the Āyah:

﴿وَالَّذِينَ مَاءْنُوا وَاتَّبَعُوهُمْ ذُرْتُهُمْ بِإِيمَنِ الْفَتَنَ يَوْمَ ذُرْتُهُمْ رَبَّ الْكَفَرَةِ يَنْخِبُهُمْ عَنْ خَيْرِهِمْ﴾

﴿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﴾(52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'īd bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'īd bin Jubayr recited this Āyah:

<sup>[1]</sup> Al-Baghawi 4:93.

﴿رَبَّنَا وَأَذْعِنْهُمْ جَنَّتَيْ عَدْنِ الَّتِي وَعَدْنَاهُمْ وَمَنْ مَكَّحَ مِنْ مَا تَبَيَّنَ لَهُمْ وَأَذْلَّهُمْ وَدُرِّسَنَاهُمْ  
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾<sup>[1]</sup>

Muṭarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this Āyah:

﴿رَبَّنَا وَأَذْعِنْهُمْ جَنَّتَيْ عَدْنِ الَّتِي وَعَدْنَاهُمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them﴾

He then said, "The most treacherous of the servants of Allāh towards the believers are the Shayāṭīn."<sup>[2]</sup>

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿You are the Almighty, the All-Wise.﴾

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَنَهِمُ الْكَافِرُونَ﴾

﴿And save them from the sins,﴾ means, the actions and the consequences.

﴿وَمَنْ تَنَقَّلَ الْكَافِرُونَ يَوْمَ الْيُرْبِدِ﴾

﴿and whomsoever You save from the sins that Day,﴾ means, the Day of Resurrection,

﴿فَقَدْ رَحْمَنْتُمْ﴾

```him verily, You have taken into mercy.﴾

means, 'You have protected him and saved him from punishment.'

^[1] At-Ṭabarī 21:357.

^[2] Al-Qurṭubī 15:295.

﴿وَلَكُمْ هُوَ الْفَرْزُ الْمُظِيفُ﴾

﴿And that is the supreme success.﴾

﴿إِنَّ الَّذِينَ كَفَرُوا يَنادِيُونَ لَقْتَ اللَّهُ أَكْبَرُ مِنْ تَقْتِلُكُمْ أَشْكَمُ إِذْ مُتَعَرِّبُتْ إِلَى الْأَيْمَنِ فَكَفَرُوكُمْ﴾ ١٦٣ ﴿قَالُوا رَبَّا أَمْسَا أَنْتَنِي وَأَجِبَّا أَنْتَنِي فَأَغْنَرَنَا يُلْتُورُنَا هُوَلَ إِلَى حَرْبِكُمْ مِنْ سَبِيلٍ﴾ ١٦٤ ﴿ذَلِكُمْ بِأَنَّهُ إِذَا دُعَى اللَّهُ وَخَدُونَ كَفَرُتُمْ وَلَمْ يُشْرِكُوهُ بِهِ نَوْمًا فَلَمْ يَكُمْ لِهِ الْمَلِئُ الْكَبِيرُ﴾ ١٦٥ ﴿مَوْلَى الَّذِي يُرِيكُمْ مَا يَتَبَوَّءُونَ﴾ ١٦٦ ﴿وَتَرَكْتُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَنْدَكُرُ إِلَّا مَنْ يُنِيبُ﴾ ١٦٧ ﴿فَأَذْعُوا اللَّهَ عَلَيْصِمَ لَهُ الْأَيْنَ وَلَوْ كَرَهُ الْكَثِيرُونَ﴾ ١٦٨﴾

¶ 10. Those who disbelieve will be addressed: "Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse." ¶

¶ 11. They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?" ¶

¶ 12. (It will be said): "This is because, when Allāh Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!" ¶

¶ 13. It is He Who shows you His Āyāt and sends down provision for you from the sky. And none remembers but those who turn in repentance. ¶

¶ 14. So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate. ¶

The Regret of the Disbelievers after They enter Hell

Allāh tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allāh, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allāh's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards

themselves in this situation. Qatādah said, concerning the Āyah:

﴿لَمْقَتُ اللَّهُ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفَسَكُمْ إِذْ نَعْرَكَ إِلَى الْأَبْيَمِ فَنَكْرُونَ﴾

«Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.»

"Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection."^[1] This was also the view of Al-Hasan Al-Baṣrī, Mujaḥid, As-Suddī, Dharr bin 'Ubaydullāh Al-Hamdānī, 'Abdur-Rahmān bin Zayd bin Aslam and Ibn Jarīr At-Ṭabarī, may Allāh have mercy on them all.^[2]

﴿فَالْأُولَا يَرَبَّا أَنْتَنِي وَأَحِبَّتَنِي اثنتين﴾

«They will say: "Our Lord! You have made us to die twice, and You have given us life twice!..."»

Ath-Thawri narrated from Abu Ishaq from Abu Al-Ahwāṣ from Ibn Mas'ud, may Allāh be pleased with him: "This Āyah is like the Āyah:

﴿كَيْفَ تَكْفُرُ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأُخْيِيْكُمْ ثُمَّ يُمْسِكُمْ ثُمَّ يُخْبِيْكُمْ ثُمَّ إِلَيْهِ﴾

ترجمون

«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 and then unto Him you will return.»" (2:28)^[3]

This was also the view of Ibn 'Abbās, Ad-Dahhāk, Qatādah and Abu Mālik.^[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

[1] At-Ṭabarī 21:359.

[2] At-Ṭabarī 21:358, 359.

[3] At-Ṭabarī 21:360.

[4] At-Ṭabarī 21:360.

﴿وَلَوْ تَرَى إِذَ الظَّاجِنُونَ نَاكُشُوا رُؤْسِهِمْ عِنْدَ رَبِّهِمْ رَبِّنَا أَبْصَرْنَا وَسَيَقْتَنَا فَأَنْجَعْنَا تَعْمَلَ صَلِحًا إِنَّا مُفْتَنُوكُمْ﴾ ﴿٣٢:١٢﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴾ (32:12),

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allâh says:

﴿وَلَوْ تَرَى إِذْ دُوَّنُوا عَلَى الْأَرْضِ قَالُوا يَأْتِنَا نُرْدٌ وَلَا تَكُونُ بِإِيمَانِنَا وَلَكُونَ مِنَ الظَّاهِنِينَ بَلْ بَدَا لَهُمْ مَا كَانُوا يَعْصُمُونَ مِنْ قَبْلِ ذَلِكَ وَلَوْ رُدُّوا لَمَادِرَ لَمَّا هُوَ عَنَّهُ وَأَنْتُمْ لِكَذِيلُونَ﴾ ﴿٦:٢٧-٢٨﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Âyât of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَقُلْمَ بَصَطِرُونَ فِيهَا رَبَّنَا أَخْرِجْنَا تَعْمَلْ صَلِحًا غَيْرَ الَّذِي كَثَرَ تَعْمَلْ أَوْلَئِكُنْمَنَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاهَ كُمُّ النَّذِيرِ فَلَوْفُرَا فَمَا لِلْغَافِلِينَ مِنْ نَصِيرٍ﴾ ﴿٣٥:٣٧﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."﴾ (35:37)

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا عَذَّبْنَا فَإِنَّا طَلَبْنَا قَالَ أَخْتَرْنَا فِيهَا وَلَا تَكُونُونَ﴾ ﴿٣٥:٣٨﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"﴾

(23:108).

According to this Āyah, they will speak more eloquently, and they will introduce their plea with the words:

﴿وَرَبَّا أَنْشَأْنَا أَنْتَنِي وَأَجْيَسْنَا أَنْتَنِي﴾

«Our Lord! You have made us to die twice, and You have given us life twice!»

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ إِلَّا خُرُوجٌ مِّنْ سَبِيلٍ﴾

«then is there any way to get out?» means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَلِكُمْ يَأْنَةٌ إِنَّا دُعَىٰ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرِكْ بِهِ نَوْمُهُمْ﴾

«(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"»

meaning, 'if you were to go back, this is how you would be.' This is like the Āyah:

﴿فَلَوْ رُدُّوا لَمَّا لَمَّا مِنْهُمْ فَرَأَيْتُمْ لَكَذِبُهُنَّ﴾

«But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars» (6:28).

﴿فَالْكِتَمُ شَوَّهُ الْكِبَرِ﴾

«So the judgement is only with Allāh, the Most High, the Most Great!»

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

﴿هُوَ الَّذِي يُرِيكُمْ مَا إِنْتُمْ بِهِ﴾

﴿It is He Who shows you His Āyāt﴾

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

﴿رَبُّكُمْ يَنْزَلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا﴾

﴿and sends down provision for you from the sky.﴾

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَذَكَّرُ﴾

﴿And none remembers﴾ means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

﴿إِلَّا مَنْ يُعِيشُ﴾

﴿but those who turn in repentance.﴾ which means, those who have insight and turn to Allāh, may He be blessed and exalted.

The Believers are commanded to worship Allāh Alone no matter what Their Circumstances

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ أَلَيْنَ وَلَا كُوْرَةُ الْكُفَّارُونَ﴾

﴿So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Ahmad recorded that after ending every prayer, ‘Abdullāh bin Az-Zubayr used to say: “There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true)

٤٦٩

الْمُكَفَّرُونَ

الْيَوْمَ بُخْزَىٰ كُلُّ فَقِيرٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١﴾ وَأَنذَرَهُمْ يَوْمَ الْآزْفَةِ إِذَا الْقُلُوبُ
لَدَى الْحَاجِرِ كَطْبَنَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ ﴿٢﴾ يَعْلَمُ خَلِيلَةَ الْأَعْيُنِ وَمَا تَخْفِي الصُّدُورُ ﴿٣﴾
وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
شَيْءًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٤﴾ أَوْلَئِكَ يَسِيرُونَ فِي
الْأَرْضِ فَيُنْظَرُوا كَيْفَ كَانُ عَيْنَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ
كَانُوا هُمْ أَشَدَّ مِنْهُمْ فُوَّهَ وَأَثْرَافِ الْأَرْضِ فَأَخْذَهُمُ اللَّهُ
يَدُؤُّونَهُمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍِ ﴿٥﴾ ذَلِكَ يَأْتِيهِمْ
كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخْذَهُمُ اللَّهُ إِنَّهُ
قَوْيٌ شَدِيدُ الْعِقَابِ ﴿٦﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِنَاءِيَتِنَا
وَسُلْطَنِنَ مُهِبِّٰ ﴿٧﴾ إِلَىٰ فِرْعَوْنَ وَهَامَنَ وَQَرْوَنَ
فَقَالُوا أَسْهِرْ كَدَابٌ ﴿٨﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ
عِنْدِنَا قَالُوا أَقْتُلُو ابْنَاءَ الَّذِينَ آتَيْنَا مُؤْمِنَةً وَلَا سَتْحِيْوْ
نِسَاءَهُمْ وَمَا كَيْدَ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٩﴾

God except Allāh and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allāh ﷺ used to say *Tahlīl* with this after every prayer."^[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'i.^[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ used to say

the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حُزْنٌ وَلَا ثُوَّةٌ إِلَّا بِإِلَيْهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَغْبُّ إِلَّا إِيَّاهُ، لَهُ التَّغْمَدُ وَلَهُ
الْفَضْلُ وَلَهُ الْثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصُنَّ لَهُ الدِّينُ وَلَنُزَّكَرَةُ الْكَافِرُونَ»

«There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none

^[1] Ahmad 4:4. *Tahlīl* is to say, "Lā ilāhā illallāh" or its like in meaning.

^[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'i 3:78, 79.

but Him; His is the blessing and virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers hate that.^[1]

﴿وَرَفِيعُ الدَّرَجَاتِ ذُو الْمَرْسَلِينَ يُنْزِلُ الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ يُنَذِّرُ يَوْمَ التَّلَاقِ ۚ يَوْمَ هُمْ بَدِيرُونَ لَا يَخْفَى عَلَىٰ اللَّهِ مِنْهُمْ شَيْءٌ ۖ إِنَّ الْمُلْكَ إِلَيْهِ يَوْمَ الْوِحْدَةِ ۗ إِنَّمَا يَنْهَا لِيْلَةَ نَقْرَبَةِ الْيَوْمِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.﴾

﴿16. The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

﴿17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.﴾

Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Āyah:

﴿هُنَّ أَنْوَارٌ ذِي الْمَسَابِعِ ۚ تَصْرُّجُ الْكَوْكَبُوكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ يَقْدَرُهُ تَحْسِينُ أَلْفِ

﴿كَوْكَبٍ﴾
﴿From Allāh, the Lord of the ways of ascent. The angels and the Rūh (Jibril) ascend to Him in a Day the measure whereof is fifty thousand years.﴾ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

[1] Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُنَزِّلُ الرُّوحَ مِنْ أَمْرِهِ، عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿He sends the revelation of His command to any of His servants He wills,﴾

This is like the Āyāt:

﴿يُنَزِّلُ اللَّهُكَهُ بِالرُّوحِ مِنْ أَمْرِهِ، عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ، أَنْ أَنْبُوْرُ أَنَّمُ لَا إِلَهَ إِلَّا أَنَا فَانْتَرُونَ﴾

﴿He sends down the angels with the Rūh (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴾ (16:2), and

﴿وَلَهُ لِذِرْلُ رَبِّ الْمَلَائِكَةِ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنَذِّرِ﴾

﴿And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibril) has brought down Upon your heart that you may be (one) of the warners.﴾ (26:192-194)

Allāh says:

﴿لِيُنَذِّرَ يَوْمَ الْثَّلَاقَ﴾

﴿that he may warn (men) of the Day of Mutual Meeting.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allāh warns His servants."^[1] That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُمْ بَدِيرُونَ لَا يَعْنِي عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allāh says:

﴿يَوْمَ هُمْ بَدِيرُونَ لَا يَعْنِي عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

^[1] At-Tabari 21:364.

﴿The Day when they will come out, nothing of them will be hidden from Allâh.﴾

meaning, everything will be equally known to Him.

﴿لِيَنَ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَجِيدِ الْغَهَّابِ﴾

﴿Whose is the kingdom this Day? It is Allâh's, the One, the Irresistible!﴾

We have already mentioned the *Hadîth* of Ibn 'Umar, may Allâh be pleased with him, that Allâh will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمُلْكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَّ مَلُوكَ الْأَرْضِ؟ أَنَّ الْجَبَّارُوْنَ؟ أَنَّ الْمُتَكَبِّرُوْنَ؟»

“I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?”^[1]

In the *Hadîth* about the Trumpet, it says that Allâh will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, “Whose is the kingdom today?” three times, and He will answer Himself by saying,

﴿لِيَوْمِ الْوَجِيدِ الْغَهَّابِ﴾

﴿It is Allâh's, the One, the Irresistible!﴾^[2] meaning, He is the Only One Who has subjugated all things.

﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ﴾

﴿This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is swift in reckoning.﴾

Here Allâh tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allâh says:

^[1] *Fath Al-Bâri* 8:413, Muslim no. 7051, At-Tabari 21:327.

^[2] At-Tîwâl p. 270. This is a lengthy text which is not authentic.

﴿لَا ظُلْمَ الِّيَوْمِ﴾

﴿This Day no injustice (shall be done to anybody).﴾

It was reported in Ṣaḥīḥ Muslim from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

«إِنَّا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ يَنْتَكُمْ مُحَرَّمًا فَلَا تَنْظَمُوا - إِلَى
أَنْ قَالَ - إِنَّا عِبَادِي إِنَّا هُنَّ أَعْمَالُكُمْ أَخْصِبُهَا عَلَيْكُمْ ثُمَّ أُوفِيَكُمْ إِيمَانَهَا، فَمَنْ وَجَدَ
خَيْرًا فَلَيَخْمُدَ اللَّهُ تَبَارَكَ وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

“O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ...” up to: “O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself.”⁽¹⁾

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿Truly, Allāh is swift in reckoning.﴾ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the Āyah:

﴿هُنَّا خَلَقْتُمْ رَلَا بَعْثَكُمْ إِلَّا كَفَرْتُمْ وَجَدْتُمْ﴾

﴿The creation of you all and the resurrection of you all are only as a single person﴾ (31:28).

﴿وَرَبَّنَا أَنْرَى إِلَّا وَجَدْتُمْ كُلَّ جَنَاحٍ بِالبَصِيرَةِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿وَأَنِيزْنَمْ يَوْمَ الْآزْفَةِ إِذَ الظُّلُوبُ لَدَى الْمَتَاجِرِ كَظِيْنَ مَا لِلْقَالِيلِيْنَ مِنْ حَيْسِرٍ وَلَا شَيْعِ
بَطَاعٍ ﴿٦﴾ يَعْلَمُ خَلَقَتِهِ الْأَغْيَرُ وَمَا تَعْنِي الصَّدُورُ ﴿٧﴾ وَاللَّهُ يَعْلَمُ بِالْعَيْنِ وَالَّذِينَ يَدْعُونَ مِنْ
دُوَيْدَ، لَا يَقْضُونَ يَقْنَعَ إِنَّ اللَّهَ هُوَ أَلْسَمِيْعُ الْبَصِيرُ ﴿٨﴾﴾

﴿18. And warn them of the Day that is drawing near, when

⁽¹⁾ Muslim 4:1994.

the hearts will be at the throats Kâzimîn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.»

¶19. Allâh knows the fraud of the eyes, and all that the breasts conceal.»

¶20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.»

Warning of the Day of Resurrection and Allâh's judgement on that Day

'The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allâh says:

﴿أَنْتَ أَكْرَمُ الْأَنْوَنَةِ لَمَّا يَنْبَغِي إِلَيْنَا كُلُّ شَيْءٍ﴾

¶*The Day of Resurrection draws near. None besides Allâh can avert it.* (53:57-58)

﴿أَنْزَلْتَ الْحَسَنَةَ وَأَنْشَقَ الظُّرْفَ﴾

¶*The Hour has drawn near, and the moon has been cleft asunder.* (54:1)

﴿أَنْقَرْتَ لِلنَّاسِ حِسَابَهُمْ﴾

¶*Draws near for mankind their reckoning.* (21:1),

﴿أَنَّ أَنْشَرَ اللَّهُ نَلَّا تَسْتَجِلُونَ﴾

¶*The Event (the Hour) ordained by Allâh will come to pass, so seek not to hasten it.* (16:1),

﴿فَلَمَّا رَأَوْهُ زُلْفَةَ سَيَّئَتْ وُجُوهُ الظَّالِمِينَ كَمَرًا﴾

¶*But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief.* (67:27), and

﴿إِذَا أَفْلَوْبَ لَمَّا الْمُنَاجِرَ كَطَبِينَ﴾

¶*when the hearts will be at the throats Kâzimîn.*»

Qatâdah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places.^[1] This was also the view of Ikrimah, As-Suddi and others.

﴿كَطِيبِينَ﴾

﴿Kāzimīn﴾ means silent, for no one will speak without His permission:

﴿فَوْمَ يَقُولُونَ الرُّوحُ وَالنَّبِيُّكُمْ صَنَاعًا لَا يَكْتُمُونَ إِلَّا مَنْ أَذْنَ لَهُ الْأَرْمَنْ وَقَالَ سَوَابِرًا﴾

﴿The Day that Ar-Rūh (Jibril) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.﴾ (78:38).

Ibn Jurayj said:

﴿كَطِيبِينَ﴾

﴿Kāzimīn﴾ “It means weeping.”^[2]

﴿هُنَّا لِلظَّالِمِينَ مِنْ حَمِيرٍ وَلَا شَفِيعٌ بَلَاغٌ﴾

﴿There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَعْلَمُ خَلَقَةُ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allāh. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Ad-Dahhāk said:

﴿عَلَيْهِ الْأَعْيُنُ﴾

[1] At-Tabari 21 :368.

[2] Ad-Durr Al-Manthūr 7 :281.

﴿the fraud of the eyes,﴾ “A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it.”^[1] Ibn ‘Abbās, may Allāh be pleased with him, said, “Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not.”^[2] This was also the view of Mujāhid and Qatādah.^[3] Ibn ‘Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿وَمَا تُنْهِي الصُّدُورُ﴾

﴿and all that the breasts conceal.﴾ “He knows, if you were able to, whether you would commit Zinā with a woman or not.”^[4] As-Suddi said:

﴿وَمَا تُنْهِي الصُّدُورُ﴾

﴿and all that the breasts conceal.﴾ meaning, of insinuating whispers.

﴿وَإِنَّ اللَّهَ يَعْلَمُ بِالْأَعْمَالِ﴾

﴿And Allāh judges with truth,﴾ means, He judges with justice. Al-A‘mash narrated from Sa‘d bin Jubayr from Ibn ‘Abbās, may Allāh be pleased with him, that this Āyah means: “He is able to reward those who do good with good and those who do evil with evil.”^[5]

﴿إِنَّ اللَّهَ هُوَ الْسَّمِيعُ الْحَسِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

This is how it was interpreted by Ibn ‘Abbās, may Allāh be pleased with him. This is like the Āyah:

﴿لِيَعْلَمَ الَّذِينَ أَنْهَى اللَّهُ عَلَيْهِ مَا عَلَمَ وَلِيَعْلَمَ الَّذِينَ أَخْسَرُوا مَا لَمْ يَنْتَهِ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾ (53:31).

[1] Al-Qurtubi 15:303.

[2] At-Tabari 21:369.

[3] At-Tabari 21:370.

[4] At-Tabari 21:369.

[5] At-Tabari 21:369.

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُرُّبِهِ﴾

﴿while those to whom they invoke besides Him,﴾ means, the idols and false gods,

﴿لَا يَقْضُونَ بِتَقْوَىٰ﴾

﴿cannot judge anything.﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ اللَّهَ هُوَ الْسَّمِيعُ الْحَسِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَبِرُّوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَبْدَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدُّ
مِنْهُمْ فُورَةً وَأَثَارًا فِي الْأَرْضِ فَلَخَدَمُوا اللَّهَ بِمَا يَنْهَا وَمَا كَانَ لَهُمْ مِنْ أَنَّ اللَّهَ بِنْ يَكْافِ﴾
﴿ذَلِكَ إِنَّمَا كَانَ تَأْلِيمُ رَسُولِهِ بِالْبَيِّنَاتِ فَكَفَرُوا فَلَخَدَمُوا اللَّهَ إِنَّمَا قَوْيَ شَدِيدٌ
الْعِقَابُ﴾

﴿21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.﴾

﴿22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.﴾

The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَبِرُّوا﴾

﴿Have they not traveled?﴾, ‘these people who disbelieve in your Message, O Muḥammad,’

﴿فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَبْدَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ﴾

﴿in the land and seen what was the end of those who were before them?﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴿وَأَثَارًا في الْأَرْضِ﴾

﴿and in the traces in the land.﴾ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the Āyât:

﴿وَلَقَدْ مَكَّنْتُمْ فِيهَا إِذْ نَعْلَمْتُمْ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you!﴾ (46:26)

﴿وَأَثَارُوا الْأَرْضَ وَعَزَّزُوكُمْ أَكْثَرَ مَا عَزَّزْنَا﴾

﴿and they tilled the earth and populated it in greater numbers than these have done﴾ (30:9).

Yet despite this great strength, Allâh punished them for their sin, which was their disbelief in their Messengers.

﴿وَرَبِّنَا كَانَ لَهُمْ بَيْنَ أَنْشَأْنَا وَأَنْقَلَبْنَا﴾

﴿And none had they to protect them from Allâh.﴾

means, they had no one who could protect them or ward off the punishment from them.

Then Allâh mentions the reason why He punished them, and the sins which they committed. Allâh says:

﴿ذَلِكَ بِأَنَّهُمْ كَاتَبُوهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with clear evidences﴾

meaning with clear proof and definitive evidence.

﴿نَكَرُوا﴾

﴿but they disbelieved.﴾ means, despite all these signs, they disbelieved and rejected the Message.

﴿فَأَخْذَنَاهُمْ اللَّهُ أَعْلَمُ﴾

﴿So Allâh seized them.﴾ means, He destroyed them utterly, and a

٤٧٠

وَقَالَ فِرْعَوْنَ أَقْتُلْ مُوسَى وَلَيَنْعِ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٣﴾
وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٤﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ عَالِيٍّ
فِرْعَوْنَ يَكْتُمُ يِسْمَهُ أَنْ قُتْلُونَ رَجُلًا أَنْ يَقُولَ رَبِّي
اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُونُ كَذِيفًا
فَعَلَيْهِ كَذِيفَهُ وَإِنْ يَكُنْ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي
يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مِنْ هُوَ مُسَرِّفٌ كَذَابٌ ﴿٢٥﴾ يَنْقُومُ
لَكُمْ الْمَلَكُ الْيَوْمَ ظَلَمُوكُمْ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ
بَاسِ اللَّهِ إِنْ جَاءَكُمْ أَنْ قَاتَلَ فِرْعَوْنَ مَا أَرِيكُمُ إِلَّا مَا أَرَى وَمَا
أَهْدِي كُمُ الْأَسِيلُ الرَّشَادَ ﴿٢٦﴾ وَقَالَ الَّذِي أَمَنَّ لَهُمُ الْقَوْمُ إِنِّي
أَخَافُ عَلَيْكُمْ مُثْلِي يَوْمَ الْأَحْزَابِ ﴿٢٧﴾ مِثْلَ دَأْبِ قَوْنُوجِ
وَعَادِ وَقَوْمُودِ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ بِرِيدٌ لَظُلْمَانِ لِلْعِيَادِ ﴿٢٨﴾
وَنَقْوَمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ الْشَّنَادِ ﴿٢٩﴾ يَوْمَ تُولَوْنَ مُذْبِرِينَ
مَالَكُمْ مِنَ الْأَلَوْمِنَ عَاصِمٌ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادِيٍّ ﴿٣٠﴾

similar fate awaits the disbelievers.

﴿إِنَّمَا قَوْيٌ شَدِيدُ الْعِقَابِ﴾

﴿Verily, He is All-Strong, Severe in punishments, means, He is possessed of great strength and might.﴾

﴿شَدِيدُ الْعِقَابِ﴾

﴿Severe in punishment, means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.﴾

﴿وَقَدْ أَرَسْلَنَا مُوسَى بِيَوْمِنَا
وَسُلْطَنٍ مُّبِينٍ إِلَى
فِرْعَوْنَ وَهَامَانَ وَQَارُونَ قَالُوا
سَاحِرٌ كَذَابٌ ﴿٣١﴾ فَلَمَّا جَاءَهُمْ

بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا أَنْتُمْ أَنْتُمُ الَّذِينَ مَأْتُمُ بِمَهْمٍ وَأَسْتَحْيِوْ نِسَاءَهُمْ وَنَّا كَيْدُ الْكُفَّارِ
إِلَّا فِي ضَلَالٍ ﴿٣٢﴾ وَقَالَ فِرْعَوْنَ أَقْتُلْ مُوسَى وَلَيَنْعِ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ
أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٣٣﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ
بِيَوْمِ الْحِسَابِ ﴿٣٤﴾

﴿23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority,﴾

﴿24. To Fir'aun, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"﴾

﴿25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in

vain!»

﴿26. Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"﴾

﴿27. Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

The Story of Mūsā and Fir'awn

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿بِإِيمَنَا وَسُلْطَنٍ مُّبِينٍ﴾

«with Our Āyāt, and a manifest authority». Authority means proof and evidence.

﴿إِنْ فَرَعُونَ﴾

«to Fir'awn», who was the king of the Copts of Egypt.

﴿وَقَارُونَ﴾

«Hāmān» who was his adviser.

﴿وَQārūn﴾

«and Qārūn» who was the richest trader among the people of his time.

﴿فَلَمَّا سَمِعُوا كَلَّابَ﴾

«but they called (him): "A sorcerer, liar!"»

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the Āyah:

﴿كَذَّلِكَ مَا أَنَّ الَّذِينَ مِنْ قَبْلِهِمْ يَنْهَا إِلَّا نَأْلَمُ سَلِيرُ أَوْ بَحْرُونَ ﴿٤٦﴾ أَتَرَأَسْرَا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٤٧﴾﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!﴾ (51:52-53)

﴿فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا﴾

﴿Then, when he brought them the Truth from Us,﴾

means, with definite evidence that Allāh had sent him to them,

﴿فَالْأَنْذِرُ أَبْنَاءَ الَّذِينَ كَامَوْا مَعَهُ وَاسْتَغْبَرُوا يُسَارِّهُمْ﴾

﴿they said: "Kill with him the sons of those who believe and let their women live;﴾

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsā, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsā as a bad omen. they said:

﴿أَذْرِقْنَا بَنِي إِنْ قَبْلَكَ أَنْ تَأْتِنَا وَمِنْ بَعْدِ مَا جَعَلْنَا ثَانَ عَنْ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوكُمْ
رَسْتَأْنَاهُمْ فِي الْأَرْضِ فَيَنْظُرُ كَيْفَ نَسْلُونَ﴾

﴿“We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.” He said: “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?”﴾ (7:129).

Qatādah said, this was one command after another.^[1]

﴿وَمَا كَيْدُ الْكُفَّارُ إِلَّا فِي ضَلَالٍ﴾

﴿but the plots of disbelievers are nothing but in vain!﴾

means, their schemes and intentions – to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

﴿وَقَالَ فَرَعَوْنُ ذَرْنِي أَقْتُلْ مُوسَى وَلَيَنْتَ رَبِّهِ﴾

^[1] At-Tabari 21:373.

﴿Fir'awn said: "Leave me to kill Mûsâ, and let him call his Lord!..."﴾

Fir'awn, may Allâh curse him, resolved to kill Mûsa, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴿وَلَئِنْعَرِي﴾

﴿and let him call his Lord!﴾ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴿إِنَّ أَكَانَ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾

﴿I fear that he may change your religion, or that he may cause mischief to appear in the land!﴾

means, Mûsâ; Fir'awn was afraid that Mûsâ would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mûsâ might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴿وَقَالَ مُوسَى إِنِّي عَذْتُ بِرَبِّي وَرَبِّكُمْ فَنِّي مُتَكَبِّرٌ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴾

﴿Mûsâ said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

means, when he heard that Fir'awn had said,

﴿دَرِيَقَ أَقْتَلَ مُوسَى﴾

﴿Leave me to kill Mûsâ,﴾ Mûsâ, peace be upon him, said, "I seek refuge and protection with Allâh from his evil and the evil of those like him." So he said:

﴿إِنِّي عَذْتُ بِرَبِّي وَرَبِّكُمْ﴾

﴿Verily, I seek refuge in my Lord and your Lord﴾

- those who were being addressed here -

﴿فَنِّي مُتَكَبِّرٌ﴾

﴿from every arrogant﴾ means, from every evildoer,

﴿لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴾

﴿who believes not in the Day of Reckoning!﴾

It was reported in the *Hadīth* narrated from Abu Mūsā, may Allāh be pleased with him, that when the Messenger of Allāh ﷺ was afraid of some people, he would say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَذَرُ أَيْمَانَ فِي نُحْمُرِهِمْ

«O Allāh, we seek refuge in You from their evil and we seek Your help in repulsing them.»^[1]

﴿وَقَالَ رَجُلٌ مُّؤْمِنٌ مَّنْ مَالَ بِفِرْعَوْنَ يَكْتُبُ إِيمَانَهُ أَنْقَلَوْنَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُنْ كَذِبًا فَقَدْ لَمَّا كَذَبَهُ وَإِنْ يَكُنْ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعْدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ سُرُوفٌ كَذَابٌ ﴿٢﴾ يَغْوِي لَكُمُ الظَّالِمُونَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَصْرُّرُ مِنْ بَنِي إِنَّ اللَّهَ إِنْ جَاءَتْنَا فَالْأَنْوَارُ لَكُمُ الْأَنْوَارُ إِلَّا مَا أَرَى وَمَا أَهْدِي بِكُمْ إِلَّا سَبِيلَ الرَّشادِ﴾

¶28. And a believing man of Fir'awn's family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a transgressor, a liar!»

¶29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'awn said: "I show you only that which I see, and I guide you only to the path of right policy!"»

Mūsā was supported by a believing Man from Fir'awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir'awn. As-Suddi said, he was a cousin [son of the paternal uncle] of Fir'awn. And it was said that he was the one who was saved along with Mūsa, peace be upon him.^[2] Ibn Jurayj reported that Ibn 'Abbās, may Allāh be pleased with him, said "No one from among the family of

^[1] An-Nasā'i in *Al-Kubrā* 5:188.

^[2] At-Tabari 21:375.

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَقْتُلُونَ إِنَّمَا يَأْتِيُونَ يَكْلِمُونَ﴾

«O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you.» (28:20)

This was narrated by Ibn Abi Hātim.^[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿ذَرْنِي أَقْتُلُ مُوسَى﴾

«Leave me to kill Mūsā,» The man was seized with anger for the sake of Allāh, and the best of Jihād is to speak a just word before an unjust ruler, as is stated in the Ḥadīth.^[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَقْتُلُونَ رَبِّيَّاً أَنْ يَقُولَ رَبِّنِيَّ اللَّهُ﴾

«Would you kill a man because he says: 'My Lord is Allāh,»

Al-Bukhārī narrated a similar story in his *Ṣaḥīḥ* from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-Ās, may Allāh be pleased with him: Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ? He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed [Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَقْتُلُونَ رَبِّيَّاً أَنْ يَقُولَ رَبِّنِيَّ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

«Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?»[»]

This was recorded by Al-Bukhārī.^[3]

Allāh's saying;

^[1] Al-Qurṭubi 15:306.

^[2] Tuhfat Al-Ahwadhi 6:390.

^[3] Fath Al-Bārī 8:416.

﴿وَقَدْ جَاءَكُم مِّنْ أَنْتُمْ بِآيَاتٍ﴾

﴿and he has come to you with clear signs from your Lord?﴾

means, "how can you kill a man just because he says, 'My Lord is Allāh,' and he brings proof that what he is saying is the truth?" Then, for the sake of argument, he went along with them and said,

﴿وَإِنْ يَكُنْ كَاذِبًا فَلَتَهُ كَذِبَةٌ وَلَنْ يَكُنْ صَادِقًا يُسْبِّبُكُم بَعْضُ أُولَئِكُمْ بِعَذَابٍ﴾

﴿And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.﴾

meaning, 'if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allāh will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allāh tells us that Mūsā asked Fir'awn and his people to leave them in peace, as Allāh says:

﴿وَلَقَدْ قَاتَلُوكُمْ قَوْمٌ فِرْعَوْنُ وَهَامَانُ كَعَبَّمُ وَأَنْذَلَهُمْ إِنَّ رَبَّهُمْ إِنِّي لَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ وَإِنَّ لَا شَرِّا عَلَى اللَّهِ إِنَّمَا يُنَزِّلُكُمْ سُلْطَنَةً مُّبِينَ وَلَنِّي عَذَّثْ بَنِي إِنْ وَرَبِّكُمْ أَنْ تَرْجِعُونَ وَلَنِّي لَرْ نَوْمَنْ لِي فَاعْلَمُونَ﴾

﴿And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone."﴾ (44:17-21).

Similarly, the Messenger of Allāh ﷺ told the Quraysh to leave him alone and let him call the servants of Allāh to Allāh; he asked them not to harm him, and to uphold the ties of

kinship that existed between him and them, by not harming him. Allāh says:

﴿فَلَا أَنْتَ لَهُ عَلِيهِ أَجْرٌ إِلَّا الْمُرْدَةُ فِي الْقُرْبَى﴾

«Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."» (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

«Verily, Allāh guides not one who is a transgressor, a liar!»

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَنْهَاكُمُ اللَّهُ أَيْمَنَ طَهِيرَنَ فِي الْأَرْضِ﴾

«O my people! Yours is the kingdom today, you being dominant in the land.»

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَتَنَ يَصْرُمُنَا وَمَنْ يَأْمِنَ اللَّهَ إِنْ جَاءَنَا﴾

«But who will save us from the torment of Allāh, should it befall us?»

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn:

﴿أَرِيكُمْ إِلَّا مَا أَرَى﴾

«I show you only that which I see,» meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought.

﴿فَقَالَ لَهُنَّا نَعْلَمْ مَا أَنْزَلَ رَبُّ الْكَوَافِرِ وَالْأَرْضِ بَصَارَهُ﴾

«[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."» (17:102)

﴿وَمَنْدَدُوا بِهَا وَأَسْبَقْنَاهَا أَنْتُمْ طَلَبًا وَغَلَبْنَا﴾

«And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof» (27:14)

﴿أَرِيكُمْ إِلَّا مَا أَرَى﴾

«I show you only that which I see,» – Fir'awn uttered a lie and a fabrication; he betrayed Allāh and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَا أَهْدِيْكُمْ إِلَّا سَبِيلَ الْرَّشادِ﴾

«and I guide you only to the path of right policy!»

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allāh says:

﴿فَاتَّبَعُوا أَثْرَ فِرْعَوْنَ وَمَا أَنْهَ فِرْعَوْنَ بِرُشْدٍ﴾

«they followed the command of Fir'awn, and the command of Fir'awn was no right guide» (11:97).

﴿وَأَضَلَّ فِرْعَوْنَ قَوْمَهُ وَمَا هَذِهِ﴾

«And Fir'awn led his people astray, and he did not guide them.» (20:79)

According to a Ḥadīth:

٤٧١

وَلَقَدْ جَاءَ كُمْ يُوسُفُ مِنْ قَبْلٍ بِالْبَيْتِنَتِ فَأَرِلْتُمْ فِي شَكْلٍ
مَسَاجَاهَ كُمْ يَهْ حَقَّ إِذَا هَلَكَ فَلَتَمَنَّ يَبْعَثُ اللَّهُ
مِنْ أَعْدِيهِ رَسُولًا كَذَلِكَ يُصْلِلُ اللَّهُ مِنْ هُوَ مُسْرِفٌ
مُؤْنَابٌ ١١ الَّذِينَ يُجَدِّلُونَ فِيَءَ اِنْتَ اللَّهُ يَعْلَمُ سُلْطَنَيْنِ
أَنَّهُمْ كَبَرْ مَقْنَعًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ أَمْسَأْنَا كَذَلِكَ
يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرِ جَبَارٍ ١٢ وَقَالَ فَرَعَوْنٌ
يَتَهَمَّنُ أَبْنَى لِي صَرْحًا لَعَلِيَ أَلْيَعَ الْأَسْبَابَ ١٣ أَنْبَبَ
السَّمَوَاتِ فَأَطْبَعَ إِلَيْهِ اللَّهُ مُوسَى وَإِلَيْهِ لَأَطْنَهُ كَذَلِكَ
وَكَذَلِكَ زُبُنْ لِفَرْعَوْنَ سَوْمَةً عَمَلَهُ وَصَدَّهُ عَنِ السَّبِيلِ
وَمَا كَيْدُ فِرَعَوْنَ إِلَّا فِي تَبَابٍ ١٤ وَقَالَ الَّذِي
أَمْسَأْنَا يَقْوُمُ أَشَيْعُونَ أَهْدَى كُمْ سَبِيلَ الرَّسَادِ ١٥
يَقْوُمُ إِنْسَاهُنَّوْ الْحَيَاةُ الدُّنْيَا مَاتَتْ ١٦ وَإِنَّ الْآخِرَةَ هِيَ
دَارُ الْفَرْكَارِ ١٧ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَمَنْ عَمِلَ صَالِحًا مَنْ ذَكَرَ أَوْ أَنْفَقَ وَهُوَ مُؤْمِنٌ
فَأَوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ بِرَزْقَنَ فَهَا إِغْنَى حِسَابٍ ١٨

«نَا مِنْ إِنَامٍ يَمُوتُ يَوْمَ يَمُوتُ
وَهُوَ غَاشٌ لِرَعْيَتِهِ، إِلَّا لَمْ يَرْخِ
رَابِحَةُ الْجَنَّةِ، وَإِنَّ رِيحَهَا
لَيَوْجَدُ مِنْ مَسِيرَةِ خَمْسِيَّةِ
عَامٍ»

¶ There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey. ¶

And Allāh is the Guide to the straight path.

¶ وَقَالَ الَّذِي أَمْسَأْنَا يَقْرُئُ إِنَّ
لَكُمْ عَلَيْكُمْ يُنْلَى يَوْمَ
الْأَحْزَابِ ١٩ مِثْلَ دَأْبٍ قَوْهُ فَعُجَّ
وَعَلَوْ وَتَمَودَ وَاللَّيْنَ مِنْ بَعْدِهِمْ وَمَا

اللَّهُ يُرِيدُ نَلْمَنَا لِلْبَيْوَانِ ٢٠ فَتَقْتُمُ إِنَّ لَنَافَ عَبَكَرْ يَمِ النَّادِيَ ٢١ يَمِ نُلُونَ مُنْدِرِينَ مَا لَكُمْ مِنْ اللَّهِ
مِنْ عَلَيْهِ وَمَنْ يُضْلِلُ اللَّهُ فَلَا لَهُ مِنْ حَلَوْ ٢٢ وَلَقَدْ جَاءَ كُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيْتِنَتِ فَأَرِلْتُمْ فِي
شَكْلٍ مَسَاجَاهَ كُمْ يَهْ حَقَّ إِذَا مَلَكَ فَلَتَمَنَّ لَنَيَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُصْلِلُ
اللَّهُ مِنْ هُوَ مُسْرِفٌ مُؤْنَابٌ ٢٣ الَّذِينَ يُجَدِّلُونَ فِيَءَ اِنْتَ اللَّهُ يَعْلَمُ سُلْطَنَيْنِ كَبَرْ مَقْنَعًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ أَمْسَأْنَا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرِ جَبَارٍ ٢٤

¶ 30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!" ¶

¶ 31. "Like the end of the people of Nūh, and 'Ad, and Thamūd

and those who came after them. And Allāh wills no injustice for (His) servants."♦

﴿32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling."♦

﴿33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.♦

﴿34. And indeed Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.♦

﴿35. Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.♦

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allāh in this world and the Hereafter, saying,

﴿بَقَرْبَةُ إِنَّ أَنَافَ عَلَيْكُمْ مِنْ يَوْمٍ الْأَحَدَ﴾

﴿O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!♦

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamūd and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَإِنَّ اللَّهَ بِرَبِّ الْعَالَمَاتِ﴾

﴿And Allāh wills no injustice for (His) servants.♦

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

﴿وَشَفَّوْرَةُ إِنَّ أَنَافَ عَلَيْكُمْ يَوْمَ النَّسَادِ﴾

﴿And, O my people! Verily, I fear for you the Day when there

will be mutual calling. ﴿
meaning, the Day of Resurrection.

﴿يَوْمَ تُرْكُونَ مُنْبِتِينَ﴾

﴿A Day when you will turn your backs and flee﴾ means, running away.

﴿لَا وَرَبِّكَ إِنْ يَكُونَ لِتَشْفَعُوا﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:11-12)

Allāh says:

﴿هُنَّا لَكُمْ بَنَانِ اللَّهِ مِنْ عَاصِمَةٍ﴾

﴿having no protector from Allāh.﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَنْ يُضْلِلَ اللَّهُ فَآتَهُ مَنْ كَادَ﴾

﴿And whomsoever Allāh sends astray, for him there is no guide.﴾

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ إِلَيْنَا نَّبِيًّا﴾

﴿And indeed Yūsuf came to you, in times gone by, with clear signs,﴾

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿فَإِذَا رَأَيْتُمْ فِي شَكٍّ يَمْكُثُ جَاهَكُمْ بِهِ حَقًّا إِذَا هَلَكَ فَلَمَّا نَّبَغَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا﴾

﴿but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send

after him."»

means, 'you despaired, and said by way of wishful thinking,'

﴿لَنْ يَعْلَمَ اللَّهُ مِنْ تَبْدِيلِ رَسُولِهِ﴾

«No Messenger will Allāh send after him.» This was because of their disbelief and rejection (of the Messengers).

﴿كَذَلِكَ يُشْرِكُ اللَّهُ مَنْ هُوَ مُشْرِكٌ مِّنْ أَنفُسِهِ﴾

«Thus Allāh leaves astray him who is a transgressor and a skeptic.»

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿الَّذِينَ يُجَدِّلُونَ فِي آيَاتِ اللَّهِ يَعْتَدُونَ سُلْطَانَ أَنْذِهِمْ﴾

«Those who dispute about the Āyāt of Allāh, without any authority that has come to them,»

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing. Allāh says:

﴿كَبُرَ مُنَفِّعًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ مَا نَهَا﴾

«it is greatly hateful and disgusting to Allāh and to those who believe.»

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَلِكَ يُطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُّنْكَرِ﴾

«Thus does Allāh seal up the heart of every arrogant.»

meaning, so that they cannot follow the truth.

﴿جَارٍ﴾

«tyrant.»

﴿وَقَالَ فَرْعَوْنُ يَعْمَلُ مِنْ بَنِي إِنْ مِنْهُمْ أَتَلْعَنُ أَتَلْعَنُ الْأَشْبَابَ﴾ أَتَبَرَّ أَسْكُنْتُ فَأَطْلِعُ إِلَيْهِ مُؤْسَنَ وَلِي لَأَظْنَهُ كَذِيلًا وَكَذَلِكَ زَرِّي لِي فَرَعَوْنُ سُوءَ عَمَلِهِ وَصَدَّ عَنِ الْبَيْلِ وَمَا كَبِدَ فِرْعَوْنُ إِلَّا فِي تَبَاب﴾

﴿36. And Fir'awn said: "O Hāmān! Build me a lofty tower that I may arrive at the ways -»

﴿37. The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction.»

How Fir'awn mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'awn and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴿فَأَرْسِلْ لِي بِنَهَشَنْ عَلَى الظَّبَابِ فَاجْعَلْ لِي مَسْتَحَابَ﴾

«So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a lofty tower» (28:38).

﴿لَعِلَّ أَبْلُغَ الْأَنْبَيْتَ أَنْبَيْتَ الْمُكْرَمَوْنَ﴾

«that I may arrive at the ways - the ways of the heavens,»

Sa'īd bin Jubayr and Abu Ṣalih said, "The gates of the heavens."^[1] Or it was said, the ways of the heavens.

﴿فَأَلْطَلَعَ إِنَّ إِلَهَ مُوسَى وَإِنِّي لَأَظْلَمُ كَذِيلَ﴾

«and I may look upon the God of Mūsā, but verily, I think him to be a liar.»

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴿وَكَذَلِكَ زُقَّ لِيَرْعَوْنَ سُوتَةَ عَلَيْهِ وَصَدَّ عَنِ الْأَتَيْبِ﴾

«Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path;»

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴿وَنَا كَذِيلُ فِرْعَوْنَ إِلَّا فِي تَبَابِ﴾

^[1] Al-Qurṭubi 15:314.

«and the plot of Fir'awn led to nothing but loss and destruction.»

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."⁽¹⁾

﴿وَقَالَ الْلَّهُتْ مَا نَسِيْنَ يَقُولُونَ أَهْدَيْنَاهُمْ سَبِيلَ الرَّشَادِ﴾
 يَقُولُ إِنَّمَا هَذِهِ
 الْحَيَاةُ الدُّنْيَا مَتْنَعٌ وَلَئِنْ الْآخِرَةُ هِيَ دَارُ النَّعْمَانِ
 مِنْ عَيْلٍ سَيِّنةٍ فَلَا يَجْزِي إِلَّا
 مِنَّهَا وَمَنْ عَيْلَ صَلِحَّا بِنَ ذَكَرٍ أَوْ أُنْفَ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْعُونَ لِلْحَيَاةِ
 بِرِزْقِنَ فِيهَا يُغْنِي حِسَابَ﴾

﴿38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."﴾

﴿39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."﴾

﴿40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."﴾

More of what the Believer from Fir'awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَنْقُولُونَ أَهْدِيْنَاهُمْ سَبِيلَ الرَّشَادِ﴾

«O my people! Follow me, I will guide you to the way of right conduct.»

This is in contrast to the false claim of Fir'awn:

﴿وَمَا أَهْدِيْكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾

«and I guide you only to the path of right policy.»

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsa, peace be upon him. He said:

﴿يَقُولُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْنَعٌ﴾

⁽¹⁾ At-Tabari 21:388.

٤٧٢

وَنَقُولُ مَا لِي أَذْعُوكُمْ إِلَى النَّجْوَةِ وَنَدْعُونَكُمْ إِلَى الْنَّارِ ⑪ تَدْعُونِي لِأَكْثُرُ فِرَارِ اللَّهِ وَأَشْرِكُ بِهِ، مَا لِي لِي بِهِ عِلْمٌ وَأَنَا أَذْعُوكُمْ إِلَى الْعَزِيزِ الْفَقِيرِ ⑫ لِأَجْرِهِ أَنْمَانَدَعْوَتِي إِلَيْهِ لَيْسَ الْمَدْعُوَةُ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرْدَنَا إِلَى اللَّهِ وَأَنَّ الْمُتَرْفِينَ هُمْ أَصْحَبُ النَّارِ ⑬ فَسَتَذَكُرُونَ مَا قُولُوكُمْ وَأَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ صَدِيرٌ بِالْعِبَادِ ⑭ فَوَقَدَ اللَّهُ سَيِّفَاتِ مَاءِ كَرُورٍ وَحَاقَ بِقَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ⑮ الْنَّارُ يُعَرَضُونَ عَلَيْهَا عِذْوًا وَعَشِيًّا وَيُوْمَ نَقْمَ السَّاعَةِ أَدْخُلُوا هَالِ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ⑯ وَإِذْ يَحْجُوْنَ فِي الْتَّارِ فَيَقُولُ الْمُصْعَفُونُ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كَمَا لَكُمْ تَبِعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنِ اصْبَابِ أَمْنِ الْنَّارِ ⑰ قَالَ الَّذِينَ أَسْتَكْبَرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ⑱ وَقَالَ الَّذِينَ فِي الْنَّارِ لِهُنَّةَ جَهَنَّمَ أَذْعُوْرَبِكُمْ يُخَفِّفُ عَنْ أَيَّوْمَ أَمْنِ الْعَذَابِ ⑲

«O my people! Truly, this life of the world is nothing but an enjoyment,»

meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴿وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْفَرَارِ﴾

«and verily, the Hereafter that is the home that will remain forever.»

means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allāh says:

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا﴾

«Whosoever does an evil deed, will not be requited except the like thereof;»

means, one like it.

﴿وَمَنْ عَوَلَ صَلِيلًا بِنْ ذَكَرٍ أَوْ أَنْفَ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ بِرَزْقَنَ رِزْقَنَ فِيهَا يُغْتَبِرُ حَسَابٌ﴾

«and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.»

means, the reward cannot be enumerated, but Allāh will give an immense reward without end. And Allāh is the Guide to the straight path.

﴿وَنَقُولُ مَا لِي أَذْعُوكُمْ إِلَى النَّجْوَةِ وَنَدْعُونَكُمْ إِلَى الْنَّارِ ⑪ تَدْعُونِي لِأَكْثُرُ فِرَارِ اللَّهِ وَأَشْرِكُ

يَوْمَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَذْكُرُكُمْ إِلَى الْعَزِيزِ الظَّاهِرِ ﴿٤١﴾ لَا جُرْمَ أَنَّا نَدْعُونَكُمْ إِلَيْهِ لَيْسَ لَهُ دَعْوَةً فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَلَمْ يَرَدْنَا إِلَى اللَّهِ وَأَنَّ النَّصَارَفِينَ هُمْ أَنْجَبُ أَنْشَارِ ﴿٤٢﴾ فَسَتَكْرِهُنَّ مَا أَوْلَ لَكُمْ وَلَنْ يَعْلَمُ أَنْرِقُتَ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعُوَادِ ﴿٤٣﴾ فَوَقَنَهُ اللَّهُ سَيِّئَاتَ مَا مَكَرُوا وَحَاقَ بِهِمْ فِرَغَتُونَ سُوءُ الْمَذَابِ ﴿٤٤﴾ الْأَذَّارُ يَرْتَشِيُونَ عَلَيْهَا عَذَّرًا وَعَيْشًا وَبِيَوْمٍ تَقْوُمُ السَّاعَةُ أَذْخُلُوا مَا لَيْسَ لِي بِهِ عِلْمٌ أَشَدُ الْمَذَابِ ﴿٤٥﴾

﴿41. "And O my people! How is it that I call you to salvation while you call me to the Fire!"﴾

﴿42. "You invite me to disbelief in Allâh, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!"﴾

﴿43. "Lâ Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allâh, and the transgressors, they shall be the dwellers of the Fire!"﴾

﴿44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) servants."﴾

﴿45. So, Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'awn's people.﴾

﴿46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people into the severest torment!"﴾

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: 'Why do I call you to salvation, which is the worship of Allâh alone with no partner or associate, and belief in His Messenger, whom He has sent,'

﴿وَنَدْعُونَكُمْ إِلَى اللَّهِ ﴿٤١﴾ نَدْعُونَكُمْ لَا كُفُرٌ بِاللَّهِ وَأَنْتُكُمْ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ﴾

﴿while you call me to the Fire! You invite me to disbelief in Allâh, and to join partners in worship with Him of which I have no knowledge;﴾

means, on the basis of ignorance, with no proof or evidence.

﴿وَلَا أَنْهَاكُمْ إِلَى التَّغْيِيرِ الْفَتَرِ﴾

«and I invite you to the Almighty, the Oft-Forgiving!»

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جُورَ لَنَا تَدْعُونَنِي﴾

«*Lâ Jarâma*, you call me to one» They say it means, "Truly." As-Suddi and Ibn Jarîr said that the meaning of His saying:

﴿لَا جُورَ﴾

«*Lâ jarâma*» means "Truly." Ad-Dâhîhâk said:

﴿لَا جُورَ﴾

«*Lâ Jarâma*» means, "No lie." 'Ali bin Abi Talhah and Ibn 'Abbâs said:

﴿لَا جُورَ﴾

«*Lâ Jarâma*» means, "Indeed, the one that you call me to of idols and false gods

﴿لَيْسَ لَهُ دَعْوَةٌ فِي الْأَذْيَا وَلَا فِي الْآخِرَةِ﴾

«that does not have a claim in this world or in the Hereafter.»

