

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.

المُصَبَّحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ إِبْرَاهِيمَ

TAFSIR
IBN KATHIR
(ABRIDGED)

المُصَبَّحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ إِبْرَاهِيمَ

TAFSIR IBN KATHIR (ABRIDGED)

Volume 7



Abdel Naseef

(Surat An-Nur
to Surat Al-Ahzab, Verse 50)

ABRIDGED BY

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

DARUSSALAM



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-892-78-6



9 7 8 9 9 6 0 8 9 2 7 8 8

المضيّاح المنير في تهذيب

تفسير ابن كثير

TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 7

(Surat An-Nur to Surat Al-Ahzab, Verse 50)

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



DARUSSALAM

المصباح المُتَبَرِّجُ في تَهْذِيَّةِ

تَفْسِيرِ إِبْنِ كَثِيرٍ

**TAFSIR
IBN KATHIR**
(ABRIDGED)
VOLUME 7

(Surat An-Nur to Surat Al-Ahzab, Verse 50)

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.

724p., 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).

9960-892-78-6 (Vol. 7)

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 6708 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,

Suria Kllc

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

Enlightenment 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 Quailbert 4078 Durban, South Africa

Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

المُصَبَّاحُ الْمُنِيرُ فِي تَهْذِيْتِ



TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 7

(Surat An-Nur to Surat Al-Ahzab, Verse 50)

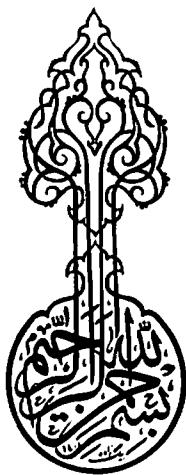
ABRIDGED BY

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 <i>Sūrat An-Nūr</i> (Chapter - 24)	17
The Importance of <i>Sūrat An-Nūr</i>	18
The Explanation of the Prescribed Punishment for <i>Zinā</i> (Illicit Sex)	18
Do not feel pity for Them when carrying out the Prescribed Punishment	20
Carry out the Prescribed Punishment in Public	21
The Prescribed Punishment for slandering Chaste Women	23
Explaining the Repentance of the One Who makes a False Accusation	24
Details of <i>Al-Li'ān</i>	25
The Reason why the <i>Āyah</i> of <i>Li'ān</i> was revealed	27
<i>Al-Ifk</i> (the Slander)	33
Disciplining the Believers for spreading the Slander	41
The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent	44
Further Discipline	46
Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers	48
A Reminder of the Grace of Allāh and a Warning against following the Footsteps of <i>Shayṭān</i>	49
Urging Those Who have been blessed with Wealth to give and to be tolerant	51
A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers	53
The Goodness of 'A'ishah because She is married to the best of Mankind	56
Seeking Permission and the Etiquette of entering Houses	58
The Command to lower the Gaze	64
The Rulings of <i>Hijāb</i>	67
The Etiquette of Women walking in the Street	73
The Command to marry	75
The Command to keep Oneself Chaste if One is not able	

to get married	77
The Command to grant Slaves a Contract of Emancipation	78
The Prohibition of forcing One's Slave-Girls to commit <i>Zinā</i>	80
The Parable of the Light of Allāh	83
The Virtues of the <i>Masjids</i> , the Correct Etiquette, and the Virtues of Those who take care of them	89
Two Examples of two kinds of Disbelievers	98
Everything glorifies Allāh, and to Him belongs the Sovereignty	101
The Power of Allāh to create the Clouds and that which comes from Them	103
Allāh's Power in His creation of the Animals	105
The Treachery of the Hypocrites and the Attitude of the Believers	107
Allāh's Promise to the Believers that He would grant them Succession	113
The Command to pray, give the <i>Zakāh</i> and obey the Messenger ﷺ	120
The Times when Servants and Young Children should seek Permission to enter	122
There is no Sin on Elderly Women if They do not wear a <i>Jilbāb</i>	123
Eating from One's Relatives' Houses	125
Asking Permission to leave when They are doing something together	131
The Etiquette of addressing the Prophet ﷺ	132
The Prohibition of going against the Messenger's Commandment	133
Allāh knows your Condition	134
The <i>Tafsīr</i> of <i>Sūrat Al-Furqān</i> (Chapter - 25)	137
Blessed be Allāh	137
The Foolishness of the Idolators	141
What the Disbelievers said about the Qur'ān	142
What the Disbelievers said about the Messenger ﷺ	146
Is the Fire better, or Paradise?	150
The gods of the Idolators will disown Them on the Day of Resurrection	152
All of the Previous Messengers were Human	155
The Stubbornness of the Disbelievers	157
The Abode of the People of Paradise	162
The Terrors of the Day of Resurrection, and how the	

Wrongdoers will wish that They had taken a Path with the Messenger ﷺ	164
The Messenger ﷺ will complain against His Opponents	167
The Reason why the Qur'an was revealed in Stages, the Refutation of the Disbelievers, and their Evil End	169
Frightening the Idolators of Quraysh	171
How the Disbelievers mocked the Messenger ﷺ	175
They took Their Desires as their gods and were more astray than Cattle	176
Evidence of the existence of the Creator and the extent of His Power	177
The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind	183
The Ignorance of the Idolators	188
The Messenger ﷺ brings Glad Tidings and Warnings	188
The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities	189
Condemnation of the Idolators	192
Mentioning the Might and Power of Allāh	193
Attributes of the Servants of the Most Gracious	196
The Attributes of the Servants of the Most Gracious include avoiding <i>Shirk</i> , Murder and <i>Zinā</i>	199
More Attributes of the Servants of the Most Gracious	204
The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah	208
The <i>Tafsīr</i> of <i>Sūrat Ash-Shu'arā'</i> (Chapter - 26)	211
The Qur'an and the Disbelievers turning away; They could be compelled to believe if Allāh so willed	212
Between Mūsā and Fir'awn	216
After the Rational Proof, Fir'awn resorts to Force	223
Between Mūsā, peace be upon him, and the Sorcerers	226
Between Fir'awn and the Sorcerers	229
The Exodus of the Children of Israel from Egypt	231
Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned	234
How the Close Friend of Allāh, Ibrāhīm spoke out against <i>Shirk</i>	237
Ibrāhīm mentions Allāh's Kindness towards Him	239
The Prayer of Ibrāhīm for Himself and for His Father	241
Those Who have <i>Taqwā</i> and the Astray on the Day of Resurrection	246