Mujâhid said, "The idols that do not have anything."^[1] Qatâdah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."^[2] This is like the Ayah:

﴿وَمَنْ أَضَلُّ مِنْ بَدْعَهُ مَنْ دُّنِيَ اللَّهُ مَنْ لَا يَتَبَيَّنُ لَهُ إِنْ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِنَّ غَنِيُّونَ﴾

﴿فَإِذَا حُيُّرَ الْأَنْشَاءُ كَانُوا لَمَّا نُمَكِّنُهُمْ كُفَّارٍ﴾

«And who is more astray than one who calls on besides Allâh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their

^[1] At-Tabari 21:392.

^[2] At-Tabari 21:392.

worship.» (46:5-6)

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاءَكُمْ وَلَوْ مَيَّعُوا مَا أَسْتَجَابُوا لَكُمْ﴾

«If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you.» (35:14).

﴿وَإِنَّ مَرْدَقَاتَهُ إِلَى اللَّهِ﴾

«And our return will be to Allāh,» means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ الْشَّرِيفَنَ هُمُ أَنْجَبُ الْأَنَارِ﴾

«and the transgressors, they shall be the dwellers of the Fire!»

meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allāh.

﴿فَتَذَكَّرُونَ نَمَّا أَفْلَى لَهُمْ﴾

«And you will remember what I am telling you,»

means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

﴿وَلَوْفِئُ أَتَرِتَ إِلَى اللَّهِ﴾

«And my affair I leave it to Allāh.» means, 'I put my trust in Allāh and seek His help, and I renounce you utterly.'

﴿إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

«Verily, Allāh is the All-Seer of (His) servants.»

means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

﴿فَوَقَنَهُ اللَّهُ سَيْنَاتٍ نَّا مَحْكُرَوْا﴾

«So Allāh saved him from the evils that they plotted,»

means, in this world and in the Hereafter; in this world, Allāh saved him along with Mūsa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

﴿وَعَانَ يَتَالِ فِرْعَوْنَ سُوءَ الْعَذَابِ﴾

«while an evil torment encompassed Fir'awn's people.»

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ تَقُومُ النَّاسُ أَذْلَلُوا مَا لَهُ فِرْعَوْنَ أَشَدَّ الْمَذَابِ﴾

«And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people to the severest torment!"»

meaning, more intense pain and greater agony. This Āyah contains one of the major proofs used by the Ahlus-Sunnah to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase:

﴿أَنَّكُمْ يَمْرُضُونَ عَلَيْهَا عَذَابًا وَعَيْنَاتًا﴾

«The Fire, they are exposed to it, morning and afternoon.»

But the question arises: this Āyah was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.^[11] Imām Ahmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

«No, who said that?» I said, This Jewish woman, whenever I do her a favor, she says: May Allāh save you from the torment of the grave." The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودٌ وَهُنْ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابٌ دُونَ يَوْمِ الْقِيَامَةِ»

^[11] The life after death, before the Day of Resurrection

«The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.»

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

الْقَبْرُ كَيْفَعِ الظَّلَلُ الْمُطَلِّمُ، أَيُّهَا النَّاسُ لَنْ تَعْلَمُوْنَ مَا أَعْلَمُ لَبِكِيْمَ كَثِيرًا وَضَحِيْكَمْ
قَلِيلًا، أَيُّهَا النَّاسُ، اشْتَعَبِيْدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ

«The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.»^[1]

This chain of narration is *Sahīh* according to the conditions of Al-Bukhārī and Muslim, although they did not record it. It was said, ‘how can this report be reconciled with the fact that the Āyah was revealed in Makkah and the Āyah indicates that there will be torment during the period of *Al-Barzakh*?’ The answer is that the Āyah refers to the souls (of Fir'awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al-Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Hadīths* which we will mention below.

It was said that this Āyah refers to the punishment of the disbelievers in *Al-Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Hadīth* recorded by Imām Ahmād from 'Ā'ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon 'Ā'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, “I was told that you will be tried in the grave.” The Messenger of Allāh ﷺ was worried and said:

«إِنَّمَا يُفْتَنُ بِهَرُودٍ»

«Only the Jews will be tested.»

'Ā'ishah, may Allāh be pleased with her, said, “Several nights

^[1] Ahmad 6:81.

passed, then the Messenger of Allāh ﷺ said:

﴿إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُوْرِ﴾

“Verily you will be tested in the graves.”

Ā’ishah, may Allāh be pleased with her, said, “After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave.”^[1] This was also recorded by Muslim.^[2] It could be said that this Āyah indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Hadīths* which speak of the torment of the grave are very many. Qatādah said, concerning the Āyah,

﴿عَدْوًا وَعَشِيَّا﴾

﴿morning and afternoon.﴾: “(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir’awn, this is your position.”^[3] Ibn Zayd said, “They are there today, being exposed to it morning and evening, until the Hour begins.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَذْلَّهَا مَالَ فَرَغْتَكَ أَشَدَّ الْمَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’awn’s people to enter the severest torment!”﴾

The people of Fir’awn are like foolish camels, stumbling into rocks and trees without thinking.” Imām Aḥmad recorded that Ibn ‘Umar, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

﴿إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعُدَهُ بِالْجَنَّةِ وَالْجَنَّةِ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَيُنَزَّأُ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَيُنَزَّأُ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعُدُكَ حَتَّى يَعْنَكَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ﴾

“When one of you dies, he is shown his place [in Paradise or Hell]

^[1] Ahmad 6:248.

^[2] Muslim 1:410.

^[3] At-Tabari 21:396.

﴿49. And those in the Fire will say to the keepers (angels) of

﴿severants!﴾

in this (Fire)! Verily, Allah has judged between (His)

448. Those who were arrogant will say: "We are all (together) you then take from us some portion of the Fire?"

say to those who were arrogant: "Verily, we followed you, can

447. And, when they will dispute in the Fire, the weak will

﴿يَوْمَ الْحِجَّةِ إِذَا أَنْتُمْ مُبْشِرُونَ﴾

يَوْمَ الْحِجَّةِ لَمَّا تَرَكُوكُمْ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ يَوْمَ الْحِجَّةِ

in the Two Shabaths.^[2]

It was also reported

Resurrection.^[1]

go to it on the Day of

Allah resurrects you to

this is your place until

it will be said to him,

one of the people of Hell,

people of Hell, then he is

and if he is one of the

of the people of Paradise,

Paradise, then he is one

morning and evening; if

Hell: "Call upon your Lord to lighten for us the torment for a day!"»

﴿50. They will say: "Did there not come to you, your Messengers with (clear) evidences?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!"»

The Dispute of the People of Hell

Allâh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿إِنَّا كُلُّنَا نَعْمَلُ بِنَفْسِنَا﴾

﴿Verily, we followed you,» meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world,'

﴿فَهَلْ أَنْشَدْتُمْنَا عَنِّنَصِيبَا مِنَ النَّارِ﴾

﴿can you then take from us some portion of the Fire?»

means, 'can you carry a part of our burden for us?'

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلُّنَا فِيهَا﴾

﴿Those who were arrogant will say: "We are all (together) in this (Fire)!..."»

meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْمُسَاجِدِ﴾

﴿Verily, Allâh has judged (His) servants!»

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Âyah:

﴿قَالَ لِكُلِّ ضَنْتَ وَلِكُلِّنَّ لَا شَلُونَ﴾

﴿He will say: "For each one there is double (torment), but you know not."» (7:38)

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةِ جَهَنَّمَ أَدْعُوكُمْ يُخْفَى عَنَّا يُوَسِّعُ مِنَ الْعَذَابِ﴾

﴿And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"»

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿أَخْسِرُوا فِيهَا وَلَا تَكُونُونَ﴾

«*Remain you in it with ignominy! And speak you not to Me!*» (23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿أَوْلَئِنَّكُمْ رُسُلُكُمْ بِالْيَقِينِ﴾

«*Did there not come to you, your Messengers with (clear) evidences?*»

meaning, was not proof established in the world on the lips of the Messengers?

﴿فَقَالُوا بَلٌ قَالُوا فَادْعُوهُ﴾

«*They will say: "Yes." They will reply: "Then call (as you like)!..."*»

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say:

﴿وَرَبِّا دُعَاءُ الظَّاهِرِيْنَ إِلَّا فِي ضَلَالٍ﴾

«*And the invocation of the disbelievers is nothing but in vain!*» meaning, it will not be accepted or responded to.

﴿إِنَّا نَتَشَهَّدُ إِلَيْكُمْ مَا مَأْتُمْ فِي الْحَيَاةِ الدُّنْيَا وَمِمَّ يَقُولُ الْأَشْهَدُونَ إِنَّمَا يَوْمُ الْحِسْبَارُ يَوْمٌ لَا يَنْعَشُ الْقَلْبُ لِمَنْ يُغَرِّبُهُمْ وَلَهُمْ لَلْعَسْنَةُ وَلَهُمْ سُوءُ الدَّارِ وَلَكُنْدَ ما كَيْنَا مُؤْمِنِي الْهَدَى وَأَرْزَقْنَا بَنَّجَ إِسْرَافِيلَ الْكِتَابَ هَذِي وَذَكَرَنِي لِأُولَئِكَ الْأَنْتَيْرِيْنِ فَأَصْبَرْنِي إِلَيْكَ وَعَدَ اللَّهُ حَقًّا وَأَسْفَقْنِي لِلْيَلِكَ وَسَيْنَعْ بِعَنْدِ رَبِّكَ بِالْعَنْيَ وَالْبَكْرِيْنِ إِنَّ الْيَوْمَ يُجْنِيُّونَ فِي مَا كَسَبُتُ اللَّهُ يُغْنِي بِمَا لَمْ يَكُنْ هُمْ بِيَنْفِيَّهُ فَأَسْتَعِدْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَسِيرُ﴾

﴿51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, ﴾

﴿52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾

﴿53. And, indeed We gave Mûsâ the guidance, and We caused the Children of Israel to inherit the Scripture ﴾

﴿54. A guide and a reminder for men of understanding.﴾

﴿55. So be patient. Verily, the promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashâr and in the Ibkâr.﴾

﴿56. Verily, those who dispute about the Âyât of Allâh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allâh. Verily, it is He Who is the All-Hearer, the All-Seer.﴾

The Victory of the Messengers and the Believers

﴿إِنَّنِي لَتَنْصُرُ رُسُلَّنِي وَالْمُرْسَلِينَ كَانُوا فِي الْأَجْزَاءِ الْأُكْبَارِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life.﴾

As-Suddi, "Allâh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world."^[1]

Allâh granted victory to His Prophet Muhammâd ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madînah, where He gave him supporters and helpers. Then He caused him to prevail

^[1] At-Tabâri 21:401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of Al-Harām. Through him, Allāh saved it from its disbelief and Shirk. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalīfahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says:

﴿إِنَّا لَنَصْرُ مُسْلِمَاتٍ وَالْأَوْيُوتِ مَا مَسَّنَا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُ الْأَشْهَدُونَ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth﴾

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."^[1]

﴿وَيَوْمَ لَا يَنْتَعِثُ الظَّالِمُونَ﴾

﴿The Day when their excuses will be of no profit to wrongdoers.﴾

is referring to the same as;

﴿وَيَوْمَ يَقُولُ الْأَشْهَدُونَ﴾

﴿...the Day when the witnesses will stand forth.﴾ Others read it with that meaning;

﴿وَيَوْمَ يَقُولُ الْأَشْهَدُونَ﴾

^[1] At-Tabari 21:402.

﴿And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.﴾

and the wrongdoers are the idolators.

﴿مَغْرِبُهُمْ﴾

﴿their excuses﴾ means, no excuse or ransom will be accepted from them.

﴿وَلَهُمُ الْعَذَابُ﴾

﴿Theirs will be the curse,﴾ means, they will be cast out far away from the mercy of Allāh.

﴿وَلَهُمْ سُوءُ الدَّارِ﴾

﴿and theirs will be the evil abode.﴾ means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴿وَلَقَدْ هَبَّنَا مُوسَى الْمُهَدِّي﴾

﴿And, indeed We gave Mūsā the guidance.﴾

means, the guidance and light with which Allāh sent him.

﴿وَأَرَزَقْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ﴾

﴿and We caused the Children of Israel to inherit the Scripture.﴾

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrāh, was

﴿مُهَدِّي وَذِكْرِي لِأُولَئِكَ الْأَنْبِيَاءِ﴾

﴿A guide and a reminder for men of understanding.﴾

i.e. those of a sound and upright nature.

﴿فَانْصِرْ﴾

﴿So be patient﴾ means, 'O Muḥammad,'

﴿إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿Verily, the promise of Allāh is true,﴾ means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

﴿وَاسْتَغْفِرُ لِذَنْكِكُ﴾

﴿and ask forgiveness for your fault,﴾ This encourages the *Ummah* to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْمُثْقِلِ﴾

﴿and glorify the praises of your Lord in the 'Ashī﴾ meaning, at the end of the day and the beginning of the night,

﴿وَالذَّكْرُ﴾

﴿and in the Ibkār.﴾ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ الَّذِينَ يُجَدِّلُونَ فِي مَا يَكُنُّ أَنَّهُ يَعْلَمُ سُلْطَانٍ أَنَّهُمْ﴾

﴿Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them,﴾

means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿إِنْ فِي صُنُورِهِمْ إِلَّا كَيْدٌ مَا هُمْ بِكَلِّهِ﴾

﴿there is nothing else in their breasts except pride. They will never have it.﴾

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَأَسْتَعِنُ بِاللَّهِ﴾

﴿So seek refuge in Allāh.﴾ means, from being like these people,

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَزِيزُ﴾

﴿Verily, it is He Who is the All-Hearer, the All-Seer.﴾

or seek refuge with Him from being like these people who dispute about the Āyāt of Allāh without any authority having

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٤٧٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ السَّاعَةَ لَآتِيَّةٌ لَرَبِّ فِيهَا وَلِكُنَّ أَكْثَرَ النَّاسِ
 لَا يُؤْمِنُونَ ۝ وَقَالَ رَبُّكُمْ أَذْعُونَيْ أَسْتَجِبْ لَكُمْ
 إِنَّ الَّذِينَ يَسْتَكِرُونَ عَنْ عِبَادَتِي سَيَدِ الْخُلُوْنَ جَهَنَّمَ
 دَاهِرِينَ ۝ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَيَّلَ لِتَسْكُنُوا
 فِيهِ وَالْهَارِمَ بِمَصْرَإِيْتِ اللَّهِ لَذُوقَضِلِّ عَلَى النَّاسِ
 وَلِكُنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝ ذَلِكُمْ
 اللَّهُ رَبُّكُمْ خَلَقُ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَانِ تُوْفَكُونَ
 كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا يَأْتِيْتُ اللَّهُ بِجَهَدِهِنَّ
 ۝ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
 يَسْكَنَهُ وَصَوَرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ
 الظَّنَبَتِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
 الْعَالَمِينَ ۝ هُوَ الْحَسِنُ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
 مُخْلِصِينَ لَهُ الَّذِينَ حَمْدَ اللَّهَ رَبِّ الْعَالَمِينَ ۝ فَلَمَّا
 إِنِّي نَهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لِتَاجِهِنَّ
 الَّذِينَتُ مِنْ رَبِّيْ وَأَمْرَتُ أَنْ أَسْلَمَ لِرَبِّ الْعَالَمِينَ ۝

come to them.

﴿لَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 أَكْثَرُ مِنْ خَلْقِ النَّاسِ وَلِكُنَّ
 أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
 وَمَا يَسْتَوِي الْأَفْسَنُ وَالْبَصَدُ
 وَالْأَبْرَى مَاءِنُوا وَعَلِمُوا الصَّلِيْحَتِ كَلَّا
 أَنْتُمْ قَلِيلًا مَا تَذَكَّرُونَ﴾ ۴۷

إِنَّ السَّاعَةَ لَآتِيَّةٌ لَرَبِّ فِيهَا
 وَلِكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ۝

﴿57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.﴾

﴿58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those

who do evil. Little do you remember!﴾

﴿59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.﴾

Life after Death

Allâh tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allâh says:

﴿أَرَأَيْتَ إِنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَقْعُدْ بِعْلَمَنَ يَقْدِيرَ عَلَى أَنْ يُحْمِلَ
 الْمَوْتَ بَلَى إِنَّمَا عَلَى كُلِّ شَيْءٍ وَقُدْرَتِهِ﴾ ۴۸

﴿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 Allāh says here:

﴿لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرٌ مِنْ حَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴾

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allāh had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says:

﴿وَمَا يَسْتَوْيِي الْأَغْنَى وَالْبَصِيرُ وَالَّذِينَ مَاءَمُوا وَعَمِلُوا الصَّنَاعَاتِ وَلَا أَنْسَيْتِ فَلِلَّهِ مَا نَذَرْ كُرُونَ﴾

﴿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!﴾

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches – there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

﴿فَلِلَّهِ مَا نَذَرْ كُرُونَ﴾

﴿Little do you remember!﴾ means, most of the people remember little.

﴿وَإِنَّكَ لِلَّهَمَّ لَأَنْتَ بَرِّيَةٌ﴾

﴿Verily, the Hour (Day of Judgement) is surely coming,﴾ means, it will indeed come to pass.

﴿لَا رَبَّ فِيهَا وَلَكَنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿there is no doubt about it, yet most men believe not.﴾ means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمْ أَذْعُونَكُمْ أَنْتُجِبُ لَكُمْ إِنَّ الَّذِي كَسَبَكُمْ عَنِّي سَيَدِلُكُمْ جَهَنَّمَ﴾

ذَلِكُمْ دَلِيلٌ

¶60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"»

The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādām hates to be asked."

Qatādah said that Ka'b Al-Āhbār said, "This *Ummah* has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire *Ummah*:

﴿وَرَبِّنَا جَعَلَ عَلَيْكُمْ فِي أَنْيَنِ مِنْ حَرَجٍ﴾

¶*and [Allāh] has not laid upon you in religion any hardship»*
(22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this *Ummah*,

﴿أَذْعُونَكُمْ أَنْتَجِبُ لَكُمْ﴾

¶*Call upon Me, I will answer you».* This was recorded by Ibn Abi Hātim.^[1]

Imām Ahmad recorded that Al-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ الدُّعَاءَ مُنْعَبَادٌ»

^[1] Al-Qurṭubī 15:327.

«Indeed the supplication is the worship.» Then he recited,

﴿أَذْغُرْتُ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكِبُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِيْخِرِينَ﴾

﴿And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"﴾^[1]

This was also recorded by the Sunan compilers; At-Tirmidhi, An-Nasā'ī, Ibn Mājah, and Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2] It was also recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, and Ibn Jarīr with a different chain of narration.^[3] Allāh's saying:

﴿إِنَّ الَّذِينَ يَسْتَكِبُونَ عَنْ عِبَادَتِي﴾

﴿Verily, those who scorn My worship﴾ means, 'those who are too proud to call on Me and single Me out,'

﴿سَيَدْخُلُونَ جَهَنَّمَ دَلِيْخِرِينَ﴾

﴿they will surely enter Hell in humiliation!﴾

means, in disgrace and insignificance. Imām Aḥmad recorded from 'Amr bin Shu'ayb from his father, from his grandfather that the Prophet ﷺ said:

«يُخْسِرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الدَّرْدَرِ فِي صُورِ النَّاسِ، يَغْلُوْهُمْ كُلُّ شَيْءٍ مِّنَ الصَّعَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولْسُ، تَشْلُوْهُمْ نَارُ الْأَنْتَارِ، يُشْتَوْنَ مِنْ طِبَّةِ الْخَبَالِ، عَصَارَةِ أَهْلِ النَّارِ»

«The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlās. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.»^[4]

﴿أَللَّهُ الَّذِي جَعَلَ لَكُمْ أَبَلَ لِتَسْكُنُوا فِيهِ وَالنَّهَازَ تَبَصِّرُوا إِنَّ اللَّهَ لَذُو قُبْلَى عَلَى

^[1] Ahmad 4:271.

^[2] Tuhfah Al-Aḥwadhi 8:308, An-Nasā'ī in Al-Kubrā 6:405, Ibn Mājah 2:1258, At-Tabari 21:406, 407

^[3] Abu Dāwud 1:161, Tuhfah Al-Aḥwadhi 9:121, An-Nasā'ī in Al-Kubrā 6:450.

^[4] Aḥmad 1:179.

أَنَّا إِنَّا وَلَكُنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦﴾ ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ وَلَا إِلَهَ إِلَّا هُوَ فَإِنَّمَا تُنفَخُ الْأَيْنَ كَانُوا بِمَا يَنْهَاتُ اللَّهُ بِهِمْ مُحَمَّدُونَ ﴿٧﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِكَاهَ وَصَوْرَكُمْ فَأَخْسَنَ حُسْنَكُمْ وَرَزَقُكُمْ مِنَ الْأَطْيَابِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٨﴾ هُوَ الْحَرُثُ لَا إِلَهَ إِلَّا هُوَ فَكَادُوا مُخْلِصِينَ لَهُ الَّذِينَ لَمْ يَرُوُنَ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٩﴾

﴿61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

﴿62. That is Allâh, your Lord, the Creator of all things, Lâ ilâha ilâ Huwa. How then are you turning away?﴾

﴿63. Thus were turned away those who used to deny the Âyât of Allâh.﴾

﴿64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of all that exists.﴾

﴿65. He is the Ever Living, Lâ ilâha illâ Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allâh, the Lord of all that exists.﴾

Signs of the Power and Oneness of Allâh

Allâh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴿إِنَّ اللَّهَ لَذُরُّ نَفْلِي عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

means, they do not express gratitude for the favors which Allâh bestows upon them. Then Allâh says:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ وَلَا إِلَهَ إِلَّا هُوَ﴾

﴿That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa .﴾

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

﴿فَلَمَّا نُوقِنُوا﴾

﴿How then are you turning away?﴾ means, ‘how can you worship idols which cannot create anything but are themselves hand-made and carved?’

﴿كَذَّلِكَ يُنْوَكُ الظَّالِمُونَ كَذَّلِكَ يُنْوَكُ أَنْتُمْ إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ﴾

﴿Thus were turned away those who used to deny the Āyāt of Allāh﴾

means, just as these people [Quraysh] were led astray by their worship of gods other than Allāh, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allāh.

﴿أَنَّ اللَّهَ جَعَلَ لَكُمُ الْأَرْضَ فَرِيزًا﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place﴾

means, ‘He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.’

﴿وَالسَّمَاءَ بَاهِرَةً﴾

﴿and the sky as a canopy,﴾ means, ‘a roof covering and protecting the world.’

﴿وَصَرَّكُمْ فَاحْسَنَ صَرْرَكُمْ﴾

﴿and has given you shape and made your shapes good﴾

means, ‘He created you in the best and most perfect form.’

﴿وَرَزَقَكُمْ مِّنَ الْأَطْيَابِ﴾

﴿and has provided you with good and pure things.﴾ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

provision; He is the Creator and Provider, as He says in *Sūrat Al-Baqarah*:

﴿يَا أَيُّهَا النَّاسُ أَبْدُلُوا رَبِّكُمُ الَّذِي خَلَقْتُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَمْ يَلْكُمْ تَشْفُونَ إِنَّ اللَّهَ جَعَلَ لَكُمُ الْأَرْضَ فِرْشَةً وَالسَّمَاءَ بَيْهَ وَأَنزَلَ مِنَ السَّمَاءِ مَا هُوَ فَانِيٌّ يُوَجِّهُ مِنَ الشَّمْرَةِ رِزْقًا لَكُمْ فَلَا يَجْعَلُوا لِيَهُ أَنْدَادًا وَأَنْتُمْ تَلَمُودُونَ﴾

«O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may have *Taqwā*. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.» (2:21-22)

And here Allāh says, after mentioning the creation of all these things:

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ فَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

«That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.»

meaning, exalted and sanctified and glorified be Allāh, the Lord of all the worlds. Then He says:

﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ﴾

«He is the Ever Living, *Lā ilāha illā Huwa*;»

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«*Lā ilāha illā Huwa*» means, there is none comparable or equal to Him.

﴿فَكَادُوا يُخْلِصُونَ لِهِ الَّذِينَ﴾

«so invoke Him making the religion for Him Alone.»

means, affirm His Oneness by testifying that there is no God but He. Praise be to Allāh, the Lord of the worlds.

Imām Ahmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ، لَا

سورة الغافر

٤٧٥

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ ثُمَّ
يُخْرِجُكُمْ طَفْلًا ثُمَّ يَتَبَلَّغُوا أَشَدَّ كُمْ شَدَّةً لَا تَكُونُوا
شَيْوَخًا وَمِنْكُمْ مَنْ يُنُوقُ مِنْ قِبْلٍ وَتَبَلَّغُوا حَلَامَسَيْ
وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٥﴾ هُوَ الَّذِي يَحْكُمُ وَيُبَيِّنُ فَإِذَا
قَعَ أَمْرًا كَانَ يَأْمَنُهُ كُنْ فَيَكُونُ ﴿٦٦﴾ أَمْرٌ تَرَى إِلَى الَّذِينَ
يُحَدِّلُونَ فِي مَا إِنْتَ أَنْتَ أَنْ يَصْرَفُونَ ﴿٦٧﴾ الَّذِينَ كَذَبُوا
يَا أَكْثَرُهُمْ وَيَمَا أَرْسَلْنَا إِلَيْهِ رُسُلًا فَسَوْفَ يَعْلَمُونَ
إِذَا الْأَذْلَلُونَ فِي آعْنَافِهِمْ وَالسَّلَسِيلِ يَسْجُبُونَ ﴿٦٨﴾
فِي الْحَمِيرِ ثُمَّ فِي التَّارِيْخِ سَجَرُونَ ﴿٦٩﴾ ثُمَّ قَبْلَهُمْ أَتَنَّ
مَا كَتَبْتُ شَرِّكُونَ ﴿٧٠﴾ مِنْ دُونِ اللَّهِ قَاتِلُوا ضَلَّوْا عَنَّ الْمَّسِّ
نَكْنُ نَدْعُ أَمْنًا قَبْلَ شَيْئًا كَذَلِكَ يُبَيِّنُ اللَّهُ الْكَفَرِينَ ﴿٧١﴾
ذَلِكُمْ مِمَّا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ يَغْدِي الْمُقْرَبَ وَيَمْكُثُ
تَمْرَحُونَ ﴿٧٢﴾ أَذْلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قِنْسَ
مَنْوَى الْمُتَكَبِّرِينَ ﴿٧٣﴾ فَأَصْبَرْتَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِنَّمَا
رُبِّيْتَكَ بَعْضَ الَّذِي نَعِدْهُمْ أَوْ تَوْفِيْتَكَ فَإِنَّا يَرْجِعُونَ ﴿٧٤﴾

Him in all sincerity even though the disbelievers may hate that.^۱

He said, "The Messenger of Allāh ﷺ used to say the Tahlīl in this fashion after every prayer."^[1] Similar was also recorded by Muslim, Abu Dāwud and An-Nasā'i.^[2]

«قُلْ إِنِّي نُهِيَّ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّيْ وَأَيْرَثَ أَنْ
أُشْرِكَمِ بَيْتَ الْمُتَكَبِّرِ» هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ ثُمَّ
يُخْرِجُكُمْ طَفْلًا ثُمَّ يَتَبَلَّغُوا أَشَدَّ كُمْ شَدَّةً لَا تَكُونُوا شَيْوَخًا وَمِنْكُمْ مَنْ يُنُوقُ مِنْ قِبْلٍ
وَتَبَلَّغُوا لَمَّا كَثُرَ وَلَعَلَّكُمْ تَعْقِلُونَ هُوَ الَّذِي يَحْكُمُ وَيُبَيِّنُ فَإِذَا قَعَ أَمْرًا كَانَ
يَقُولُ لَهُ كُنْ فَيَكُونُ»[﴾]

^[1] Ahmad 4:4.

^[2] Muslim 1:415 and 416, Abu Dāwud 2:173, An-Nasā'i 3:79, 80.

خَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ
إِلَّا اللَّهُ، وَلَا تَبْدِلُ إِلَّا إِيمَانُهُ، لَهُ
النِّعَمَةُ وَلَهُ الْفَضْلُ وَلَهُ الشَّاءُ
الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ
مُخْلِصُينَ لَهُ الدِّينَ وَلَئِنْ كَرِهَ
الْكَافِرُونَ»

"There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship

﴿66. Say: "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.﴾

﴿67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old – though some among you die before – and that you reach an appointed term in order that you may understand.﴾

﴿68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.﴾

The Prohibition of *Shirk*, the Order for *Tawhīd*, and the Evidence

Allāh says, 'say, O Muḥammad, to these idolators, that Allāh forbids them to worship anyone, such as these idols and false gods, except Him.' Allāh explains that no one apart from Him is deserving of worship, as He says:

﴿فَوَاللَّهِ خَلَقْتُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ مِنْ عَلْقَةٍ ثُمَّ مِنْ بَخْرَشَكُمْ طَنَلَ ثُمَّ لَيَتَبَلَّغُوا أَشَدَّكُمْ شَدَّ لَا يَعْلَمُونَا شَيْئًا﴾

﴿It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.﴾

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

﴿وَمِنْكُمْ مَنْ يُؤْمِنُ بِنَفْسِهِ﴾

﴿though some among you die before﴾ means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allāh says:

﴿إِنَّمَا يُحَمِّلُ رِزْقَهُ فِي الْأَرْضِ مَا نَشَاءُ إِنَّ أَجْلَنَا شَيْئًا﴾

﴿that We may make (it) clear to you. And We cause whom We

will to remain in the wombs for an appointed term» (22:5).

﴿وَلَبَّلُوْرَا لَبَّلَ مَسَى وَلَمَكُمْ تَقْلُوْرٌ﴾

«and that you reach an appointed term in order that you may understand.»

Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allāh says:

﴿هُوَ الَّذِي يُعْيِّنُ وَيُبَيِّنُ﴾

«It is He Who gives life and causes death.» meaning, He is the Only One Who does that, and none is able to do that except He.

﴿فَإِنَّمَا قَضَى أَمْرًا فَإِنَّمَا يَهْوَلُ لَمَّا كُنْ فَيَكُونُ﴾

«And when He decides upon a thing He says to it only: "Be!" – and it is.»

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

﴿أَلَرَّ تَرَ إِلَى الَّذِينَ يَجْحَدُوْنَ فِي هَذِهِ الْأَيَّامِ حَكَّلُوْرَا بِالْكِتَبِ وَبِمَا أَرَسَلْنَا يِهِ رُسُلًا مَّوْقِعَتِيْلُوْرُونَ إِذَا الْأَغْلَلُ فِي أَعْتِقِهِمْ وَالشَّلَّالِ يَسْجُبُوْرُونَ فِي الْمَتَبِيدِ ثَمَّ فِي الْأَنَارِ يَسْجُبُوْرُونَ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَنْزَكُوْرُونَ مِنْ دُونِ اللَّهِ قَالُوا صَلَوْأُ عَنَّا بَلْ لَمْ نَكُنْ نَعْمَوْا مِنْ قَبْلِ تَبْيَانِكَذَلِكَ يُبَصِّلُ اللَّهُ الْكُفَّارِيْنَ دَلِكُمْ بِمَا كُنْتُمْ تَنْزَهُوْرُتِ فِي الْأَرْضِ يَغْتَرِيْلُقُ وَبِمَا كُنْتُمْ تَمْرُحُوْرُونَ فَأَدْخَلُوْرَا أَبُوَبَ جَهَنَّمَ خَلِيْرِيْنَ فِيهَا قِيَسْ مَنْوِيْلِيْنَ﴾

¶69. See you not those who dispute about the Āyāt of Allāh? How are they turning away?»

¶70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.»

¶71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.»

¶72. In the boiling water, then they will be burned in the Fire.»

¶73. Then it will be said to them: "Where are (all) those whom you used to consider partners?"»

¶74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus

Allâh leads astray the disbelievers.♦

﴿75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.♦﴾

﴿76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!♦﴾

The End of Those Who dispute and deny the Signs of Allâh

Allâh says, 'do you not wonder, O Muhammâd, at those who deny the signs of Allâh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿أَلَيْنَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا يَهُوَ مُشَكِّرٌ﴾

﴿Those who deny the Book, and that with which We sent Our Messengers.﴾

means, guidance and clear proof.

﴿فَسُوقَ يَقْلُوبَ﴾

﴿they will come to know.﴾ This is a stern warning and clear threat from the Lord to these people. This is like the Âyah:

﴿إِنَّ يَوْمَ الْحِسَابِ لَيَوْمٌ شَدِيدٌ﴾

﴿Woe that Day to the deniers!﴾ (77:15)

﴿إِذَا الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلَدِيلُ﴾

﴿When iron collars will be rounded over their necks, and the chains.﴾

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allâh says:

﴿فِي لَهْوِيَ ثَمَّ فِي الْأَنَارِ يَسْجُونَ﴾

﴿they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾

This is like the Âyah:

﴿فَمَنْدُورٌ جَهَنَّمُ أَلَيْ بُكَدُثُ بِهَا لِلْمُجْرِمُونَ بَطْرُونَ بَيْنَ دَيْنَ حَمِيمٍ مَانِ بَلَلٍ﴾

﴿This is the Hell which the criminals denied. They will go

between it and the fierce boiling water!» (55:43-44).

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Hamīm* (boiling water), Allāh says:

﴿ثُمَّ إِنْ تَرْجِعُهُمْ لَبَلَّ الْتَّنَحِيمِ﴾

«*Then thereafter, verily, their return is to the flaming fire of Hell.» (37:68),*

And Allāh says:

﴿وَأَنْفَقْتُ أَيْمَالِ مَا أَمْحَقْتُ أَيْمَالِ فِي سُمُورٍ وَسَبِيلٍ فَظَلَلَ مِنْ بَعْدِهِمْ لَا يَابِرُ وَلَا كَبِيرٌ﴾

«*And those on the Left Hand – how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.» until*

﴿فَمِنْ يُكَفِّرُ بِهَا الصَّارُونَ الْمُكَبِّرُونَ لَا كُلُّهُمْ مِنْ شَعْرَنَ مِنْ نَوْمٍ قَافِلُنَ مِنْهَا الْأَطْرُونَ فَتَرْبُونَ عَلَيْهِ مِنْ لَنَبِيمِ مَنْتَرِيَنَ شُرَبَ الْأَبَيِنَ هَذَا زَلْمَنَ يَوْمَ الَّذِينَ﴾

«*Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of *Zaqqūm*. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!» (56:41-44, 51-56),*

﴿إِنَّ شَجَرَتَ الرَّوْقَوْرِ طَعَامُ الْأَشْيَاءِ كَلْمَهْلَ يَقْلِي فِي الْبَطُونِ كَكَلْيَ الْحَبِيبِ خُذْرَهُ فَاغْتَلُوهُ إِنَّ سَوَاهُ الْمَجَبِيبِ ثُمَّ صُبُّوا فَوقَ رَأْسِهِ مِنْ عَذَابِ الْحَبِيبِ ذُقْ إِنَّكَ أَنْتَ الْمَزِيزُ الْمَكْرِيمُ إِنَّ هَذَا مَا كُشِّدَ بِهِ شَنَعَونَ﴾

«*Verily, the tree of *Zaqqūm* will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"» (44:43-50)*

i.e., this will be said to them to rebuke and ridicule them.

﴿فَمَنْ قَبْلَ لَكُمْ أَنَّكُمْ نَسِيْكُونَ﴾ مِنْ دُونِ اللَّهِ

﴿Then it will be said to them : "Where are (all) those whom you considered partners - besides Allâh?"﴾

means, it will be said to them, 'where are the idols whom you used to worship instead of Allâh? Can they help you today?'

﴿قَالُوا حَلَّوْا عَنَّا﴾

﴿They will say : "They have vanished from us..."﴾ mean, they have gone away and they cannot do anything for us.'

﴿وَبَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلِ تَبَّانَاهُ﴾

﴿Nay, we did not invoke (worship) anything before.﴾

means, they will deny that they worshipped them. This is like the Ayah:

﴿فَلَمَّا رَأَى أَنَّ فَاعِلَّا وَاللَّهُ رَبِّنَا مَا كَانَ مُشَرِّكِينَ﴾

﴿There will then be (left) no Fitnah (excuse) for them but to say : "By Allâh, our Lord, we were not those who joined others in worship with Allâh."﴾ (6:23)

Allâh says:

﴿كَذَّاكَ يُبَشِّرُ اللَّهُ الْكَافِرُونَ﴾

﴿Thus Allâh leads astray the disbelievers.﴾

﴿وَلَكُمْ بِمَا كُنْتُمْ تَرْجُوْكُمْ فِي الْأَرْضِ يُغَيِّرُ الْمُقْرَبُونَ وَمَا كُنْتُمْ تَمْرُحُونَ﴾

﴿That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿أَذْخُلُوْكُمْ أَبْوَابَ جَهَنَّمَ خَلِيلِيْنِ فِيهَا مِقْسَمٌ مَّنْيَ الْمُسْكِنِيْنَ﴾

﴿Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allâh and refused to accept His proof and evidence. And Allâh knows best.

٤٧٦

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّنْ قَبْلِكَ مِنْهُمْ مَنْ فَصَّلَنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَفْصُلْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِي
بِتَابَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا حَجَّ أَجْحَادٌ أَمْرُ اللَّهِ قُضِيَ بِالْحُقْقِ وَخَسِيرٌ
هُنَالِكَ الْمُبْطَلُونَ ﴿٧٧﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْتَمْ
لِتَكُونُوا مِنْهَا وَمِنْهَا كُلُّكُمْ ﴿٧٨﴾ وَلَكُمْ فِيهَا
مَنْفِعٌ وَلَتُبْلِغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلُكِ تَحْمِلُونَ ﴿٧٩﴾ وَرَبُّكُمْ إِذَا يَمْتَهِنُهُ فَإِنَّمَا يَنْتَهِنُ
اللَّهُ شُكُورُونَ ﴿٨٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَظْرُوا كَيْفَ
كَانَ عَبْقَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُهُمْ وَالشَّدَّادُ
فُوْزٌ وَّأَشَارِيفُ الْأَرْضِ فَمَا أَغْفَقُ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ
فَلَمَّا جَاءَهُمْ رَسُلُهُمْ يَأْتِيَنَّ فِرْحًا بِمَا عِنْدَهُمْ ﴿٨١﴾ فَلَمَّا
مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا يَهْدِي، يَسْهِلُهُمْ وَمَنْ
رَأَوْنَا بِأَسْنَاقِ الْوَالَّهِ أَمَّا بِاللَّهِ وَحْدَهُ وَكَفَرَ بِمَا كَانُوا
مُشْكِرِّينَ ﴿٨٢﴾ فَلَمَّا يُكَفَّرُهُمْ إِنَّهُمْ لَمَّا رَأُوا يَأْسَانُّ
اللَّهُ أَلَّا قَدْ خَلَقْنَا فِي عِبَادَةٍ وَخَسِيرٌ هُنَالِكَ الْكُفَّارُونَ ﴿٨٣﴾

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
كَلَّا إِنَّمَا تُرِيكَ بَعْضَ الَّذِي يَعْلَمُ
أَوْ تُنَزِّلُنَّكَ فَإِنَّمَا يَرْجِعُونَ﴾
وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّنْ قَبْلِكَ
مِنْهُمْ مَنْ فَصَّلَنَا عَلَيْكَ وَمِنْهُمْ
مَنْ لَمْ نَفْصُلْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِي بِتَابَةٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا حَجَّ أَجْحَادٌ أَمْرُ اللَّهِ قُضِيَ
بِالْحُقْقِ وَخَسِيرٌ هُنَالِكَ
الْمُبْطَلُونَ﴾

﴿77. So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.﴾

﴿78. And, indeed

We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.﴾

The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him: ‘Allāh will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.’

﴿كَلَّا إِنَّمَا تُرِيكَ بَعْضَ الَّذِي يَعْلَمُ﴾

﴿and whether We show you some part of what We have promised them,﴾

means, in this world, and this is what happened, for Allâh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allâh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿فَأُولَئِنَّكُمْ تَرْجِعُونَ﴾

﴿or We cause you to die, then still it is to Us they all shall be returned.﴾

means, ‘and We shall inflict a severe punishment upon them in the Hereafter.’ Then Allâh says, consoling [His Prophet ﷺ]:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ يَنْهَا مَنْ قَصَّضَنَا عَنْكَ﴾

﴿And, indeed We have sent Messengers before you, of some of them We have related to you their story.﴾

as Allâh also says in Sûrat An-Nisâ’,^[1] meaning, ‘We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.’

﴿وَمِنْهُمْ مَنْ لَمْ نَتَقْصِفْ عَنْكَ﴾

﴿And of some We have not related to you their story,﴾

and they are many, many more than those whose stories have been told, as has been stated in Sûrat An-Nisâ’. Praise and blessings be to Allâh.

﴿وَمَا كَانَ رَسُولٌ أَنْ يَأْتِيَ بِبَيِّنَاتٍ إِلَّا يَأْذِنُ اللَّهُ﴾

﴿and it was not given to any Messenger that he should bring a sign except by the leave of Allâh.﴾

means, none of the Prophets was able to bring miracles to his people except when Allâh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿فَإِذَا جَاءَهُ أَمْرُ اللَّهِ﴾

﴿But, when comes the commandment of Allâh,﴾

means, His punishment and vengeance which will encompass

^[1] See volume three, the Tafsîr of Sûrat An-Nisâ’ (4:164).

the disbelievers,

﴿فَيُقْسِمُ بِالْحَقِّ﴾

﴿the matter will be decided with truth,﴾ so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَخَيْرٌ هُنَالِكَ الْمُبْطَلُونَ﴾

﴿and the followers of falsehood will then be lost.﴾

﴿أَنَّهُ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ إِنَّمَا وَلَكُمْ فِيهَا مَنْفَعٌ وَلَا يُنْهَا عَلَيْهَا حَاجَةٌ فِي صُدُورِكُمْ وَعَيْنَاهُ وَعَلَى الْفَلَقِ حَمَلُونَ إِنَّمَا وَرَبُّكُمْ مَا يَنْتَهُ فَإِنَّمَا شُكُورُونَ﴾

﴿79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.﴾

﴿80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.﴾

﴿81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?﴾

The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [Al-An'ām] for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Sūrat Al-An'ām and Sūrat An-Nahl,^[11] etc. Allāh says here:

﴿أَنَّهُ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ إِنَّمَا وَلَكُمْ فِيهَا مَنْفَعٌ وَلَا يُنْهَا عَلَيْهَا حَاجَةٌ فِي صُدُورِكُمْ وَعَيْنَاهُ وَعَلَى الْفَلَقِ حَمَلُونَ﴾

^[11] See (6:142) and (16:58, 66, 80).

﴿Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.﴾

﴿وَرِيحَّكُمْ بِإِيمَنِهِ﴾

﴿And He shows you His Āyāt.﴾ means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَيَّ مَا يَسْتَدِي إِلَى اللَّهِ شُكُورُونَ﴾

﴿Which, then of the Āyāt of Allāh do you deny?﴾

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَذَابُهُمْ أَنَّهُمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَنَّهُ قُوَّةٌ وَمَاتَّا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿١﴾ فَلَمَّا جَاءَهُمْ رَسُولُنَا يَأْتِيهِمْ فَرِجُحُوا بِمَا يَعْنِدُهُمْ إِنَّ الْمُلْكَ وَالْحَمْدَ لِلَّهِ وَمَا كَانُوا يُدْعُونَ ﴿٢﴾ فَلَمَّا رَأَوُا أَنَّا فَلَمَّا قَاتَلُوا مَا أَمَّا بِاللَّهِ وَحْدَهُ وَكَفَرُوا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٣﴾ فَلَمَّا يَكُنْ يَقْعُدُهُمْ إِنْتِهِمْ لَمَّا رَأَوُا بَعْدًا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَقَتْ فِي عِبَادِيَّةِ وَحْيَرَ هُنَّا لَكَ الْكَافِرُونَ ﴿٤﴾﴾

﴿82. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.﴾

﴿83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.﴾

﴿84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."﴾

﴿85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.﴾

The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."^[1] As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴿وَعَافَ بِهِمْ﴾

«and surrounded them.» means, encompassed them.

﴿كَانُوا يَرْجُونَ﴾

«that at which they used to mock,» means, that which they used to disbelieve in and said would never happen,

﴿فَلَمَّا رَأَوْا مَا كَانُوا يَتَّمِنُونَ﴾

«So when they saw Our punishment,» means, when they saw with their own eyes the punishment which came upon them, they said,

﴿قَالُوا مَا نَأَنَا بِاللهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

«We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.»

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir‘awn said as he was drowning:

﴿إِنِّي لَأَنَا إِلَهٌ لَّا إِلَهٌ مِّنْ دُرْءٍ بَلْ أَنَا بْنُ الْمُنْتَهِيِّ﴾

^[1] At-Tabari 21:422.

﴿I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.﴾ (10:90)

But Allâh said:

﴿لَئِنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الظَّالِمِينَ﴾

﴿Now (you believe) while you refused to believe before and you were one of the the corrupters.﴾ (10:91)

meaning, Allâh did not accept this from him, because He had answered the prayer of His Prophet Mûsâ, when he said,

﴿وَأَنْذَنَ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يُرَأُوا الْعَذَابَ الْأَلِيمَ﴾

﴿And harden their hearts, so that they will not believe until they see the painful torment.﴾ (10:88).

Allâh says here:

﴿فَلَمَّا يُكَبِّرُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسًا مَّنْ أَنَّهُ أَنَّىٰ قَدْ حَلَّتْ فِي عِبَادَةِهِ﴾

﴿Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His servants.﴾

means, this is the ruling of Allâh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Hadîth*:

«إِنَّ اللَّهَ تَعَالَىٰ يَقْبِلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَزِّ عِزْزًا»

«Allâh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.»^[1]

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allâh says:

﴿وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾

﴿And there the disbelievers lost utterly.﴾

This is the end of the *Tafsîr* of Sûrah Ghâfir. Praise and thanks be to Allâh.

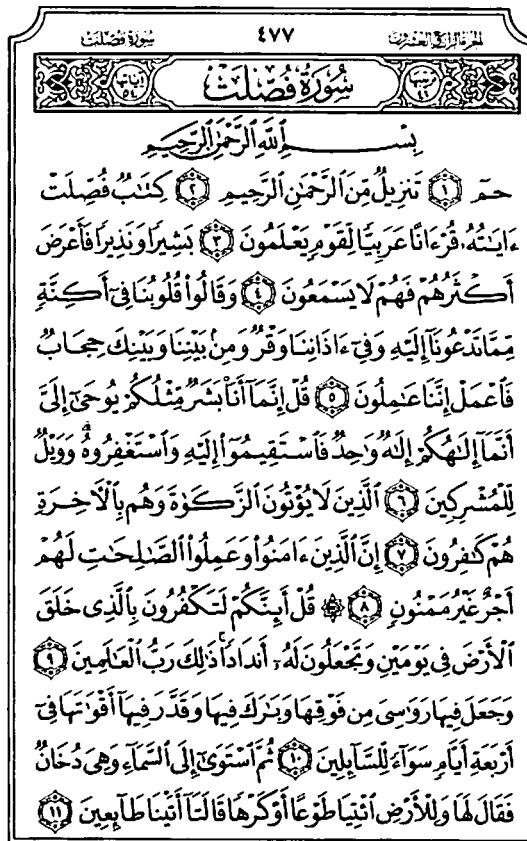
^[1] Ibn Mâjah 2:1420.

The *Tafsīr* of *Sūrah Fuṣṣilat*^[1] (Chapter - 41)

Which was revealed in Makkah

نسمة أفق الْخَرْقَنَةِ

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



**هَمْدَةٌ تَبَرِّيلُ بْنُ الْأَعْجَنِ
الْأَرْجَيْمُ كَشْتُ قَسْلَتْ مَا يَنْتَهُ
فَوْمَانَا عَرِبَاتَا لِقَفُورَ يَكْلُمُونَ
بَيْنَدَا وَبَنِيَّدَا فَأَغْلَقَ أَكْرَهُمْ فَهُمْ
لَا يَسْمُونُ وَقَالُوا فَلَوْنَا فِي
أَكْيَنَّتَ مَيَا مَدْعَوْنَا إِلَيْهِ وَنِيَّ
إِذَا دَارْتَا وَقْرَ وَمِنْ بَيْنَتَا وَبَيْنَكَ
جَهَابَتْ فَأَغْلَقَ إِلَيْنَا عَدِلُونَ وَهُ**

- ¶1. *Ha Mîm.* ¶
 ¶2. *A revelation from
the Most Gracious, the
Most Merciful.* ¶
 ¶3. *A Book whereof the
Âyât are explained in
detail - a Qur'ân in
Arabic for people who
know.* ¶
 ¶4. *Giving glad tidings
and warning, but most
of them turn away, so
they hear not.* ¶
 ¶5. *And they
om that to which you*

¹¹ This Sūrah is also known as *Ha Mīm As-Sajdah*.

invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).»

Description of the Qur'ān, and what Those Who turn away from it say

﴿ حَمْدٌ لِّلَّهِ رَبِّ الْعَالَمِينَ ﴾

«*Ha Mīm. A revelation from the Most Gracious, the Most Merciful.*»

means, the Qur'ān is revealed from the Most Gracious, Most Merciful. This is like the Āyāt:

﴿ قُلْ نَرَأَهُ رُوحُ الْقَدِيرِ مِنْ رَبِّكَ يَأْتِيُكَ بِالْحَقِيقَةِ ﴾

«*Say Rūh Al-Qudus (Jibrīl) has brought it down from your Lord with truth*» (16:102).

﴿ وَلَهُ لِتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١﴾ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُذَكَّرِينَ ﴿٣﴾ ﴾

«*And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibrīl) has brought down upon your heart that you may be (one) of the warners.*» (26:192-194).

﴿ كِتَابٌ فُصِّلَتْ مَا فِيهِ ﴾

«*A Book whereof the Āyāt are explained in detail*»

means, its meanings are clear and its rulings are sound and wise.

﴿ قُرْآنًا عَرَبِيًّا ﴾

«*a Qur'ān in Arabic*» means, because it is a clear Arabic Qur'ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the Āyah:

﴿ كِتَابٌ أَعْلَمُ بِمِنْ فُصِّلَتْ مِنْ لَذُنْ حَكِيمٍ حَمِيرٍ ﴾

«*(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted*» (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿ لَا يَأْتِيهِ الْبَطَلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيرٍ ﴾

«*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).

﴿لِتُورِي يَسْلُوْنَهُ﴾

«for people who know.» means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

﴿بَيْرًا وَنَذِيرًا﴾

«Giving glad tidings and warning,» means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

﴿فَأَنْجُونَ أَنْتَ رَعْمَ فَهُمْ لَا يَسْعُونَ﴾

«but most of them turn away, so they hear not.»

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴿وَقَالُوا فَلَوْنَا فِي أَكْثَرِنَا﴾

«And they say: "Our hearts are under coverings..."» meaning, they are wrapped and screened,

﴿فَمَا تَسْعَنَا إِلَيْنَا وَنَحْنُ مَا ذَانَا وَقَرْ﴾

«from that to which you invite us; and in our ears is deafness,»

means, 'we are deaf to the message you bring to us.'

﴿وَمِنْ بَيْنَكَ جَابَ﴾

«and between us and you is a screen,» so nothing of what you say reaches us.'

﴿فَأَعْمَلْ إِنْشَانًا عَنِيلَوْنَ﴾

«so work you (on your way); verily, we are working»

means, go your way, and we will go our way, and we will not follow you.

﴿فَلَمَّا آتَاهَا بَشَرٌ مُنْكَرٌ يُوحَى إِلَيْهَا إِنَّهُمْ إِلَهٌ وَاحِدٌ فَأَسْتَقْبِلُوهَا إِلَيْهِ وَأَسْتَقْبِلُوهُ وَرَبِّلَ

﴿الْمُشْرِكِينَ﴾ الَّذِينَ لَا يُؤْمِنُونَ الرَّزْكَةَ وَهُمْ بِالآخِرَةِ هُمْ كَفِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ مَاءْمُوا

﴿وَعَمِلُوا الصَّالِحَاتِ لَهُنَّ أَبْرَأُّ عَبْرَ مَاءْمُونِ﴾ ﴿٨﴾

46. Say: "I am only a human being like you. It is revealed to

me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.♦

¶7. *Those who give not the Zakāh and they are disbelievers in the Hereafter.♦*

¶8. *Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.♦*

The Call to Tawhīd

Allāh says,

﴿نَزَلَ﴾

¶Say ♦ ‘O Muḥammad, to these disbelievers and idolators,’

﴿إِنَّمَا أَنَا بَشَرٌ مُّنْكَرٌ يُوحَى إِلَيْنَا إِنَّمَا إِلَهُكُمْ إِلَّا إِلَهٌ وَّحْدَهُ﴾

¶*I am only a human being like you. It is revealed to me that your God is One God.♦*

‘not like these idols and false gods which you worship. Allāh is one God,’

﴿فَانْتَهِيْمَا إِلَيْنِي﴾

¶*therefore take straight path to Him♦ means, ‘worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.’*

﴿وَأَسْتَغْفِرُ لَهُ﴾

¶*(and seek forgiveness of Him)♦ means, ‘for your past sins.’*

﴿وَذَرْبَلَ لِلْمُنْكَرِ كُنْ﴾

¶*And woe to the polytheists.♦ means, doom and destruction is their lot.*

﴿أَلَّا يَرْجِعُنَّ لَا يَنْزَهُنَّ أَنْزَكَنَ﴾

¶*Those who give not the Zakāh♦ ‘Ali bin Abi Ṭalhah reported from Ibn ‘Abbās that this means those who do not bear witness that there is no God except Allāh.^[1] This was also the view of Ṭkrimah.^[2] This is like the Āyāt:*

^[1] At-Ṭabarī 21:430.

^[2] At-Ṭabarī 21:430.

﴿فَمَنْ أَفْلَحَ مِنْ زَكَّاهَا ﴾ وَمَنْ خَابَ مِنْ نَسْنَهَا ﴾

﴿Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.﴾ (91:9-10) And;

﴿فَمَنْ أَفْلَحَ مِنْ زَكَّاهَا وَمَنْ أَنْجَدَ رَبُّهُ فَسَلَّمَ ﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.﴾ (87:14-15) And;

﴿فَقُلْ مَلَّ لَكَ إِنْ أَنْ تَرْكَعْ﴾

﴿And say to him : "Would you purify yourself?"﴾ (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatādah said, "They withheld the *Zakāh* of their wealth." This is the apparent meaning according to many of the scholars of *Tafsīr*, and this is the view favored by *Ibn Jarīr*.^[1]

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al-Madīnah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allāh says:

﴿وَمَا ثُرِكَ حَقَّهُ بِوَرَ حَسَادِي﴾

﴿but pay the due thereof on the day of their harvest﴾ (6:141).

As for the details of *Zakāh* and how it is to be calculated according to the *Nuṣub*, were explained in Al-Madīnah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] *At-Tabārī* 21:431.

٤٧٨

الْمُرْسَلُونَ

فَقَصَّهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمٍ وَأَرَحَ فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَرَبَّنَ السَّمَاءَ الَّتِي يَمْصَبُ بِحَوْضَهَا وَجَفَّطَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيِّ ﴿١﴾ إِنَّ أَغْرِصُوا فَقُلْ أَنذِرْنِمْ صَعِيقَةً مِثْلَ صَعِيقَةِ
عَادٍ وَشَوَّدٍ ﴿٢﴾ إِذْ جَاءَهُمُ الرَّسُولُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ لَا يَعْبُدُونَ إِلَّا اللَّهُ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَرْزَلَ مِنْ كُلِّ
فِي نَارِنَا مَا أَرْسَلْنَاهُ كَفَرُونَ ﴿٣﴾ فَأَمَّا عَادٌ فَاسْتَكَنَّ بِرَوْافِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُ مِنَاقِهَةً أُولَئِكَ رَبُّنَا اللَّهُ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا يَنْتَسِبُونَ بِحَمْدِهِنَّ
﴿٤﴾ فَأَرْسَلَنَا عَلَيْهِمْ رِبْحَاصِمَ صَرَافَةً أَيَّامًا مِنْ حَسَابِهِنَّ
عَذَابَ الْخَرْقَى فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابَ الْآخِرَةِ أَخْرَى وَهُمْ
لَا يُنْصَرُونَ ﴿٥﴾ وَأَمَّا نَمُودُ فَهُدِيَّهُمْ فَاسْتَحْبِبُوا الْعَمَى عَلَىٰ
الْمُدْعَى فَأَخْذَهُمْ صَعِيقَةُ الْعَذَابِ الْمُؤْنَى بِمَا كَانُوا يَكْسِبُونَ
﴿٦﴾ وَجَنَّبْنَا الَّذِينَ مَأْمَنُوا وَكَانُوا يَسْقُونَ ﴿٧﴾ وَيَوْمَ يُحَسَّرُ
أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوَسْعُونَ ﴿٨﴾ حَقٌّ إِذَا مَاجَهُمْ وَهَا شَهِدَ
عَلَيْهِمْ سَمْهُمْ وَأَبْصَرُهُمْ وَجْلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٩﴾

therein for ever.» (18:3)

﴿عَطَاءٌ غَيْرُ مَحْدُوذٌ﴾

«a gift without an end» (11:108)

﴿قُلْ أَئِكُمْ لَتَكْفُرُونَ بِاللَّهِ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَمَهْلِكَهُمْ لَهُ أَنَّهَا دَلِيلٌ رَبُّ الْكَوَافِرِ ﴾١﴿١﴾
وَمَهْلِكَهُمْ لَهَا دَلِيلٌ مِنْ فَوْهَمِهَا وَبَرَكَهُ فِيهَا وَدَلِيلٌ فِيهَا أَفْوَتَهُمْ فِي أَرْبَعَةِ أَيَّامٍ سَوَّاهُ لِلشَّاكِلَيْنِ ﴿٢﴾ ثُمَّ
أَسْوَاهُ إِلَى الشَّمَاءِ وَهُنَّ دُخَانٌ فَقَالَ لَهُمْ لَا يَرَوُنَّ أَنَا طَوْعًا أَوْ كَرْهًا فَالَّذِي أَنْهَا طَلَابِيْنِ ﴿٣﴾
فَقَصَّهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمٍ وَأَرَحَ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَرَبَّنَ السَّمَاءَ الَّتِي يَمْصَبُ بِحَوْضَهَا وَجَفَّطَ
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيِّ ﴿٤﴾

49. Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is

Allāh enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allāh knows best. Then Allāh says:

﴿إِنَّ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُنَّ أَنْوَرٌ عَبَرَ مَمْتُوزِنِ ﴾٩﴾

«Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.»

Mujāhid and others said, "It will never be cut off or decrease." This is like the Āyāt:

﴿تَكْبِيرٌ فِيءِ أَنَدَاءِ ﴾١٠﴾

«They shall abide

the Lord of all that exists.” ﴿

﴿10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.﴾

﴿11. Then He rose over (Istawā ilā) the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said: “We come willingly.”﴾

﴿12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.﴾

Some Details of the Creation of this Universe

Here Allāh denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

﴿فَلَمْ يُكْفِرُوا بِاللَّهِ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَجَعَلَ مِنْهُ لَهُ أَنْدَادًا﴾

﴿Say: “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him?”﴾

meaning, ‘false gods whom you worship alongside Him?’

﴿فَذَلِكَ زَوْجُ الْكَاوِيْنِ﴾

﴿That is the Lord of the that exists.﴾ the Creator of all things is the Lord of all the creatures. Here the Āyah;

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَبْطَ أَيَّامٍ﴾

﴿Who created the heavens and the earth in Six Days﴾ (7:54).

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allāh says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿هُوَ الَّهُ خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَبِيلًا ثُمَّ أَنْشَأَ إِلَى السَّمَاوَاتِ سَبْعَ سَمَاوَاتٍ﴾

﴿He it is Who created for you all that is on the earth. Then He rose over (Istawā ilā) the heaven and made them seven heavens﴾

(2:29).

With regard to the Āyah:

﴿إِنَّمَا أَنْذَنَا أَرْبَعْ سَكَنٍ لَّهُمْ رَأَفَلَنَا بَيْنَهَا وَأَنْجَنَّنَا مِنْهَا وَالْأَوَّلُ مِنْهُمْ ذَلِكَ دَكَّهَا أَنْجَنَّهَا مِنْهَا وَالثَّانِي أَنْجَنَّهَا مِنْهَا كَمَا لَمْ يَرَهَا وَالثَّالِثُ أَنْجَنَّهَا وَالْأَرْبَعُ أَنْجَنَّهَا كَمَا لَمْ يَرَهَا﴾

﴿Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.﴾ (79:27-33)

This Āyah states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn ‘Abbâs, may Allâh be pleased with him, as recorded by Al-Bukhâri in his *Tafsîr* of this Āyah in his *Ṣaḥîh*. He recorded that Sa‘id bin Jubayr said: “A man said to Ibn ‘Abbâs, may Allâh be pleased with him, saying: I find some things in the Qur’ân which confuse me:

﴿فَلَا أَنَابَ يَنْهَا إِلَّا مُهْلِكٌ وَلَا يَسْأَلُونَ﴾

﴿There will be no kinship among them that Day, nor will they ask of one another﴾ (23:101),

﴿وَأَقْبَلَ بَشْرُمْ عَلَى بَغْرِنْ يَسَادَرَنْ﴾

﴿And they will turn to one another and question one another﴾ (37:27),

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيقَنْ﴾

﴿but they will never be able to hide a single fact from Allâh﴾ (4:42),

﴿وَلَوْ كُنَّا نَا كَمَا مُشَرِّكِنَ﴾

﴿By Allâh, our Lord, we were not those who joined others in worship with Allâh﴾ (6:23)

But in this Āyah they did hide something. And Allâh says:

﴿إِنَّمَا أَنْذَنَا أَرْبَعْ سَكَنٍ لَّهُمْ رَأَفَلَنَا وَأَنْجَنَّنَا﴾

﴿Are you more difficult to create or is the heaven that He constructed?﴾ until;

﴿وَالْأَرْضَ بَعْدَ ذَلِكَ دَخَلَهَا﴾ ﴿٣١﴾

﴿And after that He spread the earth.﴾ (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

﴿فَلَمْ يُكْفِرُوكُمْ بِاللَّهِ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿Say: "Do you verily disbelieve in Him Who created the earth in two Days?..."﴾ until;

﴿طَلَابِينَ﴾ ﴿٣٢﴾

﴿We come willingly.﴾ Here He mentioned the creation of the earth before the creation of the heavens. And He says:

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ ﴿٣٣﴾

﴿verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful﴾ (4:23).

﴿عَزِيزًا حَكِيمًا﴾ ﴿٣٤﴾

﴿Most Powerful, All-Wise﴾ (4:56).

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿٣٥﴾

﴿All-Hearer, All-Seer﴾ (4:58). It is as if He was and is no longer.⁽¹¹⁾

Ibn 'Abbās, may Allāh be pleased with him, replied:

﴿فَلَا أَنَّاسَ يَنْهَاذُ يَوْمَيْنِ وَلَا يَنْسَأَلُونَ﴾ ﴿٣٦﴾

﴿There will be no kinship among them that Day, nor will they ask of one another﴾ (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَصَوْقَدٌ مَّنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills﴾ (39:68),

and at that time there will be no kinship among them, nor will

⁽¹¹⁾ Kāna literally means “was”.

they ask of one another. Then when the *Sûr* will be blown again,

﴿وَأَتَلَّ بَشْفُمٌ عَلَىٰ بَعْضِ يَنْسَابَلَوْنَ﴾ (١٧)

«And they will turn to one another and question one another» (37:27).

With regard to the *Âyât*,

﴿وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ﴾ (٢٣)

«By Allâh, our Lord, we were not those who joined others in worship with Allâh» (6:23) and

﴿وَلَا يَكُنُونَ لَهُ حَدِيثًا﴾ (٤٢)

«but they will never be able to hide a single fact from Allâh» (4:42),

Allâh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allâh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allâh, and at that point,

﴿وَرَدَّ الظَّرِبَاتِ كَثُرًا﴾

«those who disbelieved will wish» (4:42).

Allâh created the earth in two days, then He created the heavens, then He (*Istawâ ilâ*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allâh says:

﴿وَدَحْتَرَ﴾

«(He) spread (the earth)» (79:30)

And Allâh's saying:

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

«(He) created the earth in two Days» So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ عَنِّيْرًا رَّحِيْمًا﴾

«verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful» (4:23).

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh.” This was recorded by Al-Bukhāri.^[1]

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْن﴾

«(He) created the earth in two Days» means, on Sunday and Monday.

﴿وَسَعَلَ فِيهَا رَوْسِقَ مِنْ قَوْقَهَا وَبَرَكَ فِيهَا﴾

«He placed therein firm mountains from above it, and He blessed it,»

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَفَدَرَ فِيهَا أَفْوَاهَ﴾

«And measured therein its sustenance»

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِّتَعَالَمَيْن﴾

«in four Days equal for all those who ask.»

meaning, for those who want to ask about that, so that they might know. Ikrimah and Mujāhid said concerning the Āyah:

﴿وَفَدَرَ فِيهَا أَفْوَاهَ﴾

«and measured therein its sustenance»: “He placed in every land that which is not suited for any other land.”^[2] Ibn ‘Abbās, Qatādah and As-Suddi said, concerning the Āyah,

﴿سَوَاءٌ لِّتَعَالَمَيْن﴾

^[1] *Fath Al-Bārī* 8:418.

^[2] *At-Tabari* 21:436.

﴿equal for all those who ask﴾: this means, “For whoever wants to ask about that.”^[1] Ibn Zayd said:

﴿وَقَدْ فِيهَا أَفْرَجْتَ فِتْنَةً لِّلْكَافِرِ﴾

﴿and measured therein its sustenance in four Days equal for all those who ask.﴾

“According to whatever a person who is need of provision wants, Allāh measures out for him what he needs.”^[2] This is like what they said concerning the Āyah:

﴿وَاتَّكُمْ بِنَ كُلِّ مَا سَأَلْتُمُوهُ﴾

﴿And He gave you of all that you asked for﴾ (14:34). And Allāh knows best.

﴿ثُمَّ اسْتَوَقَ إِلَى السَّمَاءِ وَهُنَّ دُخَانٌ﴾

﴿Then He rose over (Istawā ilā) towards the heaven when it was smoke,﴾

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لَمَّا رَأَى الْأَرْضَ أَنِّي طَرِيقٌ أَوْ كَرْهًا﴾

﴿and said to it and to the earth: “Come both of you willingly or unwillingly.”﴾

meaning, ‘respond to My command and be subjected to this action, willingly or unwillingly.’

﴿قَالاً أَنِّي طَائِبٌ﴾

﴿They both said: “We come willingly.”﴾ meaning, ‘we will respond to You willingly and everything that You want to create in us – angels, Jinn and men – will all be obedient to You.’

﴿فَقَضَاهُمْ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ﴾

﴿Then He completed and finished their creation (as) seven heavens in two Days﴾

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَأَوْجَنَ فِي كُلِّ سَمَاءٍ أَنْرَمَهُ﴾

[1] At-Tabari 21:438.

[2] At-Tabari 21:438.

﴿and He decreed in each heaven its affair.﴾

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

﴿وَرَبَّنَا السَّمَاوَاتِ الْأَنْتَرِ بِصَنْبِعَ﴾

﴿And We adorned the nearest (lowest) heaven with lamps﴾

means, the stars and planets which shine on the people of the earth.

﴿وَجَنَّطَ﴾

﴿as well as to guard.﴾ means, as protection against the *Shayātīn*, lest they listen to the angels on high.

﴿ذَلِكَ تَقْرِيرُ الْعَزِيزِ الْعَلِيِّ﴾

﴿Such is the Decree of Him, the Almighty, the All-Knower﴾

means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنَّرَنَا كُوْتُبْ صَيْقَةً يَمْلِأُ كُوْتُبَهُ عَادٌ وَثَمُودٌ ﴿١٦﴾ إِذْ جَاءَهُمْ أَرْسَلْنَا مِنْ بَنِي إِنْدِيْرِسْ وَمِنْ خَلْقِهِمْ أَلَا تَبْدُوا إِلَّا أَنَّهُ قَاتَلَهُمْ لَوْ شَاءَ رَبُّنَا لَأَرْزَلَ مَلِكَةً فَإِنَّا يَمْا أَرْسَلْنَا يَوْمَ كُفُورِنَ ﴿١٧﴾ فَإِنَّا عَادَ فَاسْتَكْبَرُوا فِي الْأَرْضِ يَغْيِرُ الْحَقَّ وَقَالُوا مَنْ أَشَدُّ يَمْا قُوَّةً أَوْلَئِكَ يَرْبُوا أَنَّهُ اللَّهُ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ يَمْنَهُ قُوَّةً وَكَانُوا يَرْبَيْنَا يَمْعَلُونَ ﴿١٨﴾ فَأَرْسَلْنَا عَلَيْهِمْ وِعْدًا صَرِّصَرًا فِي أَيَّامِ رَحْمَاتِنَا لِتُذَيْقُهُمْ عَذَابَ لَزِينِي فِي الْجَهَنَّمِ الْأَنْتَرِ وَعَذَابَ الْآخِرَةِ لَغَرَّي وَمَمْ لَا يُنْصَرُونَ ﴿١٩﴾ وَإِنَّا نَتُؤْذِنُ فَهَدَيْنَاهُمْ فَأَسْتَحْبِبُوا الْمَسَى عَلَى الْمَدَى فَأَخْذَهُمْ صَيْقَةُ الْمَذَابِ الْمُؤْنَى بِمَا كَانُوا يَكْبُرُونَ ﴿٢٠﴾ وَمَيْتَنَا الَّذِينَ مَامَنُوا وَكَفَرُوا بِنَصْرَنَا﴾

﴿13. But if they turn away, then say: "I have warned you of a *Sā'iqa*⁽¹¹⁾ like the *Sā'iqa* which overtook 'Ād and Thamūd."﴾

﴿14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent."﴾

﴿15. As for 'Ād, they were arrogant in the land without right,

⁽¹¹⁾ A thunderbolt or a lightning bolt.

and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our Âyât!»

﴿16. So, We sent upon them a Sarşar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.﴾

﴿17. And as for Thamûd, We showed them the path of truth but they preferred blindness to guidance; so the Sâ'iqa of disgracing torment seized them because of what they used to earn.﴾

﴿18. And We saved those who believed and had Taqwâ.﴾

A Warning to the Disbelievers and a Reminder of the Story of 'Âd and Thamûd

Allâh says: 'Say, O Muâmmad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allâh, then I warn you of the punishment of Allâh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿صَوْفَةٌ يَتَلَقَّبُهَا دَاءٌ وَسُرُورٌ﴾

﴿a Sâ'iqa like the Sâ'iqa which overtook 'Âd and Thamûd.﴾ and other similar nations who did what they did,

﴿إِذْ جَاءَهُمْ أَرْسَلْنَا بَيْنَ أَيْدِيهِمْ وَبَيْنَ خَلْفِهِمْ﴾

﴿When the Messengers came to them, from before them and behind them﴾

This is like the Âyah:

﴿وَادْكُرْ لَنَا عَادَ إِذْ أَنْذَرْ قَرْمَهُ بِالْأَحْقَافِ وَلَدَّ حَلَّيْ أَنْذَرْ مِنْ يَمِنْ بَدْرَهُ وَمِنْ خَلْدَهُ﴾

﴿And remember (Hûd) the brother of 'Âd, when he warned his people in Al-Ahqâf.^[1] And surely, there have passed away warners before him and after him﴾ (46:21).

which means that in the neighboring towns and cities, Allâh

^[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿فَإِنْ شَاءَ رَبُّنَا لَأَرْسَلَ مَلَكَةً﴾

﴿If our Lord had so willed, He would surely have sent down the angels.﴾

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَنَاهَا بِسَآءَ أَذْسِلَمْ بْد. كَهْرُونَ﴾

﴿So, indeed we disbelieve in that with which you have been sent.﴾

means, ‘because you are a mere human; we will not follow you because you are just men like us.’

﴿فَأَنَّا عَادٌ فَاسْتَكْثَرَنَا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿As for 'Ād, they were arrogant in the land without right.﴾

means, they were arrogant, stubborn and disobedient.

﴿وَقَالُوا مَنْ أَشَدُ مِنَّا قُوَّةً﴾

﴿and they said: "Who is mightier than us in strength?"﴾

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿هَأَلَّا يَرَوُا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴿See they not that Allāh Who created them was mightier in strength than them.﴾

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the Āyah:

﴿رَأَسَهُمْ بَيْتُهَا يَأْتِيهِ رَبَّنَا لَوْمِيْشُونَ﴾

﴿With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.﴾ (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا مُّرْسِلاً﴾

﴿So We sent upon them a Ṣarsar wind﴾. Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allāh says:

﴿بِرِيحٍ صَرِيرٍ عَلَيْهِمْ﴾

﴿with a Ṣarsar wind!﴾ (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called Ṣarsar because of the noise it makes as it flows.

﴿وَنَّ أَيَّامٍ تِحْكَمَتْ﴾

﴿in days of calamity﴾ means, consecutive days.

﴿سَيْعَ لَيَالٍ وَّثَنَيَّةَ أَيَّامٍ حُشْوَنًا﴾

﴿seven nights and eight days in succession﴾ (69:7). This is like the Āyah:

﴿وَنَّ يَوْمَ تَغْنِي مُشَتَّزِرًا﴾

﴿on a day of calamity, continuous﴾ (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَيْعَ لَيَالٍ وَّثَنَيَّةَ أَيَّامٍ حُشْوَنًا﴾

﴿seven nights and eight days in succession﴾ (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لَنُذَاقُمُّ عَذَابَ الْيَنْزِي فِي الْحَيَاةِ الدُّنْيَا وَلَعْنَادَ الْآخِرَةِ أَخْرَى﴾

﴿that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will

be more disgracing. ﴿

meaning, more humiliating for them.

﴿وَهُمْ لَا يُنَصِّرُونَ﴾

﴿and they will never be helped.﴾ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴿وَإِنَّا نَعْلَمُ فَهُدَىٰ بِهِمْ﴾

﴿And as for Thamūd, We showed them the path of truth﴾

Ibn ‘Abbās, may Allāh be pleased with him, Abu Al-Āliyah, Sa‘īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, “We explained to them.”^[1] Ath-Thawri said, “We called them.”

Allāh’s saying;

﴿فَأَسْتَحْبِرُوا الْعِنْ عَلَى الْمَدَى﴾

﴿but they preferred blindness to guidance;﴾

means, ‘We showed them the truth and made it clear to them through the words of their Prophet Ṣālih, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.’

﴿فَأَخْذَتْهُمْ صَوْمَةُ الْمَدَابِ الْمُرْبَ﴾

﴿so the Ṣā’iqah of disgracing torment seized them﴾

means, Allāh sent upon them the Ṣayḥah,^[2] earthquake, intense humiliation, punishment and torment.

﴿بِمَا كَفَرُوا يَكْسِبُونَ﴾

﴿because of what they used to earn﴾ means, because of their disbelief and rejection.

﴿وَجَنَّبْنَا الَّذِينَ مَانُوا﴾

﴿And We saved those who believed﴾

means, ‘We saved them from among them, and no harm came

^[1] At-Tabari 21:448 Sūrah Hūd [11:94].

^[2] See volume five, the Tafsīr of Sūrah Hūd [11:94].

٤٧٩

وَقَالُوا إِلَيْهِمْ لَمْ شَهِدْنَا عَيْنَافَالْوَأْنَطَقَنَا اللَّهُ الَّذِي
أَنْطَقَ كُلَّ شَوْهَدَنَا فَكُمْ أَوَّلَ مَرَّةً وَإِلَيْهِ تُرْجَعُونَ
وَمَا كُنْتُمْ تَشْتَرِئُونَ أَنْ شَهَدَ عَلَيْكُمْ سَعْدًا وَلَا أَبْصَرْتُكُمْ
وَلَا جُلُودَكُمْ وَلِكُنْ طَنَشَنَّدَ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مَمَّا عَصَمْتُونَ
وَذَلِكَ طَنَشَنَّدُ الَّذِي طَنَشَنَّدَرَتُكُمْ أَزْدَكَمْ فَأَصْبَحْتُمْ
مِنَ الْخَسِيرِينَ فَيَانِ يَصِيرُ وَفَالْسَّارُ مَنْوَى لَهُمْ فَإِنْ
يَسْتَعْتِبُو أَفَهُمْ مِنَ الْمُعْتَبِينَ وَفَيَصْسَأُ الْمَهْرَ
قَرَنَاءَ فَزَيَّنُوا لَهُمْ مَابَيْنَ أَيْدِيهِمْ وَمَا حَلَفُهُمْ وَحْقَ عَلَيْهِمْ
الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْأَنْيَنِ وَالْأَنْيَنِ إِنَّهُمْ
كَانُوا خَسِيرِينَ وَقَالَ الَّذِينَ كَفَرُوا إِلَاسْمَعُوا هَذَا الْقَوْلُ مَنْ
وَالْغَوْلُ فِي أَعْلَمَكُنْ تَغْلِبُونَ فَلَنْدِيَنَّ الَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنْ جَزَّنَّهُمْ أَسْوَا الَّذِي كَانُوا يَعْمَلُونَ ذَلِكَ جَزَّةُ
أَعْذَابِ اللَّهِ الَّذِي أَنْتُمْ فِيهَا إِذْ الْخَلِيلُ جَزَّةُ مَا كَانُوا يَنْهَا بِعْدَ دُونَ
وَقَالَ الَّذِينَ كَفَرُوا رَبِّنَا أَرَنَا الَّذِينَ أَصْلَانَا مِنَ الْمُجْنَ
وَالْأَنْسِ بِمَعْهُمْ أَنْجَنَّ أَقْدَامَنَا لَكُونَانِ الْأَسْفَلِينَ

to them;’ Allāh saved them along with His Prophet Sālih, peace be upon him, because of their fear of Allāh.

هُوَرِيمْ يَخْسَرُ أَعْدَادَ اللَّهِ إِلَى
النَّارِ فَمِمْ بُوَرَعُونَ حَقَّ إِذَا نَأَى
يَأْوِيْمَا شَهَدَ عَلَيْهِمْ سَعْمَمْ
وَأَصْرَمْهُمْ وَلَمْلُودُهُمْ بِمَا كَانُوا
يَعْمَلُونَ وَقَالُوا يَلْمُلُوهُمْ لِمْ
شَهِدْنَا عَيْنَافَالْوَأْنَطَقَنَا اللَّهُ
الَّذِي أَنْطَقَ كُلَّ شَوْهَدَ وَهُوَ
تُرْجَعُونَ وَمَا كُنْتُمْ تَشْتَرِئُونَ
أَنْ يَشَهَدَ عَلَيْكُمْ سَعْدًا وَلَا
أَصْرَمْتُمْ وَلَا جُلُودَكُمْ وَلِكُنْ طَنَشَنَّدَ
أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مَمَّا
عَصَمْتُونَ وَذَلِكَ طَنَشَنَّدُ الَّذِي
طَنَشَنَّدَرَتُكُمْ أَزْدَكَمْ فَأَصْبَحْتُمْ
مِنَ الْخَسِيرِينَ فَيَانِ يَصِيرُ وَفَالْسَّارُ مَنْوَى لَهُمْ مِنَ الْمُعْتَبِينَ

﴿١٩﴾ And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven. ﴿٢٠﴾

﴿٢١﴾ Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do. ﴿٢٢﴾

﴿٢٣﴾ And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return." ﴿٢٤﴾

﴿٢٥﴾ And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of

what you were doing.»

﴿23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!﴾

﴿24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.﴾

On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَبِئْمَ يَخْتَرُ أَعْنَاءَ اللَّهِ إِلَى النَّارِ فَهُمْ بُوَّاعِنُونَ﴾

﴿And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven.﴾

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allâh says elsewhere:

﴿وَسُوقُ الظَّمَرَادِينَ إِلَى جَهَنَّمَ وَرَدَادِ﴾

﴿And We shall drive the criminals to Hell, in a thirsty state﴾ (19:86).

﴿حَتَّىٰ مَا جَاءُوكُمْ﴾

﴿Till, when they reach it,﴾ means, when they stand at its edge,

﴿تَهْدِي عَلَيْهِمْ سَبَقُهُمْ وَبَقِيرُهُمْ وَجَلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهَدْتُمْ عَلَيْنَا﴾

﴿And they will say to their skins, "Why do you testify against us?"﴾

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوا أَنْكَثَنَا اللَّهُ أَلَّا يُنْطِقَ كُلُّ شَفَّافٍ وَهُوَ خَلَقْكُمْ أَلَّا مَرَّةً﴾

﴿They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time,﴾

means, and He cannot be opposed or resisted, and to Him you will return. Al-Ḥāfiẓ Abu Bakr Al-Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ laughed and smiled one day, and said:

﴿أَلَا تَنالُونِي عَنْ أَيِّ شَيْءٍ ضَجَّنْتُ﴾

﴿Will you not ask about why I laughed?﴾ They said, “O Messenger of Allāh, why did you laugh?” He said:

عَجِبْتُ مِنْ مُجَاهِدَةِ الْقَبِيلَةِ يَوْمَ الْقِيَامَةِ يَقُولُ: أَيْ رَبِّي أَنْتَ وَعَذَّبْتَنِي أَنْ لَا تَظْلِمْنِي، قَالَ: بَلِّي، فَيَقُولُ: فَإِنِّي لَا أَفْبَلُ عَلَيَّ شَيْئًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَوَلَيْسَ كُفَّنِي بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكَرِيمَاتِ الْكَاتِبَيْنَ – قَالَ: – فَيَرَدُّهُمْ هَذَا الْخَلَامَ مِرَارًا – قَالَ: – فَيَحْخُمُ عَلَيَّ فِيهِ وَتَكَلَّمُ أَزْكَانَهُ بِمَا كَانَ يَفْعَلُ، فَيَقُولُ: بُغْدَا لَكُنْ وَسْخَقَا، عَنْكُنْ كُنْتُ أَجَادِلُ،

“I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, “My Lord, did You not promise me that you would not treat me unjustly?” Allāh will say, “Yes.” The man will say, “I will not accept any witness against me except from myself.” Allāh will say, “Is it not sufficient that I and the angels, the noble scribes, are witnesses?” These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, “Away with you! It was only for your sake that I was arguing!””^[1]

It was recorded by him and Ibn Abi Ḥātim.^[2] It was also recorded by Muslim and An-Nasā’ī.^[3] Ibn Abi Ḥātim recorded that Abu Burdah said that Abu Mūsā said, “The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, ‘O Lord, by Your glory, this angel has written about me something that I did not do.’ The angel will say to him, ‘Did you not do such

^[1] Al-Ḥākim 4:601.

^[2] At-Tabari 21:452.

^[3] Muslim 4:2280, An-Nasā’ī in Al-Kubrā 6:508.

and such on such and such a day in such and such a place?' He will say, 'No, by Your glory O Lord, I did not do it.' When he does that, a seal will be placed over his mouth." Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh."

Allāh's saying:

﴿وَتَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعٌ وَّلَا أَبْصَرٌ وَّلَا جُلُودٌ﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;»

means, their organs and skins will say to them, when they blame them for testifying against them, 'you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allāh knew about all your deeds.' Allāh says:

﴿وَرَبِّكُمْ ظَنَنتُ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا شَهَدُونَ وَرَبِّكُمْ مُّلْكُ الْأَرْضِ الَّذِي ظَنَنْتُ بِرَبِّكُمْ أَرْدَنْتُ﴾

«but you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;»

meaning, 'this evil thought, i.e., your belief that Allāh did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

﴿فَأَنْتُمْ خَسِئُونَ الْمُنْتَرِينَ﴾

«and you have become of those utterly lost!»

means, 'in the place of Resurrection, you have lost your own selves and your families.'

Imām Ahmād recorded that 'Abdullāh, may Allāh be pleased with him, said, "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraysh and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allāh can hear what we are saying now?'

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allâh revealed the words:

﴿وَمَا كُنْتَ تَسْتَأْذِنُنَّ أَنْ يَشَهِّدَ عَلَيْكُمْ سَمْعًا وَلَا أَبْصَرًا وَلَا جُلُودًا﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you» until;

﴿فِنَّ الْمُتَّسِرِّينَ﴾

«of those utterly lost!»^[1] This is how it was recorded by At-Tirmidhi.^[2] A similar report was also narrated by Ahmad (through a different chain), Muslim and At-Tirmidhi,^[3] and Al-Bukhâri and Muslim also recorded (a different chain).^[4]

﴿فَإِنْ يَصْبِرُوا فَإِنَّمَا مُؤْمِنٌ لَّمَّا وَلَمْ يَسْتَعْنُبُوا فَمَا هُمْ مِنَ الْمُعْتَسِرِينَ﴾

«Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.»

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allâh and offer excuses, nothing of that will be accepted from them. Ibn Jarîr said, "The meaning of the Ayah,

﴿وَلَمْ يَسْتَعْنُبُوا﴾

«and if they seek to please Allâh,» is: They will ask to go back to this world, but this plea will not be answered. This is like the Ayah:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شَفَقَةً وَكُنَّا فَوْلَادِينَ ۖ رَبَّنَا لَغَرِحْنَا بِنَهَا فَإِنْ عَدَنَا فَلَا
طَلِيلُونَ ۖ قَالَ لَمْخَسِرُوا فِيهَا وَلَا شَكَلُونَ ۖ﴾

[1] Ahmad 1:381.

[2] *Tuhfat Al-Ahwadhi* 9:123.

[3] Ahmad 1:408, Muslim 4:2142, *Tuhfat Al-Ahwadhi* 9:124.

[4] *Fath Al-Bâri* 8:424, 425, Muslim 4:2141, 2142.

﴿They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!"﴾ (23:106-108).^[1]

﴿وَقَبْضَنَا لَهُنَّ قُرْنَاهُ فَزَيَّبُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَحْيٌ عَلَيْهِمُ الْقَوْلُ إِنْ أُمْسِكَتْهُمْ عَلَىٰ هُنَّا كُلُّهُمْ فِي الْأَنْجَانِ وَإِنَّهُمْ كَانُوا خَطِيرِينَ ﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْعُوا مِنْهَا إِلَّا فِي الْفَرَّارِ وَالْمَرْءُ إِنِّي لَعَلَّكُمْ تَقْبِلُونَ ﴾ فَلَتَدْعُنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَنَّهَا الَّتِي كَانُوا يَمْتَلَّونَ ﴾ ذَلِكَ جَزَاءُ أَعْنَابِ اللَّهِ الَّذِي لَمْ يَمْهُدْ لَهُمْ بِهَا دَارَ الْمُلْكُ جَرَاهُمْ إِمَّا كَانُوا يَعْمَلُونَ بِمَا يَعْمَلُونَ ﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا الَّذِي أَنْشَأَنَا مِنَ الْأَنْجَانِ وَالَّذِينَ بَعْثَنَا مُنْتَهِيَّا لِيَكُونُوا مِنَ الْأَنْجَانِ ﴾ ﴾

﴿25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.﴾

﴿26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."﴾

﴿27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.﴾

﴿28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt.﴾

﴿29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."﴾

The intimate Companions of the Idolators make Evil Actions attractive to Them

Allāh tells us that He is the One Who sends the idolators

^[1] At-Tabari 21:458.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

﴿فَزَيَّبُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ﴾

﴿who have made fair seeming to them, what was before them and what was behind them.﴾

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَن يَتَشَاءُ عَن ذِكْرِ الرَّحْمَنِ شَفِقَنَ لَمْ شَيَّطَنَ نَهَرَ لَمْ قَرِينَ ﴿٤٣﴾ كَانُوكُمْ لَعْذُونَهُمْ عَنِ الْأَسْبِيلِ وَمَخْسِبُوكُمْ أَنْتُمْ مُهْتَدُونَ ﴿٤٤﴾﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!﴾ (43:36-37)

﴿وَحْقٌ عَلَيْهِمُ الْقُرْآنُ﴾

﴿And the Word is justified against them﴾ means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

﴿إِنَّهُمْ كَانُوا حَتَّىٰ هُنَّ﴾

﴿Indeed they (all) were the losers.﴾ means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that

﴿وَقَالَ الظَّالِمُونَ كُفَّارًا لَا تَسْمَعُوا لِمَا نَذَرَنَا الْقُرْآنُ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān..."﴾

means, they advised one another not to pay heed to the Qur'ān or obey its commands.

﴿وَالنَّوْرُ فِيهِ﴾

﴿and make noise in the midst of its﴾ means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to

make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿لَمْكُرْ تَلِئُونَ﴾

«that you may overcome.» means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān. Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَأَسْتَعِنُوا لَمْ وَأَبْصِرُوا لَمْكُرْ تَرْهُونَ﴾

«So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.» (7:204).

Then Allāh says:

﴿فَلَنُبَيِّنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا﴾

«But surely, We shall cause those who disbelieve to taste a severe torment,»

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّ أَنَّا اللَّهُ كَانُوا يَسْلُونَ﴾

«and certainly, We shall requite them the worst of what they used to do.»

means, for their evil deeds.

﴿ذَلِكَ جَرَاءَةُ أَعْذَلِ اللَّهِ الْأَنَارَ لَمَنْ فِيهَا دَارَ الْخَلْقُ جَرَاءَ إِمَّا كَافِرُوا بِيَوْمِ الْحِسْبَانِ ۚ وَقَالَ اللَّهُنَّ كَفَرُوا رَبِّنَا أَرْبَأْنَا الَّذِينَ أَشَلَّنَا مِنَ الْجِنِّ وَالْإِنْسَنِ بِمَعْلَمَهُمَا تَحْتَ أَنْتَوْنَا لِكُونُنَا مِنَ الْأَنْسَلِنَ﴾

«That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."»

It was reported that 'Ali, may Allāh be pleased with him, said, concerning the phrase,

﴿الَّذِينَ أَشَلَّنَا﴾

﴿those who led us astray﴾: “Iblîs and the son of Âdâm who killed his brother.”^[1] As-Suddî reported that ‘Ali, may Allâh be pleased with him, said; “Iblîs is followed by everyone who commits Shirk and the son of Âdâm is followed by everyone who commits a major sin. So Iblîs is the one who calls people to every evil thing, such as Shirk and lesser sins.”^[2] As for the first son of Âdâm, it is as confirmed in the *Hadîth*:

هُنَّا قُلْتُ نَقْنُ ظَلَّنَا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ يَكْفُلُ مِنْ ذَمَّهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَ الْفَتْلَ

«No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Âdâm, because he was the first one who set the precedent of killing another.»^[3]

﴿جَعَلَهُمَا هَنْتَ أَفْنَاصَنَا﴾

﴿that we may crush them under our feet﴾

means, ‘make them beneath us in the torment, so that they will be punished more severely than us.’

﴿لَيَكُونُوا مِنَ الْأَشْفَاهِ﴾

﴿so that they become the lowest.﴾ means, in the lowest level of Hell, as already mentioned in *Al-A'râf*, where the followers ask Allâh to multiply the torment for their leaders:

﴿قَالَ لِكُلِّ ضَنْتِ وَلِكُنْ لَا نَلْمُؤْنَ﴾

﴿(Allâh) said: “For each one there is double (torment), but you know not.”﴾ (7:38)

i.e., Allâh will give each of them the torment and punishment they deserve for their deeds. This is like the *Ayah*:

﴿الَّذِينَ كَفَرُوا وَسَكَنُوا عَنْ سَبِيلِ اللَّهِ يَرْدِنُهُمْ عَذَابًا فَوَّ الْعَذَابِ بِمَا كَانُوا

﴿يَقْدِرُونَ﴾

﴿Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.﴾ (16:88).

[1] At-Tabârî 21:462.

[2] At-Tabârî 21:462.

[3] *Fath Al-Bârî* 6:419.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٠

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَأْمَنُو مَا تَنْزَلَ عَلَيْهِمْ
 الْمَآتِيقَةَ الْأَنْخَافُوا لَا تَحْرِزُوا وَلَا يُشْرِدُوا بِالْجَنَّةِ
 الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣١﴾ تَحْنُّ مَنِّي أَوْكِنْ فِي الْحَيَاةِ
 الْدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا مَسْتَهِي أَنْفُسُكُمْ
 وَلَكُمْ فِيهَا مَا مَأْتَيْتُمْ ﴿٣٢﴾ تَرْلَامِنْ عَفْوِرِ حِيمِ
 وَمَنْ أَحْسَنْ فَوْلَامِنْ دَعَ إِلَى اللَّهِ وَعَمِلَ صَلِحًا وَقَالَ
 إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَلَا يَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ
 أَدْفَعْ بِالْقَيْهِ أَحْسَنْ فَإِذَا الَّذِي يَيْنَكَ وَيَيْنَهُ عَدْوَهُ كَانَهُ
 وَلِيْ حَمِيمَ ﴿٣٤﴾ وَمَا يَلْقَنْهَا إِلَّا الَّذِينَ صَرَبُوا وَمَا يَلْقَنْهَا
 إِلَّا ذُو حَظَّ عَظِيمَ ﴿٣٥﴾ وَلَمَّا يَزَّعَنَكَ مِنَ الشَّيْطَنِ تَرْنَعَ
 فَأَسْتَعِذُ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾ وَمَنْ يَأْتِيَهُ
 الْأَيْلَ وَالنَّهَارَ وَالسَّمَسُ وَالقَمَرُ لَا سَجَدَ وَلَا شَمَسٌ
 وَلَا لِلْقَمَرِ وَلَا سَجَدَ وَلَا إِلَهَ إِلَّا يَخْلُقُهُنَّ إِنْ كُنْتُمْ
 إِيَاهَا تَعْبُدُوْكَ ﴿٣٧﴾ فَإِنْ أَسْتَهِي بُرُوا فَإِنَّ الَّذِينَ عَنْهُ
 رَيْكَ يُسْتَحْوِنُ لَهُ بِالْأَيْلَ وَالنَّهَارِ وَهُمْ لَا يَسْتَهِنُوْ ﴿٣٨﴾

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقْمَرُوا تَنْزَلَ عَلَيْهِمْ
 الْمَبِيكَةَ أَلَا تَسْأَلُوا وَلَا تَحْرِزُوا
 وَلَا يُشْرِدُوا بِالْمَلَائِكَةِ الَّتِي كُنْتُمْ
 تُوعَدُونَ ﴿٣٩﴾ تَحْنُّ أَوْكِنْ أَكِنْ فِي
 الْحَيَاةِ الْدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ
 فِيهَا مَا تَشَهِّدُنَّ أَنْفُسُكُمْ وَلَكُمْ
 فِيهَا مَا تَدَعُونَ ﴿٤٠﴾ تَرْلَامِنْ
 عَفْوِرِ حِيمِ ﴿٤١﴾﴾

430. Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"»

431. "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."»

432. "An entertainment from the Oft-Forgiving, Most Merciful."»

Glad Tidings to Those Who believe in Allāh Alone and stand firm

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقْمَرُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm,»

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarīr recorded that Sa‘d bin ‘Imrān said, “I read this Āyah to Abu Bakr As-Siddiq, may Allāh be pleased with him:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَنْتَقْنَاهُ﴾

﴿Verily, those who say: “Our Lord is Allāh,” and then they stand firm,﴾

He said, Those are the ones who do not associate anything with Allāh.”^[1] Then he reported a narration of Al-Aswad bin Hilāl, who said, “Abu Bakr As-Siddiq, may Allāh be pleased with him, said, ‘What do you say about this Āyah:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَنْتَقْنَاهُ﴾

﴿Verily, those who say: “Our Lord is Allāh,” and then they stand firm,﴾? They said:

﴿رَبُّنَا اللَّهُ ثُمَّ أَنْتَقْنَاهُ﴾

﴿“Our Lord is Allāh,” and then they stand firm,﴾

‘They shun sin.’ He said, ‘You have not interpreted it improperly.’ They say: ‘Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.’^[2] This was also the view of Mujāhid, Ikrīmah, As-Suddī and others.^[3]

Aḥmad recorded that Sufyān bin ‘Abdullāh Ath-Thaqafī said, ‘I said, ‘O Messenger of Allāh, tell me something that I can adhere to.’ He ﷺ said:

﴿فُلْ: رَبُّنَا اللَّهُ، ثُمَّ أَنْتَقْنَاهُ﴾

﴿Say, my Lord is Allāh, then stand firm.﴾ I said, ‘O Messenger of Allāh, what do you fear most for me?’ The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

﴿هَذَا﴾

﴿This is.﴾^[4] This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, “*Hasan Ṣaḥīḥ.*”^[5]

[1] At-Ṭabarī 21:464.

[2] At-Ṭabarī 21:464.

[3] At-Ṭabarī 21:465.

[4] Aḥmad 3:413.

[5] *Tuhfat Al-Ahwadhi* 7:91, Ibn Mājah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'i recorded that Sufyān bin ‘Abdullāh Ath-Thaqafī said, “I said, ‘O Messenger of Allāh, tell me something about Islām that I will not have to ask anyone about it after you.’ He ﷺ said:

﴿فَلَمَّا آتَيْتَهُمْ أَنْتَقْمَ﴾

«Say: I believe in Allāh, then stand firm.» – then he mentioned the rest of the *Hadīth*.^[1]

﴿سَنَزَلُ عَلَيْهِمُ الْكَلِمَاتُ﴾

«on them the angels will descend». Mujaħid, As-Suddi, Zayd bin Aslam and his [Zayd's] son said, “This means, at the time of death, and they will say,

﴿أَلَا تَخَافُوا﴾

«Fear not». ^[2] Mujaħid, Ikrimah and Zayd bin Aslam said, “This means not to fear “that which you will face in the Hereafter”.^[3]

﴿وَلَا تَحْزُنُوا﴾

«nor grieve! » for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you. ’

﴿وَأَبْشِرُوا بِالْمُتَّقِينَ الَّذِينَ كُنْدَةَ ثُوعَدُونَ﴾

«But receive the glad tidings of Paradise which you have been promised!»

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Hadīth* narrated by Al-Barā', may Allāh be pleased with him:

«إِنَّ الْمَلَائِكَةَ شَوُلُ لِرُوحِ الْمُؤْمِنِينَ: اخْرُجِي أَيْتَهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَنَدِ الْطَّيِّبِ
كُنْتَ تَغْمُرِيهِ، اخْرُجِي إِلَيَّ رَوْحَ وَرَبِّخَانَ وَرَبَّ غَبْرَانَ»

«The angels say to the soul of the believer, “Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry.”»^[4]

[1] Muslim 1:65.

[2] At-Tabari 21:466, Al-Qurṭubī 15:358.

[3] At-Tabari 21:467.

[4] Ahmad 4:287.

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hâtim, and this view reconciles all the opinions; it is a good view and it is true.

﴿عَنْ أَزِيزٍ أَوْكَمْ فِي الْحَيَاةِ الْأُنْجَى رَفِي الْآخِرَةِ﴾

﴿We have been your friends in the life of this world and are (so) in the Hereafter.﴾

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allâh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Sîrât* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشَاءُونَ أَنْتُمْ كُمْ﴾

﴿Therein you shall have (all) that your souls desire,﴾

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَدَّعُونَ﴾

﴿and therein you shall have (all) for which you ask.﴾ means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿إِنَّمَا يَنْهَا عَنِّي وَرَبِّهِ﴾

﴿An entertainment from the Oft-Forgiving, Most Merciful.﴾

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

﴿وَمَنْ أَحْسَنْ قَوْلًا يَنْهَى إِلَى اللَّهِ وَعَمِلَ صَلِيلًا وَقَالَ إِنَّمَا مِنَ الظَّالِمِينَ ﴿١٧﴾ وَلَا
تَشْوِي لِلْحَسَنَةَ وَلَا الْمُتَّهِّنَةَ أَذْفَعَ بِالْأَيْنِ هِيَ أَحْسَنُ فَإِذَا أَلَّا لَدَى يَسِّنَكَ وَبِئْنَهُ عَذَّبَهُ كَانَهُ وَلَيْ
خَيْبَرَ ﴿١٨﴾ وَمَا يَلْقَاهَا إِلَّا أَلَّى إِنَّمَا صَرِيفُهَا إِلَّا دُورَ حَقِيقَةَ عَظِيمَهُ ﴿١٩﴾ وَلَمَّا يَرَنَكَ
مِنَ الظَّالِمِينَ نَزَغَ فَأَسْبَدَ بِاللَّهِ إِيمَانَهُ هُوَ السَّاجِعُ الْعَلِيمُ ﴿٢٠﴾﴾

﴿33. And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."﴾

﴿34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

﴿35. But none is granted it except those who are patient – and none is granted it except the owner of the great portion in this world.﴾

﴿36. And if an evil whisper from Shaytān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾

The Virtue of calling Others to Allāh

﴿وَمَنْ أَحْسَنْ فَوْلَادًا مِّنَ دُعَاءِ إِلَيْهِ﴾

﴿And who is better in speech than he who invites to Allāh,﴾ means, he calls the servants of Allāh to Him.

﴿وَعَيْلَ صَدِيقًا وَقَالَ إِنِّي مِنَ الْمُتَبَلِّغِينَ﴾

﴿and does righteous deeds, and says: "I am one of the Muslims."﴾

means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said.^[1]

It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in Ṣaḥīḥ Muslim:

﴿الْمُؤْذِنُونَ أَطْلُولُ النَّاسِ أَغْنَانَا بِيَوْمِ الْقِيَامَةِ﴾

^[1] Al-Qurṭubī 15:360.

«The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.»^[1]

In As-Sunan it is reported that the Prophet ﷺ said:

«الإمام ضايف، والمؤذن مؤذن، فازدَ الله الأئمة وغفر للمؤذنين»

«The Imām is a guarantor and the Mu'adhdhin is in a position of trust. May Allāh guide the Imāms and forgive the Mu'adhdhins.»^[2]

The correct view is that the Āyah is general in meaning, and includes the Mu'adhdhin and others. When this Āyah was revealed, the Adhān had not been prescribed at all. The Āyah was revealed in Makkah, and the Adhān was prescribed in Al-Madīnah after the Hijrah, when it was shown to 'Abdullāh bin 'Abd Rabbīhi Al-Anṣārī in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the Āyah is general in meaning, as 'Abdur-Razzāq said, narrating from Ma'mar, from Al-Hasan Al-Baṣrī, who recited this Āyah:

﴿وَمَنْ لَخَّصَ قُلَّا يَمْنَ دَعَا إِلَى اللَّهِ وَعَمِلَ صَلِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

«And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."»

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's Khalifah."^[3]

^[1] Muslim 1:290.

^[2] Abu Dāwud 1:356, Tuhfah Al-Ahwadhi 1:614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the Mu'adhdhin, the people will depend upon his announcement of the time of prayer.

^[3] 'Abdur-Razzāq 2:187. Ma'mar did not see Al-Hasan.

Wisdom in Da'wah etc.

﴿وَلَا تُتَشَوَّهُ الْمُسَتَّةُ وَلَا الْبَيْنَةُ﴾

﴿The good deed and the evil deed cannot be equal.﴾ means, there is a huge difference between them.

﴿أَذْفَعْ بِالْيَقِينِ هِيَ أَنْصَنُ﴾

﴿Repel (the evil) with one which is better,﴾ means, ‘when someone does you wrong, repel him by treating him well,’ as 'Umar, may Allāh be pleased with him, said, “There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him.”

﴿فَإِذَا أَلْدَى لَدُنْكَ وَبَيْنَهُ عَدُوٌّ كَثُرٌ فَلْ تُحِبِّبْ حَبِيبَهُ﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

means, ‘if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.’ Then Allāh says:

﴿وَمَا يُلْقَنَهَا إِلَّا لِلَّهِ صَرِيفًا﴾

﴿But none is granted it except those who are patient.﴾

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

﴿وَمَا يُلْقَنَهَا إِلَّا ذُرْ حَطَبَ عَظِيمًا﴾

﴿and none is granted it except the owner of the great portion.﴾

means, the one who has a great portion of happiness in this world and in the Hereafter. 'Ali bin Abi Talhah reported that Ibn 'Abbās explained this Āyah: “Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the Shaytān and subdue their enemies to them until they become like close friends.”^[1]

^[1] *Fath Al-Bāri* 8:418.

﴿وَإِنَّا يَرْغَبُكَ مِنَ الشَّيْطَنِ نَزَعٌ فَاسْتَوْدِ بِاللَّهِ﴾

﴿And if an evil whisper from Shaytân tries to turn you away, then seek refuge in Allâh.﴾

means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allâh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allâh ﷺ stood up to pray, he would say:

«أَغُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزَه وَنَفْخَه وَنَفْثَه»

«I seek refuge in Allâh the All-Hearing, All-Knowing, from the accursed Shaytân and his evil insinuations, breath and impurity.»^[1]

We have already stated that there is nothing like this in the Qur'aan, apart from the passage in Sûrat Al-A'râf, where Allâh says:

﴿شُذْ الْعَقْرَ وَأَنْهِي بِالْمُرْبِّ وَأَغْرِضُ عَنِ الْمُنْهَاكِ ﴿٦﴾ وَإِنَّا يَرْغَبُكَ مِنَ الشَّيْطَنِ نَزَعٌ فَاسْتَوْدِ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٧﴾

﴿Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shaytân, then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴾ (7:199-200)

and the passage in Sûrat Al-Mu'minûn where Allâh says:

﴿أَذْقِنِي هُنَّ أَحْسَنُ النَّاسُهُ عَنِ الْأَذْلَمِ بِمَا يَصِيرُونَ ﴿١﴾ وَقُلْ رَبِّي أَعُوذُ بِكَ مِنْ هَمْزَتِ الشَّيْطَنِ ﴿٢﴾ وَأَعُوذُ بِكَ رَبِّي أَنْ يَعْصُمُونِي ﴿٣﴾

﴿Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayâtîn. And I seek refuge with You, My Lord! lest they should come near me."﴾ (23:96-98)

^[1] Ahmad 5:253.