Nūh's preaching to His People, and Their Response	249
The Demand of the People of Nūh and His Response	250
His People's Threat, Nūh's Prayer against Them, and Their Destruction	252
Hūd's preaching to His People 'Ād	253
The Response of the People of Hūd, and Their Punishment	256
Ṣālih and the People of Thamūd	260
A Reminder to Them of their Circumstances and the Blessings They enjoyed	261
The Response of Thamūd, Their Demand for a Sign, and Their Punishment	262
Lūt and His Call	265
Lūt's Denunciation of His People's Deeds, Their Response and Their Punishment .	266
Shu'ayb and His Preaching to the Dwellers of <i>Al-Aykah</i>	268
The Command to give Full Measure	269
The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them	271
The Qur'ān was revealed by Allāh	275
The Qur'ān was mentioned in the Previous Scriptures	276
The Intense Disbelief of Quraysh	277
The Deniers will never believe until They see the Torment	279
The Qur'ān was brought down by Jibrīl, not <i>Shayṭān</i>	283
The Command to warn His Tribe of near Kindred	285
Refutation of the Fabrications of the Idolators	290
Refutation of the Claim that the Prophet ﷺ was a Poet	292
The Exception of the Poets of Islām	294
The <i>Tafsīr</i> of <i>Sūrat An-Naml</i> (Chapter - 27)	299
The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh	300
The Story of Mūsā and the End of Fir'awn	303
Dāwud and Sulaymān (peace be upon them), the organization of Sulaymān's Troops and His passage through the Valley of the Ants	308
The Absence of the Hoopoe	311
How the Hoopoe came before Sulaymān and told Him about Saba'	314
Sulaymān's Letter to Bilqīs	317
Bilqīs consults with Her Chiefs	319
The Gift and the Response of Sulaymān	321
How the Throne of Bilqīs was brought in an Instant	323

Contents

9

The Test of Bilqīs	327
Verily, it is a <i>Sarḥ Mumarrad</i> of <i>Qawārīr</i>	329
Ṣāliḥ and Thamūd	330
The Plot of the Mischief-Makers and the End of the People of Thamūd	333
Lüt and His People	336
The Command to praise Allāh and send Blessings on His Messengers	338
Some more Proofs of <i>Tawḥid</i>	339
The Story of a <i>Mujāhid</i> who fought for the sake of Allāh	344
The Inheritance of the Earth	345
The One Who knows the Unseen is Allāh	349
Scepticism about the Resurrection and Its Refutation	351
The Qur'ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them	356
The Command to put One's Trust in Allāh and to convey the Message	357
The Emergence of the Beast of the Earth	358
Gathering the Wrongdoers on the Day of Resurrection	362
The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds	365
The Command to worship Allāh and to call People with the Qur'ān	371
The <i>Tafsīr</i> of <i>Sūrat Al-Qaṣāṣ</i> (Chapter - 28)	375
The Story of Mūsā and Fir'awn, and what Allāh intended for Their Peoples	376
How Mūsā's Mother was inspired and shown what to do	378
Mūsā, peace be upon him, in the House of Fir'awn	379
The intense Grief of Mūsā's Mother, and how He was returned to Her	382
How Mūsā killed a Coptic Man	385
How the Secret of this Killing became known	387
Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women	390
Mūsā, the Father of the Two Women, and His Marriage to One of Them	392
Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way	397
How Mūsā asked for the Support of His Brother and was granted that by Allāh	401
Mūsā before Fir'awn and His People	405

The Arrogance of Fir‘awn and His ultimate Destiny	406
The Blessings which Allāh bestowed upon Mūsā	410
Proof of the Prophethood of Muḥammad ﷺ	411
The stubborn Response of the Disbelievers	416
The Rebellious do not believe in Miracles	417
False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic	417
The Response to this False Accusation	417
The Believers among the People of the Book	420
Allāh guides Whom He wills	424
The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses	426
The Destruction of Towns, which are not destroyed until Evidence is established against Them	427
This World is transient and the One concerned with this World is not equal to the One Whose concerned with the Hereafter	430
The Idolators and Their Partners and the Emnity between Them in the Hereafter	433
Their attitude towards the Messengers on the Day of Resurrection	435
Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice	436
Night and Day are among the Blessings of Allāh and are Signs of <i>Tawhīd</i>	439
Rebuking the Idolators	440
Qārūn and His People’s exhortation	441
How Qārūn went forth in His Finery, and His People’s Comments	445
How Qārūn and His Dwelling Place were swallowed up by the Earth	447
His People learned a Lesson from Him being swallowed up	448
The Blessings of the Hereafter for the humble Believers	449
The Command to convey the Message of <i>Tawhīd</i>	452
The Tafsīr of Sūrat Al-‘Ankabūt (Chapter - 29)	457
The Believers are tested so that it may be known Who is Sincere and Who is Lying	457
The Evildoers cannot escape from Allāh	459
Allāh will fulfill the Hopes of the Righteous	460
The Command to be Good and Dutiful to Parents	462
The Attitudes of the Hypocrites and the Ways in which	