سورة الفصلات

٤٨١

وَمِنْ مَا يَتَبَشَّرُهُ أَنَّكُمْ تَرَى الْأَرْضَ خَشِعَةً فَإِذَا أَرْزَلْنَا عَلَيْهَا الْمَاءَ
أَهْزَرَتْ وَرَبَطَ إِنَّ الَّذِي أَحْيَاهَا الْحَقِّ الْمَوْفَدُ إِنَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ لَوْلَا إِنَّ الَّذِينَ يُلْجِدُونَ فِي مَا يَتَبَشَّرُونَ لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ
يَلْقَنُ فِي النَّارِ خَيْرًا مَمَّنْ يَأْتِي مَوْتًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شَتَّمُ
إِنَّهُمْ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ كَفَرُوا بِالْكِتَابِ لَمَآجَاهَهُمْ
وَإِنَّهُمْ لَكَتَبُ عَزِيزٌ ﴿٣٨﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدِيهِ وَلَا يُنْ
خْلَفُهُ تَرْبِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣٩﴾ مَأْفَالُكُمُ الْأَمَادَفَقِيلُ
لِلرَّسُولِ مِنْ قَبْلِكُمْ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ الْعَلِيِّ
وَلَوْ جَعَلْنَاهُ قُرْبًا إِنَّ أَعْجَمِيَّا لَقَالُوا لَوْلَا فَضَلَّتْ مَا يَتَبَشَّرُ
وَعَرَفَ قُلْ هُوَ لِلَّذِينَ أَمْنَوْهُدُ وَشِفَاءُهُ وَالَّذِينَ
لَا يُؤْمِنُونَ فِي مَا ذَانُوهُمْ وَقَرُونُ هُوَ عَلَيْهِمْ عَمَّا أُولَئِكَ
يَنَادِونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٠﴾ وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ
فَأَخْلَفَ فِيهِ وَلَوْلَا كَلَمَةً سَبَقَتْ مِنْ رَبِّكَ لَفَضَى
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ﴿٤١﴾ مَنْ عَرَلَ صَلْحًا
فَلَنْفِسِهِ وَمَنْ أَسَأَهُ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَامٍ لِلْعَسِيدِ

﴿وَمِنْ مَا يَتَبَشَّرُهُ أَبْيَلُ وَالنَّهَارُ
وَالشَّمْسُ وَالقَمَرُ لَا سَجَدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجَدُوا
لِهِ الَّذِي خَلَقَهُمْ إِنْ كَثُرُ
إِيَّاهُمْ تَمْبُودُونَ ﴿٤٢﴾ فَإِنْ أَتَكُمْ بِرِبِّكُمْ
فَالَّذِينَ عَنْهُ عَنِ رَبِّكَ يَسْتَحْيُونَ لَهُ
بِالْأَبْيَلِ وَالنَّهَارِ وَهُمْ لَا
يَسْتَهِنُونَ ﴿٤٣﴾ وَمِنْ مَا يَتَبَشَّرُهُ أَنَّكُمْ
تَرَى الْأَرْضَ خَشِعَةً فَإِذَا أَرْزَلْنَا عَلَيْهَا
الْمَاءَ أَهْزَرَتْ وَرَبَطَ إِنَّ الَّذِي
أَحْيَاهَا لَمْعَنِي الْمَوْفَدُ إِنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤٤﴾

﴿٤٣﴾. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you worship Him. ﴿٤٥﴾

﴿٤٦﴾. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired. ﴿٤٦﴾

﴿٤٧﴾. And among His signs; 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. ﴿٤٧﴾

From among the Signs of Allāh

Here Allāh reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allāh's saying;

﴿وَمِنْ مَا يَتَبَشَّرُهُ أَبْيَلُ وَالنَّهَارُ وَالشَّمْسُ وَالقَمَرُ﴾

﴿And from among His signs are the night and the day, and the

sun and the moon.»

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلّّٰهِيْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلّٰهِ الَّذِي خَلَقَهُمْ إِن كُلُّ شَيْءٍ إِلَّا هُوَ قَدُّورٌ﴾

«Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.»

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

﴿فَإِنْ أَنْتُمْ بِرَبِّكُمْ بِلَا يَرْجُونَ﴾

«But if they are too proud,» i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَأَنَّىٰ يَعْزِيزُونَ﴾

«then there are those who are with your Lord» i.e., the angels,

﴿مُسَتَّحُونَ لَمْ يَأْتِلُوكُمْ وَالنَّارُ وَقْمٌ لَا يَسْقُطُونَ﴾

«glorify Him night and day, and never are they tired.» This is like the Āyah:

﴿فَإِنْ يَكْفُرُوا بِهَا هُوَ لَكَ فَقَدْ وَكَلَّا لَهَا قَوْمًا لَئِسُوا بِهَا بِكَفِيرٍ﴾

«But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.» (6:89).

﴿وَوَيْنَ مَا يَنْهَا﴾

﴿And among His signs﴾ means, signs of His ability to bring the dead back to life.

﴿أَنَّكُمْ تَرَى الْأَرْضَ خَيْثَةً﴾

﴿that you see the earth barren,﴾ means, lifeless, with nothing growing in it; it is dead.

﴿فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ أَعْنَتَتْ وَرَبَتْ﴾

﴿but when We send down water (rain) to it, it is stirred to life and growth.﴾

means, it brings forth all kinds of crops and fruits.

﴿إِنَّ اللَّهَ أَحْيَاكُمْ لِتَعْنَى الْمَوْتَةَ إِذَا عَلَى كُلِّ شَيْءٍ قَبْرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾

﴿إِنَّ الَّذِينَ يُلْهِدُونَ فِي مَا يَنْتَهُ أَفَنْ يَنْقُنُ فِي الْأَنَارِ خَيْرٌ أَمْ أَنْ يَأْتِيَ مَا يَنْتَهُ إِنَّمَا يَعْلَمُ مَا شَاءَ إِنَّمَا تَعْمَلُونَ بِصَاحِبِ الْجَنَاحِ إِنَّ الَّذِينَ كَفَرُوا بِالْأَذْكُرِ لَنَا جَاهَهُمْ وَلَنَّهُمْ لَكُنُوكُ عَزِيزٌ إِنَّمَا يَأْتِيُ الْبَطْلُونَ مِنْ بَيْنِ يَدِيهِ وَلَا مِنْ خَلْفِهِ تَرَبِّيلَتْ مِنْ حَكِيمٍ حَمِيرٌ إِنَّمَا يَقَالُ لَكَ إِنَّمَا قَدْ قِيلَ لِلرَّشِيدِ مِنْ قَبِيكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ﴾

﴿40. Verily, those who Yulhidūna Fi Our Āyāt are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do.﴾

﴿41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.﴾

﴿42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴾

﴿43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.﴾

The Punishment of the Deniers and the Description of the Qur'ān

﴿إِنَّ الَّذِينَ يُلْهِدُونَ فِي مَا يَنْتَهُ﴾

﴿Verily, Yulhidūna Fi Our Āyāt﴾

Ibn ‘Abbās said, “*Al-Ilhād* means putting words in their improper places.”^[1] Qatādah and others said, “It means disbelief and obstinate behavior.”

﴿لَا يَخْفَى عَلَيْنَا﴾

﴿أَرَأَيْتَ مِنْ كُلِّ أُجُورٍ لَا يَعْلَمُهُمْ بَلَى يَوْمَ الْقِيَامَةِ﴾
This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَفَمَنْ يَنْهَا فِي الْأَكَارِ خَيْرٌ أَمْ مَنْ يَأْتِيَنَا بِالْأَيْمَانِ﴾

﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿أَعْمَلُوا مَا شِئْنَمُ﴾

﴿Do what you will.﴾ Mujāhid, Ad-Dahhāk and ‘Atā’ Al-Khurāsāni said that

﴿أَعْمَلُوا مَا شِئْنَمُ﴾

﴿Do what you will.﴾ is a threat.^[2] Meaning, ‘do what you will of good or evil, for He knows and sees all that you do.’ He says:

﴿إِنَّمَا يَعْلَمُ بِمَا تَصْنَعُونَ﴾

﴿Verily, He is All-Seer of what you do.﴾

﴿إِنَّ اللَّهَ يَعْلَمُ كُلَّ مَا يَعْمَلُونَ﴾

﴿Verily, those who disbelieved in the Reminder when it came to them.﴾

Ad-Dahhāk, As-Suddi and Qatādah said, “This is the Qur’ān.”^[3]

﴿وَرَأَتِهِ لِكِتَابٍ عَزِيزٍ﴾

﴿And verily, it is an honorable well-fortified respected Book.﴾
means, it is protected and preserved, and nobody can produce

[1] At-Tabari 21:478.

[2] At-Tabari 21:478.

[3] At-Tabari 21:479.

anything like it.

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿Falsehood cannot come to it from before it or behind it,﴾ means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allāh says:

﴿نَزَّلْنَا عَلَيْكُمْ حِكْمَةً﴾

﴿(it is) sent down by the All-Wise, Worthy of all praise.﴾

meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

﴿هَنَا يُقَالُ لَكُمْ إِلَّا مَا قَدْ فِيلَ لِرَوْسِلِ مِنْ قَبْلِكُمْ﴾

﴿Nothing is said to you except what was said to the Messengers before you.﴾

Qatādah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."^[1]

﴿إِنَّ رَبَّكَ لَذُو مَغْنِيَةٍ﴾

﴿Verily, your Lord is the Possessor of forgiveness,﴾ means, for those who turn to Him in repentance.

﴿وَذُو عِقَابٍ أَلِيمٍ﴾

﴿and (also) the Possessor of painful punishment.﴾ means, for those who persist in disbelief, transgression and stubborn opposition.

﴿وَلَرَ جَمِلَتْهُ فَرَمَانًا أَعْجَبَهَا لَقَالُوا لَوْلَا فَهِلَّتْ مَا يَتَّهَدُّهُ مَا فَعَلَيْهِ وَعَرَفَ قُلْ هُوَ لِلَّذِينَ مَا سَلَّمُوا
هَذِئَ وَشَفَاعَةُ وَاللَّذِينَ لَا يَرْجِعُونَ فِي مَا ذَانُوهُمْ وَقَرْ وَعَوْ عَلَيْهِمْ عَمَّا أَزْلَكَ يَنَادِي
مِنْ شَكَانٍ بَعِيدٌ⁽¹⁾ وَلَئَنَّهُ مَا لَبَثَ مُؤْسِي الْكَبَرَ فَلَمْتَلِفَ فِيهِ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ
رَبِّكَ لَقُعْدَنَ بَيْنَهُمْ وَلَيَهُمْ لَهُ شَكَنْ فِنْهُ مُرِيزٌ⁽²⁾﴾

^[1] At-Tabari 21:481.

﴿44. And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."﴾

﴿45. And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.﴾

Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿وَلَمْ يَرَوْهُ عَلَىٰ بَعْضِ الْأَغْجَبِينَ ﴿٢٦﴾ فَقَرَأُوهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُنِيبِكُمْ﴾

﴿And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.﴾
(26:198-199).

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿أَتَلَا مُهِمَّتْ بِإِيمَانِهِمْ أَنْجَحُونَ وَعَزَّلُونَ﴾

﴿Why are not its verses explained in detail? What! not in Arabic and an Arab?﴾

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujāhid, Ikrīmah, Sa'īd bin Jubayr, As-Suddī and others.^[1]

﴿فَلَمْ يَرَوْهُ مُؤْلِيًّا بِإِيمَانِهِمْ وَشَكَّاهُمْ﴾

﴿Say: "It is for those who believe, a guide and a cure..."﴾

^[1] At-Tabārī 21:482.

means, ‘say, O Muḥammad: this Qur’ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people’s hearts.’

﴿وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا ذُكِرَتْ فِيهِمْ وَقُرْآنُ﴾

﴿And as for those who disbelieve, there is heaviness in their ears,﴾

means, they do not understand what is in it.

﴿وَهُنَّ عَنْهُمْ غَافِلُونَ﴾

﴿and it is blindness for them.﴾ means they are not guided to the explanations contained therein. This is like the Āyah:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُتَوَسِّطِينَ وَلَا يَنِدِي الظَّالِمِينَ إِلَّا خَسَارٌ﴾

﴿And We send down of the Qur’ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴾ (17:82).

﴿أُولَئِكَ يُنَذَّرُونَ مِنْ مَكَانٍ بَعِيدٍ﴾

﴿They are called from a place far away.﴾

Mujāhid said, “Far away from their hearts.”^[1] Ibn Jarīr said, “It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying.”^[2] This is like the Āyah:

﴿وَنَشَّرْنَا الْأَيْمَنَ كَشْرًا كَشْرًا لَّهُ يَتَبَقَّعُ بِمَا لَا يَتَسْمَعُ إِلَّا دُعَاءً وَيَنْهَا مِمْ بَعْضُهُمْ بَعْضًا فَهُنَّ لَا يَمْلُؤُنَّ مَرْأَةً﴾

﴿And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾ (2:171)

Taking Mūsā as an Example

﴿وَلَقَدْ مَاتَنَا مُوسَى الْحَكَمَاتِ فَأَخْتَلَ فِيهِ﴾

﴿And indeed We gave Mūsā the Scripture, but dispute arose

^[1] At-Tabari 21:485.

^[2] At-Tabari 21:484.

٤٨٢

إِلَيْهِ يَرْدُ عَلَمُ السَّاعَةِ وَمَا خَرَجَ مِنْ شَرَتْ مِنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنْقَىٰ وَلَا نَصَعُ لِالْأَعْلَمِهِ، وَيَوْمَ يَنَادِيهِمْ أَيْنَ
شَرَكَاءِ قَالُوا مَا ذَنَّاكَ مَا مِنْ شَيْءٍ لَّهُ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلٍ وَظَنُوا مَا لَهُمْ مِنْ يَعِيشُ
لَا يَسْتَمِعُ إِلَيْهِمْ مِنْ دُعَاءِ الْخَيْرِ وَلَمْ يَسْمَعْ أَشَرُّ فَيُؤْسِ
فَنُوطٌ^{١١} وَلَمْ يَنْأِيْهِمْ رَحْمَةً مِنَ بَعْدِ ضَرَّةٍ مَسَّتْهُ
لِيَقُولُوا هَذَا إِلَىٰ وَمَا أَظْلَمُ السَّاعَةَ قَافِيْمَهُ وَلَمْ يُرْجِعُتْ إِلَكَ
رَبِّ إِنَّ لِي عِنْدَهُ الْحُسْنَىٰ فَلَنْتَيْنَ الَّذِينَ كَفَرُوا يَمْأَعِيلُوا
وَلَنْذِيقُنَّهُمْ مِنْ عَذَابٍ عَلِيْظِيْرٌ^{١٢} وَلَذَا أَنْعَنَّا عَلَى إِلَيْهِمْ
أَغْرَضَ وَنَتَاجِيْنَاهُهُ وَلَذَا مَسَّهُ الشَّرُّ فَذُو دُعَائِهِ عَرِيضٌ
قُلْ أَرَأَيْتَ إِنْ كَانَ مِنْ عِنْدَ اللَّهِ ثُمَّ كَفَرُتُمْ^{١٣}
يُهُدِّيْهُ مِنْ أَضَلُّ مِنْ هُوَ فِي شَفَاقٍ بَعِيدٍ^{١٤} سَرِيْرِهِمْ
إِيْتَنَافِ الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَقَّ يَبْيَنَ لَهُمْ أَنَّهُ الْحُقُّ
أَوْلَمْ يَكْفِيْهِمْ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ وَشَيْدُ^{١٥} أَلَا إِنَّهُمْ
فِي مَرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ وَمُحِيطٌ^{١٦}

them.»

means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

«وَإِنْتُمْ لَنِي شَيْكُ مِنْهُمْ مُرِيبٌ»

«But truly, they are in grave doubt thereto.» means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarīr, and it is a plausible interpretation.^[11] And Allāh knows best.

﴿وَمَنْ عَلَىٰ صَلِيمًا لَّفْتَقِيهِ. وَمَنْ أَسَأَهُ فَلَبَثَهَا وَمَا رَبَكَ يَظْلَمُهُ لِلْقَيْدِهِ﴾ * إِلَيْهِ يَرْدُ عَلَمُ

[11] At-Tabari 21:487.

therein.»

means, they disbelieved in him and did not show him any respect.

«فَأَنْصِرْ كَمَا صَدَّ أُولُوا الْمَنْهَرِ مِنْ أَرْشِلِهِ»

«Therefore be patient as did the Messengers of strong will» (46:35).

«وَلَوْلَا كَلِمَةُ سَبَقَتْ مِنْ زَيْنَكَ إِنْ أَجْلَ مُسَئِّيَ»

«And had it not been for a Word that went forth before from your Lord, i.e., to delay the Reckoning until the Day of Resurrection,

﴿لَقَيْنَ بَيْنَهُمْ﴾

«the matter would have been settled between them.»

الْكَافِرُونَ وَنَا مُخْرِجُونَ فِيْنَ أَكْنَابِهَا وَنَا مُخْرِجُونَ مِنْ أُنْقَبَهَا وَلَا يَصْنَعُ لِلَّهِ بِعِلْمِهِ وَيَوْمَ
يَنَادِيهِمْ أَبْنَ شَرَكَاهِيْ قَالُوا مَاذَاكَ مَا يَوْمًا مِنْ شَهِيدِهِ^{٤٧} وَضَلَّ عَنْهُمْ تَا كَانُوا يَتَعَوَّدُونَ مِنْ
فَبِئْلُ وَظَلَّلُوا مَا لَمْ يُمْكِنْ مِنْ حَمِيعِهِ^{٤٨}

﴿46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.﴾

﴿47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners?" They will say: "We inform You that none of us bears witness to it!"﴾

﴿48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.﴾

Everyone will be requited according to His Deeds

﴿مَنْ عَلَى صَلِيمًا فَلَنْتَهِيْهِ﴾

﴿Whosoever does righteous good deed, it is for himself,﴾ means, the benefit of which will come to him.

﴿وَمَنْ أَكَّدَ شَكِيْبَهَا﴾

﴿and whosoever does evil, it is against himself.﴾ means, the consequences of that will come back on him.

﴿وَمَا رَبِّكَ يُظْلِمُ لِلْتَّقِيْدِ﴾

﴿And your Lord is not at all unjust to (His) servants﴾ means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

Knowledge of the Hour is with Allāh Alone

Then Allāh says:

﴿إِلَيْهِ يَرْجُ عِلْمَ الْكَافِرُونَ﴾

﴿To Him is referred the knowledge of the Hour.﴾ meaning, no one

knows about that apart from Him. Muhammâd ﷺ, the leader of mankind, said to Jibrîl, who is one of the leading angels, when he asked him about the Hour:

هَنَا النَّسْأُولُ عَنْهَا يَأْعِلَمُ مِنَ السَّائِلِ

«The one who is asked about it does not know more than the one who is asking.»⁽¹⁾ And Allâh says:

فَإِنْ يَرَكُ مُشَهِّدَهُ

﴿To your Lord belongs the term thereof.﴾ (79:44)

لَا يَعْلَمُهَا لَوْقَهَا إِلَّا هُوَ

﴿None can reveal its time but He﴾ (7:187).

فَمَا تَعْلَمُ مِنْ نَعْرِفُتْ بَنَ أَكَابِهَا وَمَا تَخْيِلُ مِنْ أَنْفَقَ وَلَا تَقْبَعُ إِلَّا بِعِلْمِهِ

«No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.»

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allâh says:

هُوَنَا نَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

﴿not a leaf falls, but He knows it.﴾ (6:59).

يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْفَقَ وَمَا تَبْيَضُ الْأَرْحَامُ وَمَا تَزَادُ وَكُلُّ شَقْوٍ عِنْدَهُ

يَعْدَدُهُ

«Allâh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion.» (13:8).

وَمَا يَعْمَلُ مِنْ شَعْرٍ وَلَا يَنْقُضُ مِنْ عُشْرِهِ إِلَّا فِي كِتَابٍ إِنَّ اللَّهَ يَعْلَمُ

«And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allâh.» (35:11)

وَتَوْمَ يَنْذُرُهُمْ أَنَّ شَرَكَاتِهِ

⁽¹⁾ Fath Al-Bâri 1:140.

﴿And on the Day when He will call unto them (saying):
“Where are My (so-called) partners?”﴾

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, “Where are My partners whom you worshipped besides Me?”

﴿فَالْوَارِيَادَتِكَ﴾

﴿They will say: “We inform You...”﴾ means, ‘we tell You,’
﴿مَا مِنَّا بِشَهِيدٍ﴾

﴿that none of us bears witness to it.﴾ means, ‘not one of us will bear witness today that You have any partner.’

﴿وَمَلَّ عَنْهُمْ أَنَّا كَانُوا يَدْعُونَ مِنْ قَبْلِهِ﴾

﴿And those whom they used to invoke before (in this world)
shall disappear from them,﴾

means, they will go away, and will be of no benefit to them.

﴿وَظَاهِرًا مَا لَهُمْ مِنْ نَجِيْرٍ﴾

﴿and they will perceive that they have no place of refuge﴾

means, they will have no way of escaping from the punishment of Allāh. This is like the Āyah:

﴿وَرَبِّ الظَّمَرَادِ أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾

﴿And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.﴾ (18:53)

﴿أَلَا يَسْتَهِنُ الْإِنْسَنُ مِنْ دُعَاءِ الْحَيْرِ وَإِنْ مَسَّهُ الشُّرُّ فَيُبُوْشُ فَنُطْرُوْتُ ﴿٤٩﴾ وَلَيْسَ أَذْنَتْهُ رَحْمَةً
مِنَّا مِنْ بَعْدِ ضَرَّةٍ مَسْتَهِنَ لِيَقُولُنَّ هَذَا لِي وَنَاهِيُّ الْأَسَاعَةَ قَابِسَةً وَلَيْسَ شُيُّقُتْ إِلَّا رَقَبَتْ إِلَيْهِ
لِي عِنْدَمُ لَلْحُسْنَى فَلَتَتَّبَعَ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَثَيَّقَهُمْ بِنَعْذَابٍ عَلَيْهِنَّ ﴿٥٠﴾ وَلَذَا
أَنْفَسْتَهُ عَلَى الْأَنْتَنِ أَغْرَضَ وَنَفَّ يَجْنِيْدِهِ وَلَإِذَا مَسَّهُ الشُّرُّ فَلَوْ دُعَكَوْهُ عَيْرِبِيْنَ ﴿٥١﴾﴾

449. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.﴾

450. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: “This is due to my (merit); I think not that the Hour will be established.

But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.»

﴿51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.﴾

Man is fickle when Ease comes to Him after Difficulty

Allâh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him – i.e., trials and difficulties or poverty –

﴿فَيَنْسُخُ فَتَرْوِيزٌ﴾

«then he gives up all hope and is lost in despair.», i.e., he thinks that he will never experience anything good again.

﴿وَلَمَّا أَذْفَنَهُ رَحْمَةً يُنْتَهِي بِمَنْ بَعْدَ ضَرَّةٍ سَتَّةٍ لِيَقُولَنَّ هَذَا لِي﴾

«And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...»

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿وَتَأْكُلُ الْكَسَاعَةَ قَابِيَّةً﴾

«I think not that the Hour will be established.»

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allâh says:

﴿إِنَّ الْإِنْسَانَ لَكَفِيلٌ أَنْ يَنْهَا أَنْ يَنْهَا﴾

«Nay! Verily, man does transgress. Because he considers himself self-sufficient.» (96:6)

﴿وَلَمَّا تَرَجَّعَ إِنَّ رَبَّهُ أَنَّ لِي عِنْدَهُ الْحَسْنَى﴾

«But if I am brought back to my Lord, surely there will be for me the best with Him.»

means, 'if there is a Hereafter after all, then my Lord will be

generous and kind to me just as He was in this world.' So he expects Allāh to do him favors in spite of his bad deeds and lack of certain faith. Allāh says:

﴿فَلَنَّا إِنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنَدْعُهُمْ يَوْمَ عِذَابٍ أَلِيمٍ﴾

﴿Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.﴾

Thus Allāh threatens punishment and vengeance to those whose conduct and belief is like that.

﴿وَلَذَا أَنْفَسْتَنَا عَلَى الْأَنْتَنَ أَغْرَقْنَا وَنَاهَا جَاهِنَّمَ﴾

﴿And when We show favor to man, he turns away and becomes arrogant;﴾

means, he turns away from doing acts of obedience and is too proud to obey the commands of Allāh. This is like the Ayah:

﴿فَنَرَكَ بِرَبِّهِ﴾

﴿But [Fir'awn] turned away along with his hosts﴾ (51:39).

﴿وَلَذَا مَسَّهُ الشَّرُّ﴾

﴿but when evil touches him,﴾ means, difficulties,

﴿فَدُورُ دُعَائِهِ عَيْنِي﴾

﴿then he has recourse to long supplications.﴾

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allāh says:

﴿وَلَذَا مَسَّ الْأَنْتَنَ الشَّرُّ دَعَانَا لِجَنِّيْهِ، أَزْ قَاعِدًا أَزْ قَابِلًا ثَلَاثًا كَثْفَنَا عَنْهُ شَرُّ مَرَّ كَانَ لَرْ يَدْعُنَا إِنْ شَرِّ شَرَّهُ﴾

﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾ (10:12)

﴿فَلَمَّا أَرَيْتَهُ لَهُ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرَتْهُمْ يَوْمٌ مِّنْ أَضَلُّ مِنَّهُ فِي شَعَافَةِ تَعْبُدُونَهُ سَرِّيْهُمْ مَا يَنْتَنَا فِي الْأَنْفَاقِ وَرَقْ أَنْفَسِهِمْ حَتَّى يَبْيَقَ لَهُمْ أَنَّهُ اللَّهُ أَوْلَمْ يَنْكُفُ

بِرَبِّكُمْ أَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٣﴾ إِنَّمَا يُكَفِّرُ بِكُلِّ شَيْءٍ مَّا
يُنَزَّلُ إِلَيْهِمْ فِي مِنَازِلِهِمْ إِنَّمَا يُكَفِّرُ بِكُلِّ شَيْءٍ مَّا
يُنَزَّلُ إِلَيْهِمْ ﴿٤٤﴾

﴿52. Say : "Tell me, if it is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away."﴾

﴿53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

﴿54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!﴾

The Qur'ân and the Proofs of its Truth

Allâh says:

﴿أَنْزَلْنَا﴾

﴿Say﴾ – 'O Muhammad, to these idolators who disbelieve in the Qur'ân' –

﴿أَرَبَّيْتُمْ إِنْ كَانَ﴾

﴿Tell me, if it﴾ – this Qur'ân –

﴿بَيْنَ يَدِ اللَّهِ ثُمَّ كَفَرُوكُمْ بِهِ﴾

﴿is from Allâh, and you disbelieve in it?﴾ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allâh says:

﴿مَنْ أَضَلُّ مِنْهُ فِي شِكَافِ بَعْسِيِّهِ﴾

﴿Who is more astray than one who is in opposition far away.﴾ means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allâh says:

﴿سَتُرِيَهُنَّ مَا لَيْتُمَا فِي الْأَذْقَانِ وَقَاتِلُهُمْ﴾

﴿We will show them Our signs in the universe, and within themselves,﴾

meaning, 'We will show them Our evidence and proof that the Qur'ân is true and has indeed been sent down from Allâh to

the Messenger of Allāh, through external signs,

﴿فِي الْأَفْانِ﴾

«in the universe», such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Hasan and As-Suddi said, “And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers.” It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator – may He be blessed and exalted – and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَقٌّ يَبَيِّنُ لَهُمُ اللَّهُ أَوْنَمْ يَكْفُرُ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«until it becomes manifest to them that this (the Qur’ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?»

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿أَلَيْكُمْ اللَّهُ يَشْهُدُ بِمَا أَرْزَكَ اللَّهُ أَنْذَلَكُمْ بِعِلْمِهِ﴾

«But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge» (4:166).

﴿أَلَا إِنَّمَا فِي مِرْسَأِيَّةِ يَوْمَ الْقِيَامَةِ رَبِّيَّهُمْ﴾

«Lo, Verily, they are in doubt concerning the meeting with their Lord.»

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَا إِنَّهُ يَعْلَمُ كُلَّ شَيْءٍ وَّمُحِيطًا﴾

«Verily, He is surrounding all things!»

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsīr* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.

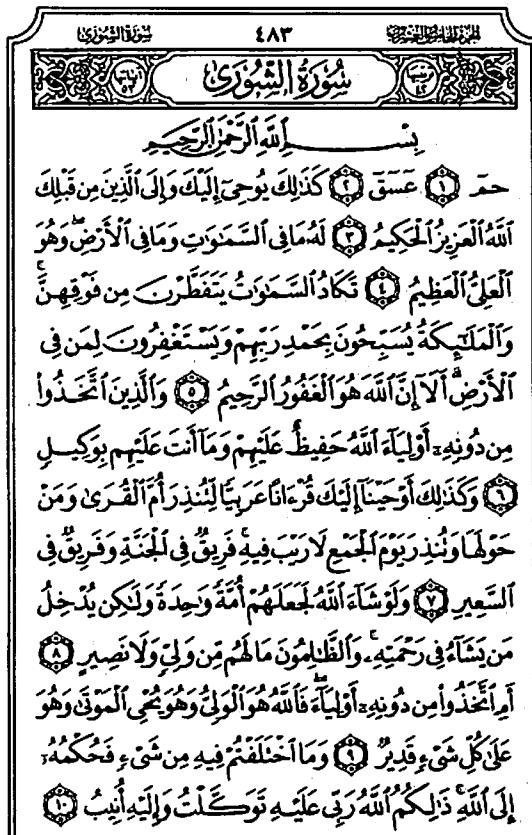
The *Tafsīr* of *Sūrat Ash-Shūrā*

(Chapter - 42)

Which was revealed in Makkah

لِسْنَة الْمُؤْمِنِ الْجَاهِلَة

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



١٣) حَدَّثَنَا عَنْهُ كَذَلِكَ يُوْجَى
إِلَيْهِ وَالَّذِينَ مِنْ قَبْلِكَ أَمْرُكَ
الْمُكَبِّرُ ۝ لَمْ يَكُنْ فِي الْأَكْتَافِ وَمَا فِي
الْأَرْضِ وَفِي الْعُرشِ الْعَظِيمِ ۝ كَذَلِكَ
الْمُكَبِّرُ يَتَقَرَّبُ إِلَيْهِ فَهُوَ
وَالْمُكَبِّرُ يُسْتَهْوِي بِحَمْدِ رَبِّهِ
وَيَسْتَهْوِي لِمَنْ فِي الْأَرْضِ إِلَّا إِنَّ
اللهَ هُوَ الْغَفُورُ الرَّحِيمُ ۝ وَالَّذِينَ
أَخْذَوْا مِنْ دُولَتِهِ أُولَئِكَ اللَّهُ حَسِيبُهُ
عَنْهُمْ وَمَا أَنْتَ عَلَيْهِ بِوَكِيلٍ ۝

¶ 1. Hā Mīm. ¶

¶2. 'Aīn Sīn Qāf.'

43. Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.»

٤٤. To Him belongs all
that is in the heavens and
all that is on the earth, and
He is the Most High, the
Most Great. ﴿

¶5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allāh is the Oft-

Forgiving, the Most Merciful.»

﴿6. And as for those who take as protecting friends others besides Him – Allāh is Ḥafiz over them, and you are not a trustee over them.﴾

The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كُلُّكُمْ يُوحَى إِلَيْكُمْ وَإِلَّا الَّذِينَ مِنْ قَبْلِكُمْ أَنْهَاكُمُ الْمُرِيزُونَ﴾

«Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.»

means, ‘just as this Qur’ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.’

﴿أَنْهَاكُمُ الْمُرِيزُونَ﴾

«Allāh, the Almighty» means, in His vengeance

﴿أَنْكَرْتُ﴾

«the All-Wise» means, in all that He says and does.

Imām Mālik, may Allāh have mercy on him, narrated that ‘A’ishah, may Allāh be pleased with her, said, “Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, ‘O Messenger of Allāh, how does the revelation come to you?’ The Messenger of Allāh ﷺ said:

«أَخِيَّاتِنِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُهُ عَلَيَّ فَيَقْصُمُ عَنِّي وَقَدْ وَعَبْتُ مَا قَالَ، وَأَخِيَّاتِنِي الْمَلَكُ رَجُلًا فَيَكْلُمُنِي فَأَعْيُ مَا يُثُولُ»

«Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.»

‘A’ishah, may Allāh be pleased with her, said, “I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead.”^[1]

[1] *Muwatta' 1:202.*

It was also reported in the Two *Sahīhs*, and the version quoted here is that recorded by Al-Bukhārī.^[1]

﴿لَمْ يَكُنْ لِّلْهَاءِ مِنْ أَنْ يَعْلَمَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Him belongs all that is in the heavens and all that is on the earth,»

means, everything is subject to His dominion and control.

﴿وَهُوَ أَكْبَرُ الظَّالِمِينَ﴾

«and He is the Most High, the Most Great.»

This is like the Āyat:

﴿إِنَّكَ بِكُلِّ الْمُسَأَلٍ﴾

«the Most Great, the Most High» (13:9), and

﴿وَهُوَ أَكْبَرُ الْكَبِيرِ﴾

«He is the Most High, the Most Great» (22:62).

And there are many similar Āyāt.

﴿كَذَّابُ السَّمَاوَاتِ يَنْتَقِذُ مِنْ قَوْمِهِنَّ﴾

«Nearly the heavens might be rent asunder from above them,»

Ibn ‘Abbās, may Allāh be pleased with him, Ad-Dahhāk, Qatādah, As-Suddi and Ka'b Al-Āḥbār said, “Out of fear of His might.”^[2]

﴿وَالنَّبِيَّكُهُ يَسْتَحْوِنُ بِحَمْدِ رَبِّهِمْ وَسَتَقْدِيرُهُ لَمَنْ فِي الْأَرْضِ﴾

«and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.»

This is like the Āyah:

﴿أَلَيْهِمْ بَعْلُوْنَ الْعَرْشَ وَمِنْ حَوْلِهِ يَسْتَحْوِنُ بِحَمْدِ رَبِّهِمْ وَتَقْدِيرُهُ لِلَّذِينَ مَامُؤْمِنُوا رَبِّنَا وَبِرَبِّنَا كُلُّ شَفْوٍ وَرَحْمَةٌ وَعِلْمَنَا﴾

«Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): “Our Lord! You comprehend all

[1] *Fath Al-Bārī* 1:25, *Muslim* 4:1816.

[2] *At-Tabārī* 21:501.

things in mercy and knowledge,"» (40:7)

﴿أَلَا إِنَّ اللَّهَ هُوَ الْمَغْفِرُ الرَّحِيمُ﴾

﴿Lo! Verily, Allâh is the Oft-Forgiving, the Most Merciful.﴾
This is a reminder, to take heed of this fact.

﴿وَالَّذِينَ أَخْدُوا بَيْنَ دُولَتَيْنِ أَوْ بَيْنَ أَنْعَمَةٍ﴾

﴿And as for those who take as protecting friends others besides Him﴾
This refers to the idolators,

﴿إِنَّ اللَّهَ حَفِظَ عَلَيْهِمْ﴾

﴿Allâh is Hafiz over them.﴾ meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

﴿وَوَمَا أَنْتَ عَلَيْهِمْ بِكَبِيرٍ﴾

﴿and you are not a trustee over them.﴾ meaning, 'you are just a warner, and Allâh is the Trustee of all affairs.'

﴿وَكَذَلِكَ أَرْسَيْنَا إِلَيْكَ قُرْنَانِ عَرَبِيًّا لِتُنذِرَ أُمَّ الْفَرَّارِيَّ وَمَنْ حَوْلَهَا وَتُنذِرَ بَعْضَ الْمُجْتَعَ لَا رَبَّ فِيهِ
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي الشَّيْرِ﴾ ^(٧) *وَلَوْ شَاءَ اللَّهُ جَعَلَهُمْ أَمَّةً وَسَيِّدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي
رَحْمَتِهِ وَالظَّالِمُونَ مَا لَمْ يُنْزَلُ بِهِ وَلَمْ يَأْتِ بِهِ نَصِيبًا﴾*

﴿7. And thus We have revealed to you a Qur'ân in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.﴾

﴿8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

The Qur'ân was revealed to serve as a Warning

Allâh says, just as We sent revelation to the Prophets before you,'

﴿أَنْذَيْنَا إِلَيْكَ قُرْنَانِ عَرَبِيًّا﴾

﴿thus We have revealed to you a Qur'ân in Arabic﴾
meaning, plain, clear, and manifest

﴿لِتُنذِرَ أُمَّ الْفَرَّارِيَّ﴾

﴿that you may warn the Mother of the Towns﴾, i.e., Makkah,

﴿وزَيْنَ حَرَّاتَ﴾

﴿and all around it,﴾ means, all the lands, east and west. Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imām Ahmad from ‘Abdullāh bin ‘Adi bin Al-Ḥamrā’ Az-Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

«وَإِنَّكُمْ لَخَيْرُ أَرْضٍ إِلَهٌ وَأَحَبُّ أَرْضٍ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكُمْ مَا
أَخْرَجْتُ»

«By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.»^[1]

This was also recorded by At-Tirmidhi, An-Nasā'ī and Ibn Mājah; At-Tirmidhi said, “*Hasan Ṣaḥīḥ*.»^[2]

﴿وَتَذَكَّرَ يَوْمَ الْمُلْقَى﴾

﴿and warn (them) of the Day of Assembling﴾

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain.

﴿لَا رَبِّ فِيهِ﴾

﴿of which there is no doubt,﴾ means, there is no doubt that it will happen and will most certainly come to pass.

﴿فَرِيقٌ فِي الْجَنَّةِ وَرِيقٌ فِي النَّارِ﴾

﴿a party will be in Paradise and a party in the blazing Fire.﴾

This is like the Āyah:

﴿يَوْمَ يَجْعَلُكُمْ لَيْلَةَ الْمُلْقَى ذَلِكَ يَوْمُ الْغَيْبِ﴾

﴿(And remember) the Day when He will gather you (all) on the

^[1] Ahmad 4:305.

^[2] Tuhfat Al-Āhwadhi 10:426, An-Nasā'ī in Al-Kubrā 2:479, Ibn Mājah 1:1037.

Day of Gathering, – that will be the Day of mutual loss and gain» (64:9).

which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the Ayah:

﴿إِنَّ فِي ذَلِكَ لَذِيْةً لِمَنْ خَاتَ عَنَّابَ الْآخِرَةِ ذَلِكَ يَوْمٌ شَمْوَعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ شَهْوَةٌ وَمَا تَوْجِهُ إِلَّا لِلْأَبْلَى تَعْذِيرًا ﴾ (٦٤) يَوْمٌ يَأْتِ لَا تَكُلُّ نَفْسٌ إِلَّا بِإِذْنِهِ فَيَسْهُدُ شَقِيقٌ وَسَمِيدٌ ﴾ (٦٥)

«Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) 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)

Imām Ahmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ came out to us, holding two books in his hand. He said,

«أَنْذِرُونَ مَا هَذَا الْكِتَابَانِ؟»

«Do you know what these two books are?»

We said, “We do not know unless you tell us, O Messenger of Allāh.” Concerning the book in his right hand, He ﷺ said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ يَأْشِمَاءُ أَهْلَ الْجَنَّةِ وَأَشْمَاءُ أَبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أَجْوَلُ عَلَى آخِرِهِمْ، لَا يَزَادُ فِيهِمْ وَلَا يُقْصَنُ مِنْهُمْ أَبَدًا»

•This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.»

Then concerning the book in his left hand, he ﷺ said:

«هَذَا كِتَابٌ أَهْلَ النَّارِ يَأْشِمَاءُ أَبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أَجْنَبَ عَلَى آخِرِهِمْ، لَا يَزَادُ فِيهِمْ وَلَا يُقْصَنُ مِنْهُمْ أَبَدًا»

•This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added

or taken away from it.»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدِّدُوا وَقَارِبُوا فَإِنْ صَاحِبَ الْجَنَّةَ يُخْتَمُ لَهُ بِعَمَلٍ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَهْلِي عَمَلٍ،
وَإِنْ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلٍ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَهْلِي عَمَلٍ»

"Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.»

Then he ﷺ made a gesture with his fist and said,

«فَرَغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِيَادَةِ»

"Your Lord has settled the matter of His servants" and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

"A party in Paradise."»

and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

"And a party in the blazing Fire.»^[1]

This was also recorded by At-Tirmidhi, and An-Nasā'ī; At-Tirmidhi said, "Hasan Ṣāḥīḥ Ghārīb."^[2]

Imām Ahmad recorded that Abu Nadrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullāh, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«مَخْذُونٌ مِنْ شَارِيكَ ثُمَّ أَفْرَأَهُ حَسَّ تَلْقَانِي»

^[1] Ahmad 2:167. See the following note.

^[2] Tuhfah Al-Ahwadhi 6:350, An-Nasā'ī in Al-Kubrā 6:452. The chain of this Ḥadīth contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic Ḥadīth.

٤٨٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَرْوَاحًا
وَمِنَ الْأَنْعَمَ أَرْوَاحًا يَذْرُقُكُمْ فِيهِ لَيْسَ كَمُثْلِهِ شَفَاءٌ
وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٦﴾ إِلَهُ مَقَابِدُ السَّمَاوَاتِ وَالْأَرْضِ
يُبَسِّطُ الْرِزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾
شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ، فُؤْحَادُوا الَّذِي أَوْحَيْتَنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِنَّهُم مُّومَنُونَ وَعِسْقَانَ أَنْ أَفْوِيَ الَّذِينَ
وَلَا تَنْقِرُوهُنَّ فِيهِ كَبُرُّ عَلَى الْمُشْرِكِينَ مَا نَذَّرْتُ لَهُمْ إِنَّ اللَّهَ أَكْبَرُ
يَجْتَنِي إِلَيْهِ مِنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴿١٨﴾ وَمَا
نَفَرُوكُمْ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بِغَيْرِ إِيمَانِهِمْ وَلَوْلَا كَلَمَةُ
سَبَقَتْ مِنْ رَبِّكَ إِنَّ أَجْلَ مُسَمَّى لَقْنُونِي بَيْنَهُمْ وَلَنْدَ الَّذِينَ
أُولَئِكُمْ كَيْنَتْ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِبٌّ ﴿١٩﴾
فَلِذَلِكَ قَادِعٌ وَأَسْتَقْمَ كَمَا أَمْرَتُ وَلَا تَنْبَغِي أَهْوَاهُمْ
وَقُلْ مَا أَمْنَتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأَمْرَتُ لَا يَأْخُذُ
بِنِسْكِ اللَّهِ رِبِّ الْعَالَمِينَ بِكُمْ لَمَّا أَعْنَلْنَا وَلَكُمْ أَعْنَلْنَا كُمْ
لَاحِجَّةً يَنْتَنِي وَبِنِسْكِ اللَّهِ يَجْمِعُ يَنْتَنِي إِلَيْهِ الْمَصِيرُ ﴿٢٠﴾

«Trim your moustache and adhere to that practice until you meet me?» He said, 'Yes, but I heard the Messenger of Allāh ﷺ say;

إِنَّ اللَّهَ تَعَالَى فَبَضْنَ يَتَبَيَّنُهُ
فَبَضْنَةُ وَأَخْرَى بِالْيَدِ الْأُخْرَى،
قَالَ: هَذِهِ لِيَنْدِي، وَهَذِهِ لِيَنْدِي،
وَلَا أَبَالِي »

«Allāh picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care."»

'And I do not know in which of the two handfuls I am.'^[1]

There are several Hadiths about Al-Qadr (the Divine Decree) in the books of *Sahih*, *Sunan* and *Musnad*. Including those narrated by 'Ali, Ibn Mas'ud, 'A'ishah and a large number of Companions, may Allāh be pleased with them all.

﴿وَرَأَ شَاءَ اللَّهُ لِسْكَمْ أَنَّهُ وَيْدَهُ﴾

«And if Allāh had willed, He could have made them one nation,»

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allāh says:

^[1] Ahmad 4:176.

﴿وَلِكُنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَمْ يُنْ تَرْكُنْ وَلَا يُنْصَرَبُ﴾

﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

﴿أَنْخَذْنَا مِنْ دُونِهِ أَنْوَاهَهُ هُوَ الْزَّلْزَلُ وَهُوَ بَعْضُ الْعَوْنَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَوِيرٌ وَمَا أَخْلَقْنَا فِيهِ مِنْ شَيْءٍ وَقَهْكِهَهُ إِنَّ اللَّهَ ذَلِكُمُ الرَّفِيقُ عَلَيْهِ تَوَسَّلُكُمْ وَإِلَيْهِ يُتَبَّعُ ﴾ فَاطِرُ
الشَّمَوْاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْثِيَاءِ أَزْوَاجًا يَدْرُؤُكُمْ فِيهِ لَيْسَ كَيْشِلُوْ، شَفَعًا وَهُوَ أَسْتَعْيِجُ الْبَصِيرُ ﴾ لَمْ يَمْالِيْهِ السَّمَوَاتِ وَالْأَرْضِ يَسْمِطُ الْرُّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِلَيْهِ بِكُلِّ شَيْءٍ وَعَلِمَ ﴾﴾

¶9. Or have they taken protecting friends besides Him? But Allāh – He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.﴾

¶10. And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance.﴾

¶11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾

¶12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.﴾

Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allāh, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا أَخْلَقْنَا فِيهِ مِنْ شَيْءٍ وَقَهْكِهَهُ إِنَّ اللَّهَ﴾

¶And in whatsoever you differ, the decision thereof is with Allāh.﴾

means, in whatever issue you differ. This is general in meaning and applies to all things.

﴿نَحْكُمُ إِلَيْهِمْ﴾

﴿the decision thereof is with Allāh.﴾ means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the Āyah:

﴿فَإِن تَنْزَعُمْ فِي عَنْ وَرَدْوَنْ إِلَيْهِمْ رَبِّكُمْ﴾

﴿(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴾ (4:59).

﴿ذَلِكُمْ أَنَّهُ رَبُّكُمْ﴾

﴿Such is Allāh, my Lord﴾ means, (He is) the Judge of all things.

﴿عَنْهُ تَوَكَّلُ وَإِلَيْهِ أُنِيبُ﴾

﴿in Whom I put my trust, and to Him I turn in repentance.﴾ means, 'I refer all matters to Him.'

﴿فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿The Creator of the heavens and the earth.﴾ means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنَ الْأَنْثِيَاءِ أَزْوَاجًا﴾

﴿He has made for you mates from yourselves,﴾

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ الْأَنْثِيَاءِ أَزْوَاجًا﴾

﴿and for the cattle (also) mates.﴾ means, and He has created for you eight pairs of cattle.

﴿بِذَرْكُمْ بَنِيهِ﴾

﴿By this means He creates you.﴾ means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿أَبَسَ كَيْثِيلِي. سَنِي.﴾

﴿There is nothing like Him,﴾ means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَهُوَ أَلْسِيْعُ الْبَصِيرُ﴾

﴿He is the All-Hearer, the All-Seer.﴾

﴿هُنَّمَّالِيْدُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Him belong the keys of the heavens and the earth.﴾

We have already discussed the interpretation of this phrase in Sūrat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿بَيْمَنْتُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

﴿He expands provision for whom He wills, and straitens.﴾

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُ يَكُلُّ شَيْءٍ عَلَيْهِ﴾

﴿Verily, He is the All-Knower of everything.﴾

﴿شَرَعْ لَكُمْ مِنَ الْبَيْنِ مَا وَقَنَ بِهِ فُؤْحًا وَالَّذِي أَوْجَبْتُمْ إِلَيْكُمْ وَمَا وَضَعْنَا بِهِ إِلَيْكُمْ وَمُؤْمِنَ رَبِيعَتْ أَنْ أَفْعُوا الْبَيْنَ وَلَا تَنْفَرُوا فِي كُبَرَ عَلَى الْمُشْرِكِينَ مَا لَنْ تَعْوِذُمُ إِلَيْهِ اللَّهُ يَعْلَمُ إِلَيْهِ مِنْ يَشَاءُ وَرَهِيْدَتْ إِلَيْهِ مِنْ مُنْتَهَى ﴿١﴾ وَمَا تَنْفَرُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْدَمْ يَعْلَمُهُمْ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ إِنْ أَجْلَ مُسْكَنَ لَفْقَنِي بَيْتَهُمْ وَلَكَ الَّذِينَ أُرْثَرُوا الْكِتَابَ بِمَنْ بَعْدِهِمْ لَفِي شَكِّ مِنْهُ مُبِينٌ﴾

﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Isā saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾

The Religion of the Messengers is One

Allāh says to this *Ummah*:

﴿ شَرِعَ لَكُم مِّنَ الْدِينِ مَا وَصَّنَ بِهِ رَبُّكُمَا وَالَّذِي أَنزَلْنَا إِلَيْكُمْ ﴾

﴿He (Allah) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you,﴾

Allāh mentions the first Messenger who was sent after Ādām, that is, Nūh, peace be upon them, and the last of them is Muhammād ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and Isā bin Maryam. This Āyah mentions all five, just as they are also mentioned in the Āyah in *Sūrat Al-Ahzāb*, where Allāh says:

هُوَذِ أَخْدَنَا مِنَ الظَّيْنَ مِشَقَّهُمْ وَمِنْكَ وَنَنْ قُوحٌ فَلِإِرْهِيمَ وَمُؤْمَنَ وَعِيسَى ابْنَ سَرِيمَ

﴿And (remember) when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam.﴾ (33:7).

The Message which all the Messengers brought was to worship Allah Alone, with no partner or associate, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحَى إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.﴾ (21:25).

And according to a *Hadith* (the Prophet ﷺ said):

«نَحْنُ مَغْسِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، دِينُنَا وَاحِدٌ»

«We Prophets are brothers and our religion is one.»^[11]

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿لَكُلٌّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ﴾

«To each among you, We have prescribed a law and a clear way» (5:48).

Allāh says here:

^[1] *Fath Al-Bāri* 6:550.

هُنَّ أَقْبَلُوا لِتِينَ وَلَا تَنْفَرُوا فِيهِمْ

﴿saying you should establish religion and make no divisions in it.﴾

meaning, Allāh enjoined all the Prophets (peace and blessings of Allāh be upon them all) to be as one and He forbade them to differ and be divided.

كَبِيرٌ عَلَى الظَّاهِرِيْكَيْنَ مَا تَدْعُوهُمْ إِلَيْهِمْ

﴿Intolerable for the idolators is that to which you call them.﴾

means, 'it is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., Tawhīd.'

هُنَّ اللَّهُ يَخْتَصُّ بِإِلَيْهِ مَنْ يَشَاءُ وَهُنَّ لِلَّهِ مِنْ بَيْسَطٍ

﴿Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

وَلَا تَنْفَرُوا إِلَّا مِنْ بَعْدِ مَا جَاءَكُمُ الْأَلْمُ

﴿And they divided not till after knowledge had come to them,﴾

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

وَلَا كُلُّمَّةٍ سَبَقَتْ مِنْ رَبِّكَ إِلَّا أَجْلَ شَكَّيْ

﴿And had it not been for a Word that went forth before from your Lord for an appointed term,﴾

means, were it not for the fact that Allāh had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

وَلَكَ الْأَئِمَّةُ أُولَئِنَّ الْكَتَبَ مِنْ بَعْدِهِمْ

﴿And verily, those who were made to inherit the Scripture after them,﴾

means, the later generation which came after the earlier

generation which had rejected the truth.

﴿لَئِنْ شَاءُكُمْ فَمِنْهُ مُرِيبٌ﴾

﴿أَرَأَيْتُمْ كَمَا أَبْرَزْتُ وَلَا شَيْءَ أَهْوَاهُمْ وَقُلْ مَا نَعْثَثُ إِنَّا أَنْزَلْنَا اللَّهَ مِنْ كِتَابٍ وَأَنْزَلْنَا لِغُولٍ يَتَكَبَّرُ لَنَا أَغْنَمَا وَلَكُمْ أَعْنَاثُكُمْ لَا حُجَّةٌ يَتَسَاءَلُونَ وَتَكَبَّرُ اللَّهُ يَجْمِعُ بَيْنَنَا وَإِلَيْهِ الْحِسْبَرُ﴾

¶15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."»

This Âyah includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'ân, apart from Âyat Al-Kursi [2:255], which also includes ten ideas.

﴿لَئِنْ لَكُمْ فَاذْدِعُ﴾

¶So unto this then invite (people),» means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of Shari'ah] that were followed, such as the Messengers of strong will, and others.

﴿وَأَسْتَقِنُ كَمَا أَبْرَزْتُ﴾

¶and stand firm as you are commanded,» means, 'adhere firmly, you and those who follow you, to the worship of Allâh as He has commanded you.'

﴿وَلَا شَيْءَ أَهْوَاهُمْ﴾

¶and follow not their desires» means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ يَا مَنْتَ يِمَّا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ﴾

﴿but say: "I believe in whatsoever Allāh has sent down of the Book..."﴾

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأَمْرُتُ لِأَعْدِلَ بَيْنَكُمْ﴾

﴿and I am commanded to do justice among you.﴾ means, when judging according to the commands of Allāh.

﴿إِنَّ اللَّهَ رَبُّنَا وَرَبُّكُمْ﴾

﴿Allāh is our Lord and your Lord.﴾ means, 'He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ﴾

﴿For us our deeds and for you your deeds.﴾ means, 'we have nothing to do with you.' This is like the Āyah:

﴿وَإِنْ كَذَّبُوكُمْ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُ بِرَبِّنِي وَمَا أَغْمَلُ وَلَأَنَا بَرِيءٌ مِّمَّا تَشَوُّونَ﴾



﴿And if they demy you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41)

﴿لَا حُجَّةٌ يَعْتَدُ بَيْنَنَا وَبَيْنَكُمْ﴾

﴿There is no dispute between us and you.﴾ Mujāhid said, "This means, no argument."^[11] As-Suddi said, "This was before Āyah of the sword was revealed." This fits the context, because this Āyah was revealed in Makkah, and Āyah of the sword [22:39-40] was revealed after the Hijrah.

﴿إِنَّ اللَّهَ يَجْمِعُ بَيْنَنَا﴾

^[11] At-Tabari 21:518.

٤٨٥

وَالَّذِينَ مُخَاجِجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا أَسْتَحْبِطُ لَهُمْ جَهَنَّمُ
دَاهِشَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمُبَارَكَ وَمَا يَرِيكُ
لَعْلَ السَّاعَةَ قَرِيبٌ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ

بِهَا وَالَّذِينَ مَأْتُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
إِنَّ الَّذِينَ يُمَارِرُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

اللَّهُ الَّذِي لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْغَوْنُ الْعَزِيزُ

مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَرِدَهُ فِي حَرَثِهِ وَمَنْ
كَانَ يُرِيدُ حَرَثَ الدُّنْيَا نُرِدَهُ مَنْهَا وَمَا هُوَ فِي الْآخِرَةِ مِنْ
تَصْبِيبٍ أَمْ هُمْ شُرُكَوْنَا شَرَعْنَا لَهُمْ مِنَ الظِّرَافِ

مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَضْلِ لَقْطَى بِهِمْ

وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ تَرَى الظَّالِمِينَ
مُشْفِقِينَ مَا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ
مَأْتُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ
لَهُمْ مَا يَشَاءُونَ وَنَعْذِرُهُمْ ذَلِكُ هُوَ الْفَضْلُ الْكَبِيرُ

﴿Allāh will assemble us (all),﴾ means, on the Day of Resurrection. This is like the Āyah:

﴿فَلَمْ يَجْعَلْ بَيْنَنَا وَبَيْنَهُ شَرَفَ يَنْتَعَ
بَيْنَنَا بِالْعَنْقِ وَقَرَفَ الْقَلْمَاعَ
الْمَلِئَةُ﴾

﴿Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾ (34:26).

﴿وَإِلَيْهِ التَّصِيرُ﴾

﴿and to Him is the final return.﴾ means, the final return on the Day of Reckoning.

﴿وَالَّذِينَ مُخَاجِجُونَ فِي اللَّهِ
مِنْ بَعْدِ مَا أَسْتَحْبِطُ لَهُمْ
جَهَنَّمُ دَاهِشَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ
بِالْحَقِّ وَالْمُبَارَكَ وَمَا يَرِيكُ
لَعْلَ السَّاعَةَ قَرِيبٌ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ

بِهَا وَالَّذِينَ مَأْتُوا مُشْفِقُونَ بِهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ إِنَّ الَّذِينَ يُمَارِرُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

﴿16. And those who dispute concerning Allāh, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.﴾

﴿17. It is Allāh Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand?﴾

﴿18. Those who believe not therein seek to hasten it, while those

who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.♦

A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path.

﴿وَالَّذِينَ يُخَاجِعُونَ فِي أَنَّهُ مِنْ بَعْدِ مَا أَسْتَحِبُ لَهُ﴾

﴿And those who dispute concerning Allāh, after it has been accepted,♦

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿جَنَّتُمْ دَارِصَنَةً عِنْدَ رَبِّنَتِمْ﴾

﴿no use is their dispute before their Lord﴾ means, it is futile before Allāh.

﴿وَعَلَيْنَمْ عَصَبَ﴾

﴿and on them is wrath,♦ means, from Him.

﴿وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿and for them will be a severe torment.♦ means, on the Day of Resurrection. Ibn ‘Abbās, may Allāh be pleased with him, and Mujāhid said, “They disputed with the believers after they responded to Allāh and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to Jāhiliyyah.”^[1] Qatādah said, “These were the Jews and Christians who said to them, ‘Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allāh than you.’”^[2] This was nothing but lies.

Then Allāh says:

﴿أَنَّهُ الَّذِي أَنْزَلَ الْكِتَابَ يَالْحَقِّ﴾

^[1] At-Tabari 21:518, 519.

^[2] At-Tabari 21:519.

﴿It is Allāh Who has sent down the Book in truth,﴾ referring to all the Books which were revealed from Him to His Prophets.

﴿وَالْبَيِّنَاتُ﴾

﴿and the Balance.﴾ means, justice and fairness. This was the view of Mujāhid and Qatādah.^[1] This is like the Āyāt:

﴿لَقَدْ أَرْسَلْنَا رُسُلًاٰ بِالْبَيِّنَاتِ وَأَرْزَقْنَا مُّهَمَّدًا الْكِتَابَ وَالْبَيِّنَاتَ لِيَقُومُ النَّاسُ بِالْفِطْنَةِ﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice﴾ (57:25).

﴿وَالْكَوَافِرُ هُنَّا وَرَوَّضْنَا الْبَيِّنَاتِ ﴿٧﴾ أَلَا تَظْلَمُوا فِي الْبَيِّنَاتِ ﴿٨﴾ وَأَرْبِيزُوا الْوَرَزَكَ بِالْفِسْطِيلِ وَلَا
﴿وَالْكَوَافِرُ هُنَّا وَرَوَّضْنَا الْبَيِّنَاتِ ﴿٧﴾ أَلَا تَظْلَمُوا فِي الْبَيِّنَاتِ ﴿٨﴾ وَأَرْبِيزُوا الْوَرَزَكَ بِالْفِسْطِيلِ وَلَا
﴿ثَغِيرُوا الْبَيِّنَاتِ ﴿٩﴾﴾

﴿And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.﴾ (55:7-9)

﴿وَمَا يَدْرِيكَ لَمَّا أَتَاهُمْ قُرْبَةً﴾

﴿And what can make you know that perhaps the Hour is close at hand?﴾

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴿يَسْتَعْجِلُ بِهَا الظَّالِمُونَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it,﴾

means, they say, ‘when will this promise be fulfilled, if you are telling the truth?’ But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴿وَالْأَيُّوبُ أَتَئُوا مُشْفِقُونَ بِهَا﴾

﴿while those who believe are fearful of it﴾ means, they are afraid of it happening.

﴿وَيَتَلَوُنَ آنَّهَا الْحُقُوقُ﴾

﴿and know that it is the very truth.﴾ means, that it will

^[1] At-Tabari 21:520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Sahīh* and *Hasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

«وَنَحْكِ أَنَّهَا كَانِتْ نَمَا أَغْذَدْتُ لَهَا؟»

«Woe to you! It will most certainly come. What have you done to prepare for it?»

He said, "Love for Allāh and His Messenger." He ﷺ said:

«أَنْتَ مَعَ مَنْ أَخْبَتْ»

«You will be with those whom you love.»^[1] According to another *Hadīth*:

«الْمُرْسَلُ مَعَ مَنْ أَحْبَبَ»

«A man will be with those whom he loves.»^[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

«أَلَا إِنَّ الَّذِينَ يُسَارِوْنَ فِي الظَّاغَةِ»

«Verily, those who dispute concerning the Hour»

means, who dispute whether it will happen and think it is unlikely ever to come,

«أُنُّ مُسْتَلِّ بَيْدِ»

«are certainly in error far away.» means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

^[1] *Fath Al-Bārī* 10:573, Muslim 4:2033.

^[2] Muslim 4:2034.

﴿وَمَنْ أَنْزَلَ الْحَقْلَنَّ مَهْبِطَهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

﴿أَنَّهُ لَطِيفٌ بِسَاطُوهُ. يَرْزُقُ مَنْ يَشَاءُهُ وَهُوَ الْوَقِيعُ التَّوَزُّعُ﴾ من كاتب يُريد حرف الآخرين تَرَدَّدَ لهُ في حرفيه. ومن كان يُريد حرف الثنائي تَرَدَّدَ منها وَمَا لَمْ فِي الْأَجْمَعِ مِنْ صَيْبَرٍ ﴿أَمْ لَهُمْ شُرَكَّانَا شَرَّعُوا لَهُمْ بَنْ الْبَيْنَ مَا لَمْ يَأْتِنَا بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَضْلِ لَقَعَنِي يَتَّهِمُ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ دَافِعٌ بِهِمْ وَالَّذِينَ أَتَسْعَوا أَشْتَهِيَنِي فِي رَوْضَاتِ الْجَنَّاتِ لَمْ يَأْتِ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَيْمَانُ﴾

﴿19. Allāh is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.﴾

﴿20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾

﴿21. Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.﴾

﴿22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.﴾

The Provision of Allāh in this World and the Hereafter

Here Allāh speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allāh says:

﴿وَمَا مِنْ نَبْتَغِ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا وَمَلَئَ مُنْقَرِّهَا وَمُشَرَّدَهَا كُلُّ فِي كَتْبٍ



﴿And no moving creature is there on the earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ (11:6)

And there are many similar Āyāt.

﴿وَرَزَقَ مِنْ يَنْتَهَا﴾

﴿He gives provisions to whom He wills.﴾ means, He gives generously to whomsoever He wills.

﴿وَهُوَ الْغَوْثُ الْعَزِيزُ﴾

﴿And He is the All-Strong, the Almighty.﴾

means, there is nothing that can overpower Him. Then Allāh says:

﴿مَنْ كَانَ بُرِيْدُ حَرَثَ الْآخِرَةِ﴾

﴿Whosoever desires the reward of the Hereafter,﴾ means, whoever does things for the sake of the Hereafter,

﴿فَرَزَدَ لَمْ فِي حَرَنِيَّةِ﴾

﴿We give him increase in his reward,﴾ meaning, 'We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allāh wills.

﴿وَمَنْ كَانَ بُرِيْدُ حَرَثَ الدُّنْيَا تُؤْنِي. يَنْهَا وَنَاهَا لَمْ فِي الْآخِرَةِ مِنْ أَصْبَابِ﴾

﴿and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾

means, whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allāh will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Āyah is reinforced by the passage in *Subḥān* (i.e., *Sūrat Al-Isrā*) in which Allāh says:

﴿مَنْ كَانَ بُرِيْدُ السَّالِيْلَةِ عَبَّدَنَا لَمْ فِيهَا مَا نَكَاهَ لَمْ تُرِيدُ ثُمَّ جَعَلْنَا لَمْ جَهَنَّمَ بِمَنْهَا مَذْمُومِاً﴾

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَمَا سَعَيْهَا وَهُوَ مُؤْمِنٌ فَأُزْلِهِكَ حَكَانَ مَسْتَهِشَ﴾

شَكُورٌ ۝ لَا يُبْدِي هَذِهِ وَهَذِهِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَلَاهُ رَبِّكَ مُغْفِرًا ۝ أَنْظُرْ
كُلَّ فَضْلَنَا بِعَصْمَنِّ عَلَىٰ بَعْزِنَ وَالْآخِرَةُ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ شَفَاعَةً ۝ ۝

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

It was reported that Ubayy bin Ka'b, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّيِّءِ وَالرُّفْعَةِ وَالثُّنُرِ وَالثَّنَكَيْنِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ
عَمَلَ الْآخِرَةِ لِلْأُدُنِيَّا، لَمْ يَكُنْ لَّهُ فِي الْآخِرَةِ مِنْ تَعْبِبٍ»

«Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.»^[1]

Making Legislation for the Creatures is Shirk

Allâh says:

﴿أَنْ لَهُنَّ شُرَكَاءُ شَرَكُوا لَهُمْ بَنِي الْزَّبَدَ مَا لَمْ يَأْذِنْ بِهِ اللَّهُ ۝ ۝

﴿Or have they partners with Allâh who have instituted for them a religion which Allâh has not ordained?﴾

means, they do not follow what Allâh has ordained for you of upright religion; on the contrary, they follow what their devils (*Shayâṭîn*), of men and *Jinn*, have prescribed for them. They instituted taboos, such as the *Bahîrah*, *Sâ'ibah*, *Wasîlah* or *Hâm*.^[2]

^[1] Ahmad 5:134.

^[2] For an explanation of these, see volume three, the *Tafsîr* of *Sûrat Al-Mâ'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Sahīh* that the Messenger of Allāh ﷺ said:

﴿رَأَيْتُ عَمِرَ وَبْنَ لُحَيَّ بْنَ قَعْدَةَ يَجْرُّ نُصْبَةً فِي النَّارِ﴾

*I saw 'Amr bin Luhayy bin Qama'ah dragging his intestines in Hell^[1] – because he had been the first one to introduce the idea of the *Sā'ibah*. This man was one of the kings of the Khuzā'ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:*

﴿وَلَنَّا كَلِمَةً أَتَقْسِلُ لَهُنَّ مِّنْهُمْ﴾

﴿And had it not been for a decisive Word, the matter would have been judged between them.﴾

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَإِنَّ الظَّالِمِينَ لَهُنْ عَذَابٌ أَلِيمٌ﴾

﴿And verily, for the wrongdoers there is a painful torment.﴾ i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

﴿فَرَأَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا﴾

﴿You will see the wrongdoers fearful of that which they have earned.﴾

means, in the arena of Resurrection.

﴿وَهُوَ رَاجِحٌ بِوَهْدٍ﴾

﴿and it will surely befall them.﴾ means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

^[1] *Fath Al-Bārī* 6:633.

تَبَرِّعُ الْمُنْزَهِ

٤٨٦

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَا أَنْتَكُمْ عَلَيْهِ أَجْرًا إِلَّا المَوْدَةُ فِي الْقُرْبَىٰ وَمَنْ يَقْرَفُ حَسَنَةً فَرَدَ لَهُ فِي حَسَنَاتِهِ إِنَّ اللَّهَ عَفُورٌ شَكُورٌ ﴿١﴾ أَمْ يَقُولُونَ أَنْفَقَنَا اللَّهُ كَذِبًا فَإِنَّ اللَّهَ يَعْلَمُ مَعْذِنَتَكُمْ فَلَمْ يَنْعِمْ اللَّهُ الْبَطِلُ وَمَنْ يُحِبُّ الْمُقْرَبَةَ يُكْمِنُهُ إِنَّ اللَّهَ يَعْلَمُ بِمَا يَصْنَعُو ﴿٢﴾ وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنْ عِبَادَتِهِ وَيَغْفِرُ لَعِبَادِهِ أَعْمَالَ السَّيِّئَاتِ وَيَعْلَمُ مَا لَقَعُلُوكَ ﴿٣﴾ وَسَاجِدُوا لِلَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَبِرَبِّهِمْ مَنْ فَضَلَهُ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٤﴾ وَلَوْسَطَ اللَّهُ الْرِزْقَ لِعِبَادِهِ لَبَعْوَافِ الْأَرْضِ وَلَكِنْ يَرَى مَنْ يَعْبَادُهُ خَيْرٌ يُصِيرُهُ ﴿٥﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا نَفَطَوْا وَيَشْرُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٦﴾ وَمِنْ أَنْبِيَاءِهِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَ دَابَّةَ وَهُوَ عَلَىٰ جَمِيعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٧﴾ وَمَا أَصْبَحَكُمْ مِنْ مُصْكِيَةٍ فِيمَا كَسَبْتُمْ إِنِّي كُفُّ وَيَغْفِرُ عَنْ كُثِيرٍ ﴿٨﴾ وَمَا أَنْشَرَ مِنْ جَنَّةٍ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُورٍ إِنَّ اللَّهَ مِنْ وَلِيٍّ وَلَا صَاحِرٍ ﴿٩﴾

of Resurrection; they will be in a state of utter fear and terror.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَمْ يَمْنَأُوْنَ عِنْدَ رَبِّهِمْ﴾

﴿But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.﴾

What comparison can there be between the former and the latter? How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the

gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allāh says:

﴿هَذِهِ هُوَ الْفَضْلُ الْكَبِيرُ﴾

﴿That is the supreme grace.﴾ means, the ultimate victory and complete blessing.

﴿هَذِهِ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَا أَنْتُكُمْ عَلَيْهِ أَجْرًا إِلَّا المَوْدَةُ فِي الْقُرْبَىٰ وَمَنْ يَقْرَفُ حَسَنَةً فَرَدَ لَهُ فِي حَسَنَاتِهِ إِنَّ اللَّهَ عَفُورٌ شَكُورٌ ﴿١﴾ أَمْ يَقُولُونَ أَنْفَقَنَا اللَّهُ كَذِبًا فَإِنَّ اللَّهَ يَعْلَمُ مَعْذِنَتَكُمْ فَلَمْ يَنْعِمْ اللَّهُ الْبَطِلُ وَسَاجِدُ بَنِي إِسْرَائِيلَ وَسَعَ اللَّهُ الْبَطِلُ وَمَنْ يُحِبُّ الْمُقْرَبَةَ يُكْمِنُهُ إِنَّ اللَّهَ عَلِمُ بِمَا يَصْنَعُو ﴿٢﴾ الْأَصْدُورُ ﴿٣﴾﴾

﴿23. That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

﴿24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.﴾

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴿ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الْمُؤْمِنُونَ مَا شَاءُوا وَعَسِيلُوا الصَّلِيْحَتُ﴾

﴿That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.﴾

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴿فَلَمَّا آتَنَاكُمْ عَلَيْهِ أَجْرًا إِلَّا تَنْزَهُونَ فِي الْقُرْبَانِ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾

means, 'say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the Āyah:

﴿إِلَّا تَنْزَهُونَ فِي الْقُرْبَانِ﴾

﴿except to be kind to me for my kinship with you.﴾

Sa'īd bin Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship." Ibn 'Abbās said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhārī.^[1] It was also recorded by Imām Ahmad with a different chain of narration.^[2]

﴿وَمَنْ يَفْرِفْ حَسَنَةً فَزَدْ لَهُ فِيهَا حَسَنَةٌ﴾

«And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof»

means, 'whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Āyah:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ إِنَّمَا ذَرَرْ وَإِنْ تُكَحْ حَسَنَةً يُضَعِّفُهَا وَيُؤْتَ مِنْ لَدُنْهُ أَبْرَأَ عَظِيمًا﴾

«Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.» (4:40)

﴿إِنَّ اللَّهَ عَنْهُ شَكُورٌ﴾

«Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.»

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that

Allāh's saying;

﴿أَنْ يَقُولُونَ أَنَّهُ أَنْتَ عَلَىٰ أَنْتَ كَوْنُوا إِنَّمَا يَنْهَا اللَّهُ بِغَيْرِهِ عَلَىٰ قَلْبِكُمْ﴾

«Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart.»

means, 'if you had invented any lies against Him, as these ignorant people claim,'

﴿بِغَيْرِهِ عَلَىٰ قَلْبِكُمْ﴾

«He could have sealed up your heart.»

means, 'and thus caused you to forget what had already come

[1] *Fath Al-Bārī* 8:326.

[2] *Aḥmad* 1:229.

to you of the Qur'ān.' This is like the Āyah:

﴿وَرَأَنَّا نَقُولُ عَلَيْنَا بِمَا نَعْصِي الْأَنْوَارِ﴾ لَهُمْ لَهُمْ مِنْ أَنْذِنْنَا مِنْهُمْ مَا يَكْسِبُ إِنْ
لَهُمْ عَلَيْنَا حَمِيمٌ ﴾٤٧﴾

¶And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.» (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿وَيُعِينُ الْمُؤْمِنَ بِكَلِمَاتِهِ﴾

¶and establishes the truth by His Word.» means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّمَا عَلِيهِ بِدَانَ الصَّدُورِ﴾

¶Verily, He knows well what are in the breasts.»

means, all that is hidden in the hearts of men.

﴿وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ الْعَبَدِ وَيَعْلَمُ عَنِ النَّاسِ كَمَا فَعَلُوكُمْ ﴾٤٨﴾ فَتَسْتَجِبُ الْبَرِّينَ
مَأْمُوا وَعَمِلُوا الصَّالِحَاتِ وَرَبِّيْدُهُمْ مِنْ فَضْلِهِ وَالْكُفَّارُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴾٤٩﴾ وَرَأَنَّا
لِيَسَادِهِ لَعْنَاهُ فِي الْأَرْضِ وَلَكُنْ يُرِثُ يَقْدَرُ مَا يَنْهَا إِنَّمَا يَعْلَمُ بِمَا يَعْمَلُو وَجَبَرُ بَشِيرٌ ﴾٥٠﴾ وَهُوَ الَّذِي يُرِثُ
الْفَيَّاثَ مِنْ بَعْدِ مَا فَعَلُوكُمْ وَيَسْتَرُ رَحْمَتَهُمْ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴾٥١﴾

¶25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.»

¶26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.»

¶27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.»

¶28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Wali, Worthy of all praise.»

Allâh accepts Repentance and responds to Supplications

Here Allâh reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَسْأَلْ مُؤْمِنًا أَزْيَالِهِ فَقَسَمَ ثُمَّ يَسْتَغْفِرُ اللَّهَ بِجِدِّهِ عَفْوًا رَّجِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.» (4:110)

It was reported in *Sahîh Muslim* that Anas bin Mâlik, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«اللَّهُ تَعَالَى أَشَدُ فَرْحًا بِتَوْبَةِ عَبْدٍ - جَنَّ يَتُوبُ إِلَيْهِ - مِنْ أَخْدُوكُمْ كَانَتْ رَاجِلَةً يَأْرِضُ فَلَاءً، فَانْكَلَثَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا فَانِي شَجَرَةٌ فَاضْطَبَعَ فِي ظِلِّهَا، فَذَاقَ أَيْسَ مِنْ رَاجِلِهِ، فَيَتَبَّأَ مُؤْمِنٌ كَذَلِكَ إِذَا مُؤْمِنٌ بِهَا، فَانِي مَعْنَاهُ، فَأَخَذَ بِخَطَاوِهَا، ثُمَّ قَالَ مِنْ شَدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شَدَّةِ الْفَرَحِ»

«Allâh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allâh, You are my slave and I am Your Lord!" – i.e., he makes a mistake because of his great joy.»^[1]

A similar report was also narrated in the *Sahîh* from 'Abdullâh bin Mas'ûd, may Allâh be pleased with him.^[2]

﴿وَمَنْ الَّذِي يَقْبِلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«And He it is Who accepts repentance from His servants,»

^[1] Muslim 4:2104.

^[2] Muslim 4:2103.

It was reported that Az-Zuhri said, concerning this Āyah, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿أَشَدُّ فَرْحًا بِتَبَرِّةٍ عَنْهُو مِنْ أَخْدُوكُمْ يَجِدُ ضَالَّةً فِي الْكَانِ الَّذِي يَخَافُ أَنْ يَقُلُّهُ
فِي الْعَطَشِ﴾

"Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst."^[1]

Hammām bin Al-Ḥārith said, "Ibn Mas'ud was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

﴿وَمَنْ أَلَّى يَقْبِلُ الرَّغْبَةَ عَنْ عِبَادِهِ﴾

﴿And He it is Who accepts repentance from His servants﴾.^[2]

﴿وَسَمَّا عَنِ الْسَّيِّئَاتِ﴾

﴿and forgives sins,﴾ means, He will accept repentance in the future, and He forgives past sins.

﴿وَرَبَّمَا تَغْسِلُونَ﴾

﴿and He knows what you do.﴾ means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

﴿وَتَسْتَجِيبُ لِلَّذِينَ مَأْمُونُوا وَعَمِلُوا الصَّالِحَاتِ﴾

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

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarīr: "It means that He answers their supplication for themselves, their companions and their brothers."^[3]

﴿وَرَبِّيْدُمْ مِنْ قَضِيَّةِ﴾

^[1] Abdur-Razzāq 3:191. This narration is supported by the previous.

^[2] At-Tabari 21:533.

^[3] At-Tabari 21:534.

﴿and gives them increase of His bounty.﴾

means, He answers their supplications and gives them more besides. Qatâdah said, narrating from Ibrâhîm An-Nakha'i Al-Lakhmi about the Ayah:

﴿فَتَسْتَعِيْبُ الْأَيْنَ مَا اسْتَرْجَعْتُ وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And He answers those who believe and do righteous good deeds.﴾

- (this means) they intercede for their brothers;

﴿وَزِيَادُهُمْ مِنْ فَضْلِهِ﴾

﴿and gives them increase of His bounty.﴾

- (this means) they intercede for their brothers' brothers.^[11]

﴿وَالْكُفَّارُ لَمْ يَمْلِئُنَّ عَذَابَ شَدِيدٍ﴾

﴿And as for the disbelievers, theirs will be a severe torment.﴾

- having mentioned the believers and the great reward that is theirs, Allâh then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

﴿وَلَئِنْ تَسْطِعَ اللَّهُ أَرْزَقَ لِيَبَاوِدُونَ لَمْعَوْا فِي الْأَرْضِ﴾

﴿And if Allâh were to extend the provision for His servants, they would surely rebel in the earth.﴾

means, if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

﴿وَلَئِنْ يُمْكَنْ يُنْذَرُ نَّا بِشَاءَ اللَّهُ يُبَاهِدُونَ حَتَّىٰ يَبْيَسُرُونَ﴾

﴿but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

^[11] At-Tabari 21:534.

those who deserve to be poor.

﴿وَهُوَ الَّذِي يَنْزِلُ الْفَتْحَ مِنْ بَعْدِ مَا فَطَرَ﴾

﴿And He it is Who sends down the rain after they have despaired,﴾

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the Āyah:

﴿وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنْ قِبَلِهِ لَتَبَيَّنَ﴾

﴿And verily, before that (rain) – just before it was sent down upon them – they were in despair!﴾ (30:49)

﴿وَيَشْرُرُ رَجْسَتَهُ﴾

﴿and spreads His mercy.﴾ means, He bestows it upon all the people who live in that region. Qatādah said, “We were told that a man said to ‘Umar bin Al-Khattāb, may Allāh be pleased with him, ‘O Commander of the faithful, no rain has come and the people are in despair.’ ‘Umar, may Allāh be pleased with him, said, ‘Rain will be sent upon you,’ and he recited:

﴿وَهُوَ الَّذِي يَنْزِلُ الْفَتْحَ مِنْ بَعْدِ مَا فَطَرَ وَيَشْرُرُ رَجْسَتَهُ وَهُوَ أَنْوَى الْعَبْدِ﴾

﴿And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise.﴾^[1]

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

﴿وَمِنْ مَا يَنْبُو. خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا تَرَى وَمَا تَنْظِمُ إِذَا يَكْتَمُ
قَدِيرٌ ﴿١﴾ وَمَا أَسْبَكَمُّ فِي مُؤْسِيَكُو فِيمَا كَبَّتْ أَثْيَيْكُو وَيَغْفِرُ عَنْ كَبِيرٍ ﴿٢﴾ وَمَا أَشْدَ
بَشِّرِيْنَ فِي آذَرِيْنَ وَمَا لَكُمْ فِي دُورِ اللَّهِ مِنْ وَلِيٍّ وَلَا صَاحِبِرٍ ﴿٣﴾﴾

﴿29. And among His Āyāt is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He

^[1] At-Tabari 21:537.

wills.»

﴿30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾

﴿31. And you cannot escape from Allâh in the earth, and besides Allâh you have neither any protector nor any helper.﴾

Among the Signs of Allâh is the Creation of the Heavens and the Earth

﴿وَرِزْقٍ مُّبِينٍ﴾

﴿And among His Ayât﴾ the signs which point to His great might and power,

﴿خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَ فِيهِمَا﴾

«is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.»

means, whatever He has created in them, i.e., in the heavens and the earth.

﴿بَنِ كَوَافِرِ﴾

«and whatever moving creatures» this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

﴿وَرَبِّ﴾

﴿And He﴾ means, yet despite all that,

﴿عَلَىٰ جَمِيعِهِمْ إِذَا يَشَاءُ قَوِيرِ﴾

«is Able to assemble them whenever He wills.»

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

﴿وَرِبَا أَصْنَابَكُمْ وَنَمْوِيْكُمْ فِيْهَا كَبَتْ أَنْوَيْكُمْ﴾

﴿And whatever of misfortune befalls you, it is because of what your hands have earned.﴾

means, ‘whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.’

﴿وَيَغْفِرُ عَن كَثِيرٍ﴾

﴿And He pardons much.﴾ means, of sins; ‘He does not punish you for them, rather He forgives you.’

﴿رَبُّكَ يَغْفِرُ لَهُمَا مَا كَسَبُوا مَا تَرَكَ عَلَى ظَاهِرِهِمَا مِنْ ذَنَبَزِهِمَا﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth﴾ (35:45).

According to a *Sahīh Hadīth*:

«وَالَّذِي تَقْسِي بِتَدْوِيْدِ مَا يُصِيبُ الْمُؤْمِنِ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمًّا وَلَا حَزَنًّا إِلَّا كَفَرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةَ يُشَاكُهَا»

«By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby – even a thorn which pricks him.»^[1]

Imām Aḥmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, “I heard the Messenger of Allāh ﷺ say:

«مَا مِنْ شَيْءٍ وَيُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ بِأَذْدِيْدٍ إِلَّا كَفَرَ اللَّهُ تَعَالَى عَنْهُ بِهِ مِنْ سَقَاءِنِهِ»

«No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.»^[2]

Imām Aḥmad also recorded that 'Āishah, may Allāh be pleased with her, said, “The Messenger of Allāh ﷺ said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يَكْفُرُهَا، ابْتَلَاهُ اللَّهُ تَعَالَى بِالْحَزَنِ لِيُكَفِّرَ مَا»

«If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will

^[1] Ahmad 2:303.

^[2] Ahmad 4:98. Similar was recorded by Muslim no. 6567.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٤٨٧

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمِنْ أَيْتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَمِ ﴿٢٧﴾ إِنْ يَشْكُنَ الْرِّيحُ
فِي ظَلَّلِنَ رَوَاكِدَ عَلَى ظَهَرِهِ إِنْ فِي ذَلِكَ لَأَيْتَ لِكُلِّ صَبَارٍ شَكُورٍ
أَوْ بُرْيَةٍ هُنَّ يَمَا كَسَبُوا وَيَقْعُدُ عَنْ كَبِيرٍ ﴿٢٨﴾ وَيَعْلَمُ الَّذِينَ
يَجْهَلُونَ فِي أَيْنَانِ الْمَهْمَمِ مِنْ تَحْمِصٍ ﴿٢٩﴾ فَاُوْتِئُمُ مِنْ عَوْنَوْ فَتَعْلَمُ
الْمَيْوَةُ الْدُّنْيَا وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَابْقِيَ الْلَّٰهِنَّ أَمْسَأُوا عَلَى رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٣٠﴾ وَالَّذِينَ يَجْهَلُونَ كَبِيرٌ الْإِيمَانُ وَالْفَوْحَشُ وَإِذَا مَا
عَضَبُوا هُمْ يَعْفُرُونَ ﴿٣١﴾ وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُرُورِيَّتُهُمْ وَمِمَّا رَزَقَهُمْ يُنْفِقُونَ ﴿٣٢﴾ وَالَّذِينَ إِذَا أَسْأَلُوهُمْ
الْعِقْلُ هُمْ يَنْخِسُونَ ﴿٣٣﴾ وَجَزُوا وَأَسْيَثَةَ سَيِّئَاتِهِمْ فَمَنْ عَفَّ كَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللّٰهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٤﴾ وَلَمَنْ اتَّصَرَ
عَدَّ ظُلْمِيْدَهُ فَأَوْلَاهُكَ مَاعِيْدَهُمْ بَنْ سَيِّلٍ ﴿٣٥﴾ إِنَّا سَأَلَتِيلَ عَلَى الَّذِينَ
يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ يَعْبُرُ الْحَقَّ أَوْلَاهُكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٣٦﴾ وَلَمَنْ صَدَ وَعَفَرَ لَهُ ذَلِكَ لَمَنْ عَزَّزَ الْأَمْرَ
وَمَنْ يُضْلِلَ اللّٰهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ
لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِنْ مَرَدُ مِنْ سَيِّلٍ ﴿٣٧﴾

expiate for them.»^[1]

هُوَ مِنْ مَائِيْدَهُ الْجَوَارِ فِي الْبَحْرِ
كَالْأَغْلَمِ ﴿٢٧﴾ إِنْ يَشْكُنَ الْرِّيحُ
فِي ظَلَّلِنَ رَوَاكِدَ عَلَى ظَهَرِهِ إِنْ فِي
ذَلِكَ لَأَيْتَ لِكُلِّ صَبَارٍ شَكُورٍ ﴿٢٨﴾
أَوْ بُرْيَةٍ هُنَّ يَمَا كَسَبُوا وَيَقْعُدُ عَنْ
كَبِيرٍ ﴿٢٩﴾ وَيَعْلَمُ الَّذِينَ يَجْهَلُونَ فِي
أَيْنَانِ الْمَهْمَمِ مِنْ تَحْمِصٍ ﴿٣٠﴾

﴿٣٢﴾ And among His signs are the ships in the sea like mountains.»

﴿٣٣﴾ If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.»

﴿٣٤﴾ Or He may

destroy them because of that which their (people) have earned. And He pardons much.»

﴿٣٥﴾ And those who dispute as regards Our Ayât may know that there is no place of refuge for them.»

Ships are also among the Signs of Allâh

Allâh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujâhid, Al-Hasan, As-Suddî and Ad-Dâhâk. In other words, these ships on the sea

^[1] Ahmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.^[1]

﴿إِنْ يَشَاءُ بَسِّكِينَ الْرَّيحَ﴾

﴿If He wills, He causes the wind to cease,﴾ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّكُلِّ مُسْتَأْرِ﴾

﴿Verily, in this are signs for everyone patient﴾ means, who is patient in the face of adversity

﴿شَكُورٌ﴾

﴿and grateful.﴾ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَزْ بُوْيَقْدَنْ بِمَا كَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَرَسَّتْ عَنْ كَثِيرٍ﴾ .

﴿And He pardons much.﴾ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the Āyah

﴿أَزْ بُوْيَقْدَنْ بِمَا كَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

^[1] At-Tabari 21:541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allâh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمُ الَّذِينَ يَجْهَلُونَ فَإِنَّا نَعْلَمُ مَا فِي أَرْضٍ وَمَا فِي سَمَاوَاتٍ﴾

﴿And those who dispute as regards Our Āyât may know that there is no place of refuge for them.﴾

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿فَتَأْتِيهِمْ مِنْ شَفَوْرٍ فَتَسْعَ الْجِبَرَاتِ الْأَنْجَنِيَّاتِ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَلَيَقُولُ الَّذِينَ مَاشُوا وَكُلُّهُمْ
يَتَوَكَّلُونَ ﴿٢٩﴾ وَالَّذِينَ يَجْهَلُونَ كُلُّهُمُ الْأَغْمَمُ وَالْمُرْجَحُ وَإِذَا مَا عَصَبُوا هُمْ بَقِيرُونَ ﴿٣٠﴾ وَالَّذِينَ
أَسْتَحْشَأُوا لِرَبِّهِمْ وَأَنَامُوا الصَّلَاةَ وَأَنْوَفُهُمْ شُوَرَى يَتَّهِمُونَ رَبِّهِمْ بِمُفْسُدَةٍ ﴿٣١﴾ وَالَّذِينَ إِنَّا أَسَأَاهُمُ الْبَيْنَ
هُمْ بِيَنْتَهِيُونَ ﴿٣٢﴾﴾

﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh is better and more lasting for those who believe and put their trust in their Lord.﴾

﴿37. And those who shun the greater sins, and Al-Fawâöhish, and when they are angry, they forgive.﴾

﴿38. And those who answer the Call of their Lord, and perform the Salâh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.﴾

﴿39. And those who, when an oppressive wrong is done to them, take revenge.﴾

The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿فَتَا (أوينمْ نِنْ شُورْ قَسْعَ لَبِيزَةَ الْأَنْيَا)﴾

«So whatever you have been given is but (a passing) enjoyment for this worldly life.»

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَلَّفْقَ﴾

«but that which is with Allāh is better and more lasting»

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِلَّذِينَ مَا اسْتَوْا﴾

«for those who believe» means, for those who are patient in forgoing the pleasures of this world,

﴿وَعَلَى رَبِّهِنَّ يَتَوَكَّلُونَ﴾

«and put their trust in their Lord.» means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allāh says:

﴿وَالَّذِينَ يَجْنِدُونَ كَبِيرَ الْأَثْمَ وَالْفَوْحَشَ﴾

«And those who shun the greater sins, and Al-Fawāhish,»

We have already discussed sin and Al-Fawāhish in Sūrat Al-A'rāf.^[11]

﴿وَإِذَا مَا عَصَبُوا مُهُمْ يَغْفِرُونَ﴾

«and when they are angry, they forgive.» means, their nature dictates that they should forgive people and be tolerant.

^[11] See Sūrat Al-A'rāf 7:33.

Vengeance is not in their nature. It was reported in the *Sahîh* that the Messenger of Allâh ﷺ never took revenge for his own sake, only when the sacred Laws of Allâh were violated.^[1]

﴿وَالَّذِينَ أَنْسَبُجَارُ لِرَبِّهِمْ﴾

«And those who answer the Call of their Lord,»

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَأَقَامُوا الصَّلَاةَ﴾

«and perform Aṣ-Ṣalāh» – which is the greatest act of worship of Allâh, may He be glorified.

﴿وَأَتْرَبُّمُ شَوَّافِيْنَ﴾

«and who (conduct) their affairs by mutual consultation,»

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the Ayah:

﴿وَشَارِزُّهُمْ فِي الْأَئْمَّةِ﴾

«and consult them in the affairs» (3:159). The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confidant. When 'Umar bin Al-Khattâb, may Allâh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalifah to six people who were to be consulted. They were 'Uthmân, 'Ali, Tâlîhah, Az-Zubayr, Sa'îd and 'Abdur-Rahmân bin 'Awf, may Allâh be pleased with them all. Then all of the Companions, may Allâh be pleased with them, agreed to appoint 'Uthmân as their leader.

﴿وَمِنَ رَّوْنَّهُمْ يُغَثِّرُونَ﴾

«and who spend of what We have bestowed on them.»

this means kindly treating the creation of Allâh, starting with those who are closest, then the next closest, and so on.

﴿وَالَّذِينَ يَنْهَا لِأَنَّهُمْ مُّمْكِنُونَ﴾

^[1] *Fath Al-Bâri* 10:541.

﴿And those who, when an oppressive wrong is done to them, take revenge.﴾

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yūsuf, peace be upon him, said to his brothers:

﴿لَا تُنَزِّهَ عَلَيْكُمُ الْوَمَّ يَغْفِرُ اللَّهُ لَكُمْ﴾

﴿No reproach on you this day; may Allāh forgive you﴾ (12:92).

even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allāh ﷺ forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan'īm. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Hārith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet ﷺ woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allāh ﷺ picked up the sword and called his Companions. He told them what had happened, and he forgave the man. There are many similar Ḥadīths and reports. And Allāh knows best.

﴿وَمَرِدُوا مُسْتَحْشِينَ مِنْهَا فَمَنْ عَنَّا وَأَشْعَلَ فَاجْرَهُ عَلَى اللَّهِ إِنَّمَا لَا يُبْيِثُ الظَّالِمِينَ ﴿١٦﴾ وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَإِنْتَهَى مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿١٧﴾ إِنَّا أَنْهَيْنَا عَلَى النَّاسِ بِطَلَمَوْنَ أَنَّهَا سَيِّئَاتُهُنَّ وَيَعْمَلُونَ فِي الْأَرْضِ بِمَا يَعْمَلُونَ إِنَّمَا عَذَابُ اللَّهِ أَلِيمٌ ﴿١٨﴾ وَمَنْ سَبَدَ وَغَفَرَ لِيَّ ذَلِكَ لَيْنَ عَزِيزٌ الْأَنْجَوْرُ ﴿١٩﴾﴾

﴿40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the wrongdoers.﴾

﴿41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾

﴿42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a

painful torment.»

﴿43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴾

Forgiving or exacting Revenge on Wrongdoers

﴿وَمَنْ حِرْزَهُ فَايُغْنِي سَيِّئَاتُهُ بِتَلَهَّاهُ﴾

﴿The recompense for an evil is an evil like thereof.﴾ This is like the Āyāt:

﴿فَتَنِي أَغْنَتَهُ عَلَيْكُمْ فَأَعْنَدُوا عَبْدَهُ بِيُشْرِيكِي تَأْغِنَتِي عَلَيْكُمْ﴾

﴿Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ (2:194), and

﴿وَإِنْ عَاقَبْتُمْ قَمَادِيًّا بِمِثْلِ مَا عُوقِقْتُمْ بِهِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted﴾ (16:126).

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says:

﴿وَالْجُروحُ قِصَاصٌ فَمَنْ نَصَدَقَ بِهِ فَهُوَ كَفَارَةٌ لِللهِ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation﴾ (5:45).

Allāh says here:

﴿فَمَنْ عَكَ رَأْسَلَحَ تَلَبِّيَ عَلَى أَنَّهُ﴾

﴿but whoever forgives and makes reconciliation, his reward is with Allāh.﴾

means, that will not be wasted with Allāh. As it says in a *Sahīh Hadīth*:

﴿وَمَا زَادَ اللهُ تَعَالَى عَنْدَنَا يَغْفِرُ إِلَّا عَزَّاً﴾

«Allāh does not increase the person who forgives except in honor.»^[1]

[1] Muslim 4:2001.

﴿إِنَّمَا لَا يُحِبُّ الظَّالِمِينَ﴾

﴿Verily, He likes not the wrongdoers.﴾ means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَئِنْ أَنْصَرْتَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَنْهُمْ مِنْ سَبِيلٍ﴾

﴿And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾

means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا التَّيْلِ﴾

﴿The way﴾ means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَسْعُونَ فِي الْأَرْضِ يُغَيِّرُونَ الْعَقَدَ﴾

﴿is only against those who oppress men and rebel in the earth without justification;﴾

means, those who initiate wrongful actions against others, as it says in the Ṣaḥīḥ Ḥadīth:

«الْمُشَبَّثَانِ مَا قَالَا فَعَلَى الْبَادِيَ، مَا لَمْ يَفْعَدْ الْمَظْلُومُ»

«When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.»^[1]

﴿أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿for such there will be a painful torment.﴾ means, intense and agonizing. It was reported that Muḥammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al-Muhallab, who was the governor of Baṣrah. He said, 'What do you need, O Abu 'Abdullāh?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

^[1] Muslim 4:2000 .

٤٨٨

وَرِبْنَهُمْ يَعْرُضُونَ عَلَيْهَا حَشْيَعِينَ بْنَ الْأَذْلَى يَنْتَظِرُونَ
مِنْ طَرْفٍ خَفِيًّا وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِيرِينَ الَّذِينَ
خَيْرٌ وَأَنفُسَهُمْ وَأَهْلِهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ
فِي عَذَابٍ مُّقِسِّرٍ [١٦] وَمَا كَانَ لَهُمْ مِّنْ أُولَئِكَ يَنْصُرُونَهُمْ
مِّنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَإِلَهُهُ مِنْ سَيِّلٍ [١٧] أَسْتَجِبُوا
لِرَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَكُمْ لَأَمْرَدَلَهُ مِنْ أَنْتُمُ مَا الْكُمْ
مِّنْ مَلَحَّا يَوْمِ زِدْرٍ وَمَا الْكُمْ مِّنْ نَكِيرٍ [١٨] فَإِنْ أَغْرَضُوكُمْ
فَمَا أَرْسَلْنَاكُمْ عَلَيْهِمْ حَفِيظًا إِنْ عَيْتُكُمْ إِلَّا أَبْلَغُ [١٩] وَإِنَّا إِذَا
أَذْقَنَا الْإِنْسَنَ مَنَارَ حَمَّةَ فَرَحَ بِهَا وَإِنْ تُصْبِهُمْ سَيِّئَةً
بِمَا فَدَمْتَ أَيْدِيهِمْ فَإِنَّ الْإِنْسَنَ كُفُورٌ [٢٠] لِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ إِنَّهُ
وَيَهْبِطُ لِمَنْ يَشَاءُ الَّذِكُورُ [٢١] أَوْ يُرْزُقُهُمْ ذَكْرَ أَنَا وَإِنَّهُ
وَيَجْعَلُ مِنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ [٢٢] وَمَا كَانَ
يُشَرِّكُ إِنْ يُكْلِمُهُ اللَّهُ إِلَّا وَحْيًا أَوْ مَنْ وَرَأَيَ حِجَابٌ أَوْ تِسْلِمٌ
رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكْمٍ [٢٣]

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you -

﴿إِنَّا نَسْبِلُ عَلَى الَّذِينَ يَظْلِمُونَ
النَّاسَ وَيَعْزُزُونَ فِي الْأَرْضِ يَغْرِي
الْحَقَّ أُولَئِكَ نَهْمُ عَذَابَ الْيَرْدِ﴾

«The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.»

Marwân said, 'He spoke the truth, by Allâh, and gave sincere advice.' Then he said, 'What do you need, O Abu

'Abdullâh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'^[11] This was recorded by Ibn Abi Hâtîm. When Allâh condemned wrongdoing and the people who do it, and prescribed Al-Qisâs, He encouraged forgiveness:

﴿وَلَمَنْ سَرَّ وَغَرَرَ﴾

«And verily, whosoever shows patience and forgives,» meaning, whoever bears the insult with patience and conceals the evil action,

﴿هِيَ ذَلِكَ لَيْنَ عَزَّزَ الْأُمُورَ﴾

«that would truly be from the things recommended by Allâh.»

^[11] Ibn Abi Shaybah 7:245.

Sa‘d bin Jubayr said, “This means, one of the things enjoined by Allāh,” i.e., good actions for which there will be a great reward and much praise.

﴿وَمَنْ يُضْلِلَ اللَّهُ مِنْهُ مِنْ بَعْدِهِ وَرَبِّ الظَّالِمِينَ لَئِنْ رَأَيْتَ الْمَنَابَ يَقُولُوكَ هَلْ إِنْ
مَرَّتْ مِنْ سَبِيلِ ﴿١﴾ وَرَبَّهُمْ يَعْرَضُونَ عَلَيْهَا حَشِيشَةَ مِنَ الدُّلُّ يَبْطُرُوكَ مِنْ طَرِيبِ خَيْرٍ
وَقَالَ الَّذِينَ عَاصَمُوا إِنَّ الْمُتَّرَبِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَآهَاهُمْ يَوْمَ الْقِيَامَةُ إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُّفِسِّرٍ ﴿٢﴾ وَمَا كَانَ لَهُمْ مِنْ أُولَئِكَ بَصُرُوتُهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلَ
اللَّهُ فَآلَمْ مِنْ سَبِيلِ ﴿٣﴾

¶44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: “Is there any way of return?”»

¶45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: “Verily, the losers are they who lose themselves and their families on the Day of Resurrection.” Verily, the wrongdoers will be in a lasting torment.»

¶46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.»

The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿وَمَنْ يُضْلِلَ فَلَنْ يَجِدَ لَهُ مِنْ شَرِيكًا﴾

¶but he whom He sends astray, for him you will find no protecting to lead him.» (18:17).

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لَئِنْ رَأَيْتَ الْمَنَابَ﴾

¶when they behold the torment,» i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُونَ هَلْ إِنْ مَرَرْتَ بِنَ سَبِيلٍ﴾

﴿they will say: "Is there any way of return?"﴾

This is like the Ayah:

﴿وَلَئِنْ تَرَى إِذْ وُقْفُوا عَلَى النَّارِ نَفَرُوا يَكِينَةً تَرْدُ وَلَا تَخُوبُ يَكِينَتُهُمْ لَكُونُونَ مِنَ الظَّمِينِ﴾
 ﴿بَلْ بَدَا لَهُمْ مَا كَانُوا يَعْمَلُونَ مِنْ قَبْلِ ذَلِكَ رُدُوا لَمَادِرًا لَمَّا هُمْ عَنْهُ وَإِنَّمَا لَكِبِيرُونَ﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28)

﴿وَرَأَنُوكُمْ يَعْرَضُونَ عَلَيْهَا﴾

﴿And you will see them brought forward to it﴾ means, to the Fire.

﴿خَشِيعَةً مِنَ الْأَذْلَلِ﴾

﴿made humble by disgrace,﴾ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنْظُرُونَ مِنْ طَرْفِ خَفِيٍّ﴾

﴿(and) looking with stealthy glance.﴾ Mujāhid said, "In a humiliated manner."^[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالَ الَّذِينَ يَأْسَرُوا﴾

﴿And those who believe will say﴾ means, on the Day of Resurrection they will say:

﴿إِنَّ الْكَافِرِينَ﴾

﴿Verily, the losers...﴾ means, the greatest losers.

﴿الَّذِينَ حَرَمُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْبَيْتِ﴾

^[1] At-Tabari 21:553.

﴿are they who lose themselves and their families on the Day of Resurrection.﴾

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴿أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِبِّلٍ﴾

﴿Verily, the wrongdoers will be in a lasting torment.﴾ means, everlasting and eternal, with no way out and no escape.

﴿وَمَا كَانَ لَهُمْ مِّنْ أَذْيَاءٍ يَضْرُبُونَهُمْ مِّنْ دُونِ أَنفُسِهِمْ﴾

﴿And they will have no protectors to help them other than Allāh.﴾

means, no one to save them from the punishment and torment which they are suffering.

﴿وَمَنْ يُغْلِبْ اللَّهَ فَإِنَّمَا هُوَ مُبْلِلٌ﴾

﴿And he whom Allāh sends astray, for him there is no way.﴾ means, no salvation.

﴿أَتَسْبِحُوا لِرَبِّكُمْ بَنِ قَبْلِ أَنْ تَأْتِيَ يَوْمًا لَّا مَرْدَدَ لَهُ مِنْ أَكْمَنَ اللَّهُ مَا لَكُمْ مِّنْ تَلْجُو بِعَوْيَنْ وَمَا لَكُمْ مِّنْ نَّكِيرٍ﴾^v ﴿إِنَّ أَفْرَادَهُمْ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَيْثِنَّا إِنْ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا إِذَا أَذْقَنَا الْأَذْكَنَ وَمَا رَحْمَةٌ فِيَّنَا إِنَّ شَفَاعَهُمْ سَيِّئَةٌ بِمَا فَدَمْتَ لَهُمْ بِهِمْ فَإِنَّ الْأَذْكَنَ كُفُورٌ﴾^u

﴿47. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.﴾

﴿48. But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!﴾

Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿إِنَّهُمْ لَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا مَرَدَ لَهُ مِنْ أَنْفُسِهِمْ﴾

«Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.»

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

﴿مَا لَكُم مِّنْ مُلْجَأٍ يَوْمَئِذٍ وَمَا لَكُم مِّنْ نَّصِيرٍ﴾

¶ You will have no refuge on that Day nor there will be for you any denying. ¶

means, you will have no stronghold in which to take refuge, no place in which to hide from Allāh, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَنَّهُ مُرْتَبَةٌ كَلَّا لَا وَرَدَ إِنْ تَرَكْ يَوْمَئِذٍ الشَّغْرِيَّةَ ﴾

﴿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)

فَإِنْ أَعْرَضُوا

¶*But if they turn away,* refers to the idolators,

﴿فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

﴿We have not sent you as a Hafiz over them.﴾

means, 'you have no power over them.' And Allāh says elsewhere:

﴿لَيْسَ عَلَيْكَ مُدْهَمٌ وَلَا كَنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills» (2:272).

﴿فَإِنَّمَا عَيْنَكَ الْبَلْمُ وَعَيْنَنَا الْمَسَابُ﴾

«your duty is only to convey (the Message) and on Us is the reckoning» (13:40).

And Allāh says here:

﴿إِنَّ عَلَيْكَ إِلَّا تَبَلُّغُ﴾

﴿Your duty is to convey.﴾ meaning, ‘all that We require you to do is to convey the Message of Allāh to them.’

﴿وَإِنَّمَا إِذَا أَفْتَنَنَا الْأَنْسَانَ مِنَا رَحْمَةً فَيَرْجِعُ﴾

﴿And verily, when We cause man to taste of mercy from Us, he rejoices there at;﴾

means, when a time of ease and comfort comes to him, he is happy about it.

﴿وَإِنْ شَرَبُوهُمْ﴾

﴿but when befalls them﴾ means mankind.

﴿سَيِّئَةً﴾

﴿some evil﴾ means, drought, punishment, tribulation or difficulty,

﴿فَإِنَّ الْأَنْسَانَ كُفُورٌ﴾

﴿then verily, man (becomes) ingrate!﴾ means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَغْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ الْثَّارِ»

«O women, give in charity, for I have seen that you form the majority of the people of Hell.»

A woman asked, “Why is that, O Messenger of Allāh?” He said:

«إِنَّكُنَّ تُكْبِرُ الشَّكَاةَ وَتَكْفُرُنَ التَّشِيرَ، لَوْ أَخْسَنْتُ إِلَيْكُنَ الْدَّفْرَ ثُمَّ تَرْكَتَ

بَيْتَنَا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قُطُّ»

«Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, ‘I have never seen anything good from you!’»^[1]

[1] Muslim 1:86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنَّ أَصْحَابَتُهُ سَرَّاً شَكَرَ، فَكَانَ خَيْرًا لَهُ، إِنَّ أَصْحَابَتُهُ ضَرَّاً صَبَرَ، فَكَانَ خَيْرًا لَهُ
وَلَئِنْ دَلَّكَ لَا يَخْدُلُ إِلَّا لِلْمُؤْمِنِ»

«... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»^[1]

﴿وَهُوَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ بِخَلْقِ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ إِنَّهُ شَكَرٌ وَّهُبَّتْ لِمَنْ يَشَاءُ
النَّذْكُرُ ۝ أَزْ بُرُّهُمْ ذَكَرَاهُ وَإِنَّهُ رَجُمْلُ مَنْ يَشَاءُ عَفِيفًا إِنَّهُ عَلِيمٌ فَلَمَّا
رَأَهُمْ ۝﴾

﴿49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.﴾

﴿50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).﴾

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

﴿يَهْبِطُ لِمَنْ يَشَاءُ إِنَّهُ شَكَرٌ﴾

﴿He bestows female upon whom He wills.﴾ means, He gives them daughters only. Al-Baghawi said, “And among them (those who were given daughters only) was Lüt, peace be upon him.”^[2]

﴿وَهُبَّتْ لِمَنْ يَشَاءُ النَّذْكُرُ﴾

﴿and bestows male upon whom He wills.﴾ means, He gives them sons only. Al-Baghawi said, “Like Ibrāhīm Al-Khalil, peace be

^[1] Muslim 4:2295.