Allāh tests People	464
The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return To Disbelief	466
Nūh and his People	470
Ibrāhīm's preaching to His People	472
The Evidence for Life after Death	475
The Response of Ibrāhīm's People – and how Allāh controlled the Fire	478
The Faith of Lüt and His Emigration with Ibrāhīm	480
Allāh gave Ibrāhīm, Ishāq and Ya'qūb, and ordained Prophethood in His Offspring	481
The preaching of Lüt and what happened between Him and His People	484
The Angels went to Ibrāhīm and then to Lüt, may peace be upon them both	486
Shu'ayb and His People	488
The Destruction of Nations Who rejected Their Messengers	490
Likening the gods of the Idolators to the House of a Spider	492
The Command to convey the Message, to recite the Qur'ān and to pray	493
Arguing with the People of the Book	495
Evidence that the Qur'ān was revealed from Allāh	498
The Idolators's demand for Signs, and the Response	501
How the Idolators asked for the Torment to be hastened on	505
Advice to migrate and the Promise of Provision and a Goodly Reward	508
Evidences of <i>Tawhīd</i>	511
The Blessing of the Sanctuary	514
The <i>Tafsīr</i> of <i>Sūrat Ar-Rūm</i> (Chapter - 30)	517
Foretelling the Victory of the Romans	518
Who were the Romans?	520
How Caesar defeated Chosroes (Kisrā)	522
Signs of <i>Tawhīd</i>	526
The Command to pray Five Times Daily	531
Among the Signs of Allāh	533
Repeating the Creation is easier for Allāh	540
A Parable of <i>Tawhīd</i>	541
The Command to adhere to <i>Tawhīd</i>	543
Splitting into Sects and the Saved Sect	546
How man sways between <i>Tawhīd</i> and <i>Shirk</i> , and between Joy and Despair, according to His Circumstances	548

The Command to uphold the Ties of Kinship and the Prohibition of <i>Ribā</i>	551
Creation, Provision, Life and Death are all in the Hand of Allāh	552
The Effects of Sin in this World	554
The Command to follow the Straight Path before the Day of Resurrection	556
Among the Signs of Allāh are the Winds	557
The Revival of the Earth is a Sign of the Resurrection	560
The Disbelievers are like the Dead, Deaf and Blind	563
The Different Stages of Man	564
The Ignorance of the Disbelievers in this World and in the Hereafter	565
Parables in the Qur'ān and how the Disbelievers do not learn from them	567
Reports concerning the Virtues of this Sūrah and that it is recommended to recite it during <i>Fajr</i>	568
The <i>Tafsīr</i> of Sūrah <i>Luqmān</i> (Chapter - 31)	569
The Doomed are preoccupied with Idle Talk and They turn away from the Āyāt of Allāh	570
The Good Destiny of the Believers	572
Proofs of <i>Tawhīd</i>	574
Luqmān	576
Luqmān's Advice to His Son	578
The Command to be Moderate in Walking	584
The Advice of Luqmān	585
Reminder of Blessings	586
The Idolators admitted that Allāh is the Creator	589
The Words of Allāh cannot be counted or exhausted	590
The Might and Power of Allāh	593
The Command to fear Allāh and remember the Day of Resurrection	597
The Knower of the Unseen is Allāh	598
The <i>Tafsīr</i> of Sūrah <i>Alif Lām Mīm As-Sajdah</i> (Chapter - 32)	605
The Virtues of Sūrah <i>Alif Lām Mīm As-Sajdah</i>	605
The Qur'ān: the Book of Allāh in which there is no Doubt	606
Allāh is the Creator and Controller of the Universe	607
The Creation of Man in Stages	609
Refutation of Those Who think Resurrection is unlikely	610
The Bad State in which the Idolators will be on the Day of Resurrection	612

The State of the People of Faith and Their Reward	615
The Believer and the Rebellious are not equal	619
The Book of Mūsā and the Leadership of the Children of Israel	622
Learning the Lessons of the Past	625
The Revival of the Earth with Water is Proof of the Resurrection to come	626
How the Disbelievers sought to hasten the Punishment, and what happened to Them	627
The <i>Tafsīr</i> of <i>Sūrat Al-Ahzāb</i> (Chapter - 33)	631
The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him	632
Abolition of Adoption	633
An Adopted Child should be named after His Real Father	635
Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers	641
The Covenant of the Prophets	644
The Campaign of the Confederates (<i>Al-Ahzāb</i>)	646
How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq	651
The Command to follow the Messenger ﷺ	658
The Attitude of the Believers towards the Confederates	658
Praise for the Believers' Attitude, and leaving the ultimate End of the Hypocrites to Allāh	660
Allāh drove back the Confederates disappointed and lost	665
The Campaign against Banu Qurayzah	667
Giving the Wives of the Prophet ﷺ the Choice	672
The Wives of the Prophet ﷺ are not like Other Women	676
Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of <i>Tabarruj</i>	678
The Wives of the Prophet ﷺ are Members of His Household (<i>Ahl Al-Bayt</i>)	680
The Command to follow the Qur'ān and Sunnah	682
Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab	695
Praise for Those Who convey the Message	700
The Messenger ﷺ is not the Father of any Man	701
He is the Last of the Prophets	701
The Virtue of remembering Allāh much	707
The Meaning of <i>Salāh</i>	710

The Attributes of the Messenger of Allāh ﷺ	713
A Gift and no (<i>Iddah</i>) for Women Who are divorced before Consummation of the Marriage	716
The Women who are Lawful for the Prophet ﷺ	720