^[2] Al-Baghawi 4:132.

upon him, who did not have any daughters.”^[1]

﴿فَإِنْ يُرْزَقُوكُمْ ذُكْرَانًا فَإِنَّهُمْ﴾

﴿Or He bestows both males and females,﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, “Like Muḥammad ﷺ.”^[2]

﴿وَيَعْلَمُ مَنْ يَشَاءُ عَفَافًا﴾

﴿and He renders barren whom He wills.﴾ means, so that he has no children at all. Al-Baghawi said, “Like Yaḥyā and ʻIsā, peace be upon them.”^[3] So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

﴿إِنَّمَا عَلِيهِ﴾

﴿Verily, He is the All-Knower﴾ means, He knows who deserves to be in which of these categories.

﴿وَالْعَزِيزُ﴾

﴿and is Able (to do all things).﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Āyah where Allāh says of ʻIsā, peace be upon him:

﴿وَلَنْ يَجُنُّكُمْ بِأَيَّةٍ لِّتَأْمِنُ﴾

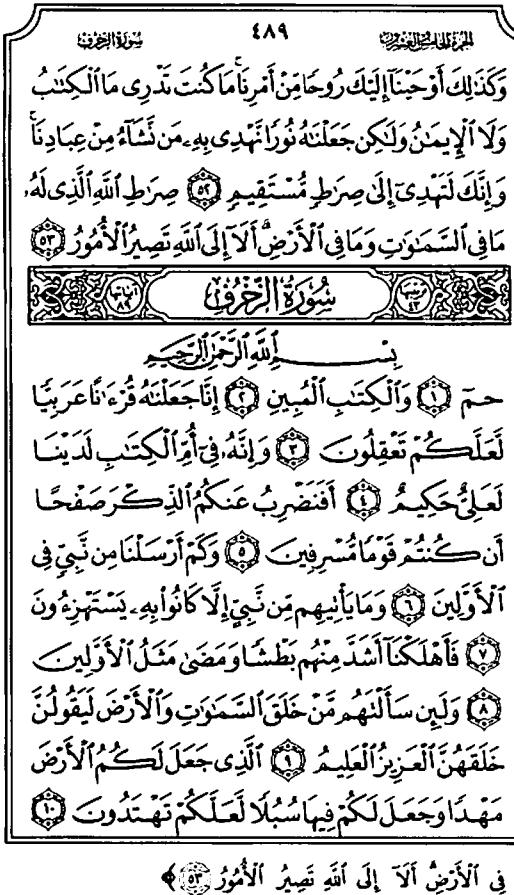
﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21): i.e., proof for them of His power, for He created people in four different ways. ʻĀdam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā’, peace be upon her, was created from a male without a female. All other people, besides ʻIsā, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of ʻIsā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلَنْ يَجُنُّكُمْ بِأَيَّةٍ لِّتَأْمِنُ﴾

[1] Al-Baghawi 4:132.

[2] Al-Baghawi 4:132.

[3] Al-Baghawi 4:132.



﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21).

This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴿ وَمَا كَانَ لِشَرِّيْرٍ أَنْ يُكْلِمَهُ
اللَّهُ إِلَّا وَجَنَّا أَوْ مِنْ دُرَّيْرِيْ جَهَابٍ
أَوْ يُرِسِّلَ رَسُولًا فَيُبُوْرِيَ يَانِديْهِ.
مَا شَاءَ إِنَّهُ عَلَيْ حَكْمٍ
وَكَذَلِكَ أَوْجَبْنَا إِلَيْكُمْ رُوحًا مِّنْ أَنْرَى
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْأَلِيمَنْ وَلِكُنْ جَعَلْنَاهُ تُورًا نَّهَى بِهِ
بِهِ مَنْ شَاءَ مِنْ عِبَادَتِنَا وَإِنَّكَ
لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ
صِرَاطُ اللَّهِ الَّذِي لَمْ يَمْنَعْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٩﴾

﴿51. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.﴾

﴿52. And thus We have sent to you Rūh of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.﴾

﴿53. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.﴾

How the Revelation comes down

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in Ṣaḥīḥ Ibn Ḥibbān that the Messenger of Allāh ﷺ said:

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفَثَتَا لَنِّي تَمُوتُ حَتَّىٰ تَشْكِيلٍ بِرِزْقَهَا وَأَجَلَهَا،
فَأَتَّقُوا اللَّهَ وَأَخْبِلُوا فِي الطَّلْبِ

«Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.»^[1]

﴿أَوْ مِنْ وَرَائِي جَهَابِ﴾

﴿وَرَبِّنِي مِنْ وَرَاءِ حِجَابِ﴾ – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the Ṣaḥīḥ, it recorded that the Messenger of Allāh ﷺ said to Jābir bin ‘Abdullāh, may Allāh be pleased with him:

«مَا كَلَمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابِ، وَإِنَّهُ كَلَمَ أَبَاكَ يَهْرَبَاهُ

«Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.»^[2]

This is how it was stated in the Ḥadīth. He [Jābir's father] was killed on the day of Uhud, but this refers to the realm of Al-Barzakh, whereas the Āyah speaks of this earthly realm.

﴿أَوْ بِرِسْلَةِ رَسُولِهِ فَيُوحَىٰ بِإِذْنِهِ، مَا يَشَاءُ﴾

﴿وَرَبِّنِي مِنْ وَرَاءِ حِجَابِ﴾ – as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

﴿إِنَّهُ عَلَىٰ حَكْمِهِ﴾

﴿Verily, He is Most High, Most Wise.﴾ He is Most High, All-Knowing, Most Wise.

[1] Musnad Ash-Shihāb 2:185.

[2] Tuhfat Al-Ahwadhi 8:360.

﴿وَكَذَلِكَ أُنزَّلْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

﴿And thus We have sent to you Rûh of Our command.﴾ means, the Qur'ân.

﴿هَنَا كَتَبْنَا تَدْرِي مَا الْكِتَابُ وَلَا إِلَيْنَا يُرْجَعُونَ﴾

﴿You knew not what is the Book, nor what is Faith.﴾ means, 'in the details which were given to you in the Qur'ân.'

﴿وَلَكُنْ جَمِيلَةً﴾

﴿But We have made it﴾ means, the Qur'ân,

﴿ثُرَّا نَهْدِي بِهِ مَنْ شَاءَ مِنْ عِبَادَنَا﴾

﴿a light wherewith We guide whosoever of Our servants We will.﴾ This is like the Ayah:

﴿فَلَمْ يَأْتِ الْمُجْدِفُ مَسْنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا ذَرَّنَا لَهُمْ وَقُرْبٌ وَهُوَ عَنْهُمْ عَنِيٌّ﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them."﴾ (41:44).

﴿وَإِنَّكَ﴾

﴿And verily, you﴾ means, 'O Muhammâd,'

﴿أَتَهْدِي إِلَّا بِصِرَاطِ مُّسْتَقِيمٍ﴾

﴿are indeed guiding to a straight path.﴾ means, the correct behavior. Then Allâh explains this further by saying:

﴿صِرَاطُ اللَّهِ﴾

﴿The path of Allâh﴾ meaning, His Laws which He enjoins.

﴿الَّذِي لَمْ يَأْتِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ﴾

﴿to Whom belongs all that is in the heavens and all that is on the earth.﴾

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿آلَهَ إِلَّا اللَّهُ يَعِظِّمُ الْأَمْرَز﴾

﴿Verily, all matters at the end go to Allāh.﴾ means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of *Sūrat Ash-Shūrā*]

The Tafsīr of Sūrat Az-Zukhruf (Chapter - 43)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ حَتَّم ۚ وَالْكِتَابُ الْيَسِين ۚ إِنَّا جَعَلْنَاهُ فُرْقَانًا عَرَبِيًّا لِتَكُونُمْ تَعْقِلُوْكُمْ ۚ وَإِنَّمَا فِي أُولَئِكَيْتِ لَذَيْنَا لَعِلَّنِي خَيْرٌ ۚ أَنْفَضْرُتُ عَنْكُمُ الْوَحْشَرَ صَفَحًا أَنْ كَثُرَ قَوْنَا شَرِيفَكُ ۖ وَكُنْتُ أَرْسَلَنَا مِنْ نَّبِيًّا فِي الْأَوَّلِيَّنِ ۚ وَمَا يَأْتِيهِمْ مِنْ نَّبِيٍّ إِلَّا كَانُوا يُبَدِّلُونَ ۚ فَأَهْلَكَنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَعْنَى مُنْلُّ الْأَوَّلِيَّنِ ۚ ﴾

﴿ 1. Hā Mīm. ﴾

﴿ 2. By the manifest Book. ﴾

﴿ 3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand. ﴾

﴿ 4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom. ﴾

﴿ 5. Shall We then take away the Reminder from you, because you are a people excessive. ﴾

﴿ 6. And how many a Prophet have We sent amongst the men of old. ﴾

﴿ 7. And never came there a Prophet to them but they used to mock at him. ﴾

﴿ 8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away. ﴾

﴿ حَتَّم ۚ وَالْكِتَابُ الْيَسِين ۚ ﴾

﴿ Ha-Mīm. By the manifest Book. ﴾ means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allāh says:

﴿ إِنَّا جَعَلْنَاهُ ﴾

﴿Verily, We have made it﴾ meaning, revealed it,

﴿فَرَأَيْتَ مَا عَرَبَيْتَ﴾

﴿a Qur'ān in Arabic﴾ meaning, in the language of the Arabs, eloquent and clear;

﴿لَمْ يَكُنْ تَقْرِئُوكُمْ﴾

﴿that you may be able to understand.﴾ means, that you may understand it and ponder its meanings. This is like the Āyah:

﴿بِلِسْانِ عَرَبٍ شَيْءٌ﴾

﴿In the plain Arabic language.﴾ (26:195)

﴿وَرَأَيْتَ فِي أُولَئِكَيْتَ لَدَنَا لَمَّا لَمَّا حَكِيمٌ﴾

﴿And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.﴾

This explains the high status of the Qur'ān among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

﴿وَرَأَيْتَ﴾

﴿And verily, it﴾ means, the Qur'ān,

﴿فِي أُولَئِكَيْتَ﴾

﴿is in the Mother of the Book﴾ meaning, Al-Lawh Al-Mahfūz (the Preserved Tablet). This was the view of Ibn 'Abbās and Mujāhid.^[1]

﴿لَدَنَا﴾

﴿with Us,﴾ means, in Our presence. This was the view of Qatādah and others.^[2]

﴿لَمَّا﴾

﴿indeed exalted﴾ means, occupying a position of honor and virtue. This was the view of Qatādah.^[3]

^[1] Ar-Rāzi, 27:167.

^[2] Al-Baghawi 4:133.

^[3] At-Tabari 21:567.

حَسَنٌ

full of wisdom. means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allāh says elsewhere:

فَإِنَّمَا الْقُرْآنَ كَيْمٌ ﴿٢٧﴾ **فِي كِتَابٍ مُكْثُرٍ** ﴿٢٨﴾ **لَا يَسْهُلُ إِلَّا اللَّطَّهُرُونَ** ﴿٢٩﴾ **تَبَرِّيلٌ مِنْ رَبِّ**

¶That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.» (56:77-80)

﴿كُلَّا إِنَّمَا تَذَكَّرُ أَنَّ فِي مُحْبَّتِكُمْ لَعْنَهُ شَوَّعْ شَلْفَمْ﴾ يَقِنَى سَفَرْجَانْ

﴿Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.﴾ (80:11-16)

﴿أَفَنْسِرِبُ عَنْكُمُ الْذِكْرَ مَفْعًا أَنْ كَثُرَةُ قَوْمٍ مُّتَرَفِّيْبَ﴾

﴿Shall We then take away the Reminder (this Qur'ān) from you, because you are a people excessive.﴾

means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded?' This was the view of Ibn 'Abbās, may Allāh be pleased with him, Abu Ṣāliḥ, Mujaḥid and As-Suddi, and was the view favored by Ibn Jarīr.^[1]

﴿أَفَتُضِّلُّ عَنْكُمُ الذِّكْرَ صَفَحًا﴾

﴿Shall We then take away the Reminder (this Qur'an) from you,﴾

Qatādah said, "By Allāh, if this Qur'ān had been taken away when the first generations of this *Ummah* rejected it, they would have been doomed, but Allāh by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."^[2] What Qatādah said is very good, and his point

^[11] At-Tabari 21:567, 568.

^[2] At-Tabari 21 :568.

is that Allāh, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'ān, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet ﷺ for the Disbelief of Quraysh

Then Allāh consoles His Prophet ﷺ for the disbelief of his people, and commands him to bear it with patience.

﴿وَكُنْ أَرْسَلْنَا مِنْ نَّبِيًّا فِي الْأَرْضِ﴾

﴿And how many a Prophet have We sent amongst the men of old.﴾ meaning, among the sects (communities) of old.

﴿وَمَا يَأْتِهِمْ مِنْ نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهِينُونَ﴾

﴿And never came there a Prophet to them but they used to mock at him.﴾ means, they disbelieved him and mock at him.

﴿فَأَنَّا هَلَكْنَا أَشَدَّ مِنْهُمْ بَطَّالَةً﴾

﴿Then We destroyed men stronger than these﴾ means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muḥammad.' This is like the Āyah:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِنْقَةُ الْأَيَّلِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ رَأْسَنَدَ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

And there are many similar Āyāt.

﴿وَمَنْ فَنَّى مُكْلِلَ الْأَرْضِ﴾

﴿and the example of the ancients has passed away.﴾

Mujāhid said, "The way of their life."^[11] Qatādah said, "Their

^[11] At-Tabari 21:571.

٤٩٠

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَا يُقْدِرُ فَأَشْرَنَا بِهِ وَبِلَدَةً مِنْتَأْكِلَةً
كَذَلِكَ تُخْرِجُونَ ۝ وَالَّذِي خَلَقَ الْأَرْضَ كَلَّا هَا وَجَعَلَ
لَكُمْ مِنَ الْفَلَكِ وَالْأَنْعَمَ مَا تَرَكُونَ ۝ لَتَسْتَرُوا عَلَىٰ طَهُورِهِ
ثُمَّ تَذَكَّرُوْنَ فَنَعْمَةٌ رَبِّكُمْ إِذَا أَسْوَيْتُمْ عَلَيْهِ وَتَقُولُوْنَ شَهْنَانَ
الَّذِي سَخَّرَنَا هَذَا وَمَا كَنَّا لَهُ مُفْرِنِينَ ۝ وَلَا إِنَّا لَنَا
لَمُنْقَلِّوْنَ ۝ وَجَعَلُوا اللَّهَ مِنْ عِبَادِهِ جُرْمًا إِنَّ الْإِنْسَنَ
لِكُفُورٍ مُّبِينٍ ۝ إِنَّمَا أَغْنَدَ مَا يَخْلُقُ بَنَاتٍ وَأَصْنَكُمْ
بِالْبَيْنَ ۝ وَإِذَا بَشَّرْتُهُمْ بِمَا ضَرَبَ لِلرَّحْنِ مَثَلًا
ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ ۝ أَوْ مَنْ يُنَشِّئُ فَ
الْجِلْيَةَ وَهُوَ فِي الْخَصَامِ غَيْرُ مُبِينٍ ۝ وَجَعَلُوا الْمَلَائِكَةَ
الَّذِينَ هُمْ عِبَدُ الرَّحْمَنِ إِنَّا شَهَدْنَا وَأَخْلَقُهُمْ سَكِّنَتٍ
شَهَدَتْهُمْ وَيُسْأَلُونَ ۝ وَقَالُوا لِوَشَاءَ الرَّحْنَ مَا عَبَدْنَاهُمْ
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَخْرُصُونَ ۝ إِنَّمَا يَتَسَمَّهُ
كَيْتَبَانُ مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمِسِكُونَ ۝ إِنَّمَا قَالُوا
إِنَّا وَجَدْنَا مَاءَ ابَاءَنَا عَلَىٰ أُنْثَىٰ وَلَا عَلَىٰ مَاثِرِهِمْ مُهَمَّدُونَ ۝

punishment...
Others said, "Their lesson," i.e., We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them, as in the Ayah at the end of this Sūrah:

﴿فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا
لِلآخِرِينَ﴾

«And We made them a precedent, and an example to later generations.» (43:56);

﴿هَذَتِ الْأَيْقَنُ قَدْ حَكَتِ فِي
عِبَادِهِ﴾

«this has been the way of Allāh in dealing with His servants» (40:85).

﴿وَلَنْ يَمْدُدْ لِسْنَةَ اللَّهِ
بَدِيلًا﴾

«and you will not find any change in the way of Allāh.» (33:62)

﴿وَلَنْ سَالَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَبَّوْلَنَ خَلَقُهُنَّ الْمَرِيزُ الْطَّيِّبُ ۝ الَّذِي جَعَلَ
لَكُمُ الْأَرْضَ مَهَدًا وَجَعَلَ لَكُمْ فِيهَا شُبُّلًا مَلَائِكَمْ تَهْنَدِرُونَ ۝ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ
مَا يُقْدِرُ فَأَشْرَنَا بِهِ بَلَدَةً مِنْتَأْكِلَةً كَذَلِكَ تُخْرِجُونَ ۝ وَالَّذِي خَلَقَ الْأَرْضَ كَلَّا هَا وَجَعَلَ لَكُمْ
مِنَ الْفَلَكِ وَالْأَنْعَمَ مَا تَرَكُونَ ۝ لَتَسْتَرُوا عَلَىٰ طَهُورِهِ ثُمَّ تَذَكَّرُوْنَ فَنَعْمَةٌ رَبِّكُمْ إِذَا أَسْوَيْتُمْ عَلَيْهِ
وَتَقُولُوْنَ شَهْنَانَ الَّذِي سَخَّرَنَا هَذَا وَمَا كَنَّا لَهُ مُفْرِنِينَ ۝ وَلَا إِنَّا لَنَا لَمُنْقَلِّوْنَ ۝﴾

49. And indeed if you ask them: "Who has created the heavens

^[1] At-Tabari 21:571.

and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."»

¶10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.»

¶11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.»

¶12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,»

¶13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."»

¶14. And verily, to Our Lord we indeed are to return!"»

The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that

Allāh says: 'If you, O Muḥammad, were to ask these idolators who associate others with Allāh and worship others besides Him,'

﴿فَمَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْمَرْيَرُ الْمَلِكُ﴾

¶"Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."»

In other words, they will admit that the Creator of all that is Allāh Alone, with no partner or associate, yet they still worship others – idols and false gods – alongside Him.

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا﴾

¶Who has made for you the earth like a bed,» means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

﴿وَجَعَلَ لَكُمْ فِيهَا سُبُّلًا﴾

¶and has made for you roads therein,» means, paths between the mountains and the valleys.

﴿لَئِنْ كُنْتُ نَذِيرًا﴾

﴿in order that you may find your way.﴾ means, in your journeys from city to city, region to region, land to land.

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَا يُقْدِرُ﴾

﴿And Who sends down water from the sky in due measure,﴾ means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿فَأَنْشَأْنَا بِهِ بَلَدَةً مِنْتَانِ﴾

﴿then We revive a dead land therewith,﴾ means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allāh draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

﴿كَذَلِكَ خَرَجُوكُمْ﴾

﴿and even so you will be brought forth.﴾

Then Allāh says:

﴿وَالَّذِي خَلَقَ الْأَرْضَ مِنْهَا﴾

﴿And Who has created all the pairs﴾ meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

﴿وَرَحَمَ لَكُمْ مِنَ الظُّلْمِ﴾

﴿and has appointed for you ships﴾ or vessels,

﴿وَالَّذِي مَا نَزَّلْتُ عَلَيْهِمْ مَا تَرَكُونَ﴾

﴿and cattle on which you ride.﴾ means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allāh says:

﴿لِتَسْتَوْا عَلَى ظُهُورِهِمْ﴾

﴿In order that you may mount on their backs,﴾ meaning, sit comfortably and securely,

﴿عَلَى ظُهُورِهِمْ﴾

﴿on their backs﴾ means, on the backs of these kinds of animals.

﴿فَلَمَّا تَذَكَّرُوا بِنَفْسَهُمْ رَبِّكُمْ﴾

﴿and then may remember the favor of your Lord﴾ means, whereby these animals are subjugated to you.

﴿إِذَا أَنْسَوْتُمْ عَلَيْهِ رَقْبَرْأَوْ سُبْخَنَ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

﴿when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."﴾

means, if it were not for the fact that Allâh has subjugated these things to us, we could never have done this by our own strength.' Ibn 'Abbâs, Qatâdah, As-Suddî and Ibn Zayd said: 'We could not have done this ourselves.'^[1]

﴿فَرَأَاهُ إِنَّمَا لِتَنْبِيلِهِنَّ﴾

﴿And verily, to Our Lord we indeed are to return.﴾

means, 'We will return to Him after our death, and our ultimate destination is with Him.' In this Âyah, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allâh says:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الْأَزْوَادِ الْتَّقْوَىٰ﴾

﴿And take a provision (with you) for the journey, but the best provision is the Taqwâ﴾ (2:197).

And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

﴿وَرِيشَتَا وَلِيَاشَ التَّقْوَىٰ ذَلِكَ خَيْرٌ﴾

﴿and as an adornment; and the raiment of the Taqwâ, that is better﴾ (7:26).

﴿وَجَعَلُوا لَهُ مِنْ يَعْبُودُهُ جُنَاحًا إِنَّ الْإِنْسَنَ لَكُفُورٌ شُبِّئُ ﴿١﴾ أَمْ أَنْهَدَ مِنَّا يَخْلُقُ بَنَاتَ رَأْسَنَكُمْ بِالْتَّيْبَنِ ﴿٢﴾ وَإِذَا بُتَّرَ أَحَدُهُمْ بِسَا حَرَبَ لِلرَّجُلِينَ مَثَلًا ظَلَّ وَقْعَهُمْ مُسْرَدًا وَهُوَ كَلِيلٌ ﴿٣﴾ أَوْ مَنْ يُشَكُّو فِي الْأَسْنَانِ وَهُوَ فِي الْأَسْمَاءِ غَيْرَ مُبِينٌ ﴿٤﴾ وَجَعَلُوا الْمَلِكَةَ الَّذِيَنَ

^[1] At-Tabari 21:576, 577.

مُّمْ عِنْدَ الرَّحْمَنِ إِنَّا أَتَهْدِيُوا لَهُمْ سَكِّبْ شَهَدَتْهُمْ وَرَسَّلُوْنَ ﴿١﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَدَنَّهُمْ تَأْلُمُ يَنْذِلُكَ مِنْ عَلَيْهِ إِنْ هُمْ إِلَّا عَزَّزُ صُونَةَ ﴿٢﴾

﴿15. Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!﴾

﴿16. Or has He taken daughters out of what He has created, and He has selected for you sons?﴾

﴿17. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!﴾

﴿18. A creature who is brought up in adornments, and who in dispute cannot make itself clear?﴾

﴿19. 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!﴾

﴿20. And they said: "If it had been the will of the Most Gracious, we should not have worshipped them." They have no knowledge whatsoever of that. They do nothing but lie!﴾

Condemnation of the Idolators' attribution of Offspring to Allāh

Here Allāh speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allāh, as He described in Sūrat Al-An'ām where He said:

﴿وَجَعَلُوا لَهُ مِنَ الْحَرْثِ وَالْأَنْكَدِ تَحْبِيبًا فَقَالُوا هَذَا لِلَّهِ يُغَيِّبُهُ وَهَذَا لِشَرِيكِهِ كَمَا كَانَ لِشَرِيكِهِمْ فَلَا يَحِلُّ لِلَّهِ اللَّوْلَوْ وَمَا كَانَ لِلَّهِ فَهُوَ يَحِلُّ لِلَّهِ شَرِيكَهُمْ كَمَا مَا يَنْحَكُرُونَ ﴿١﴾

﴿And they assign to Allāh share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our partners." But the share of their partners reaches not Allāh, while the share of Allāh reaches their partners! Evil is the way they judge!﴾ (6:136).

Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allāh says:

﴿إِنَّمَا الْأَذْكُرُ وَلَهُ الْأَلْأَنُ ﴾ يَقُولُ إِذَا فَسَدَتْ حِسَبَةٌ ﴿ۚ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ (53:21-22)

And Allâh says here:

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ مُحِظًّا إِنَّ الْإِنْسَنَ لَكُفُورٌ شَيْئٌ﴾

﴿Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!﴾ Then He says:

﴿أَمْ أَنْهَدَ مِنَّا بَلْقَنْ بَنَاتٍ وَأَنْفَثَنَا بِالنِّينَ﴾

﴿Or has He taken daughters out of what He has created, and He has selected for you sons?﴾

This is a denunciation of them in the strongest terms, as He goes on to say:

﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا حَرَبَ لِلرَّجُلِينَ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيرٌ﴾

﴿And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!﴾

means, if one of these people is given the news that there has been born to him one of those which he attributes to Allâh, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed. Allâh says, so how can they dislike that so much and yet they attribute it to Allâh?

﴿أَوَنَّ بُشِّرُوا فِي الْجِنَّةِ وَهُوَ فِي الْخَصَارِ عَذَّرٌ شَيْئٌ﴾

﴿A creature who is brought up in adornments, and who in dispute cannot make itself clear?﴾

means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allâh?

﴿وَجَعَلُوا النَّبِيَّكَةَ الَّذِينَ هُمْ عِنْدَ الرَّجُلِينَ إِنْثَانَ﴾

﴿And they make females the angels who themselves are servants of the Most Gracious.﴾

means, that is what they believe about them, but Allāh denounces them for that and says:

﴿أَشَهَدُوا عَلَيْهِمْ﴾

﴿Did they witness their creation?﴾ meaning, did they see Allāh creating them as females?

﴿سَكَبْتُ عَنْهُمْ﴾

﴿Their testimony will be recorded,﴾ means, concerning that,

﴿وَنَكْتُبُونَ﴾

﴿and they will be questioned!﴾ means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

﴿وَقَالُوا لَنَا إِنَّا لَنَعْمَلُ مَا عَدَّتُمْ﴾

﴿And they said: "If it had been the will of the Most Gracious, we should not have worshipped them."﴾

means, (they said:) 'if Allāh had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allāh; He knows about this and He approves of it.'

By saying this, they combined several types of error: First: They attributed offspring to Allāh – exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allāh. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allāh's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allāh denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَبْرَأَنَا لَهُمْ وَأَخْبَرْنَا أَنَّطَهْوَتْ فَيَنْهَمْ مَنْ هَذِي
اللَّهُ رَوَّنْهُمْ مَنْ حَتَّىٰ عَلَيْهِ الْفَسَلَةُ فَسَبِّرُوا فِي الْأَرْضِ فَانْظَرُوا كَيْفَ كَانَ عَيْنَهُمْ

٤٩١

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قُرْبَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتَرَوِّهَا
 إِنَّا وَجَدْنَا مِنْ أَبْيَاءَهُ عَلَىٰ أُمَمٍ وَإِنَّا عَلَىٰ مَا تَرَهُمْ مُقْتَدِرُونَ ﴿١٧﴾
 قُلْ أَوْلَئِكُمْ بِأَهْدَىٰ مِمَّا وَجَدُوكُمْ عَلَيْهِ أَبْيَاءٌ كُفَّارُ الْوَা
 إِنَّا يَمْأُلُّ أَزْيَالَهُمْ بِهِ كُفَّارُونَ ﴿١٨﴾ فَانْتَهَنَا مِنْهُمْ فَأَنْظَرْنَاهُ كِفَّ
 كَانَ عَنْقِبَةُ الْمُكَذِّبِينَ ﴿١٩﴾ وَإِذْ قَالَ إِنْتُهُمْ لَآيَهُ وَقَوْمُهُ
 إِنَّنِي بِرَأْءَهُ مَمَّا تَعْبُدُونَ ﴿٢٠﴾ إِلَّا الَّذِي فَطَرَ فِي إِلَهَ سَيِّدِنَا
 وَجَعَلَهَا كَلْمَةً بَاقِيَةً فِي عَيْنِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ بَلْ
 مَسْتَعْتَ هَذُولَاءَ وَأَبْيَاهُ هُمْ حَقَّ جَاهَهُ هُمْ الْحَقُّ وَرَسُولُ مُّبِينٍ ﴿٢٢﴾
 وَلَمَاجَاهُمُ الْحَقُّ فَالْأُولَاءُ هُدًى إِذَا سَخَرُوا نَاهِيُّهُمْ كُفَّارُونَ ﴿٢٣﴾ وَقَالُوا
 لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرِيبَيْنَ عَظِيمٌ ﴿٢٤﴾ أَهُمْ
 يَقْسِمُونَ رَحْمَتَ رَبِّكَ خَنْقَنُ فَسَنَنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
 الدُّنْيَا وَرَقَّنَا بَعْضَهُمْ قُرْبَ بَعْضٍ دَرَجَتْ لِسْخَنَدَ بَعْضُهُمْ
 بَعْضًا سُخْرَيَا وَرَحْمَتْ رَبِّكَ خَنْقَنُ مِمَّا يَصْبَغُونَ ﴿٢٥﴾ وَلَوْلَا
 أَنْ يَكُونَ النَّاسُ أُمَمٌ وَجِهَةً لَجَعَلْنَا الْعَنْ يَكْثُرُ بِالرَّحْمَنِ
 لِيُسْبِيُّهُمْ سُقُفًا مِنْ فَضْلِهِ وَمَعَاجِزَ عَيْنَيَا يَظْهَرُونَ ﴿٢٦﴾

be worshipped besides the Most Gracious?" ﴿43:45﴾

And Allâh says in this Ayah, after mentioning this argument of theirs:

﴿فَتَأْلِمُهُمْ بِذَلِكَ مِنْ عِلْمِهِ﴾

«They have no knowledge whatsoever of that.» meaning, of the truth of what they say and the arguments they put forward.

﴿وَإِنْ هُمْ إِلَّا بَغْرَصُونَ﴾

«They do nothing but lie!» means, they tell lies and fabricate untruths.

﴿فَتَأْلِمُهُمْ بِذَلِكَ مِنْ عِلْمِهِ إِنْ هُمْ إِلَّا بَغْرَصُونَ﴾

«They have no knowledge whatsoever of that. They do nothing but lie!»

الْمُكَذِّبِينَ ﴿٢٧﴾

¶ And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allâh, and avoid all false deities." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied. ﴿16:36﴾

﴿وَسْأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
 رُّسُلِنَا أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ
 مَالِهَهُ يَمْبَدِدُونَ ﴿٢٨﴾﴾

¶ And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to

Mujāhid said, "They do not appreciate the power of Allāh."⁽¹¹⁾

﴿لَمْ يَنْتَمِ كُتُبًا مِّنْ قَبْلِهِ فَهُمْ بِهِ شَتَّيْكُنَّ﴾
 ﴿لَنْ قَالُوا إِنَّا وَبِذَاتِهِ نَايَةٌ عَلَى أَنْفُسِهِمْ وَرَبُّنَا عَلَى مَا تَرَاهُمْ مُّهْتَدُونَ﴾
 ﴿وَكَذَلِكَ مَا أَرَزَلْنَا مِنْ قَبِيلَكَ فِي قَرْيَةٍ مِّنْ نَّجْدِهِ لَا فَالْمُنْتَهُوْمَا إِنَّا وَجَهْنَمْ نَايَةٌ عَلَى أَنْفُسِهِمْ مُّقْتَدُرُوكَ﴾
 ﴿قَالَ أُولَئِكُمْ جِنْشُكُمْ يَأْهَدُهُمْ مَا وَجَدُوكُمْ عَلَيْهِ مَا تَكَبَّرُوا قَالُوا إِنَّا بِمَا أَرْسَلْنَا بِهِ كَفِرْنَا﴾
 ﴿فَانْقَضْنَا عَلَيْهِمْ فَإِنَّمَا قَاتَلُوكُمْ كَيْفَ كَانَ عَيْنَهُمْ الظَّاهِرَيْنَ﴾

¶21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast?»

¶22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."»

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

¶24. He said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."»

¶25. So We took revenge on them, then see what was the end of those who denied.»

The Idolators have no Proof

Allāh condemns the idolators for worshipping others instead of Allāh with no evidence or proof for doing so.

﴿لَمْ يَنْتَمِ كُتُبًا مِّنْ قَبْلِهِ﴾

¶Or have We given them any Book before this means, before their idolatry.

﴿فَهُمْ بِهِ شَتَّيْكُنَّ﴾

¶to which they are holding fast? means, with regard to what they are doing. This is not the case. This is like the Ayah:

﴿لَمْ أَرَلَنَا عَلَيْهِمْ سُلْطَانًا هُوَ يَعْلَمُ بِمَا كَانُوا بِهِ يَتَكَبَّرُونَ﴾

¶Or have We revealed to them an authority (a Scripture),

⁽¹¹⁾ At-Tabari 21:583.

which speaks of that which they have been associating with Him?» (30:35)

meaning, that did not happen. Then Allāh says:

﴿بَلْ قَالُوا إِنَّا وَسَيَّدَنَا بِابَةَنَا عَلَىٰ أُنْثَىٰ وَإِنَّا عَلَىٰ مَأْتِيرِهِمْ مُهَذَّبُونَ﴾

«Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps."»

meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain *Ummah* or way, i.e., religion. The word *Ummah* is used in a similar manner elsewhere, where Allāh says:

﴿إِنَّ هَذِهِ أُنْتَكُمْ أُنَّةٌ وَجَدَةٌ﴾

«And verily, this your religion (Ummah) is one religion» (23:52), and they said;

﴿وَلَيْسَ عَلَىٰ مَأْتِيرِهِمْ﴾

«and we by their footsteps» means, behind them

﴿مُهَذَّبُونَ﴾

«We guide ourselves» This is their claim with no evidence. Then Allāh points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

﴿كَذَلِكَ مَا أَنَّ الَّذِينَ مِنْ قَبْلِهِمْ يَنْهَا نَسُولُ إِلَّا فَالْأُولَاءِ سَاحِرُ أَوْ مَغْرِبُونَ﴾ أَتَوْا صَوْنًا يُدْعُ بِهِ بَلْ مِنْ قَوْمٍ طَاغِيْنَ﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!» (51:52-53)

And Allāh says here:

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرِيبٍ مِنْ نَّذِيرٍ إِلَّا قَالَ مُتَّرَفِّهِمَا إِنَّا وَسَيَّدَنَا بِابَةَنَا عَلَىٰ أُنْثَىٰ وَإِنَّا عَلَىٰ مَأْتِيرِهِمْ مُفَتَّذُونَ﴾

سورة الزخرف

٤٩٢

سورة الزخرف

وَإِبْرِيْهِمَ أَبُوْنَا وَسَرِّا عَلَيْهَا يَسْكُونُ ﴿٢١﴾ وَرُخْرُفَاؤُمْ
 كُلُّ ذَلِكَ لِمَاتَتْ الْحَيَاةَ الدُّنْيَا وَالآخِرَةَ عِنْدَ رَبِّكَ
 لِلْمُتَقْبِنِ ﴿٢٢﴾ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفِضَّ لَهُ شَيْطَنًا
 فَهُوَ لَهُ أَفْرِنِ ﴿٢٣﴾ وَأَهْمَمُهُمْ يَصْدُرُهُمْ عَنِ السَّبِيلِ وَمَخْسُوبُونَ
 أَنْتُمْ مُهَمَّهُونَ ﴿٢٤﴾ حَتَّى إِذَا جَاءَهُمْ مَا قَالُوا يَقُولُونَ بَيْنَكُمْ وَبَيْنَكُمْ
 بَعْدَ الْمُشْرِقِينَ مِنْ أَقْرَبِنَا ﴿٢٥﴾ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ
 إِذَا ظَلَمْتُمْ أَنْكُوفَ الْعَذَابِ مُشَرِّكُونَ ﴿٢٦﴾ أَفَأَنْتُ شَيْئًا
 الصَّمَدُ أَوْ تَهْدِي الْعُمَى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٌ ﴿٢٧﴾
 فَإِمَّا نَذَهَبُنَا إِلَيْكُمْ فَإِنَّا نَعْلَمُهُمْ مُنْذَقُونَ ﴿٢٨﴾ أَوْ زَرَبَنَا الَّذِي
 وَعَذَّبَهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٢٩﴾ فَاسْتَسِيكُمْ بِالَّذِي أُوحِيَ
 إِلَيْكُمْ إِنَّكُمْ عَلَى صَرْطَلِ شُسْقَبِرِ ﴿٣٠﴾ وَإِنَّهُ لِذِكْرِ اللَّهِ لَوْلَاقِومُكُمْ
 وَسُوقَ دُشْكُونَ ﴿٣١﴾ وَسُقْلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكُمْ مِنْ رُسُلِنَا
 أَجْعَلْنَا مِنْ دُونِ أَرْتَجَنِنَ إِلَهَهُمْ يَعْبُدُونَ ﴿٣٢﴾ وَلَقَدْ أَرْسَلْنَا
 مُوسَىٰ يَا يَنْتَنَا إِلَى فِرْعَوْنَ وَمَلِكِنِهِ فَقَالَ إِنِّي رَسُولُ
 رَبِّ الْعَالَمِينَ ﴿٣٣﴾ فَلَمَّا جَاءَهُمْ يَا يَنْتَنَا إِذَا هُمْ مِنْهُمْ يَضْحَكُونَ ﴿٣٤﴾

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

Then He says:

﴿فَقُلْ﴾

﴿Say﴾ - 'O Muhammad, to these idolators' ^[11]

﴿أَوْلَوْ جِنْشَكُرْ يَاهْنَدِي مِنَا وَبَدْ شِمْ
 عَلَيْهِ يَا يَنْتَكُرْ قَالُوا إِنَا يَا أَرْسَلَنَهُ
 يُوْهُ كَفُرُونَ﴾

﴿“Even if I bring you better guidance than that which you found your fathers following?” They said: “Verily, we disbelieve in that with which you have been sent.”﴾

'Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

﴿فَأَنْقَسْنَا مِنْهُمْ﴾

﴿So We took revenge on them﴾ means, on the disbelieving nations, by inflicting various kinds of punishments, as Allāh

^[11] In the recitation of Hafṣ and Ibn ‘Āmir, it is “He said” as appears in the common copy of Qur’ān. The majority of the scholars of the past recited it as Ibn Kathīr mentioned it here, with the meaning “Say:” See the *Tafsīr* of Al-Baghawi, At-Tabari, Al-Wahīdī, Ibn ‘Atiyah etc.

has described in the stories of those nations.

﴿فَانظُرْ كَيْنَتْ كَانَ عَيْنَةَ الْكَذَّابِينَ﴾

¶then see what was the end of those who denied» means, see what became of them, how they were destroyed and how Allâh saved the believers.

﴿وَلَذَا قَالَ إِبْرَاهِيمُ لِأَيُّهُ وَقَوْمِهِ أَئْنِي بَرَّةٌ مِّنَ الْمُكَفَّرِ فَإِنَّهُ سَيَّدُنَا وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَيْنِهِ لَتَلَمَّهُمْ يَرْجُونَ ﴾١٨﴿ بَلْ مَنْ شَاءَ هُنَّا هُنَّا وَمَا بَآءَهُمْ حَسْنَى جَاهَهُمُ الْمُلْكُ وَرَسَّلُنَا شَيْئَنَ ﴾١٩﴿ وَلَمَّا جَاءَهُمُ الْمُلْكَ قَاتَلُوا هَذَا يَسْعَرُ وَلَا يَدْرِى كَيْفُونَ ﴾٢٠﴿ وَقَاتَلُوا لَوْلَا نُزِّلَ هَذَا الْفُرْقَانُ عَلَى رَبِّكُلِّ بَنِ الْقَرْبَانِ عَلِيِّمٍ ﴾٢١﴿ أَفَرَنْ يَقْسِمُونَ رَحْمَتُ رَبِّكَ عَنْ قَسَّانَ يَنْهَمُ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعَنَا بَعْضَهُمْ فَوْقَ بَعْضِنَا دَرَجَاتٍ يُسْخَدُ بَعْضُهُمْ بَعْضًا سُخْرَيَا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّنَ يَمْجَدُونَ ﴾٢٢﴿ وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةٌ وَجَهَةٌ لَعَلِّمَنَا لَمَنْ يَكْفُرُ بِالرَّحْمَنِ يُشَيْوِّهُمْ سُقْنَا بَنِ فَضْلَهُ وَمَعَالِيَهِ عَلَيْنَا يَظْهَرُونَ ﴾٢٣﴿ وَلَبِشُونَهُمْ أَبْرَارًا وَسُرُّا عَلَيْنَا يَشْكُورُونَ ﴾٢٤﴿ وَرَثَرُونَا وَلَنْ كُلُّ ذَلِكَ لَنَا مَنْعَ لِلْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ لِلْمُتَفَقِّنِ ﴾٢٥﴾

¶26. And (remember) when Ibrâhîm said to his father and his people: "Verily, I am innocent of what you worship,"»

¶27. "Except Him Who created me; and verily, He will guide me."»

¶28. And he made it a word lasting among his offspring, that they may turn back.»

¶29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.»

¶30. And when the truth came to them, they said: "This is magic, and we disbelieve therein."»

¶31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns?"»

¶32. Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.»

﴿33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend.﴾

﴿34. And for their houses, doors, and thrones on which they could recline.﴾

﴿35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwā.﴾

Ibrāhīm's Declaration of Tawhīd

Here Allāh tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

﴿إِنِّي بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٧﴾ إِلَّا اللَّهُ أَفْطَرَ فِي أَنَّهُ سَهْدُونَ ﴿٢٨﴾ وَجَعَلَهَا كَلْمَةً بَاقِيَةً فِي عَقْدِهِ ﴿٢٩﴾﴾

“Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me.” And he made it a Word lasting among his offspring,

The Word means the worship of Allāh Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., *Lā ilāha illallāh*. He left this word as an example to be followed by those of his progeny who were guided by Allāh.

﴿لَهُمْ بِعْضُونَ﴾

﴿that they may turn back.﴾ means, come back to this word.

Ikrimah, Mujāhid, Ad-Dahhāk, Qatādah, As-Suddi and others commented on the Āyah:

﴿وَجَعَلَهَا كَلْمَةً بَاقِيَةً فِي عَقْدِهِ﴾

﴿And he made it a Word lasting among his offspring,﴾

“This means, *Lā ilāha illallāh*, and there are still those among his offspring who say it.”^[11] A similar view was narrated from

^[11] At-Tabari 21:589.

Ibn ‘Abbās, may Allāh be pleased with him. Ibn Zayd said, “The word of Islām,” ^[1] which refers to the same thing suggested by the group.

How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response

Allāh further says:

﴿بَلْ شَتَّى هُنَّ لَا يَرْجِعُونَ﴾

﴿Nay, but I gave to these﴾ means, the idolators,

﴿وَرَبَّاتٍ﴾

﴿and their fathers﴾ means, they lived a long life in their misguidance.

﴿حَقَّ جَاءُهُمُ الْحُقْقُ وَرَسُولٌ مُّبِينٌ﴾

﴿till there came to them the truth, and a Messenger making things clear.﴾

means, his message is clear and his warning is clear.

﴿وَلَمَّا جَاءَهُمُ الْحُقْقُ فَأَثْرَا هُنَّا بَخْرٌ وَلَا يَهُدُونَ كَثِيرُهُمْ﴾

﴿And when the truth came to them, they said: "This is magic, and we disbelieve therein."﴾

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

﴿وَنَاهُوا﴾

﴿And they say﴾ means, objecting to that which Allāh has revealed to him,

﴿لَمَّا نَزَّلَ هَذَا الْفُرْقَانُ عَنْ رَبِّنَا مِنَ الْقَرْبَانِ عَلَيْهِ﴾

﴿Why is not this Qur’ān sent down to some great man of the two towns?﴾

meaning, why was this Qur’ān not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and At-Ta’if? This was the view of Ibn ‘Abbās, may Allāh be pleased with him, Ikrimah, Muḥammad bin Ka'b

^[1] Al-Qurṭubi 21:77.

Al-Quražī, Qatādah, As-Suddī and Ibn Zayd.^[1]

Several scholars of *Tafsīr* stated that by this, the Quraysh meant Al-Walīd bin Al-Mughīrah and 'Urwah bin Mas'ūd Ath-Thaqafī. The apparent meaning is that what they meant was a great man from either of the two towns. Allāh responded to their rejection by saying:

﴿أَمْرٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

«Is it they who would portion out the mercy of your Lord?»

meaning, the matter has nothing to do with them; it is for Allāh to decide. Allāh knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent.

Then Allāh points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

﴿لَمَنْ قَسَمْنَا بَيْنَهُمْ مَوْيَسْتَهُمْ فِي الْجَنَّةِ الْأَذْنَى﴾

«It is We Who portion out between them their livelihood in this world,»

﴿إِنَّمَا تَعْصِمُ بَعْضُهُمْ بَعْضًا سُخْنَى﴾

«so that some may employ others in their work.» It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddī and others.^[2]

﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَحْمِلُونَ﴾

«But the mercy of your Lord is better than which they amass.»

means, the mercy of Allāh towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُنْثَى وَجَدَةً﴾

^[1] At-Tabārī 21:592, 593.

^[2] At-Tabārī 21:595.

﴿And were it not that mankind would have become of one community,﴾

means, ‘were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.’ This is the view of Ibn ‘Abbās, Al-Ḥasan, Qatādah, As-Suddi and others.^[1]

﴿لَعْنَتَا لِئَنْ يَكُفُّرُ بِالرَّحْمَنِ لِيُبُوْثُمْ سُقُّمًا مِّنْ يَفْسَرَ وَمَعَاجِلَ﴾

﴿We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators﴾

means, ladders and staircases of silver. This was the view of Ibn ‘Abbās, Mujaḥid, Qatādah, As-Suddi, Ibn Zayd and others.^[2]

﴿عَلَيْهَا يَطْهَرُونَ﴾

﴿whereby they ascend,﴾ means, go up. And their houses would have doors, i.e., locks on their doors,

﴿وَسُرُّرًا عَلَيْهَا يَشْكُرُونَ﴾

﴿and thrones on which they could recline,﴾ means, all of that would be made of silver.

﴿وَرُخْرُخًا﴾

﴿And adornments﴾ means, and gold. This was the view of Ibn ‘Abbās, Qatādah, As-Suddi and Ibn Zayd.^[3]

﴿وَوَانَ كُلُّ ذَلِكَ لَنَا مَتْحُوكَةُ الْأَنْبَيَا﴾

﴿Yet all this would have been nothing but an enjoyment of this world.﴾

means, all that belongs to this transient world which is insignificant before Allāh. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allāh for which they may be rewarded, as was reported in the *Sahīh Hadīth*.^[4] It was reported in another *Hadīth*:

^[1] At-Tabārī 21:597.

^[2] At-Tabārī 21:600.

^[3] At-Tabārī 21:601, 602.

^[4] Muslim 4:2162.

«لَنْ أَنْ الْدُّنْيَا تَرِنُ عِنْدَ اللَّهِ جَنَاحَ بَعْوَضِهِ مَا سَقَى مِنْهَا كَافِرًا شَرِبَهُ مَا بِهِ»

«If this world were worth a gnat's wing before Allāh, He would not give a disbeliever a drink of water.»^[1] Al-Baghawi narrated its chain of narration.^[2]

﴿وَالْآخِرَةُ عِنْدَ رَبِّكَ لِتُمْسَحُونَ﴾

«And the Hereafter with your Lord is (only) for those who have Taqwā.»

means, it is exclusively for them, and no one else will share it with them. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, visited the Messenger of Allāh ﷺ in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allāh, look at this Chosroes and this Caesar with all that they have, and you are the best of Allāh's creation." The Messenger of Allāh ﷺ was reclining, but he sat up and said:

«أَوْ فِي شَكٍ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

«Are you in doubt, O son of Al-Khattāb?»

Then he ﷺ said:

«أُولَئِكَ قَوْمٌ عَجَلْتَ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاةِ الدُّنْيَا»

«Those are people for whom the enjoyments are hastened in this world.»^[3] According to another report:

«أَنَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَكُنَّا الْآخِرَةَ»

«Does it not please you that this world is for them and the Hereafter is for us?»^[4]

In as the Two Sahīhs and elsewhere, it is reported that the Messenger of Allāh ﷺ said:

«لَا تُشْرِبُوا فِي آتِيَّةِ الْذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا»

^[1] At-Tirmidhi 6:611.

^[2] Al-Baghawi 4:138. Similar was recorded by At-Tirmidhi and other.

^[3] Muslim 2:113.

^[4] Muslim 2:110.

وَلَنَا فِي الْآخِرَةِ»

«Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.^{١١}

Allâh has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Mâjah via Abu Hâzim from Sahl bin Sa'd, who said, "The Messenger of Allâh ﷺ said:

الْأَنْ كَانَتِ الدُّنْيَا تَرْبُّعٌ عِنْدَ اللَّهِ جَنَاحٌ بَعْوَذَةٌ مَا سَقَى مِنْهَا كَافِرًا شَرَبَةً مَاءً أَبَدًا

«If this world were worth a gnat's wing before Allâh, He would never give a disbeliever a drink of water.» At-Tirmidhi said: "Hasan Ṣâḥîh."

﴿وَمَنْ يَقْعُدْ عَنْ ذِكْرِ الرَّحْمَنِ ثُفِيقٌ لَمْ تَبْطِلْنَا فَهُوَ لَهُ فَوْزٌ ۝ فَإِنَّهُمْ لَيَصُدُّهُمْ عَنِ السَّبِيلِ رَغْسِيْرُهُمْ شَهْدُونَ ۝ حَقٌّ إِذَا جَاءَنَا فَالْيَتَكَبُّرُونَ وَيَتَكَبُّرُ مَنْدَ الشَّرِقِينَ قِبَلَنَ الْقَرِيبِينَ ۝ وَمَنْ يَنْقَعِدُكُمُ الْيَوْمَ إِذْ ظَلَمْتُمُ الْأَكْثَرَ فِي الْكِتَابِ مُشَكِّرُونَ ۝ أَفَلَمْ تُشْرِعْ أَلْشَرَأْ أَوْ تَهْدِي الْمُشَرَّأَ وَمَنْ كَاتَ فِي ضَلَالٍ مُّبِينٍ ۝ فَإِنَّا نَذَهَّبُ إِلَيْكُمْ فَإِنَّا يَتَّهِمُونَ شَفَقُورُونَ ۝ أَوْ تُرِيكَ اللَّهُ وَعَذَّبُهُمْ فَإِنَّا عَبَّيْرُمُقْنَدُونَ ۝ فَأَسْتَسِيكَ إِلَيَّ أُولَئِكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝ لَإِنَّمَا لِكَرْ لَكَ وَلَقَوْيِكَ دَسْوَقَ شَفَاعُونَ ۝ وَنَتَلَ مَنْ أَرْسَلْنَا إِلَيْكَ بْنَ رُوْسِلَانَ أَجْعَلْنَا مِنْ دُونِ الرَّجُلِينَ مَالِهُمْ بَعْدُونَ ۝﴾

﴿36. And whosoever Ya'shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytân to be a Qarîn (a companion) to him.﴾

﴿37. And verily, they hinder them from the path, but they think that they are guided aright!﴾

﴿38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!!"﴾

﴿39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.﴾

﴿40. Can you make the deaf to hear, or can you guide the blind

^{١١} *Fath Al-Bâri* 9:465, *Muslim* 3:1637.

or him who is in manifest error?»

﴿41. And even if We take you away, We shall indeed take vengeance on them.﴾

﴿42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.﴾

﴿43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴾

﴿44. And verily, this is indeed a Dhikr for you and your people, and you will be questioned.﴾

﴿45. And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾

The Shayṭān is the Companion of the One Who turns away from Ar-Rahmān

﴿وَمَنْ يَتَّشُّ﴾

﴿And whosoever Ya'shu (turns away blindly)﴾ means, whoever willfully ignores and turns away

﴿عَنْ ذِكْرِ الْجَنِينَ﴾

﴿from the remembrance of the Most Gracious,﴾ Al-'Ashā (the root of Ya'sh) refers to weakness of vision; what is meant here is weakness of insight.

﴿نُقِضَ لَمْ شَيَّلَنَا فَهُوَ لَمْ قَرَّيْنَ﴾

﴿We appoint for him Shayṭān to be a Qarīn (a companion) to him.﴾

This is like the Āyāt:

﴿وَمَنْ يَتَّارِقُ إِلَرْسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى﴾

﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him﴾ (4:115),

﴿فَلَمَّا زَاغُوا أَزْغَاهُ اللَّهُ مَوْلَاهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away﴾ (61:5), and

﴿وَقَيَّضْنَا لَهُنَّا قُرْنَاهُ فَرَأَيْتُمُ لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them﴾ (41:25).

Allâh says here:

﴿وَلَئِنْ يَصُدُّوكُمْ عَنِ الْأَسْبِلِ وَتَخْسِبُونَ أَهْمَمَ مُهَنَّدَةِ﴾ (حَتَّىٰ إِذَا جَاءَنَا)

﴿And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,﴾

meaning, for this person who willfully neglects true guidance, We send to him a *Shaytân* to lead him astray and show him the path to Hell. When he comes before Allâh on the Day of Resurrection, he will complain about the *Shaytân* who was appointed to accompany him.

﴿فَالَّذِي تَبَرُّ وَتَبَرُّكَ مِنَ الْمُشْرِكِينَ فَإِنَّ اللَّهَ يُحِبُّ﴾

﴿he says, "Would that between me and you were the distance of the two easts - a worst companion (indeed)!"﴾

Some of them recited it;

(حَتَّىٰ إِذَا جَاءَنَا)

(Till, when they both come to Us.)

referring to the companion *Shaytân* and the one whom he accompanies. Then Allâh says:

﴿وَرَبُّكَ يَنْعَذِّمُكُمْ إِذَا دَرَأْتُمُ الظُّلْمَةَ فِي الدَّارِ شُرَكَوْنَ﴾

﴿It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.﴾

means, 'your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allâh says:

﴿أَفَأَنْتَ تُشَيِّعُ النَّاسَ أَوْ تَهْدِي النَّاسَ وَمَنْ كَانَ فِي ضَلَالٍ مُّثِيبٌ﴾

﴿Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?﴾

means, 'that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allâh guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

**Allāh's Vengeance upon the Enemies of His Messenger
will surely come to pass**

Allāh further says:

﴿فَإِنَّا نَذَهَبُ إِلَيْكُمْ فَإِنَّا مِنْهُمْ شَنِيعُونَ﴾

«And even if We take you away, We shall indeed take vengeance on them.»

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

﴿أَزْوَجْتُكُمُ الَّذِي وَعَدْتُهُمْ فَلَا يَأْتُوكُمْ مُّغَيْرُونَ﴾

«Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.»

means, 'We are able to do both,' but Allāh will not take His Messenger ﷺ (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarīr.^[1]

Encouragement to adhere to the Qur'ān

Allāh then says;

﴿فَاتَّقِيفْ يَا أَيُّوبَ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

«So hold fast to that which is revealed to you. Verily, you are on the straight path.»

means, hold fast to the Qur'ān which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

﴿وَإِنَّمَا لِذَرْرَكُمْ بِالْقُرْآنِ﴾

«And verily, this is a Dhikr for you and your people,»

It was said that this means, 'it is an honor for you and your people;' this was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and Ibn Zayd.^[2]

This means that it is an honor for them in that it was

^[1] At-Tabari 21:609.

^[2] At-Tabari 21:610, 611.

revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

﴿وَإِنَّمَا لَذِكْرَ اللَّهِ وَلِقَوْمِكُمْ﴾

«And verily, this is indeed a Dhikr for you and your people,» was that ‘it was sent to remind you and your people.’ The fact that they are singled out does not exclude others. This is like the Âyât:

﴿فَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرٌ كُلُّمَا فَلَا تَنْقُضُوا﴾

«Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand?» (21:10)

﴿وَأَنذِرْ عِبَادَكَ الْأَفْرَادَ﴾

«And warn your tribe of near kindred» (26:214)

﴿وَرَسُوْلَكُمْ شَفَّافُونَ﴾

«and you will be questioned.» means, ‘about this Qur’ân, and how you acted upon it and what your response to it was.’

﴿وَسْأَلُنَّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَا أَجَبَنَا مِنْ دُونِ أَرْسَلْنَا مَالَهُمْ يَمْبَدِّلُونَ﴾

«And ask whom We sent before you of Our Messengers: “Did We ever appoint gods to be worshipped besides the Most Gracious?”»

means, ‘all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allâh Alone with no partner or associate, and they forbade the worship of idols and false gods.’ This is like the Âyah:

﴿فَلَقَدْ بَثَّنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَبْرَأَنَا إِلَهُنَا وَاجْتَنَبُوا أَلْطَافُنَا﴾

«And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): “Worship Allâh, and avoid all false deities.”» (16:36)

Mujâhid said that ‘Abdullâh bin Mas’ûd recited it:

٤٩٣

وَمَا أَرْسَيْنَا مِنْ إِلَيْهِ إِلَّا هُوَ أَكْبَرُ مِنْ أَخْتَهَا وَأَخْذَتْهُمْ
بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ۝ وَقَالُوا يَا إِلَاهُ اسْأَرْحَادُ
رَبِّكَ يَمْعَاهُدَ عِنْدَكَ إِنَّا لَمْ نَهْتَدُونَ ۝ فَلَمَّا كَفَنَاهُمْ
الْعَذَابَ إِذَا هُمْ يَنْكُوُنَ ۝ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ
قَالَ يَقُولُ الَّذِينَ لِي مُلْكُ مَضَرَّ وَهَذِهِ الْأَنْهَرُ تَجْرِي مِنْ
تَحْتِي أَفَلَا يَبْصِرُونَ ۝ أَفَمَا تَأْخِيرُهُ مِنْ هَذَا الَّذِي هُوَ مَهِيَّنٌ
وَلَا يَكَادُ يُبْيَنُ ۝ فَلَوْلَا أَنَّكَ عَيْتَهُ أَسْوَرَةً مِنْ ذَهَبٍ أَفْجَاهَ
مَعَهُ الْمَلَائِكَةُ مُفْتَرِينَ ۝ فَاسْتَحْفَفَ قَوْمَهُ
فَأَطْأَعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَدِيَقِينَ ۝ فَلَمَّا آتَاهُمْ
أَنْقَمَنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۝ فَجَعَلْنَاهُمْ
سَلَفًا وَشَلَّا لِلْآخَرِينَ ۝ وَلَمَّا صَرِيبَ أَبْنَى مَرِيمَ
مَشَلَّا إِذَا قَوْمَكَ مِنْهُ يَصْدِرُونَ ۝ وَقَالُوا إِلَاهُنَا
خَيْرٌ أَفَهُمْ مَا صَرَبُوهُ لَكَ الْأَجَدُلُ أَبْلَهُ فَرَقُومُ حَصْمُونَ ۝
إِنَّهُمْ لَا يَأْبَدُونَ مَا نَعْمَلُنَا يَهُ وَجَعَلْنَاهُ مَشَلَّا لَتَيَّيْ إِشْرَكُهُ يَلِ
وَلَوْنَشَاءَ جَعَلْنَاهُ مَنْكُرًا مَاتِيكَدَّ في الْأَرْضِ يَخْلُقُونَ ۝

(وَأَشَأْلَ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ
قَبْلَكَ [مِنْ] رُسُلِنَا)

(And ask those whom We sent before you of Our Messengers.)^[1]

This was narrated by Qatādah, Ad-Dāhhāk and As-Suddi from Ibn Mas'ūd, may Allāh be pleased with him.^[2] Yet this appears to be an explanation rather than an alternate version of recitation. And Allāh knows best.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِنَاتِنَا إِنَّ
فِرْعَوْنَ وَمَلَائِكَتِهِ فَقَالَ إِنِّي
رَسُولُ رَبِّ الْمَلَكِينَ ۝ فَلَمَّا جَاءَهُمْ
بِنَاتِنَا إِذَا هُمْ مِنْهَا يَخْكُونَ ۝ وَنَادَ
رَبِّهِمْ مِنْ مَا يَهُ إِلَّا يَنْهَا
مِنْ أَخْيَهَا وَأَنْذَنَهُمْ بِالْعَذَابِ إِذَا هُمْ يَنْكُوُنَ ۝

إِنَّا لَهُمْ نَهَنُونَ ۝ فَلَمَّا كَفَنَاهُمْ
الْعَذَابَ إِذَا هُمْ يَنْكُوُنَ ۝

﴿46. And indeed We did send Mūsā with Our Āyāt to Fir'awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists."﴾

﴿47. But when he came to them with Our Āyāt, behold, they laughed at them.﴾

﴿48. And not an Ayāh We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.﴾

^[1] At-Tabari 21:611.

^[2] At-Tabari 21:611, 612.

﴿49. And they said (to Mûsâ): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves."﴾

﴿50. But when We removed the torment from them, behold, they broke their covenant.﴾

Mûsâ was sent with the Message of Tawhîd to Fir'awn and His Chiefs

Here Allâh tells us about His servant and Messenger Mûsa, peace be upon him, and how He sent him to Fir'awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allâh sent him to call them to worship Allâh alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, Qummal,^[1] frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

﴿وَنَّا نُرِيدُهُمْ مِنْ مَا يَتَّقَبَّلُهُ إِلَّا مِنْ أَكْثَرِهِ مِنْ أَخْيَهُمْ﴾

﴿And not an Ayâh We showed them but it was greater than its fellow preceding it,﴾

but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Mûsâ, saying,

﴿كَذَّابُهُمْ أَنَّا لَنَا حُكْمُ الْأَنْتَارِ﴾

﴿"O you sorcerer!..."﴾ meaning, expert or knowledgeable one – this was the view of Ibn Jarîr.^[2]

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for

^[1] See the discussion of these events in volume four, the Tafsîr of Sûrat Al-Ar'âf [7:133].

^[2] At-Tabâri 21:615.

them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Mūsā that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the Āyatāt.

﴿فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْجَرَادَ وَالْمَنَامَ إِذَا تَمَّ مُؤْكَلُونَ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا شَرِيكَاتٍ ﴾١٣٧﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الْيَزْرُ قَالُوا يَسْمُو أَدْعُ لَنَا رَبِّكَ يَا عَهْدَكَ لَمَّا كَشَفَنَا عَنْهُمْ أَرْجَزَ لَنْوِيَّتَنَا لَكَ وَلَرْسَلَنَّ مَعْلَكَ بَنِي إِنْرَهِيلَ ﴾١٣٨﴾ فَلَمَّا كَشَفَنَا عَنْهُمْ الْيَزْرَ إِنْ أَجْكَلُهُمْ بِلَغْوَةٍ إِذَا هُمْ يَنْكُثُونَ ﴾١٣٩﴾

«So We sent on them: the flood, the locusts, the Qummāl, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!» (7:133-135)

﴿وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَقُولُ أَبِي لِي مُلْكٌ يَقْرَرُ وَكَنْدِي الْأَنْهَرُ تَبَرِي بْنَ تَحْنَقَّي أَفَلَا تَبْيَرُونَ ﴾١٤٠﴾ أَرْ أَنَا خَيْرٌ مِّنْ كَذَّا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبَيِّنُ ﴾١٤١﴾ فَلَوْلَا أَنِّي عَيْنُهُ أَسْوَدَهُ مِنْ ذَهَبٍ أَوْ جَاهَ مَمَّةُ الْكَاهِكَةُ مُفْتَرِيَنَ ﴾١٤٢﴾ فَاسْتَحْفَتْ قَوْمُهُ فَأَطْلَاعُوهُ إِنْهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴾١٤٣﴾ فَلَمَّا دَأْسُورُنَا أَنْتَقَنَا مِنْهُنَّ فَلَمْرَقْتُهُمْ لَمْعِيَاتٍ ﴾١٤٤﴾ فَجَعَلْنَاهُمْ سَلَنَّا وَمَنَّاكَ لِلْأَخْرِيَنَ ﴾١٤٥﴾

«51. And Fir'awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"»

«52. "Am I not better than this one (Mūsā) who is despicable and can scarcely express himself clearly?"»

«53. Why then are not golden bracelets bestowed on him, or angels sent along with him?"»

«54. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.»

«55. So when they angered Us, We punished them, and

drowned them all.»

﴿56. And We made them a precedent, and an example to later generations.﴾

Fir'awn's Address to His People and how Allāh punished Him

Allāh tells us how Fir'awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

﴿أَتَيْنَاهُ مِنْكُمْ مِنْ قَبْلِهِ وَهُنَّ بِالْأَنْهَارِ تَحْمِلُونَ مِنْ تَحْقِيقٍ﴾

﴿Is not mine the dominion of Egypt, and these rivers flowing underneath me?﴾

Qatādah said, "They had gardens and rivers of flowing water."^[1]

﴿أَفَلَا يَرَوْنَ﴾

﴿See you not then?﴾ means, 'do you not see my position of might and power?' – implying that Mūsā and his followers were poor and weak. This is like the Āyah:

﴿فَنَذَرَ رَبُّهُ لَهُ أَنَّهُ يَعْلَمُ أَنَّهُ كَلَّا إِلَهَ إِلَّا هُوَ ۚ﴾

﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh seized him with punishment for his last and first transgression.﴾ (79:23-25)

﴿أَفَلَا يَرَى مِنْ هَذَا الَّذِي هُوَ مُهِينٌ﴾

﴿Am I not better than this one who is despicable?﴾

As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable'.^[2]"^[2] Some of the grammarians of Baṣrah^[3] said that Fir'awn – may the curse of Allāh be upon him – was saying that he was better than Mūsā, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection. By describing Mūsā as despicable he meant – as Sufyān said – insignificant. Qatādah and As-Suddi said, "He meant, weak." Ibn Jarīr said,

^[1] At-Tabari 21:616.

^[2] At-Tabari 21:616.

^[3] At-Tabari 21:617.

“He meant, he had no power, authority or wealth.”

﴿وَلَا يَكُونُ بِيُّنْدِ﴾

﴿and can scarcely express himself clearly﴾ means, he cannot speak clearly, he stammers and cannot speak well.

Fir'awn's description of Mūsā as “despicable” is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Mūsā who was noble, truthful, righteous and upright.

﴿وَلَا يَكُونُ بِيُّنْدِ﴾

﴿and can scarcely express himself clearly﴾. This was also a lie. Although something happened to Mūsā's tongue when he was a child, when it was burnt by a coal. He asked Allāh to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allāh had answered his prayer and said:

﴿فَنَذَ أُرْتَ مُزَّكَ بِمُؤْسَنِ﴾

﴿You are granted your request, O Mūsā﴾ (20:36).

It may be the case that some problem remained which he had not asked to be relieved of, as Al-Hasan Al-Basri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir'awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

﴿قَرَلَ أَلْفَى عَنْهُ أَسْرَرَةَ مِنْ ذَهَبٍ﴾

﴿Why then are not golden bracelets bestowed on him...?﴾

meaning, adornments which are placed on the arms. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Qatādah and others.^[1]

﴿أَزْ جَهَ سَمَّ اللَّهُكَ مُشَرِّبَ﴾

﴿or angels sent along with him?﴾ meaning, to serve him and to testify that he is telling the truth. He looked only at outward

^[1] At-Tabari 21:619.

appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allâh says:

﴿فَأَنْسَخْتُ فَرْمَةً نَاطِعَةً﴾

﴿Thus he fooled his people, and they obeyed him.﴾

meaning, he confused them and invited them to misguidance, and they responded to him.

﴿إِنَّهُ كَانُوا قَوْمًا شَرِيكِينَ﴾

﴿Verily, they were ever a people who were rebellious.﴾

Then Allâh says:

﴿فَلَمَّا مَا سُئُلُوا أَنْتَمْنَا بِنَهْدَهُ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴿So when they angered Us, We punished them, and drowned them all.﴾

'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be pleased with him, said it means: "When they angered Us means, they provoked Our wrath."^[1] Ad-Dâhîhâk said, it means "They made Us angry." This was also the view of Ibn 'Abbâs, Mujâhid, Ikrimah, Sa'îd bin Jubayr, Muhammad bin Ka'b Al-Quražî, Qatâdah, As-Suddî and other scholars of *Tafsîr*.^[2]

Ibn Abi Hâtim recorded that 'Uqbah bin 'Âmir, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said:

إِذَا رَأَيْتَ اللَّهَ تَبَارَكَ وَتَعَالَى يُنْعَطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُفْقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اشِدَّرَاجٌ مِنْ لَهُ

﴿When you see that Allâh gives a person what he wants even though he is persisting in sin, that means that Allâh is enticing him into destruction.﴾ Then he recited:

﴿فَلَمَّا مَا سُئُلُوا أَنْتَمْنَا بِنَهْدَهُ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴿So when they angered Us, We punished them, and drowned them all.﴾^[3]

^[1] At-Tabâri 21:622.

^[2] At-Tabâri 21:622; *Ad-Durr Al-Manthûr* 7:383.

^[3] Ahmad 4:145, with slight differences.

٤٩٤

وَإِنَّهُ لِيَعْلَمُ لِلسَّاعَةِ فَلَا تَسْرُكَ بِهَا وَأَتَيْعُونَ هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ۝ وَلَا يَصِدُّكُمُ السَّيْطَنُ إِنَّهُ لَكُوْدُودٌ مُّبِينٌ
۝ وَلَمَّا جَاءَ عِيسَىٰ بِالْبُيْنَتِ قَالَ قَدْ حِشْكُرَ بِالْحِكْمَةِ
وَلَأُبْيِنَ لَكُمْ بَعْضَ الَّذِي تَخْنَلُونَ فِيهِ فَانْفَوْا إِلَهُهُ وَأَطْبَعُونُ
۝ إِنَّ اللَّهَ هُوَ فِي رُبُوبِكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ
۝ فَاخْتَلَفَ الْأَخْرَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا
مِنْ عَذَابِ يَوْمِ الْسِّرِّ ۝ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ
تَأْتِيهِمْ بَعْثَةٌ وَهُمْ لَا يَسْتَعْرُونَ ۝ الْأَخْلَامُ يَوْمَئِذٍ
بَعْضُهُمْ لِعْنَدُهُ عَذَابٌ لَا مُسْتَغْفِرَةٌ ۝ يَنْبَغِي إِلَّا لِلْحَقْوَفِ
عَيْنَكُمُ الْأَيَّامُ وَلَا أَنْتُمْ تَحْزَنُونَ ۝ الَّذِينَ مَا مُنَوِّأْيَتُنَا
وَكَانُوا مُسْلِمِينَ ۝ ادْخُلُوا الْجَنَّةَ أَنْ شَوَّلَ زَجْكُوكُ
تَحْمِرُونَ ۝ يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا أَشَتَهَى إِلَّا نَفْسٌ وَتَلَدَّ الْأَعْيُنُ وَأَسْتَرَ فَهَا
خَدِيلُونَ ۝ وَنِلَكَ الْجَنَّةُ إِلَيْهِ أُورْشَمُوْهَا بِإِمَانِكُمْ
تَعْمَلُونَ ۝ لَكُوْفِيْهَا فَدِكَمَهُ كَبِيرٌ مِّنْهَا ثَلَوْنَ ۝

meaning the Ayah:

﴿فَلَمَّا آتَسْنَا أَنْقَنَتْنَا مِنْهُنَّ فَأَغْرَقْنَاهُمْ أَعْيُنَهُمْ﴾

«So when they angered Us, We punished them, and drowned them all.»

﴿فَجَعَلْنَاهُمْ سَلَفاً وَشَلَّا لِلْآخِرِينَ﴾

«And We made them a precedent, and an example to later generations.»

Abu Mijlaz said, “Precedent for others who do the same as they did.”^[2] He and Mujāhid said, “An example, i.e., a lesson to those

^[1] Ad-Durr Al-Manthūr 7:384.

^[2] Al-Qurtubī 16:102.

It was reported that Tāriq bin Shihāb said, “I was with ‘Abdullāh, may Allāh be pleased with him, and the issue of sudden death was mentioned. He said, ‘It is a relief for the believer and a source of regret for the disbeliever.’ Then he recited the Ayah:

﴿فَلَمَّا آتَسْنَا أَنْقَنَتْنَا مِنْهُنَّ فَأَغْرَقْنَاهُمْ أَعْيُنَهُمْ﴾

«So when they angered Us, We punished them, and drowned them all.»^[1]

‘Umar bin ‘Abdul-Azīz, may Allāh be pleased with him, said, “I found that punishment comes with negligence,

who come after them.^[1] Allâh is the One Who guides to the straight path, and unto Him is the final return.

وَلَنَا مُرِيبٌ أَنْ مَرِيدَ مُشَاهِدًا إِذَا قَوْمَكَ مِنْهُ يَصِدُّونَكَ وَنَالُوا مَا لَهُمْ شَاءُ هُوَ مَا
صَرِيْعُوكَ لَكَ إِلَّا جَلَّا بِنَ مُرْ قَوْمٌ حَسِيْبُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَعْتَنَا عَلَيْهِ وَحَمَلْنَاهُ مُشَاهِدًا لَيْسَ
إِنْ كَوْهِ يَبْلَى وَلَوْ نَأْتَهُ بِجَلَّا مِنْكَ مُلِيْكَةَ فِي الْأَرْضِ بَلَّهُوْنَ وَلَمَّا لَيْلَمَ لِلشَّاعِرِ فَلَادَ
تَقْرَبَتْ هَبَّا وَأَشَيْبُونَ هَذَا صِرَاطٌ شَسَيْفَمٌ ۝ وَلَا يَصِدُّكُمْ الشَّيْكُنَ إِنَّهُ لَكُوْزَ عَدُوٌّ
شَيْبَيْنَ ۝ وَلَنَا جَاهَ عِيسَى بِالْبِيْنَتِ قَالَ قَدْ جَشَّكَ بِالْحَكْمَةِ وَلَأَبِينَ لَكُمْ بَقْنَ الْوَيْ
شَقْنَيْفَنَ فِيهِ فَأَنْتُمُ اللَّهُ وَلَأَبِيعُونَ ۝ إِنَّ اللَّهَ هُوَ رَبُّ رِبِّيْكُوْزَ فَأَعْبُدُهُ هَذَا صِرَاطٌ شَسَيْفَيْهِ ۝
لَا تَخْلُكُ الْأَخْرَابَ وَمِنْ بَيْنِهِمْ فَوْيَلَ الْمُرِيبَ طَلَّمُوا مِنْ عَذَابِ يَوْمِ الْأَيْمَنِ ۝

﴿57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾

﴿58. And say : "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.﴾

﴿59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.﴾

﴿60. And if it were Our will, We would have made angels to replace you on the earth.﴾

﴿61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.﴾

﴿62. And let not Shaytân hinder you. Verily, he (Shaytân) to you is a plain enemy.﴾

﴿63. And when 'Isâ came with clear proofs, he said : "I have come to you with Al-Hikmah,^[2] and in order to make clear to you some of that in which you differ. Therefore have Taqwâ of Allâh and obey me."﴾

﴿64. "Verily, Allâh! He is my Lord and your Lord. So worship Him. This is the straight path."﴾

﴿65. But the sects from among themselves differed. So woe to

[1] At-Tabari 21:624, Al-Qurṭubi 16:102.

[2] See the Tafsîr of Sûrah Shâd (38:20).

those who do wrong from the torment of a painful Day!»

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh

Allāh tells us how the Quraysh persisted in their disbelief and stubborn arguments:

﴿وَلَمَّا مُرِبَّ أَنْتَ مُزَيَّدًا مُثَلَّا إِذَا قَوْمَكَ مِنْهُ يَصِدُّونَ﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.»

Several others narrated that Ibn ‘Abbās, may Allāh be pleased with him, Mujaahid, Ikrīmah, As-Suddi and Aqd-Dāhhāk said, “They laughed, i.e., they were astounded by that.”^[1] Qatādah said, “They were repelled by that and they laughed.”^[2] Ibrāhīm An-Nakha’i said, “They turned away.”^[3]

The reason for this was mentioned by Muhammād bin Ishāq in *As-Sīrah*. He said, “According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walid bin Al-Mughīrah in the *Masjid*, and An-Nadr bin Al-Hārith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allāh ﷺ spoke, then An-Nadr bin Al-Hārith came up to him and the Messenger of Allāh ﷺ spoke to him until he ﷺ defeated him in argument. Then he ﷺ recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَسْبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُودُكُمْ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.» (21:98)

Then the Messenger of Allāh ﷺ got up and went to sit with ‘Abdullāh bin Al-Zab’ari At-Tamimi. Al-Walid bin Al-Mughīrah said to him, ‘By Allāh, An-Nadr bin Al-Hārith could not match the son of ‘Abd Al-Muṭṭalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell.’ ‘Abdullāh bin Az-Zab’ari said, ‘By Allāh, if I meet with him I

^[1] Al-Qurṭubi 16:103.

^[2] At-Tabārī 21:627.

^[3] Al-Qurṭubi, 16:103.

will defeat him in argument. Ask Muhammâd whether everyone that is worshipped instead of Allâh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship the Messiah 'Isâ bin Maryam.' Al-Walîd and those who were sitting with him were amazed at what 'Abdullâh bin Az-Zab'âri said, and they thought that he had come up with a good point. He said this to the Messenger of Allâh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ فَهُوَ مَعَ مَنْ عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمْرَمُهُمْ بِعِبَادَتِهِ»

«Everyone who likes to worship something other than Allâh will be with the one whom he worshipped, for indeed they are worshipping the Shaytân and whomever told them to worship that person.»”

Then Allâh revealed the words:

﴿فَإِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحُكْمِ أُولَئِكَ عَنْهَا مُبَعَّدُونَ﴾

﴿Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)﴾ (21:101),

meaning that 'Isâ, 'Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allâh. The misguided people who came after them took them as lords instead of Allâh. Concerning the notion of worshipping the angels as daughters of Allâh, the following words were revealed:

﴿وَقَالُوا أَنْتَ أَنْجَنَّنَّ وَلَدًا شَبَخْتَهُ بَلْ عِسَادًا شَكَرْتَهُ﴾

﴿And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.﴾ (21:26)

Concerning 'Isâ bin Maryam, the fact that he is worshipped instead of Allâh, and to the amazement of Al-Walîd and the others who were present at the argument, the following was revealed:

﴿وَلَمَّا صَرَبَ أَبْنَى مَرِيدَ شَلَّا إِذَا قَوْمَكَ مِنْهُ بَصَدِّرُوكَ﴾

﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾

meaning, they take this argument as a basis for rejecting your message. Then Allāh mentions 'Isā bin Maryam and says:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِتَقِيَ إِنْ شَرِيكَ لِنَّا إِنَّمَا جَعَلْنَا مِنْكُمْ مَلِكَةً فِي الْأَرْضِ بَلَّمَنْ يَعْلَمُونَ ﴾ وَإِنَّهُ لَعَمَّ لِتَسْأَعَهُ﴾

«He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he ('Isā) shall be a known sign for the Hour.»

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

﴿فَلَا تَشْرُكْ بِهَا وَأَنْبِئُوكُمْ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«Therefore have no doubt concerning it. And follow Me! This is the straight path.»¹¹

Ibn Jarīr mentioned that Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿وَلَمَّا شَرِبَ ابْنُ مَرْيَمَةَ مَثَلًا إِنَّ قَوْمَكَ مِنْهُ بَيْسِدُوكَ﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.»

"This means the Quraysh, when it was said to them:

﴿إِنَّكُمْ وَمَا تَسْبِدُونَ يَنْ دُوبِنَ اللَّهُ حَسَبُكُمْ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُوكَ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.» (21:98)

The Quraysh said to him: 'What about 'Isā bin Maryam?' He said:

﴿ذَلِكَ عَبْدُ اللَّهِ وَرَسُولُهُ﴾

«He is the servant and Messenger of Allāh.»

They said, 'By Allāh, he means that we should take him as a lord just as the Christians took 'Isā son of Maryam as a lord.'

^[11] Ibn Hishām 1:396-398.

Then Allâh said:

﴿هَنَا ضَرُورَةٌ لَكَ إِلَّا جَلَّابٌ بَنْ هُرْ قَمْ حَسِيمُونَ﴾

﴿They quoted not the above example except for argument. Nay! But they are a quarrelsome people.﴾^[1]

﴿وَقَاتَلُوا مَا يَهْتَدُونَ خَيْرٌ أَرْ هُرْ﴾

﴿And say: "Are our gods better or is he?"﴾. Qatâdah said, "They were saying, 'our gods are better than him'." Qatâdah said; "Ibn Mas'ûd, may Allâh be pleased with him, recited it

(الْأَيُّهُنَا خَيْرٌ أَمْ هَذَا)

(Are our gods better or is this (person)?)" they mean Muhammad ﷺ.

﴿هَنَا ضَرُورَةٌ لَكَ إِلَّا جَلَّابٌ﴾

﴿They quoted not the above example except for argument.﴾

means, for the sake of stubborn argument, for they knew that he (Isâ) was not included in the Ayah (21:98), because that would not make sense. The words,

﴿إِنَّكُمْ وَمَا تَبْدُونَ مِنْ دُرُبِ اللَّهِ حَسْبُ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allâh, are (but) fuel for Hell!﴾ (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods – they did not worship the Messiah so why should he be included in what the Ayah says? What they said was only for the sake of argument; they did not really believe in it.

Imâm Ahmad, may Allâh have mercy on him, recorded that Abu Umâmah, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

﴿هَنَا ضَلَّلَ قَوْمٌ بَعْدَ مُدْنَى كَانُوا عَلَيْهِ، إِلَّا أُزِيرُونَا الْجَنَّلَ﴾

«No people go astray after having been guided, but they resort to (futile) argument.»

^[1] At-Tabâri 21:625. There are similar authentic narrations: *Mushkil Al-Âthâr* 1:431, and *Al-Hâkim* 2:385.

Then the Messenger of Allāh ﷺ recited this Āyah:

﴿فَمَا صَرُّوهُ لَكَ إِلَّا جَدَّلُوا إِنْ فَرُّ قَوْمٌ حَسِّمُونَ﴾

«They quoted not the above example except for argument. Nay! But they are a quarrelsome people.»^[1]

It was also recorded by At-Tirmidhi, Ibn Mājah and Ibn Jarīr. At-Tirmidhi said, “This Ḥadīth is Ḥasan Ṣaḥīḥ, we do not know it except from the Ḥadīth of Hajjāj bin Dīnār...”^[2]

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

«He ('Isā) was not more than a servant. We granted Our favor to him.»

means, 'Isā, peace be upon him; he was no more than one of the servants of Allāh whom Allāh blessed with prophethood and messengership.

﴿وَرَحَّلْنَاهُ مَثَلًا لِتَقِيَ إِنْسَانَ بِلَ﴾

«And We made him an example for the Children of Israel.»

means, ‘a sign, proof and evidence of Our power to do whatever We will.’

﴿وَرَأَزَّنَاهُ بِعَذَابٍ مِنْكُمْ تَلَقَّكُمْ فِي الْأَرْضِ بِعَمَلِنَّ﴾

«And if it were Our will, We would have made angels to replace you on the earth.»

As-Suddi said, “They would have taken your place on (the earth).”^[3] Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said, “They would have succeeded one another just as you succeed one another.”^[4] This view is implied by the former view. Mujāhid said, “They would have populated the earth instead of you.”^[5]

Allah's saying:

﴿وَإِنَّهُ لَيَمْلِمُ لِلْسَّاعَةِ﴾

[1] Ahmad 5:256.

[2] Tuhfat Al-Ahwadhi 9:130 ; Ibn Mājah 1:19, At-Tabari 21:629.

[3] At-Tabari 21:631.

[4] At-Tabari 21:630.

[5] At-Tabari 21:630.

﴿And he ('Isâ) shall be a known sign for (the coming of) the Hour.﴾

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allâh says:

﴿وَإِنْ يَنْهَا إِلَّا يُؤْمِنُ بِهِ قَبْلَ مَوْتِهِ﴾

﴿And there is none of the People of the Scripture but must believe in him before his death﴾ (4:159).

- meaning before the death of 'Isâ, peace be upon him -

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

﴿And on the Day of Resurrection, he will be a witness against them﴾ (4:159). This meaning has the support from an alternate recitation of the Ayât;

﴿وَإِنَّهُ لَعَلَمُ لِلسَّاعَةِ﴾

(And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujâhid said:

﴿رَأَتْهُ أُولُمُ لِلسَّاعَةِ﴾

﴿And he shall be a sign for (the coming of) the Hour.﴾

means, sign and "One of the signs of the Hour will be the appearance of 'Isâ son of Maryam before the Day of Resurrection."^[1] Something similar was also narrated from Abu Hurayrah, Ibn 'Abbâs, 'Abu Al-'Âliyah, Abu Mâlik, Ikrimah, Al-Hasan, Qatâdah, Ad-Dâhîk and others.^[2] Many Mutawâtil Hâdîths report that the Messenger of Allâh ﷺ said that 'Isâ will descend before the Day of Resurrection as a just ruler and fair judge.

﴿فَلَا تَنْدُكْ بِهِ﴾

﴿Therefore have no doubt concerning it.﴾ means, do not doubt that it will surely come to pass.

﴿وَلَا تَسْجُنُنِي﴾

﴿And follow Me.﴾ means, 'in what I tell you about it.'

^[1] At-Tabari 21:632.

^[2] At-Tabari 21:632; Al-Qurtûbi 16:106.

﴿هَذَا صِرَاطٌ مُّسْتَقِيمٌ ۖ وَلَا يَضُدُّكُمْ أَثْبَطُنَّ﴾

﴿This is the straight path. And let not Shaytān hinder you.﴾ means, from following the truth.

﴿إِنَّمَا لَكُمْ عَذْرٌ مُّبِينٌ ۖ وَلَئِنْ جَاءَكُمْ بِالْبُيُّنَاتِ قَالَ فَلَمْ يُفْلِحُوكُمْ بِالْحِكْمَةِ﴾

﴿Verily, he (Satan) to you is a plain enemy. And when 'Isā came with (Our) clear proofs, he said: "I have come to you with Al-Hikmah..."﴾, meaning prophethood:

﴿وَلِأَنَّمَا لَكُمْ بَعْضُ الَّذِي تَعْرِفُونَ فِيهِ﴾

﴿and in order to make clear to you some of the (points) in which you differ.﴾

Ibn Jarir said, "This means religious matters, not worldly matters."^[1] What he said is good.

﴿فَاقْرَأُوا آتِنَا﴾

﴿Therefore have Taqwā of Allāh﴾ means, 'with regard to what I command you to do.'

﴿وَأَطِيعُنِي﴾

﴿and obey me.﴾ means, 'in what I bring to you.'

﴿إِنَّ اللَّهَ هُوَ رَبُّنَا وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.﴾

means, 'you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

﴿هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿This is the straight path.﴾ means, 'what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

﴿فَانْتَفَلَ الْأَخْرَابُ مِنْ تَبَيِّنِهِ﴾

﴿But the sects from among themselves differed.﴾

^[1] At-Tabari 21:635.

means, they differed and became parties and factions, some who stated that he (Isâ) was the servant and Messenger of Allâh – which is true - while others claimed that he was the son of Allâh or that he himself was Allâh – glorified be Allâh far above what they say. Allâh says:

﴿فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَدَابِ يَوْمِ الْيَسِيرِ﴾

﴿So woe to those who do wrong from the torment of a painful Day!﴾

﴿فَمَنْ يَظْرِكُ إِلَّا أَنْتَأْعَدَهُ بَقْتَهُ وَهُمْ لَا يَشْرُونَ ﴾^{١٦} الْأَجْلَةَ يَوْمَئِمْ يَقْسِمُهُمْ
يَقْسِمُهُمْ عَدُوُّ إِلَّا الْمُتَبَّقِ ﴾^{١٧} يَوْمَادَ لَا تَحُوَّلُ عَلَيْكُمُ الْيَوْمُ وَلَا أَنْتُمْ تَحْزُنُوكُمْ ﴾^{١٨} الَّذِينَ
مَاءَمُوا يَعْبُدُنَا وَكَانُوا مُسْلِمِينَ ﴾^{١٩} ادْخُلُوا الْجَنَّةَ أَسْرَهُ وَإِنَّكُمْ مُّحَمَّدُوكُمْ ﴾^{٢٠} بَطَافُ
مَلَئُوكُمْ يَصْحَافُوكُمْ ذَهَبٌ وَأَكْنَبٌ وَفِيهَا مَا شَهَدَهُ أَنفُسُهُمْ وَلَمَّا أَتَيْتُهُمْ
خَلِيلُوكُمْ ﴾^{٢١} وَنِلَكُلَّ لَجْنَةَ الْيَوْمِ أُرْشِّمُوكُمْ بِهَا كُثُرًا تَسْلُوكُمْ ﴾^{٢٢} لَكُمْ فِيهَا فَكِهَةٌ كَبِيرَةٌ
يَنْهَا تَأْكُلُونَ ﴾^{٢٣}

﴿66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?﴾

﴿67. Friends on that Day will be foes one to another except those who have Taqwâ.﴾

﴿68. My servants! No fear shall be on you this Day, nor shall you grieve.﴾

﴿69. (You) who believed in Our Âyât and were Muslims.﴾

﴿70. Enter Paradise, you and your wives, in happiness.﴾

﴿71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.﴾

﴿72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.﴾

﴿73. Therein for you will be fruits in plenty, of which you will eat (as you desire).﴾

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allâh says, 'do these idolaters who disbelieve in the

Messengers wait'

﴿إِلَّا أَنَّسَاعَةً أَنْ تَأْتِيهِمْ بَقْتَهُ وَهُمْ لَا يَشْعُرُونَ﴾

«only for the Hour that it shall come upon them suddenly while they perceive not»

means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

﴿الْأَخْلَاقَةَ يَوْمَئِنْ بِقُوَّتِهِ لَتَعْصِيْنَ عَذَّابًا إِلَّا أَنْتُمْ تُؤْمِنُونَ﴾

«Friends on that Day will be foes one to another except those who have Taqwā.»

means, every friendship that exists for a purpose other than for the sake of Allāh will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allāh, which will last forever. This is like the statement of Ibrāhīm, peace be upon him, to his people:

﴿إِنَّمَا أَنْهَاذُكُمْ تِنْ دُونَ اللَّهِ أَوْنَانًا مَوْدَةُ الْجَاهِلِيَّةِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُونَ
يَتَعَصَّمُونَ بِيَقْنُونَ وَيَأْمَلُونَ بِتَعَصُّمِكُمْ أَنَّا نَأْنَى وَمَا لَكُمْ فِنْ
ثَمَرِينَ﴾

«You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but 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 helper.» (29:25)

Good News for Those with *Taqwā* on the Day of Resurrection, and Their entry into Paradise

﴿بِنِيمَادُ لَا حَوْرَى عَلَيْكُمْ وَلَا أَنْشَرٌ تَحْزَنُونَ﴾

«My servants! No fear shall be on you this Day, nor shall you grieve.»

Then He will give them the glad tidings:

﴿أَلَيْسَ مَا شَرَّا بِإِيمَانِهِ وَكَانُوا مُسْلِمِينَ﴾

﴿(You) who believed in Our Āyât and were Muslims.﴾

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allâh.

Al-Mu'tamir bin Sulaymân narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

﴿يَعْبُدُوْلَا حَوْفَ عَبِّدُوا الَّذِيْمَ وَلَا أَنْشَرَ مُخْرَجَوْنَ﴾

﴿My servants! No fear shall be on you this Day, nor shall you grieve.﴾

So all the people will be filled with hope, but this will be followed by the words:

﴿الَّذِينَ آتَنَا يَارِبَّنَا وَكَانُوا مُسْلِمِيْنَ﴾

﴿(You) who believed in Our Āyât and were Muslims.﴾

Then all of mankind will be filled with despair apart from the believers."^[1]

﴿أَنْخُلُوا الْجَنَّةَ﴾

﴿Enter Paradise,﴾ means, they will be told to enter Paradise.

﴿أَنْشَرَ وَأَنْزَلَهُ﴾

﴿you and your wives,﴾ means, your counterparts

﴿مُخْرَجَوْنَ﴾

﴿in happiness (Tuḥbarûn).﴾ means, in delight and joy.^[2]

﴿بِطَاطَ عَلَيْهِمْ بِسْحَابَيْنِ ذَهَبٍ وَأَكْوَابَ﴾

﴿Trays of gold and cups will be passed round them;﴾

means, fine vessels of gold containing food and drink, without spouts or handles.

^[1] At-Tabari 21:639.

^[2] This phrase *Tuḥbarûn* has already been mentioned in *Sûrat Ar-Rûm* [30:15] where there was a narration stating that it means, "Luxury." Ibn Kathîr's view is that it is more general than that, as seen by his comment here.

(وَنِهَا مَا تَشْتَهِي الْأَنْفُسُ)

[(there will be) therein all that their souls could desire.] Some of them recited:

﴿نَا تَشْتَهِي أَلْأَنْفُسُ﴾

﴿that their souls desire,﴾

﴿وَنِهَا الْأَعْيُثُ﴾

﴿and all that eyes could delight in﴾ means, of good food, delightful fragrances and beautiful scenes.

﴿وَأَنْتَ فِيهَا﴾

﴿and you will therein﴾ means, in Paradise

﴿خَلِدُور﴾

﴿abide forever﴾ means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allāh:

﴿وَرِبِّكَ لِلَّهُ أَنِّي أُرْتَشِعُ بِمَا كُثُرْ تَسْلُوكَ﴾

﴿This is the Paradise, which you have been made to inherit because of your deeds that you used to do.﴾

means, the righteous deeds which were the cause of your being included in the mercy of Allāh. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allāh. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

﴿كُلُّ بِنَى فَرَكَهُ كَثِيرٌ﴾

﴿Therein for you will be fruits in plenty,﴾

means, of all kinds.

﴿بِنَى تَأْكُلُونَ﴾

﴿of which you will eat.﴾ means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allāh knows best.

٤٩٥

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الظُّمْرِينَ فِي عَذَابٍ جَهَنَّمَ خَلِدُونَ ﴿٦١﴾ لَا يَفْتَرُ عَنْهُمْ وَهُمْ
فِيهِ مُبْلِسُونَ ﴿٦٢﴾ وَمَا ظَلَّنَتْهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٦٣﴾
وَنَادَوْا يَمِّنَنَّا لِيَقْعِنَ عَيْنَارِبَكَ قَالَ إِنَّكُمْ مُنْكُرُونَ ﴿٦٤﴾ لَقَدْ
يَحْتَكُرُ بِالْحَقِّ وَلَكِنَّ أَكْرَمُكُمُ الْعَيْقَ كَرِهُونَ ﴿٦٥﴾ أَمْ أَبْرَمُوا أَمْرًا
فَإِنَّمَا يَرِيْدُونَ ﴿٦٦﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَجَهْنَمَ يَلْكَنُ
وَرُسْلَنَا لَدَهُمْ يَكْنُبُونَ ﴿٦٧﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوْلُ
الْمُتَّدِينَ ﴿٦٨﴾ سَبَّحْنَ رَبَّ السَّمَوَاتِ وَالْأَرْضِ رَبَّ الْمَرْءِينَ
عَمَّا يَصْفُونَ ﴿٦٩﴾ فَذَرْهُمْ يَمْغُوسُوا وَلِيَعْبُرُوا حَقَّ يَلْقَائُوْهُمْ
الَّذِي يُوعَدُونَ ﴿٧٠﴾ وَهُوَ الَّذِي فِي الْأَسْمَاءِ إِلَهٌ وَفِي الْأَرْضِ
إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيُّ ﴿٧١﴾ وَبَارِكُ الَّذِي لَهُ مُلْكُ الْأَمْرَوْتَ
وَالْأَرْضِ وَمَا يَنْهَا مَا وَعَنْهُ عِلْمُ السَّاعَةِ وَلِيَدُهُ تُرْجَعُونَ
وَلَا يَمْلِكُ الَّذِينَ يَذْعُونَ ﴿٧٢﴾ مِنْ دُونِهِ الشَّفَعَةُ إِلَّا مَنْ
شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٧٣﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ حَلَقُهُمْ
لَيَقُولُنَّ اللَّهُ قَاتَنَ يُوقَنُونَ ﴿٧٤﴾ وَقَبِيلَهُ بَرَبِّ إِنْ هَنُؤُلَاءِ قَوْمٌ
لَا يُؤْمِنُونَ ﴿٧٥﴾ فَأَفْسَحْنَ عَنْهُمْ وَقُلْ سَلَّمْ قَسْوَفَ يَعْلَمُونَ ﴿٧٦﴾

﴿إِنَّ الشَّغَرِينَ فِي عَذَابِ جَهَنَّمَ
خَلِدُونَ ﴾٦١﴿ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ
مُبْلِسُونَ ﴾٦٢﴿ وَمَا ظَلَّنَتْهُمْ وَلَكِنْ كَانُوا
مُمُّظَلَّلِيْمَ ﴾٦٣﴿ وَنَادَوْا يَمِّنَنَّا
لِيَقْعِنَ عَيْنَارِبَكَ قَالَ إِنَّكُمْ
مُنْكُرُونَ ﴾٦٤﴿ لَقَدْ يَحْتَكُرُ بِالْحَقِّ
وَلَكِنَّ أَكْرَمُكُمُ الْعَيْقَ كَرِهُونَ ﴾٦٥﴿ أَمْ
أَبْرَمُوا أَمْرًا فَإِنَّمَا يَرِيْدُونَ ﴾٦٦﴿ أَمْ يَحْسَبُونَ
أَنَا لَا نَسْمَعُ سِرَّهُمْ وَجَهْنَمَ يَلْكَنُ
وَرُسْلَنَا لَدَهُمْ يَكْنُبُونَ ﴾٦٧﴾

﴿٤٧٤. Verily, the criminals will be in the torment of Hell to abide therein forever.﴾

﴿٤٧٥. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴾

﴿٤٧٦. We wronged them not, but they were the wrongdoers.﴾

﴿٤٧٧. And they will cry: "O Mâlik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."﴾

﴿٤٧٨. Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴾

﴿٤٧٩. Or have they plotted some plan? Then We too are planning.﴾

﴿٤٨٠. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers are by them, to record.﴾

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

﴿إِنَّ الظَّالِمِينَ فِي عَذَابٍ جَهَنَّمَ خَلِدُونَ لَا يَخْرُجُونَ﴾

﴿Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,﴾

meaning, not even for one moment.

﴿وَرَبُّمْ فِيهِ مُلْسُونُ﴾

﴿and they will be plunged into destruction with deep regrets, sorrows and in despair therein,﴾

means, they will despair of any goodness.

﴿وَمَا ظَلَمْتُهُمْ وَلَكِنْ كَثُرًا مِّمَّا أَظْلَمُوا﴾

﴿We wronged them not, but they were the wrongdoers.﴾

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

﴿وَنَادَوْا بَشِّارًا﴾

﴿And they will cry: "O Mālik..."﴾ who is the keeper of Hell.

Al-Bukhārī said, "Hajjāj bin Minḥāl told us, Sufyān bin Uyaynah told us, from 'Amr bin 'Atā,' from Ṣafwān bin Ya'la that his father, may Allāh be pleased with him, said, I heard the Messenger of Allāh ﷺ reciting on the *Minbar*:

﴿وَنَادَوْا بَشِّارًا لِيُقْضِي عَلَيْنَا رُبُوكَ﴾

﴿And they will cry: "O Mālik! Let your Lord make an end of us."﴾^[1]

meaning, let Him destroy our souls and give us some respite from our predicament.' But it will be as Allāh says:

﴿لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا وَلَا يَخْفَفُ عَنْهُمْ مِّنْ عَذَابِهِ﴾

^[1] *Fath Al-Bārī*, 8:431.

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them» (35:36).

﴿وَرَجَبَتِهَا الْأَنْفُسُ ۖ إِلَّا يَقْتَلُ الظَّمَرُ ۚ لَمْ يَمُوتُ فِيهَا وَلَا يَحْيَى ۚ﴾ (٣٦)

«But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).» (87:11-13).

When they ask to be allowed to die, Mālik will answer them:

﴿فَالآنِ إِنَّكَ مُتَكَبِّرٌ﴾

«He will say: "Verily, you shall abide forever."» meaning, 'you will have no way out from it and no refuge.' Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allāh says:

﴿وَلَقَدْ جَنَاحَتِهَا الْحَقِيقَةُ﴾

«Indeed We have brought the truth to you,» meaning, 'We have explained it to you clearly and in detail.'

﴿فَرَأَيْكُمْ أَكْثَرُكُمْ لِغَيْرِ الْحَقِيقَ كَذِيرُهُونَ﴾

«but most of you have a hatred for the truth.»

means, 'but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allāh says:

﴿إِنَّمَا أَنْهَا مُؤْمِنُوْنَ﴾

«Or have they plotted some plan? Then We too are planning.»

Mujāhid said, "They wanted to plot some evil, but We are also planning."^[1] What Mujāhid said is like the Āyah:

﴿وَمَكَرُوا مَكَارًا وَمَكَرَنَا مَكَارًا وَهُمْ لَا يَشْعُرُونَ﴾

«So they plotted a plot, and We planned a plan, while they perceived not.» (27:50).

The idolators were trying their utmost to find ways of refuting

^[1] At-Tabari 21:146.

the truth with falsehood, but Allāh planned it so that the consequences of that would backfire on them. He said in refutation:

﴿فَلَمْ يَخْتَبِرُنَّ أَنَا لَا تَسْعَ يَرَفِعُونَ وَمَنْ يَرَهُمْ هُمْ﴾

«Or do they think that We hear not their secrets and their private counsel?»

meaning, what they say secretly and openly.

﴿إِنَّ رَسُولَنَا لَدِيْهِمْ يَكْتُبُونَ﴾

«Yes (We do) and Our messengers are by them, to record.»

means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

﴿فَقُلْ إِنْ كَانَ الْيَوْمَنِيْنِ وَلَدُّ مَا كَانَ أَوْلَى الْمُتَبَّدِلِيْنِ ﴿٨١﴾ سَبَخْنَ رَبَّ الْأَنْجَوْنَ وَالْأَرْضِ رَبَّ الْمَكْنَشِ عَنَّا
يَصِيْغُونَ ﴿٨٢﴾ فَنَذَرْنَاهُمْ بِغُورِهِمْ وَلِيَلْمِعُوا حَقَّ بِلْقَوْنَاهُمْ أَلَّا يُؤْعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّاعَةِ
الْأُكْلِيْهُ وَفِي الْأَرْضِ إِلَهُهُ وَهُوَ لِلْكَبِيْرِ الْكَبِيْرِ ﴿٨٤﴾ وَيَسِّرْكُمُ الَّذِي لَمْ يَكُنْ أَنْجَوْنَ وَالْأَرْضَ وَمَا يَنْهَا
وَعِنْهُمْ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَمُونَ ﴿٨٥﴾ وَلَا يَنْمِلُكُ الْأَيْرَكَ يَدْعُوْكُمْ مِنْ دُوْرِهِ السَّمَاءَ إِلَّا مَنْ
شَهَدَ بِالْحَقِّ وَهُمْ يَكْلُمُونَ ﴿٨٦﴾ وَلَمَنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ يَقُولُنَّ اللَّهُ فَلَمَنْ يُؤْفِكُونَ ﴿٨٧﴾ وَفِيْهِمْ
بَكْرَيْتُ إِنَّ هَذَوْكَهُ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَأَنْصَعْتُهُمْ وَقُلْ سَلَّمْ فَسَوْقَ بِيَمْلُمُونَ ﴿٨٩﴾﴾

¶81. Say: "If the Most Gracious had a son, then I am the first of the worshippers."»

¶82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).»

¶83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.»

¶84. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.»

¶85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.»

¶86. And those whom they invoke instead of Him have no power of intercession – except for those who bear witness to the truth knowingly, and they know.»

﴿87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾

﴿88. And his saying: "O my Lord! Verily, these are a people who believe not!"﴾

﴿89. So turn away from them, and say: Salām (peace!) But they will come to know.﴾

Allāh has no Offspring

Allāh says:

﴿فَلَمْ يَرَهُمْ﴾

﴿Say﴾ - 'O Muḥammad' -

﴿إِنَّ كَوَافِرَ الظَّاهِرِينَ وَلَدٌ فَلَمَّا أَوْلَى الْمُكَبِّرِينَ﴾

﴿If the Most Gracious had a son, then I am the first of the worshippers.﴾

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allāh says:

﴿لَوْلَا أَرَادَ اللَّهُ أَنْ يَتَخَذَ وَلَدًا لَأَضْطَلَنَّ مِمَّا يَعْلَمُ مَا يَكُونُ إِلَّا شَيْخَةً هُوَ اللَّهُ الْزَّيْدُ﴾

﴿الْفَهْكَارُ﴾

﴿Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾ (39:4). Allāh says here:

﴿سَبَّحَنَ رَبَّ الْكَوْنَاتِ وَالْأَرْضُ رَبِّ الْأَرْضِينَ عَمَّا يَصِفُونَ﴾

﴿Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾

meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

﴿نَذَرْنَاهُمْ بِمَا وُصُّوا﴾

﴿So leave them (alone) to speak nonsense﴾ means, in their ignorance and misguidance,

﴿وَلَمْ يُفْطِرُوا﴾

﴿and play﴾ in their world,

﴿حَقًّا بُلْعَدُوا يَوْمَ الْيُوْمَةِ﴾

﴿until they meet the Day of theirs which they have been promised.﴾

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

﴿وَهُوَ الَّذِي فِي السَّمَاوَاتِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ﴾

﴿It is He Who is the only God in the heaven and the only God on the earth.﴾

means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

﴿وَهُوَ الْكَبِيرُ الْغَيْرُ مُنْكَرٌ﴾

﴿And He is the All-Wise, the All-Knower.﴾ This Āyah is like the Āyah:

﴿وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرْكُمْ وَجْهَكُمْ وَيَعْلَمُ مَا تَكِبِّرُونَ﴾

﴿And He is Allāh in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.﴾ (6:3)

which means, He is the One who is called Allāh in the heavens and on the earth.

﴿وَبَارَكَ اللَّهُ لَمَّا مَلَكَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا﴾

﴿And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them.﴾

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings,

because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

﴿وَعِنْهُ عِلْمُ الْكَاعِنَةِ﴾

﴿and with Whom is the knowledge of the Hour,﴾ means, no one knows when it will happen except Him.

﴿وَإِنَّهُ رَبُّ الْجَمِيعِ﴾

﴿and to Whom you (all) will be returned.﴾ means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

﴿وَلَا يَتَّلَقُ الظِّبَابُ بِذَعْنَوْتٍ مِّنْ دُرِّيْدَةِ﴾

﴿And those whom they invoke instead of Him have no power﴾ means, the idols and false gods.

﴿الْأَنْفَنَةُ﴾

﴿of intercession﴾ means, they are not able to intercede for them.

﴿إِلَّا مَنْ شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

﴿except for those who bear witness to the truth knowingly, and they know.﴾

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allâh will avail, by His leave.