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 Ṭalḥah (Al-Wālibi) reported that Ibn ‘Abbās said...
- (‘Aṭiyah) Al-‘Awfi reported that Ibn ‘Abbās said...
- Ad-Ḍaḥḥāk 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-Ḥasan 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 Ḥadīth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

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

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

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

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

Other Scholars After the Companions

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

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

The Tafsīr of Sūrat An-Nūr (Chapter - 24)

Which was Revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْمَرْءُ الْمُرْجَمُ

٢٥٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْأَنْزَالِهَا وَرَضِيَّتْهَا وَأَنْزَلَنَا فِيهَا آتَيْنَا يَسِيرَتْ لَعَلَّكُمْ لَذِكْرُونَ
الْأَنْزَالِيَّةَ وَالرَّأْيَ فَاجْبِلُوا عَلَى وَجْهِيْنِهَا مَانَةَ جَلَدَهُ وَلَا تَأْخُذُكُمْ
بِهِ سَارَفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تَقْسِيْنَ بِاللَّهِ وَالْوَمْرِ الْآخِرِ وَلَا شَهَدْتُمْ
عَذَابَهُ مَا طَافَةً مِنَ الْمُؤْمِنِينَ الرَّأْيَ لَا يَنْكِحُ إِلَّا زَانَةَ أَوْ
مُشْرِكَهُ وَإِلَّا زَانَةَ لَا يَنْكِحُهَا إِلَّا زَانَ أَوْ مُشْرِكٌ وَحْرَمَ دَالِكَ عَلَى
الْمُؤْمِنِينَ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَتْ ثُمَّ لَمْ يَأْتُوْهُ بِأَيْمَانَةٍ شَهَادَةَ
فَاجْبِلُوهُ هُرْثُمَنِينَ جَلَدَ وَلَا نَقْبِلُ لَهُمْ شَهَادَةَ أَبِداً وَلَا تَهْكِمُهُمْ
الْفَقِيْسُونَ لَا الَّذِينَ تَأْبُونَ بَعْدَ ذَلِكَ وَاصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ وَالَّذِينَ يَرْمُونَ اُزْرُوْجَهُمْ وَلَرْبِكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفَسُهُمْ
فَشَهَدَهُ أَحَدُهُمْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِلَهُهُمْ لِمَنْ أَنْفَسُهُمْ
وَلِغَنِيْسَةَ أَنْ لَعَنَتْ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِيْبِينَ وَيَدْرُوْهُ
عَنْهَا الْعِذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِلَهُهُمْ لِمَنْ الْكَذِيْبِ
وَلِغَنِيْسَةَ أَنْ عَصَبَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الصَّابِرِيْنَ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ كُوْرَمَتْهُ وَلَوْلَا اللَّهُ قَوَّابٌ حَكِيمٌ

﴿سُورَةُ الْأَنْزَالِهَا وَرَضِيَّتْهَا وَأَنْزَلَنَا فِيهَا آتَيْنَا يَسِيرَتْ لَعَلَّكُمْ لَذِكْرُونَ
الْأَنْزَالِيَّةَ وَالرَّأْيَ فَاجْبِلُوا عَلَى وَجْهِيْنِهَا مَانَةَ جَلَدَهُ وَلَا تَأْخُذُكُمْ
بِهِ سَارَفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تَقْسِيْنَ بِاللَّهِ وَالْوَمْرِ الْآخِرِ وَلَا شَهَدْتُمْ
عَذَابَهُ مَا طَافَةً مِنَ الْمُؤْمِنِينَ الرَّأْيَ لَا يَنْكِحُ إِلَّا زَانَةَ أَوْ
مُشْرِكَهُ وَإِلَّا زَانَةَ لَا يَنْكِحُهَا إِلَّا زَانَ أَوْ مُشْرِكٌ وَحْرَمَ دَالِكَ عَلَى
الْمُؤْمِنِينَ﴾

¶ 1. A Sūrah which We have sent down and which We have enjoined (Faraḍnāhā), and in it We have revealed manifest Āyāt, that you may remember. ¶

¶ 2. The Zāniyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. ¶

The Importance of Sūrat An-Nūr

﴿شُرُّكَانَهُ﴾

﴿A Sūrah which We have sent down﴾

Here Allāh is pointing out the high esteem in which He holds this *Sūrah*, which is not to say that other *Sūrahs* are not important.

﴿وَرَضِّنَهُ﴾

﴿and which We have enjoined,﴾ Mujāhid and Qatādah said, “This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments.”^[1] Al-Bukhāri said, “Those who read it: *Faradnāhā*, say that it means: “We have enjoined them upon you and those who come after you.”^[2]

﴿وَأَنْزَلْنَا بِهَا مَا نَبَيَّنَتْ﴾

﴿and in it We have revealed manifest Āyāt,﴾ means, clearly explained,

﴿لَتَلَمَّسُوا نَذْكُرُونَ﴾

﴿that you may remember.﴾

The Explanation of the Prescribed Punishment for Zinā (Illicit Sex)

Then Allāh says:

﴿أَذْنَابُهُ وَالرَّأْلُ فَاجْلِدُوهُمْ كُلَّ ذَبْحٍ يَنْهَا يَا أَيُّهُ الْجَنَاحُ﴾

﴿The Zāniyah and the Zāni, flog each of them with a hundred stripes.﴾

This honorable Āyah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

^[1] At-Tabari 19:89, *Ad-Durr Al-Manthūr* 6:124.

^[2] *Fath Al-Bāri* 8:301.

punishment is one hundred stripes, as stated in this Āyah. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two Ṣaḥīḥs from Abu Hurayrah and Zayd bin Khālid Al-Juhāni in the *Hadīth* about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed *Zinā* with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

وَالَّذِي نَفْسِي بِنِدْوٍ لَا فَضِيلَةَ بِكِتَابِ اللَّهِ تَعَالَى، الْوَلِيدَةُ وَالْقُنْمَ رَدُّ عَلَيْكَ
وَعَلَى ابْنِكَ جَلْدٌ مائَةٌ وَتَغْرِيبٌ عَامٌ، وَاغْدُ يَا أَبْنِيْنِ! - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةٍ
هَذَا، فَإِنْ اغْتَرَّتْ فَاقْرُبْهَا

"By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays – he said to a man from the tribe of Aslām – go to this man's wife, and if she confesses, then stone her to death."

Unays went to her and she confessed, so he stoned her to death.^[1]

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the Āyah of stoning to death, which we have recited and

^[1] *Fath Al-Bāri* 5:355, Muslim 3:1324.

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the Āyah of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it.”^[1] It was also recorded in the Two *Sahīhs* in the lengthy *Hadīth* of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.^[2]

Do not feel pity for Them when carrying out the Prescribed Punishment

﴿وَلَا تَأْخُذُوا رَأْنَةً فِي يَوْمِ أَئْدِي﴾

«Let not pity withhold you in their case, in a punishment prescribed by Allāh,»

Meaning, with a ruling prescribed by Allāh. So the meaning of the Āyah is: “Do not feel too sorry for them where the laws of Allāh are established.” This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

﴿وَلَا تَأْخُذُوا رَأْنَةً فِي يَوْمِ أَئْدِي﴾

«Let not pity withhold you in their case, in a punishment prescribed by Allāh,»

“If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped.” This was also narrated from Sa‘d bin Jubayr and ‘Atā’ bin Abi Rabāh.^[3] It was recorded in a *Hadīth*:

«تَقَافَرَا الْحُدُورَةُ فِيمَا يَئْكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍ فَقَدْ وَجَبَ»

^[1] *Muwattā'* 2:823.

^[2] *Fath Al-Bāri* 13:148, *Muslim* 3:1317.

^[3] *Al-Baghawi* 3:321.

«Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.»^[11]

Allāh's saying:

﴿إِنْ كُنْتُمْ تَرْمِثُونَ بِاللَّهِ وَالنَّبِيِّ وَالْأَئْمَانِ﴾

﴿if you believe in Allāh and the Last Day.﴾

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In *Al-Musnad*, it was recorded that one of the Companions said, "O Messenger of Allāh, when I slaughter a sheep I feel pity for it." He said,

﴿وَلَكَ فِي ذَلِكَ أَجْرٌ﴾

«You be rewarded for that.»^[12]

Carry out the Prescribed Punishment in Public

﴿وَلِتَشْهَدُ عَلَيْهِمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

﴿And let a party of the believers witness their punishment.﴾

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Hasan Al-Baṣrī said,

﴿وَلِتَشْهَدُ عَلَيْهِمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

﴿And let a party of the believers witness their punishment.﴾
"Publicly."

﴿أَلَا إِنَّ لَا يَكُنْ إِلَّا زَانِيَةٌ أَوْ شَرِيكَةٌ وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ شَرِيكٍ وَمَنْ يُنكِحُ إِلَّا
الْمُؤْمِنِينَ﴾

43. The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik.

^[11] Abu Dāwud 4:540.

^[12] Ahmād 5:34. The wording varies slightly.

Such a thing is forbidden to the believers.♦

Here Allāh tells us that the *Zāni* (male who is guilty of illegal sex) does not have intercourse except with a *Zāniyah* (female who is guilty of illegal sex) or a *Mushrikah* (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of *Zinā*, or a *Mushrikah* who does not think it is unlawful. By the same token,

﴿وَلَا يَرْأَيْهَا إِلَّا زَانِي﴾

¶and the Zāniyah, none marries her except a Zāni♦ a sinful man who is guilty of fornication,

﴿أَزْ مُنْكِرٍ﴾

¶or a Mushrik♦ (a man) who does not think it is unlawful.

﴿وَرَجُلٍ ذَلِكَ عَلَى النَّفَرِينَ﴾

¶Such a thing is forbidden to the believers.♦

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātil bin Ḥayyān said: “Allāh forbade the believers from marrying prostitutes.”^[1] This Āyah is like the Āyah (about marrying slave-girls):

﴿مُنْصَبَتٍ غَيْرَ مُسْنَبَتٍ وَلَا مُحِيطَاتٍ أَخْدَانٌ﴾

¶they should be chaste, not committing illegal sex, nor taking boyfriends.♦ [4:25]

And His saying:

﴿مُحَسِّبِينَ غَيْرَ مُسْنَبِينَ وَلَا مُحِيطِينَ أَخْدَانٌ﴾

¶desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends♦ [5:5].

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

[1] *Ad-Durr Al-Manthūr* 6:127.

So he asked the Messenger of Allāh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allāh ﷺ recited to him:

﴿لَا ينكحُ إِلَّا زَانِيَةً أَوْ شَرِكَةً وَإِنَّمَا يَنكحُ إِلَّا زَانٍ أَوْ شَرِيكًا وَهُمْ ذَلِكُمْ الظَّمِينُ﴾

﴿The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except Zāni or a Mushrik. Such a thing is forbidden to the believers.﴾ [24:3]

Ibn Abi Ḥātim recorded that Abu Hurayrah رضى الله عنه said,

«لَا ينكحُ الرَّانِيُّ السَّجْلُودُ إِلَّا مِثْلُهُ»

«A Zāni who has been flogged should not marry anyone except someone who is like him.»

A similar report was recorded by Abu Dāwud in his Sunan.^[11]

﴿لَا الَّذِينَ يَؤْمِنُونَ بِالْخَسْكَنْتِ ثُمَّ لَزَّ يَأْتُوا بِأَرْبَعَ شَهَدَةَ فَاجْلِدُوهُنْ شَهِيدَنِ جَلَدَةً وَلَا تَقْبِلُنَّ لَمَّا ثَمَّهُنَّ أَبْدًا وَأُولَئِكَ هُمُ الظَّمِينُ﴾

﴿4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.﴾

﴿5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.﴾

The Prescribed Punishment for slandering Chaste Women

This Āyah states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allāh said:

﴿ثُمَّ لَزَّ يَأْتُوا بِأَرْبَعَ شَهَدَةَ فَاجْلِدُوهُنْ شَهِيدَنِ جَلَدَةً وَلَا تَقْبِلُنَّ لَمَّا ثَمَّهُنَّ أَبْدًا وَأُولَئِكَ هُمُ الظَّمِينُ﴾

«and produce not four witnesses, flog them with eighty stripes,

^[11] Abu Dāwud 2:543.

and reject their testimony forever. They indeed are the rebellious.»

If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allāh or of mankind.

Explaining the Repentance of the One Who makes a False Accusation

Then Allāh says:

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَرَكَ وَأَمْلَأُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.»

This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa‘id bin Al-Musayyib – the leader of the *Tābi‘in*^[1] – and also a group among the Salaf.^[2]

Ash-Sha‘bi and Ad-Dahhāk said, “His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted.”^[3] And Allāh knows best.

﴿وَالَّذِينَ يَرْجُونَ أَنْوَاعَهُمْ مَا زَرَ يَكُنْ لَّمْ شَهَدَ إِلَّا أَنْشَمُ شَهَدَ إِلَّا أَشْفَعَ شَهَدَ إِلَّا أَعْيَفَ شَهَدَ إِلَّا أَقْوَى إِلَّا لَمَّا لَمَّا
الصَّادِقِينَ ﴿١﴾ وَالنَّاسِ أَنَّ لَمَّا تَمَّتِ اللَّوْلَى عَلَيْهِ إِنْ كَانَ مِنَ الْكَافِرِ ﴿٢﴾ وَبِرِءَةً عَنْهَا الْعَذَابَ أَنَّ
شَهَدَ أَيْمَانَ شَهَدَتْ يَأْتِهِ إِنَّهُ لَمَّا الْكَافِرُ ﴿٣﴾ وَالنَّاسِ أَنَّ عَصَبَ اللَّوْلَى عَلَيْهِ إِنْ كَانَ مِنَ
الصَّادِقِينَ ﴿٤﴾ وَلَوْلَا فَضَلَ اللَّوْلَى عَلَيْكُمْ وَرَحْمَةً وَلَئِنَّ اللَّهَ نَوَّأَ حَسْكَمْ ﴿٥﴾﴾

¶6. And for those who accuse their wives, but have no

^[1] Referring to the generation after the Companions.

^[2] At-Tabari 19:105.

^[3] At-Tabari 19:103, 108.

witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.»

﴿7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.﴾

﴿8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.﴾

﴿9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

﴿10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.﴾

Details of Al-Li‘ān

This Āyah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the *Li‘ān* (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

﴿إِنَّمَا لَيْسَ بِالْمُكَذِّبِينَ﴾

«that he is one of those who speak the truth» in his accusation of her adultery.

﴿وَلَنْ يَحْسُدَ إِنْ لَمْ يَنْتَ أَنَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾

«And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.»

If he says that, then she is divorced from him by the very act of this *Li‘ān*; she is forever forbidden for him and he must give her *Mahr* to her. The punishment for *Zinā* should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (*Li‘ān*) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

﴿وَلَنْ يَحْسُدَ إِنْ غَصَبَ إِنَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْمُكَذِّبِينَ﴾

«And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.»

Allāh says:

﴿وَيَنْهَا عَنِ الْعَذَاب﴾

﴿But she shall avert the punishment﴾ meaning, the prescribed punishment.

﴿أَن تَهْدِ أُولَئِكَ شَهَادَتِهِ إِلَّا لِمَنْ أَنْكَرَهُنَّ وَالْفَتَنَةُ أَنْ عَصَبَ اللَّهُ عَزَّلَهُ إِنْ كَانَ مِنَ الصَّابِرِينَ﴾

﴿if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of *Zinā* unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

﴿وَرَوْلًا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً﴾

﴿And had it not been for the grace of Allāh and His mercy on you!﴾

meaning, many of your affairs would have been too difficult for you,

﴿وَإِنَّ اللَّهَ نَوَّافٌ﴾

﴿And that Allāh is the One Who forgives and accepts repentance,﴾

means, from His servants, even if that comes after they have sworn a confirmed oath.

﴿مُحَكِّمٌ﴾

﴿the All-Wise.﴾ in what He prescribes and commands and forbids. There are *Hadīths* which explain how we are to put this Āyah into effect, why it was revealed and concerning whom among the Companions it was revealed.

The Reason why the Āyah of Li‘ān was revealed

Imām Ahmad recorded that Ibn ‘Abbās said: “When the Āyah

﴿وَالَّذِينَ يَرْوَءُونَ النَّفَخَتِيْنَ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَادَةٍ فَلَيَدْرِوْهُنَّ ثَنَتِيْنَ جَلَدَةً وَلَا تَقْبِلُوا لَهُنَّ شَهَادَةً أَبْدَاهُ﴾

﴿And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever﴾ [24:4]

was revealed, Sa‘d bin ‘Ubādah, may Allāh be pleased with him, – the leader of the Anṣār – said, ‘Is this how it was revealed, O Messenger of Allāh?’ The Messenger of Allāh ﷺ said:

«بِمَا مَفْسَدَ الْأَنْصَارُ أَلَا تَشْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ؟»

«O Anṣār, did you hear what your leader said?»

They said, ‘O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.’ Sa‘d said, ‘By Allāh, O Messenger of Allāh, I know that it (the Āyah) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!’ A little while later, Hilāl bin Umayyah – one of the three whose repentance had been accepted^[11] – came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.’ The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, ‘We were being tested by what Sa‘d bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.’ Hilāl said: ‘By Allāh, I hope that

^[11] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:118).

Allāh will make for me a way out from this problem.' Hilāl said, 'O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.' By Allāh, the Messenger of Allāh ﷺ wanted to have him flogged, but then Allāh sent revelation to His Messenger ﷺ. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the Āyah:

﴿وَالَّذِينَ يَرْمُونَ النِّسَاءَ لَا أَشْفُعُ لَهُنَّا لَمْ شَهَدْنَاهُنَّا وَلَمْ يَكُنْ لَّمْ شَهَدَهُ إِلَّا أَشْفُعُ لَهُنَّا أَنْعَجَ شَهَادَتِنَا وَلَسْوَهُ﴾

«And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh....»

Then the revelation was finished and the Messenger of Allāh ﷺ said,

«أَبْشِرْ يَا هِلَالٌ فَقَدْ جَعَلَ اللَّهُ لَكَ فَرْجًا وَمَخْرَجًا»

«Rejoice, O Hilāl, for Allāh has made a way out for you.»

Hilāl said, 'I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allāh ﷺ said:

«أَزْسِلُوا إِلَيْهَا»

«Send for her.»

So they sent for her and she came. The Messenger of Allāh ﷺ recited this Āyah to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, 'By Allāh, O Messenger of Allāh, I have spoken the truth about her.' She said, 'He is lying.' The Messenger of Allāh ﷺ said,

«لَا عِنْدَنَا بِئْهَمَا»

«Make them both swear the Li'ān.»

So Hilāl was told, 'Testify.' So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, 'O Hilāl, have Taqwā of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, 'By Allāh, Allāh will not punish me for it, just as He has not caused me

to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

إِنْ جَاءَتْ بِهِ أَصْنَابُهُتْ [أَرْبَيْسَعْ] حَمْنَ الشَّاقِينِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَفْرَقَ
جَعْدًا جُمَالًا خَدْلَجَ الشَّاقِينِ سَابِعَ الْأَيْتَيْنِ، فَهُوَ لِلَّذِي رُمِيَّتْ بِهِ

«If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.»

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

«لَوْلَا أَلْيَتَانُ لَكَانَ لِي وَلَهَا شَانْ»

«Were it not for the oath that she swore, I would deal with her.»

Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dāwud recorded a similar but briefer report.^[1]

This *Hadīth* has corroborating reports in the books of *Sahīh*

[1] Abu Dāwud 2:688.

and elsewhere, with many chains of narration, including the report narrated by Al-Bukhâri from Ibn ‘Abbâs, that Hilâl bin Umayyah accused his wife before the Prophet ﷺ with Sharîk bin Sa‘mâ’. The Prophet ﷺ said,

﴿الْبَيِّنَةُ أَزَحْدُ فِي ظَهِيرَكَ﴾

«Evidence or the punishment on your back.»

He said, “O Messenger of Allâh, if any one of us saw a man with his wife, how could he go and get evidence?” The Prophet ﷺ again said,

﴿الْبَيِّنَةُ وَالْأَخْذُ فِي ظَهِيرَكَ﴾

«Evidence otherwise the punishment on your back.»

Hilâl said, “By the One Who sent you with the truth! I am telling the truth and Allâh will reveal something that will protect my back from the punishment.” Then Jibrîl came down and brought the revelation,

﴿وَالَّذِينَ يَرْمُونَ ازْنَجِنَمْ﴾

«And for those who accuse their wives,»

Then he recited until he reached:

﴿إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

«that he is one of those who speak the truth» [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilâl came and gave his testimony, and the Prophet ﷺ said,

﴿إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَابِتُ؟﴾

«Allâh knows that one of you is lying. Will one of you repent?»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, “If you swear the fifth oath and you are lying, the curse of Allâh will be inevitable.” Ibn ‘Abbâs said, “She hesitated and kept quiet until we thought that she had changed her mind, then she said, ‘I will not dishonor my people today’, and she went ahead. Then the Messenger of Allâh ﷺ said,

﴿أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْغَيْبَيْنِ سَابِعَ الْأَلْبَيْنِ خَدْلَجَ السَّاقَيْنِ، فَهُنَّ لِشَرِيكٍ﴾

ابن سخماء:

«Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharīk bin Sahmā'».

She gave birth to a child who matched this description, and the Prophet ﷺ said,

﴿لَوْلَا مَا مَضِيَّ مِنْ كِتَابٍ إِنَّكَانَ لِي وَلَهَا شَانٌ﴾

«Were it not for the Book of Allāh, I would deal with her.»

This version was recorded only by Al-Bukhāri,^[1] but the event has been narrated with additional chains of narration from Ibn ‘Abbās and others.^[2]

Imām Aḥmad recorded that Sa‘id bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in *Li‘ān*, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn ‘Umar, and said, “O Abu ‘Abdur-Rahmān, should the couple who engage in *Li‘ān* be separated?” He said, “*Subhān Allāh*, the first one to ask about this was so-and-so the son of so-and-so. He said, ‘O Messenger of Allāh, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.’ [The Prophet ﷺ] kept quiet and did not answer him. Later on, he came to him and said, ‘What I asked you about is something with which I myself being tested with.’”

Then Allāh revealed the Āyāt,

﴿وَالَّذِينَ يُؤْمِنُونَ أَنَّدَجْتُمْ﴾

«And for those who accuse their wives,» until he reached:

﴿فَإِنَّ عَصَبَ أَلْوَهُ عَلَيْنَا إِنْ كَانَ مِنَ الْمُنَذِّرِينَ﴾

«That the wrath of Allāh be upon her if he speaks the truth.»

[1] *Fath Al-Bāri* 8:303

[2] *Tuhfat Al-Ashrāf* 5:170.

٢٥١

الْمُنْذِرُ

إِنَّ الَّذِينَ جَاءُوا إِلَيْكُمْ عَصَبَةً مِنْكُمْ لَا تَحْسِبُوهُ شَرَّ الْكُمْ بَلْ هُوَ
خَيْرٌ لَكُمْ كُلُّ أَمْرٍ يَتَّهِمُونَ مَا أَكَبَّ مِنَ الْأَثْمِ وَالَّتِي تَوَلَّ
كُلَّهُمْ مِنْهُمْ لِهُدَى عَظِيمٍ ﴿١﴾ وَلَوْلَا إِذْ سَعَتمُوهُ طَنَ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ يَأْفَقْسِهِنْ خَيْرًا وَقَالُوا هَذَا إِلَفَكَ مَيْنٌ ﴿٢﴾ وَلَوْلَا
جَاءَهُ عَلَيْهِ بِأَرْبَعَةٍ شَهَادَةً فَإِذْلَمَ يَأْتُونَا بِالشَّهَادَةِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُنَّ الْكَافِرُونَ ﴿٣﴾ وَلَوْلَا فَضَلَ اللَّهُ عَلَيْكُمْ وَرَحْمَةً
فِي الدُّنْيَا وَالآخِرَةِ لَمْ يَكُنُ فِي مَا أَفْضَلْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿٤﴾
إِذْ تَلْقَوْنَهُ يَأْتِي سَكُونًا وَتَقُولُونَ يَا فَوَاهُكُمْ مَا أَتَيْتُكُمْ بِهِ عَلَيْهِ
وَتَحْسِبُونَهُمْ هَيَاوَةً وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿٥﴾ وَلَوْلَا إِذْ سَعَتمُوهُ
فَلَمْ يَكُنْ لَنَا أَنْ نَتَّكَلْمَ بِهِذَا اسْبَحْتُكَ هَذَا بِهِنْ عَظِيمٌ
يَعْظِمُ اللَّهُ أَنْ تَعُودُوا مِثْلَهِ أَبْدَأْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٦﴾
وَبَيْنَ اللَّهِ لَكُمُ الْأَيْتَ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧﴾ إِنَّ الَّذِينَ
يَسْعَوْنَ أَنْ تُشْيَعَ الْفَرْجَسَةُ فِي الْأَرْضِ إِنَّمَا أَنْهَمُهُمْ عَذَابَ الْيَمِّ
فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَسْمَمَ لَنَا عَمَّوْنَ ﴿٨﴾ وَلَوْلَا
فَضَلَ اللَّهُ عَلَيْكُمْ وَرَحْمَةً وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٩﴾

He started to advise the man and remind him about Allāh, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: 'By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allāh, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, 'By the One Who sent you with the truth, he is lying.' So [the Prophet ﷺ]

started with the man, who swore four times by Allāh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allāh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allāh that he was lying, and swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth. Then he separated them.^[1] It was also recorded by An-Nasā'i in his *Tafsīr*,^[2] and by Al-Bukhāri and Muslim in the Two *Sahīhs*.^[3]

﴿إِنَّ الَّذِينَ جَاءُوا إِلَيْكُمْ عَصَبَةً يَنْكُرُ لَهُمْ شَرَّ لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ كُلُّ أَمْرٍ يَتَّهِمُونَ مَا

[1] Ahmad 2:19.

[2] An-Nasā'i in *Al-Kubrā* 6:414.

[3] *Fath Al-Bāri* 9:367, Muslim 2:1130, from Ibn 'Umar.

﴿ أَكْتَبَ اللَّهُ عَزَّ وَجَلَّ كُلُّ مُتَّهِمٍ لَمْ عَذَابٌ عَظِيمٌ ﴾

¶11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.»

Al-Ifk (the Slander)

The next ten Āyāt were all revealed concerning ‘Ā’ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

﴿ إِنَّ اللَّهَ يَعْلَمُ بِمَا تَكُونُونَ ﴾

¶Verily, those who brought forth the slander are a group among you.»

meaning they were not one or two, but a group. Foremost among this group was ‘Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur’ān was revealed. This is reported in *Saḥīḥ Hadīth*.

Imām Ahmad recorded that Az-Zuhri said: Sa’id bin Al-Musayyib, ‘Urwah bin Az-Zubayr, ‘Alqamah bin Waqqās and ‘Ubaydullāh bin ‘Abdullāh bin ‘Utbah bin Mas’ūd told me about the story of ‘Ā’ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from ‘Ā’ishah herself, and what one told me confirmed what the others said. They mentioned that ‘Ā’ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: “When the Messenger of Allāh ﷺ

wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." Ā'ishah, may Allāh be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allāh ﷺ. This was after the commandment of *Hijāb* had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allāh ﷺ completed his campaign, then we returned. As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwān bin Al-Mu'attal Aṣ-Ṣulami Adh-Dhakwāni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before *Hijāb* was made obligatory for me. When he saw me and said Truly, to Allāh we belong, and truly, to Him we shall return,' I woke up, and covered my face with my *Jilbāb* (outer garment). By Allāh, he did not speak a word to me and I did not hear him say anything except