The Idolators admit that Allâh Alone is the Creator

﴿وَلَئِنْ سَأَلْتُمْ أَنَّهُمْ مِّنْ خَلْقِهِمْ لَيَقُولُوا إِنَّمَا فَانَّ يُؤْنَكُونَ ﴾ۚ﴾

﴿And if you ask them who created them, they will surely say: "Allâh." How then are they turned away?﴾

means, 'if you ask these idolators who associate others in worship with Allâh,'

﴿مِنْ خَلْقِهِمْ لَيَقُولُوا إِنَّمَا﴾

﴿who created them, they will surely say: "Allâh."﴾

means, they will admit that He Alone is the Creator of all

things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allāh says:

﴿فَإِنْ يُنْكَرُونَ﴾

﴿How then are they turned away?﴾

The Prophet's Complaint to Allāh

﴿وَقَالَ رَسُولٌ يَنْرِبُ إِنَّ هَذِهِ قَوْمٌ لَا يُؤْمِنُونَ﴾

«And his saying : "O my Lord! Verily, these are a people who believe not!"»

means, Muḥammad ﷺ said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the Āyah:

﴿وَقَالَ الرَّسُولُ يَنْرِبُ إِنَّ قَوْمًا أَعْنَدُوا هَذَا الْقُرْآنَ مَنْهُجُوكَ﴾

«And the Messenger will say : "O my Lord! Verily, my people deserted this Qur'ān."» (25:30).

This is the view of Ibn Mas'ūd, may Allāh be pleased with him, Mujāhid and Qatādah, and this is how Ibn Jarīr interpreted it.^[1]

Al-Bukhāri said: "Abdullāh – meaning Ibn Mas'ūd, may Allāh be pleased with him – recited (Āyah 88 of Az-Zukhruf):

﴿وَقَالَ الرَّسُولُ يَارَبُّ﴾

(And the Messenger will say: "O my Lord!")^[2]

Mujāhid said concerning the Āyah:

﴿وَقَالَ رَسُولٌ يَنْرِبُ إِنَّ هَذِهِ قَوْمٌ لَا يُؤْمِنُونَ﴾

«And his saying : "O my Lord! Verily, these are a people who believe not!"»

"Allāh is stating what Muḥammad ﷺ said."^[3] Qatādah said, "These are the words of your Prophet ﷺ, when he complained

^[1] At-Tabari 21:656.

^[2] Fath Al-Bāri, 8:431.

^[3] At-Tabari 21:656.

about his people to his Lord.”^[1]

﴿فَانْتَهِ عَنْهُمْ﴾

﴿So turn away from them,﴾ means, from the idolators.

﴿وَلَا تُقْرِبْهُمْ﴾

﴿and say Salâm (peace!)﴾ means, ‘do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.’

﴿فَسَرُّ بِسَلَامٍ﴾

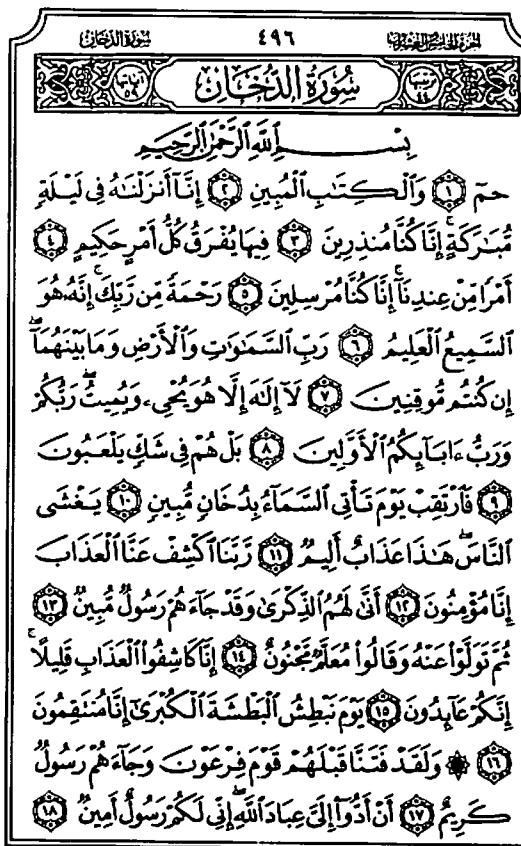
﴿But they will come to know.﴾ This is a warning from Allâh for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently *Jihad* and striving were prescribed until the people entered the religion of Allâh in crowds, and Islâm spread throughout the east and the west. And Allâh knows best.

This is the end of the *Tafsîr* of *Sûrat Az-Zukhruf*.

^[1] At-Tabari 21:656.

The *Tafsīr* of *Sūrat Ad-Dukhān* (Chapter - 44)

Which was revealed in Makkah



In *Musnad Al-Bazzār*, it is recorded from Abu At-Tufayl ‘Āmir bin Wāthilah from Zayd bin Hārithah that the Messenger of Allāh ﷺ said to Ibn Sayyād:

إِنِّي فَذَخَّاْتُ خَبَأً فَمَا هُوَ؟
«I am concealing something, what is it?»

And the Messenger of Allāh ﷺ was concealing *Sūrat Ad-Dukhān* from him. He (Ibn Sayyād) said: “It is *Ad-Dukh*.” The Messenger of Allāh ﷺ said,

إِخْسَأْ مَا شَاءَ اللَّهُ [كَانَ]»
«Get off with you!

Whatever Allāh wills happens.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

^[1] At-Tabarānī, 5:88, there is a deficiency in the reporting of this text. The story of Ibn Sayyād was recorded by Al-Bukhārī, no. 1354, and Muslim no. 7345, but there is no mention of the *Sūrah* in question. There are a number of possible explanations for the *Hadīth* besides referring to this *Sūrah*. See *Fath Al-Bārī* no. 3055.

﴿ حَمْ لِكَ وَلِكِتَبِ الْمُبِينِ ﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّسْكُونَةٍ إِنَّا كَانَ مُنْذِرِينَ ﴾ فِيهَا تُفَرَّى
كُلُّ أَمْرٍ حَكِيمٌ ﴾ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كَانَ مُرْسِلِينَ ﴾ رَحْمَةً مِّنْ رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُثُرَ مُؤْمِنُونَ ﴾ لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ
وَيُبَشِّرُ زَكُورُ وَرِثَةَ مَا بَيْنَكُمُ الْأَوْقَابِ ﴾ ﴿ ١٨ ﴾

﴿ 1. Hâ Mîm. ﴾

﴿ 2. By the manifest Book that makes things clear. ﴾

﴿ 3. We sent it down on a blessed night. Verily, We are ever warning. ﴾

﴿ 4. Therein (that night) is decreed every matter, Hakîm. ﴾

﴿ 5. As a command from Us. Verily, We are ever sending, ﴾

﴿ 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. ﴾

﴿ 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty. ﴾

﴿ 8. لَا إِلَهَ إِلَّا هُوَ. He gives life and causes death – your Lord and the Lord of your forefathers. ﴾

The Qur'ân was revealed on Laylatul-Qadr

Allâh tells us that He revealed the Magnificent Qur'ân on a blessed night, *Laylatul-Qadr* (the Night of Decree), as He says elsewhere:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ الْتَّدْرِيغِ ﴾

﴿ Verily, We have sent it down in the Night of Al-Qadr ﴾ (97:1).

This was in the month of Ramadân, as Allâh tells us:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْQur'ân ﴾

﴿ The month of Ramadân in which was revealed the Qur'ân ﴾ (2:185).

We have already quoted the relevant *Hadîths* in (the *Tafsîr* of) *Sûrat Al-Baqarah*, and there is no need to repeat them here.

﴿ إِنَّا كَانَ مُنْذِرِينَ ﴾

﴿ Verily, We are ever warning. ﴾ means, telling them what is good for them and what is harmful for them, according to *Shari'ah*, so

that the proof of Allāh may be established against His servants.

﴿فِيهَا يُنَزَّلُ كُلُّ أَمْرٍ حَكِيمٌ﴾

«Therein (that night) is decreed every matter, Hakīm.»

means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfūz to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn ‘Umar, Mujāhid, Abu Mālik, Ad-Dāḥhāk and others among the Salaf.^[1]

﴿حَكِيمٌ﴾

«Hakīm» means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَنْزَلْنَا مِنْ عِنْدِنَا﴾

«As a command from Us.» meaning, everything that happens and is decreed by Allāh and the revelation that He sends down – it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُلُّ مُرْسِلِينَ﴾

«Verily, We are ever sending,» means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً يَنْهَا رَبُّ الْعِزَّةِ هُوَ السَّمِيعُ الْغَلِيلُ﴾

«(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,»

means, the One Who sent down the Qur’ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِنْ كُلُّ شُوقِيْنَ﴾

«if you (but) have a faith with certainty.» Then Allāh says:

﴿لَا إِلَهَ إِلَّا مُوْتَنِبُ وَرَبُّ الْأَوْلَيْنَ﴾

^[1] At-Tabari 22:9.

﴿Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.﴾ This is like the Āyah:

﴿فَلْ يَأْتِيهَا النَّارُ إِنِّي رَسُولُ اللَّهِ إِنَّكُمْ جَبِيعًا إِلَيْيَ مَلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ وَرَبِّكُمْ هُوَ أَنْجَنٌ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death..."﴾ (7:158)

﴿إِنَّمَا فِي سَمَاءِنَا لِلْمُبَشِّرَاتِ ۝ فَارْتَقِبْ يَوْمَ تَأْكِلُ السَّمَاءَ بِدُخَانٍ مُّبِينٍ ۝ يَنْهَا النَّاسُ هَذِهِ عَذَابَ الْيَوْمِ ۝ وَرَبِّنَا أَكْيَفَ عَنِ الْعَذَابِ إِنَّمَا تَمُونُونَ ۝ أَنَّ لَمْ يَمْلِمُ الْأَكْرَمَ وَقَدْ جَاءَكُمْ رَسُولٌ شَيْئًا ۝ ثُمَّ تَوَلَّوْنَعَنْهُ وَقَاتِلُوْنَمَلَأُونَجَهَنَّمَ ۝ إِنَّمَا كَاشِفُوا عَذَابَ قَيْلَادٍ إِنَّكُمْ عَابِدُنَّ ۝ يَوْمَ تَبْطِيشُ الْفَلَكَةَ الْكَبِيرَةَ إِنَّمَا تُمْسِكُونَ ۝﴾

﴿9. Nay! They play about in doubt.﴾

﴿10. Then wait you for the Day when the sky will bring forth a visible smoke,﴾

﴿11. Covering mankind, this is a painful torment.﴾

﴿12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"﴾

﴿13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.﴾

﴿14. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

﴿15. Verily, We shall remove the torment for a while. Verily, you will revert.﴾

﴿16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.﴾

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿فَارْتَقِبْ يَوْمَ تَأْكِلُ السَّمَاءَ بِدُخَانٍ مُّبِينٍ ۝﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke.﴾

It was narrated that Masrūq said, "We entered the *Masjid* – i.e., the *Masjid* of Kūfah at the gates of Kindah – and a man was reciting to his companions,

﴿بِوْمَئِلَّاْكَهٖ يَدْعَانُ مُبِينٍ﴾

﴿the Day when the sky will bring forth a visible smoke.﴾

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold."

He said, "We came to Ibn Mas'ud, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿فَقُلْ نَّا أَسْأَلْنَا عَنْهُ مِنْ لَبْرٍ وَّمَا نَّا مِنَ الْمُتَكَبِّرِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ (38:86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Hadīth* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke."^[1]

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."^[2]

﴿فَارْتَقِبْ بِوْمَئِلَّاْكَهٖ يَدْعَانُ مُبِينٍ﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment﴾

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

^[1] Muslim 4:2155.

^[2] Muslim 4:2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the Ayâh was revealed:

﴿إِنَّا لَمُغْفِرُوا لِلْعَذَابِ لَيْلًا إِنَّكُمْ عَلَيْهِوْنَ فَاٰتُونَ﴾

﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾

Ibn Mas'ûd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allâh revealed:

﴿يَوْمَ تُبَطِّلُنَا الْبَطْشَةُ أَلْكَبْرَى إِنَّا مُسْتَقْدِمُونَ﴾

﴿On the Day when We shall strike you with the Great Ba'tshah.
Verily, We will exact retribution.﴾

He said, "This means the day of Badr."^[1]

Ibn Mas'ûd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the Ba'tshah, and the torment."

This *Hadîth* was narrated in the Two *Şâfi'îhs*.^[2] It was also recorded by Imâm Ahmad in his *Musnad*, and by At-Tirmidhi and An-Nasâ'i in their (Books of) *Tafsîr*, and by Ibn Jarîr and Ibn Abi Hâtim with a number of chains of narration.^[3] A number of the Salaf, such as Mujâhid, Abu Al-'Âliyah, Ibrâhim An-Nakha'i, Ad-Dâhhâk and 'Atiyah Al-'Awfi concurred with Ibn Mas'ûd's interpretation of this Ayâh and his view that the smoke already happened.^[4] This was also the view of Ibn Jarîr.

According to the *Hadîth* of Abu Sârihah, Hudhayfah bin Asîd Al-Ghfîrî, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

﴿لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَرَوْا عَذَابَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْذَّخَانَ،﴾

^[1] *Fath Al-Bâri* 8:434.

^[2] *Fath Al-Bâri* 8:434. The "torment" refers to the last Ayâh of *Sûrat Al-Fûrqân*. See its explanation in volume seven, and no. 4767 of *Al-Bukhari*, and it is mentioned again shortly.

^[3] Ahmad 1:380; *Tuhfat Al-Ahwadhi* 9:133; An-Nasa'i in *Al-Kubra*, 6:455; At-Tabari 22:13, 14.

^[4] At-Tabari 22:16.

وَالدَّابَّةَ، وَخُرُوجُ يَاجُوحَ وَنَاجُوحَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ وَالْدَّجَالَ، وَتَلَلَّةَ
خُسُوفٍ: خَنْفٌ بِالْمَشْرِقِ، وَخَنْفٌ بِالْمَغْرِبِ، وَخَنْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا
تَخْرُجُ مِنْ قَفْرِ عَدَنَ شَوْقُ النَّاسِ - أَوْ تَخْرُجُ النَّاسُ - تَبَيَّثُ مَعْهُمْ حَبْثُ بَانُوا،
وَتَبَيَّلُ مَعْهُمْ حَبْثُ قَافُلُوا

«The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Isā bin Maryam; the Dajjāl; three cases of the earth collapsing – one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people – or gather the people – stopping with them when they stop to sleep at night or rest during the day.»

This was recorded only by Muslim in his *Sahīh*^[1]

In the Two *Sahīhs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Sayyād:

«إِنِّي نَحْبَثُ لَكَ خَيْرًا»

«I am concealing something for you.» He said, It is *Ad-Dukh*. The Prophet ﷺ said,

«أَخْسَأْ فَلَنْ تَنْدُو قَذْرَكَ»

«Be off with you! You cannot get further than your rank.» He said, "The Messenger of Allāh ﷺ was concealing from him the words;

«فَارْتَقِبْ بَوْمَ ثَاقِبَ السَّمَاءِ بِدُخَانٍ بِينَ

«Then wait you for the Day when the sky will bring forth a visible smoke.»^[2] This indicates that the smoke is yet to appear.

Ibn Sayyād was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said, "It is *Ad-Dukh*," meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

[1] Muslim 4:2225.

[2] The last phrase, beginning with "He said..." and mentioning the Ayah is not part of the Hadīth in the Two *Sahīhs* as noted earlier. See *Fath Al-Bārī* 3:258; Muslim 4:2240 for the narrations.

his information was the *Shayātīn*, he ﴿ said:

﴿ اخْسِأْ فَلَنْ تَنْذِرُ نَزْكَةً ﴾

«Be off with you! You cannot get further than your rank.»

There are numerous *Marfū'* and *Mawqūf* Ḥadīths, *Ṣaḥīḥ*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of *Āyāt* in the Qur'ān. Allāh says:

﴿ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ يَوْمَ مُبِينٍ ﴾

«Then wait you for the Day when the sky will bring forth a visible smoke.»

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the Āyah

﴿ بَيْنَتَى النَّاسَ ﴾

«Covering mankind,» meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

﴿ هَذَا عَذَابُ الْيَوْمِ ﴾

«this is a painful torment.» means, this will be said to them by way of rebuke. This is like the Āyah:

﴿ يَوْمَ يَدْعُوكُ إِلَى نَارِ جَهَنَّمَ دَعَاهُ مَنِيفُ الْأَنَارِ الَّتِي كَسَّرَ بِهَا كَذَّبُونَ ﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.» (52:13-14).

Or some of them will say that to others.

﴿ رَبَّنَا أَكَفَفْ عَنَّا الْعَذَابَ إِنَّا مُنْتَهُونَ ﴾

«(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"»

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyāt*:

﴿وَلَئِنْ رَأَيْتُمُوا عَلَى الْأَرْضِ قَاتِلًا مَرْدَدًا وَلَا حَكَمَةً يُكَيِّنُونَ رَبِّنَا وَلَا يَعْلَمُونَ مِنَ الْمُفْتَنِينَ﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayāt of our Lord, and we would be of the believers!"﴾ (6:27)

﴿وَلَئِنْدِيرَ النَّاسَ يَوْمَ يَأْتِيهِمُ الْمَذَاجِ فَيَقُولُ الَّذِينَ طَلَمُوا رَبِّنَا أَخْرِنَا إِنَّا أَعْكَلُ فِيْرَبْ لَهُنَّ دُغْوَنَكَ وَتَسْجِعَ الرَّشْلَ أَوْلَمْ تَكْرُرُوا أَفْسَنَتْمَ بَنْ قَبْلَ مَا لَكُمْ بِنَ زَوَالٍ﴾

﴿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 (the world for the Hereafter).﴾ (14:44)

Allāh says here:

﴿فَإِنْ لَمْ يَمْلِمُ الْأَذْكَرَى وَقَدْ جَاءَهُمْ رَسُولٌ شَيْئًا فِيمَا نَزَّلَنَا عَنْهُ وَقَالُوا مَنْ أَنْذَرَنَا مَنْ هُنَّ مُنْذَرُونَ﴾

﴿How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Ayah:

﴿وَيَوْمَ يَذَكَّرُ الْإِنْسَنُ وَلَئِنْ لَمْ يَأْذِكَرْ﴾

﴿On that Day will man remember, but how will that remembrance (then) avail him?﴾ (89:23)

﴿وَلَئِنْ رَأَيْتُمُوا فَلَا فَوْتَكَ وَلَيَذَرُوكَ مِنْ مَكَانٍ فَرِبْ وَقَالُوا مَائِنَا يَدْ وَلَئِنْ لَمْ يُمْكِنْ أَكْتَارُكُمْ مِنْ مَكَانٍ بَعْدَرَ﴾

﴿And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now); but how could they receive (faith and its acceptance by Allāh) from a place so far off...﴾ (34:51-52)

﴿كَيْفَرُوا بِالْعَذَابِ فَلَمَّا أَتَنَاكُمْ عَذَابُنَا﴾

﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾

means, ‘if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.’ This is like the Āyāt:

﴿وَرَأَنَّ رَبَّهُمْ وَكُفَّارًا مَا يَهْمِنُ شَرُّ الْجَهَنَّمِ فِي مُكَفَّرِهِمْ يَسْمَعُونَ﴾

﴿And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾ (23:75)

﴿وَلَئِنْ رَدُّوا لَمَادُرًا لَمَّا هُنَّ عَنِّهِ رَاهُنَّ لِكَفَّارَنَّ﴾

﴿But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:28)

The Meaning of the “Great Baṭshah”

﴿إِنَّمَا تُطْشِنُ الْأَطْمَاءَ الْكُفَّارُ إِنَّمَا تُقْصَدُونَ﴾

﴿On the Day when We shall strike you with the great Baṭshah. Verily, We will exact retribution.﴾

Ibn Mas'ūd interpreted this to mean the day of Badr.^[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfi^[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.^[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarīr said, “Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālid Al-Hadhdhā’ narrated to us, from Ikrimah who said, Tbn 'Abbās, may Allāh be pleased with him, said, “Ibn

^[1] At-Tabari 22:22.

^[2] At-Tabari 22:22.

^[3] At-Tabari 22:23.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٩٧

وَأَن لَا تَقُولُ أَعْلَى اللَّهِ إِنَّمَا يَنْكِرُ مُسْلِمُونَ ۝ وَإِنْ عَذْتُ
بِرَبِّي كَرَأْنَ رَجُوْنَ ۝ وَإِن لَرْقَمَوْنَ فَاعْنَوْنَ ۝ فَدَعَا
رَبَّهُ أَن هَنْلَوْلَةَ قَوْمَ شَغِرُونَ ۝ فَأَنْسِرَ بِعَادَيِ لِيَلَا إِنْكُمْ
مَشْبِعُونَ ۝ وَأَنْزَلَ الْجَهَرَهُوَ إِنْهُمْ جَهْدَمَفَرُونَ ۝ كَذَّ
تَرَكُوا مِنْ جَهَنَّمْ وَعُوْنَوْنَ ۝ وَرَدْرَعَ وَمَقَارُوكَيرِيْنَ ۝ وَقَعْدَ
كَانُوا فِيهَا فَتَكُوْنَيْنَ ۝ كَذَلِكَ وَأَرْدَنَهَا قَوْمَاءَ آخَرَيْنَ ۝
فَمَا يَكْتَ عَلَيْهِمُ السَّمَاءَ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۝ وَلَقَدْ
بَعْثَنَا بَيْ اِشْرَبِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝ مِنْ فِرْعَوْنَ إِنَّهُ
كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ ۝ وَلَقَدْ أَخْرَتْهُمْ عَلَى عِلْمٍ عَلَى
الْعَالَمِينَ ۝ وَمَا يَنْتَهُمْ مِنَ الْأَيَتِ مَا فِيهِ بَلْتَوْأَمِيْتَ
إِنَّ هَنْلَوْلَةَ لَيَقُولُونَ ۝ إِنْ هِيَ لَا مَوْتَنَا الْأَوَّلَ وَمَا
خَنَّ بِمُنْشَرِينَ ۝ فَأَتَوْيَا بَيْ اِشْرَبِيلَ إِنْ كَنْتُمْ صَدِيقِينَ ۝ أَهْمَمُ
حِيدَامَ قَوْمَ شَغِرَ ۝ وَالَّذِينَ مِنْ قِبْلِهِمْ أَهْلَكَهُمْ إِنْهُمْ كَانُوا بَخِرَمِينَ
وَمَا خَلَقْنَاهُمُ الْسَّمَوَاتُ وَالْأَرْضُ وَمَا يَبْيَهُمُ الْعِيْبِينَ ۝
مَا خَلَقْنَهُمْ إِلَّا بِالْحَقِّ وَلَذِكْ أَنْتُهُمْ لَا يَعْلَمُونَ ۝

Mas'ūd, may Allāh be pleased with him, said that "the great Batshah" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is Sahīh to him. This is also the view of Al-Hasan Al-Baṣri and of Ikrimah according to the more authentic of the two reports narrated from him. And Allāh knows best.

وَلَقَدْ نَشَّ تَبَاهَنَ قَوْمَ فِرْعَوْنَ
وَجَاهَمْ رَسُولُ كَيْمِ ۝ أَنْ أَدْوَى
إِلَيْهِ بِعَادَ اللَّهُ إِنِّي لَكُنْ رَسُولُ
أَمِينَ ۝ وَأَن لَا تَقُولُوا عَلَى اللَّهِ إِنِّي
يَأْكُلُ مُسْلِمُونَ ۝ وَإِنْ عَذْتُ
بِرَبِّي كَرَأْنَ رَجُوْنَ ۝ وَإِن لَرْقَمَوْنَ ۝ وَإِنْ
تَهْنُوا لِي فَأَمْلِيْدَ ۝ فَدَعَا رَبَّهُ، أَنْ

هَنْلَوْلَةَ قَوْمَ شَغِرُونَ ۝ فَأَنْسِرَ بِعَادَيِ لِيَلَا إِنْكُمْ
مَشْبِعُونَ ۝ كَذَّ تَرَكُوا مِنْ جَهَنَّمْ وَعُوْنَوْنَ ۝ دَرْدَرَعَ وَمَقَارُوكَيرِيْنَ ۝ وَقَعْدَ
كَانُوا فِيهَا قَوْمَاءَ آخَرَيْنَ ۝ فَمَا يَكْتَ عَلَيْهِمُ السَّمَاءَ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۝ وَلَقَدْ بَعْثَنَا بَيْ اِشْرَبِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ ۝ وَلَقَدْ أَخْرَتْهُمْ عَلَى
عِلْمٍ عَلَى الْعَالَمِينَ ۝ وَمَا يَنْتَهُمْ مِنَ الْأَيَتِ مَا فِيهِ بَلْتَوْأَمِيْتَ ۝

﴿17. And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger.﴾

﴿18. Saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust."﴾

﴿19. "And exalt not yourselves against Allāh. Truly, I have

come to you with a manifest authority."♦

﴿20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."♦

﴿21. "But if you believe me not, then keep away from me and leave me alone."♦

﴿22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."♦

﴿23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."♦

﴿24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."♦

﴿25. How many of gardens and springs that they (Fir'awn's people) left behind,

﴿26. And green crops (fields) and goodly places,♦

﴿27. And comforts of life wherein they used to take delight!♦

﴿28. Thus (it was)! And We made other people inherit them.♦

﴿29. And the heavens and the earth wept not for them, nor were they given respite.♦

﴿30. And indeed We saved the Children of Israel from the humiliating torment,♦

﴿31. From Fir'awn; verily, he was arrogant and was of the excessive .♦

﴿32. And We chose them above the nations (Al-'Ālamīn) with knowledge,♦

﴿33. And granted them signs in which there was a plain trial.♦

The Story of Mūsā and Fir'awn, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'awn, the copts of Egypt.'

﴿وَجَاءُهُمْ رَسُولٌ مِّنْ أَنفُسِهِمْ﴾

¶when there came to them a noble Messenger.♦

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴿أَنْ أَذْرِقَ إِنَّ عَبَادَ اللَّهِ﴾

﴿Deliver to me the servants of Allāh.﴾ This is like the Āyah:

﴿أَنْذِلْ مَنَا بَيْنَ إِنْسَانٍ وَّلَا تُعَذِّبْهُمْ قَدْ جَنَّتْكَ يَوْمََنْ زَرِيكَ وَاللَّهُمَّ عَلَىَّ مِنْ أَنْتَ بَشَّرٌ﴾
الْمَدْحُوفُ

﴿So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!﴾ (20:47)

﴿إِنَّ لَكُمْ رَبُّوكُمْ أَمِينٌ﴾

﴿Verily, I am to you a Messenger worthy of all trust.﴾ means, ‘what I convey to you is trustworthy.’

﴿وَأَنَّ لَا تَقْلُو عَلَىَّ اللَّهُ﴾

﴿And exalt not yourselves against Allāh.﴾ means, ‘and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.’ This is like the Āyah:

﴿إِنَّ الَّذِينَ يَسْتَكِبُونَ عَنْ عِبَادَتِنِي سَيَّدِ الْجَنَّاتِ جَهَنَّمَ دَاهِرُونَ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ (40:60)

﴿إِنَّ مَا يَكْرَهُ مُسْلِمُونَ ثَمَنِ﴾

﴿Truly, I have come to you with a manifest authority.﴾ means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿إِنِّي عَذْتُ بِرَبِّنِي وَرَبِّكُوكَ لَنْ تَجْعَلُنِي﴾

﴿And truly, I seek refuge with my Lord and your Lord, lest you should stone me.﴾

Ibn ‘Abbās, may Allāh be pleased with him, and Abu Ṣalīḥ said, “This refers to a verbal assault, which means insults.”^[1] Qatādah said, “Meaning ‘stoning’ in the literal sense, so that the meaning is: I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me.”^[2]

^[1] At-Ṭabarī 22:26.

^[2] At-Ṭabarī 22:27.

﴿فَإِنْ لَمْ تُؤْمِنُوا بِي فَامْلأُوهُو﴾

﴿But if you believe me not, then keep away from me and leave me alone.﴾

means, ‘then let us leave one another alone and live in peace until Allāh judges between us.’ After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَقَالَ رَسُولُنَا إِنَّكَ مَبْتَدَأُتْ رِزْقَكَ وَمَلَأْتَ زِيَّةَ وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا إِنَّكَ لَيَشْهُدُوا عَنْ سَبِيلِكَ رَسُولَنَا لَنْ يُفْلِتُنَّ عَنْ أَنْتَرَاهُمْ وَإِنَّهُمْ عَلَىٰ قُلُوبِهِمْ نَّلَاءٌ بِمَا نَّعْمَلُ حَتَّىٰ يَرَوُا النَّدَابَ الْآلِيمَ﴾ (Qur'an 10:88)

﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾ (10:88-89)

And Allāh says here:

﴿فَذَكَرَ رَبُّهُمْ أَنَّ هَؤُلَاءِ قَوْمٌ شَجَرُونَ﴾

﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'awn. Allāh said:

﴿فَأَنْذِرْ بِيَمَادِي لَيْلَةً إِنَّكُمْ مُّبَغَّضُونَ﴾

﴿Depart you with My servants by night. Surely, you will be pursued.﴾

This is like the Āyah:

﴿وَلَقَدْ أَوْجَيْتَ إِلَيْنَا مُوسَى أَنْ أَنْذِرْ بِيَمَادِي فَأَنْذَرْتَهُ لَمْ طَرِيقًا فِي الْبَرِّ بِكَلَّا لَا خَفَّ ذَرَّكَ وَلَا

﴿خَفَّنَكَ﴾

﴿And indeed We revealed to Mūsā (saying): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea).”﴾ (20:77)

﴿وَاتْرُوكُ الْبَحْرَ رَفِيقًا إِنَّمَا خَذَلَ مُشْرِكُونَ﴾

﴿And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.﴾

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between them and Fir'awn and prevent him from reaching them. But Allāh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَاتْرُوكُ الْبَحْرَ رَفِيقًا﴾

﴿And leave the sea as it is (quiet and divided).﴾

means, leave it as it is and keep moving.^[1] Mujāhid said:

﴿رَفِيقًا﴾

﴿as it is﴾ means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.'^[2] This was also the view of 'Ikrimah, Ar-Rabi' bin Anas, Ad-Dahhāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbār, Simāk bin Ḥarb and others.^[3]

﴿كَذَّ تَرَكُوا مِنْ جَنَاحٍ وَعِنْدَهُنَّ مُنْتَرِعٌ﴾

﴿How many of gardens and springs that they left behind. And green crops﴾

this refers to rivers and wells.

﴿وَمَقَابِلَ كَبِيرٍ﴾

﴿and goodly places,﴾ means, fine dwellings and beautiful places. Mujāhid and Sa'id bin Jubayr said:

^[1] *Ad-Durr Al-Manthūr* 7:410.

^[2] At-Tabari 22:30.

^[3] At-Tabari 22:30.

﴿وَمَقَابِلَ كَبِيرٍ﴾

﴿and goodly places,﴾ means elevated places.^[1]

﴿وَنَسْرَفُ كَانُوا فِيهَا فَلَكِهِنَّ﴾

﴿And comforts of life wherein they used to take delight!﴾

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَلِكَ وَأَرْزَقْنَاهُ قَوْمًا مُّخْرِجِينَ﴾

﴿Thus (it was)! And We made other people inherit them.﴾
namely the Children of Israel.

﴿فَنَّا بَكَّ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ﴾

﴿And the heavens and the earth wept not for them,﴾

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿فَنَّا بَكَّ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَكَا كَانُوا مُنْظَرِينَ﴾

﴿And the heavens and the earth wept not for them, nor were they given respite﴾

- do the heavens and the earth weep for anybody? He, may Allāh be pleased with him, said, Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

^[1] At-Tabārī 22:32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them.”^[1] Al-'Awfi reported something similar from Ibn 'Abbās, may Allāh be pleased with him.^[2]

﴿وَلَقَدْ نَجَّيْنَا بَعْضَ إِنْسَانَيْنَ مِنَ الْمَذَنَابِ الْمُهِينِ﴾ من فِرْغَوْتَ إِنَّهُ كَانَ عَالِيًّا مِنَ النَّسْرَفِينَ ﴿٢٥﴾

﴿And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.﴾

Here Allāh reminds them of how He saved them from their humiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿مِنْ فِرْغَوْتَ إِنَّهُ كَانَ عَالِيًّا﴾

﴿From Fir'awn; verily, he was arrogant﴾ means, he was proud and stubborn. This is like the Āyah:

﴿إِنَّ فِرْغَوْتَ عَلَىٰ فِي الْأَرْضِ﴾

﴿Verily, Fir'awn exalted himself in the land﴾ (28:4).

﴿فَأَنْتَكُبَرْنَا كَذَلِكُنَا قَوْنَا عَالِيَّنَ﴾

﴿but they behaved insolently and they were people self-exalting﴾ (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدْ أَخْرَجْنَاهُمْ عَلَىٰ عَلَيْهِ عَلَى الْمَلَائِكَةِ﴾

﴿And We chose them above the nations (Al-'Ālamīn) with knowledge.﴾

Mujāhid said, “This means that they were chosen above those among whom they lived.” Qatādah said, “They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others.” This is like the Āyah:

^[1] At-Tabari 22:34.

^[2] At-Tabari 22:35.

﴿فَنَّالَ يَمْوَسَقَ إِلَيْكُمْ أَصْطَفَتُكُمْ عَلَىٰ أَهْلِ الْأَرْضِ﴾

﴿(Allāh) said: "O Mūsā I have chosen you above men."﴾ (7:144),

which means, above the people of his time. This is also like the Āyah:

﴿وَاصْطَفَنَاكُمْ عَلَىٰ نِسَاءِ الْأَنْوَارِ﴾

﴿and (Allāh has) chosen you (Maryam) above the women of the nations (Al-'Ālamīn).﴾ (3:42),

i.e., Maryam was chosen above the women of her time. For Khadijah, may Allāh be pleased with her, is higher than her in status or is equal to her, as was Āsiyah bint Muzāhim, the wife of Fir'awn. And the superiority of 'Āishah, may Allāh be pleased with her, over all other women is like the superiority of *Tharid* over all other dishes.

﴿وَأَنْتُمْ مِنَ الْأَذْنَى﴾

﴿And granted them signs﴾ means clear proofs and extraordinary evidence.

﴿مَا فِيهِ يَكْتُزُوا مُبِينٌ﴾

﴿in which there was a plain trial.﴾ means, an obvious test to show who would be guided by it.

﴿إِنَّ كُلَّا لَهُ شَوْلُونَ﴾ إِنْ هُنَّ إِلَّا مُرْتَبَاتُ الْأَرْضِ وَنَا أَعْنَّ بِمُنْتَهَيَّنِ ﴿فَأَنْوَأْنَا بِكُلِّ أَنْ﴾
 كُلُّ مُنْتَهَى مُنْدِرِقِينَ ﴿أَفَمُ خَيْرٌ أَمْ قَوْمٌ شَجَّعَ وَالَّذِينَ يَنْقِلُونَ أَنْفُكَهُمْ إِلَيْهِمْ كَانُوا مُجْرِمِينَ﴾

﴿34. Verily, these people are saying :﴾

﴿35. "There is nothing but our first death, and we shall not be resurrected."﴾

﴿36. "Then bring back our forefathers, if you speak the truth!"﴾

﴿37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.﴾

Refutation of Those Who deny the Resurrection

Here Allāh denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿أَنذِرْنَا بِالْأَبْيَانَ إِنْ كُفِّرْتَ مَعْصِيَةَ أَهْلِكَنَا﴾

﴿Then bring back our forefathers, if you speak the truth!﴾

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Sūrah *Saba'*.^[1] This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They *Tubba'* were Arab descendants of *Qahtān*, just as these people (Quraysh) were Arab descendants of *'Adnān*. Among the people of *Himyar* – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title *Chosroes* was given to the king of Persia, Caesar to the king of the Romans, Fir'awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarcand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madīnah during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

^[1] See volume seven the *Tafsīr* of Sūrah *Saba'* (34:15-19).

٤٩٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ يَوْمَ الْعُصْلِيِّ مِيقَاتُهُمْ أَجْمَعِينَ ١٦١ يَوْمَ لَا يُقْنَى مَوْلَىٰ
عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنْصَرُونَ ١٦٢ إِلَّا مَنْ رَحِمَ اللَّهُ
إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ١٦٣ إِنَّ سَجَرَتِ الرَّفُورِ
طَعَامُ الْأَثَيْرِ ١٦٤ كَالْمُهْلِ يَقْلِيلُ فِي الْبُطُونِ ١٦٥ كَفَىٰ
الْحَمِيرَ ١٦٦ خُدُودُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيرِ ١٦٧ شِمَّ
صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيرِ ١٦٨ ذَلِكَ إِنَّكَ
أَنَّ الْعَزِيزُ الرَّكِيمُ ١٦٩ إِنَّ هَذَا مَا كَتَمْتُهُ مِنْهُ تَسْرُونَ
إِنَّ الْمُتَقِينَ فِي مَقَامِ أَمِينٍ ١٧٠ فِي حَسْنَتِ وَغَيْرِهِ
يُلْسِنُونَ مِنْ سُنْدُسٍ وَإِسْتَرْقُونَ مُتَقَدِّلِينَ ١٧١
كَذَلِكَ وَرَوْجَنُهُمْ بُحُورُ عِينٍ ١٧٢ يَدْعُونَ فِيهَا يَكْلُ
فَكَاهَةً أَمِينِكَ ١٧٣ لَا يَدُوْقُونَ فِيهَا أَمْوَاتَكَ
إِلَّا الْمَوْتَةُ الْأُولَىٰ وَوَقَهُمْ عَذَابُ الْحَمِيرِ ١٧٤ فَضْلًا
مِنْ زَرِيكَ ذَلِكَ هُوَ الْفَرْزُ الْعَظِيمُ ١٧٥ فَإِنْ يَسْتَرْزَهُ مِلْسَانِكَ
لَعَاهُمْ يَنْدَكُرُونَ ١٧٦ فَارْتَقِبْ إِنَّهُمْ مُرْتَقُبُونَ ١٧٧

سُورَةُ الْحَمِيرِ

retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrâhim Al-Khalil, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Tawâf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the

religion of guidance along with him. At that time, the religion of Mûsâ, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzâq recorded that Abu Hurayrah, may Allâh be pleased with him, said, "The Messenger of Allâh ﷺ said:

«مَا أَنْدَرِي شَيْءٌ بَعْدَ كَانَ، أَنْمَّ غَيْرَ نَبِيٍّ»

"I do not know whether Tubba' was a Prophet or not."^[1]

^[1] Al-Baghawi 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *As-Sâhihah* 5:251.

It was narrated that Tamīm bin ‘Abdur-Rahmān said: “‘Atā’ bin Abi Rabāḥ said, ‘Do not revile *Tubba*’, for the Messenger of Allāh ﷺ forbade reviling him.”^[1] And Allāh knows best.

﴿وَنَحْنُ خَلَقْنَا الْمَسْكِنَاتِ وَالْأَرْضَ وَمَا يَنْهَا لَيْسَ ۚ مَا خَلَقْنَاهَا إِلَّا بِالْحَقِّ وَلَكُنَّ أَكْثَرَهُمْ لَا يَتَّمَّنُونَ ۚ إِنَّ يَوْمَ الْفَحْشَىٰ مِيقَاتُهُمْ ۖ يَوْمٌ لَا يَغْنِي مَوْلَىٰ شَبَّابًا وَلَا هُنْ يُنَصَّرُونَ ۖ إِلَّا مَنْ رَجَمَ اللَّهَ إِنَّمَا هُوَ الْمَرِيرُ الْجَمِيدُ﴾

﴿38. And We created not the heavens and the earth, and all that is between them, for mere play.﴾

﴿39. We created them not except with truth, but most of them know not.﴾

﴿40. Verily, the Day of Judgement is the time appointed for all of them →﴾

﴿41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,﴾

﴿42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.﴾

This World was created for a Wisdom

Here Allāh tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the Āyah:

﴿وَنَحْنُ خَلَقْنَا النَّاسَ وَالْأَرْضَ وَمَا يَنْهَا بِطْلَلًا ذَلِكَ ظُلْلُ الَّذِينَ كَفَرُوا فَوْلَىٰ لِلَّذِينَ كَفَرُوا مِنْ أَنَّهُمْ﴾

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

﴿أَفَحَسِبُوهُنَّا خَلَقْنَاهُمْ عَبْدًا وَلَكُمْ إِيمَانُكُمْ لَا تُرَعِّمُونَ ۚ فَتَعْلَمَ اللَّهُ أَكْبَرُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرِيرِ الْكَوَافِرِ﴾

﴿Did you think that We had created you in play, and that you would not be brought back to Us? So Exalted be Allāh, the True King: Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴾ (23:115-116)

^[1] Abdur-Razzāq 3:209.

Then Allâh says:

﴿إِنَّ يَوْمَ الْقُضَىٰ وَيَقْتَلُهُنَّ أَجْوَابُكُمْ﴾

﴿Verily, the Day of Judgement is the time appointed for all of them﴾

This is the Day of Resurrection, when Allâh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿يَقْتَلُهُنَّ أَجْوَابُكُمْ﴾

﴿is the time appointed for all of them﴾ means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يَقْنِي مَوْلَانَ مَوْلَانَ شَبَّانَ﴾

﴿The Day when a near relative cannot avail a near relative in aught,﴾

means, no relative will be able to help another relative. This is like the Âyah:

﴿فَإِذَا قُرِنَ فِي الصُّورِ فَلَا أَنَّاسَ يَتَهَمُّ بِوَهْدَىٰ وَلَا يَسْأَلُونَ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾ (23:101)

﴿وَلَا يَتَلَّ جَيْدٌ حِيمَانٌ يَصْرُونَ﴾

﴿And no friend will ask a friend (about his condition). Though they shall be made to see one another﴾ (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنَصَّرُونَ﴾

﴿and no help can they receive,﴾ means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَنْ رَحْمَ اللَّهُ﴾

﴿Except him on whom Allâh has mercy.﴾ means, and nothing will be of any avail that Day except the mercy of Allâh towards His creation.

﴿إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ﴾

﴿Verily, He is the All-Mighty, the Most Merciful.﴾ means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَةَ الرَّقْبَةِ ﴿١﴾ لِكُلِّ أَثْيَارٍ كَلَمْهَلٍ يَغْلِي فِي الْبَطْوَنِ ﴿٢﴾ كَلَمْبَلٍ
 الْحَمِيمِ ﴿٣﴾ حَمْمَرٌ فَاعْنَلَهُ إِنَّ سَوَاءَ الْمُجْدِدِ ﴿٤﴾ ثُمَّ صَبَّوْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ
 الْحَمِيمِ ﴿٥﴾ ذَفِ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٦﴾ إِنَّ هَذَا مَا كَشَّ بِهِ شَرَوْنَ ﴿٧﴾﴾

﴿43. Verily, the tree of Zaqqūm﴾

﴿44. Will be the food of the sinners.﴾

﴿45. Like boiling oil, it will boil in the bellies,﴾

﴿46. Like the boiling of scalding water.﴾

﴿47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,"﴾

﴿48. "Then pour over his head the torment of boiling water."﴾

﴿49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."﴾

﴿50. "Verily, this is that whereof you used to doubt!"﴾

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَةَ الرَّقْبَةِ ﴿١﴾ لِكُلِّ أَثْيَارٍ﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Āyah, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad-Dardā' was reciting to a man:

﴿إِنَّ شَجَرَةَ الرَّقْبَةِ ﴿١﴾ لِكُلِّ أَثْيَارٍ﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

The man said, "The food of the orphan." Abu Ad-Dardā', may Allāh be pleased with him, said, "Say, the tree of Zaqqūm is the food of the evildoer."^[1] i.e., he will not have any other food

^[1] At-Tabari 22:43.

apart from that. Mujāhid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."^[1] A similar *Marfu'* report has been narrated earlier.

﴿كَالنَّهْلِ﴾

﴿Like boiling oil﴾ means, like the dregs of oil.

﴿يُبَلِّي فِي الْبَطْرَنِ﴾ كَفَلَ الْحَسِيبِ^[11]

﴿it will boil in the bellies, like the boiling of scalding water.﴾ means, because of its heat and rancidity.

﴿خَذْرٌ﴾

﴿Seize him﴾ means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَاقْعِدُوهُ﴾

﴿and drag him﴾ means, drag him by pulling him and pushing him on his back. Mujāhid said:

﴿خَذْرٌ، فَاقْعِدُوهُ﴾

﴿Seize him and drag him﴾ means, take him and push him.

﴿إِنْ سَوَاءَ لِتَجْعِيْمِ﴾

﴿into the midst of blazing Fire.﴾ means, into the middle of it.

﴿ثُمَّ مُشْبِّأُوْنَاقَ رَأْسِهِ، بِنَ عَذَابِ الْحَسِيبِ﴾^[11]

﴿Then pour over his head the torment of boiling water.﴾ This is like the Āyah:

﴿يُصَبَّ مِنْ فَوْقِ رُؤُسِهِمْ لَمَحِيمُ﴾ يَصْهَرُ بِهِ، مَا فِي بُطُونِهِمْ وَالْبَطْرَنُ^[11]

﴿boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.﴾ (22:19-20).

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

^[11] At-Tabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذَلِكَ أَنَّكُمْ كُفَّارٌ﴾ ﴿٤٥﴾

﴿Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.﴾

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Dāhhāk reported that Ibn ‘Abbās, may Allāh be pleased with him, said: “This means, you are neither mighty nor generous.”

And Allāh’s saying:

﴿إِنَّ هَذَا مَا كُشِّرَ لَهُ شَرْءِنَ﴾ ﴿٤٦﴾

﴿Verily, this is that whereof you used to doubt!﴾

is like His saying:

﴿يَوْمَ يُكَوَّرُونَ إِنَّ نَارَ جَهَنَّمَ دَعَاءً هَذِهِ النَّارُ الَّتِي كُشِّرَ بِهَا شَكْرُونَ أَتَيْخَرُ هَذَا أَنْشَأَ لَا تَبْرُدُ﴾ ﴿٤٧﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?﴾ (52: 13-15)

Similarly Allāh said:

﴿إِنَّ هَذَا مَا كُشِّرَ لَهُ شَرْءِنَ﴾ ﴿٤٨﴾

﴿Verily, this is that whereof you used to doubt!﴾

﴿إِنَّ الظَّاهِرَ فِي مَقَابِلِ أَيْمَنِكُمْ فِي حَسْنَاتِ وَغَبَرِيَّتِكُمْ بِلَيْشَوْنَ مِنْ شَنْدُرِنَ وَإِسْتَرْنَقِنَ شَنْدِيلِنَ كَذِلِكَ وَلَجَّهْتُمْ بِعُورِ عِينِكُمْ يَدْعُونَ فِيهَا يَكْلِ فَكَهَةَ مَاهِيَّتِكَ لَا يَذْكُرُونَ فِيهَا الْمَزَّتِ إِلَّا الْمَرَّةَ الْأَوَّلَتِ وَوَقَهْنَدْ عَذَابَ لَمْجِسِهِ فَضْلَكَ بَنْ رَيْكَ ذَلِكَ هُوَ الْفَرْدُ الْمَظِيَّمِ فَلَمَّا يَتَرَكَّتَ بِلَسَايَكَ لَعَلَّهُمْ بَتَّكَرَّنَ فَأَرْتَبَ إِنَّهُمْ مُرَفِّقُونَ﴾ ﴿٤٩﴾

﴿51. Verily, those who have Taqwā, will be in place of security.﴾

﴿52. Among Gardens and Springs,﴾

﴿53. Dressed in Sundus and Istabraq, facing each other,﴾

﴿54. So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

﴿55. They will call therein for every kind of fruit in peace and security;﴾

﴿56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,﴾

﴿57. As a bounty from your Lord! That will be the supreme success!﴾

﴿58. Certainly, We have made this easy in your tongue, in order that they may remember.﴾

﴿59. Wait then; verily, they (too) are waiting.﴾

The State of Those Who have Taqwā and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'ān is called *Al-Mathāni* (i.e., oft-repeated).

﴿إِنَّ الظَّفَرَينَ﴾

﴿Verily, those who have Taqwā,﴾ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴿فِي مَقَابِلَ أُبَيْنَ﴾

﴿will be in place of security.﴾ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the Shaytān and his wiles, and from all other troubles and disasters.

﴿فِي جَنَّتَ وَغَبَرَوْبَ﴾

﴿Among Gardens and Springs.﴾ This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴿بَلْسُونَ مِنْ شَدَّرَنَ﴾

﴿Dressed in Sundus﴾ means, the finest of silk, such as shirts and the like.

﴿وَإِشْتَرْقَ﴾

﴿and Istabraq﴾ means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿مُنَقَّبِلِينَ﴾

﴿facing each other,﴾ means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَلِكَ وَذَبَّانُهُمْ بِعُيُونٍ﴾

﴿So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

This will be a gift in addition to the beautiful wives given to them.

﴿فَلَا يَطْبَقُهُنَّ إِلَّا فَتَلْهَمُهُ وَلَا يَأْكُلُهُ﴾

﴿with whom no man or Jinn has had Tamth (sexual intercourse) before them.﴾ (55:56)

﴿كَاهِنَةَ الْيَاقُوتِ وَالْمَرْجَانِ﴾

﴿(In beauty) they are like rubies and Marjān.﴾^[1] (55:58)

﴿فَمَنْ جَرَاهُ الْحَسْنَى إِلَّا الْأَخْسَنُ﴾

﴿Is there any reward for good other than good?﴾ (55:60)

﴿فَيَغْرُرُنَّ فِيهَا يَكْلُ فَدَكَهْيَهَ مَابِينَ﴾

﴿They will call therein for every kind of fruit in peace and security;﴾

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَنْدُوُنَّ فِيهَا الْمُرْتَى إِلَّا الْمَرْتَى الْأَوَّلَى﴾

﴿They will never taste death therein except the first death,﴾

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two Sahīhs that the Messenger of Allāh ﷺ said:

^[1] It is often translated as “coral”. See Ibn Kathir’s comments in volume nine, (55:58).

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبِشٍ أَمْلَأَ قَبْوَقَتْ بَيْنَ الْجَنَّةِ وَالثَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَاتَلُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتٌ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتٌ»

«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."»^[1]

This *Hadīth* was already quoted in our discussion of *Sūrah Maryam*. 'Abdur-Razzāq recorded that Abu Sa'īd and Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«يُقَاتَلُ لِأَمْلَأِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصْبِحُوا فَلَا تَنْقُومُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَبْيَسُوا فَلَا تَمْوَنُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَتَعَمَّلُوا فَلَا تَبْاשُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُهُوا فَلَا تَهْرُمُوا أَبَدًا»

«It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."»^[2]
This was recorded by Muslim.^[2]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ أَنْقَى اللَّهَ دَخْلَ الْجَنَّةِ، يَنْقُمُ فِيهَا وَلَا يَنْأِسُ، وَيَخْجُلُ فِيهَا فَلَا يَمُوتُ، لَا تَبْلُى
تَبَابَةً، وَلَا يَفْتَنُ شَبابَةً» /

«Whoever has *Taqwā* of Allāh, he will enter Paradise and enjoy / a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.»^[3]

﴿وَرَوَّنَهُمْ عَذَابَ الْمُجَرَّمِ﴾

«and He will save them from the torment of the blazing Fire,» means, along with this great and eternal blessing, He will also

[1] *Fath Al-Bārī* 8:282 ; Muslim 4:2188.

[2] Muslim 4:2182.

[3] At-Tabarānī in *Al-Awsat* 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الظَّاهِرُ﴾

﴿As a bounty from your Lord! That will be the supreme success!﴾

meaning, that will be from His bounty and kindness towards them. It was reported in the Two Ṣahīhs that the Messenger of Allāh ﷺ said:

«أَعْمَلُوا وَسَدِّلُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يُذْجِلَهُ عَمَلُهُ الْجَنَّةُ»

«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»

They said, "Not even you, O Messenger of Allāh?" He ﷺ said,

«وَلَا أَنَا، إِلَّا أَنْ يَغْفِلَنِي اللَّهُ بِرَحْمَةِ مِنْهُ وَفَضْلِهِ»

«Not even me, unless Allāh showers me with His mercy and grace.»^[1]

﴿إِنَّا بَيْنَرَتْهُ بِلِسَانِكَ لَمْأُومٌ بِتَكْرِيرِهِ﴾

﴿Certainly, We have made this easy in your tongue, in order that they may remember.﴾

means, 'We have made this Qur'ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

﴿لَمْأُومٌ بِتَكْرِيرِهِ﴾

﴿in order that they may remember.﴾ means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿فَأَرْتَهُنَّ إِنَّهُمْ مُّرْجِعُهُنَّ﴾

﴿Wait then; verily, they (too) are waiting.﴾ meaning, 'they will

^[1] Fath Al-Bārī 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muḥammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَلَّا لِلَّهِ لَأُغْلِبَ إِنَّ رَسُولَهُ

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."﴾ (58:21)

﴿إِنَّا نَصْرٌ لِرَسُولِنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَدُونَ ﴾ ۚ يَوْمَ لَا يَنْعَشُ
الظَّالِمِينَ مَغْرِبَتِهِمْ وَلَهُمُ الْأَسْوَأُهُمْ وَلَهُمْ سُوءُ الدَّارِ﴾ ۚ

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, - the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ (40:51-52)

This is the end of the *Tafsir* of *Sūrat Ad-Dukhān*. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ *This is the end of volume eight.*

☆ *Volume nine begins with Sūrat Al-Jātiyah.*

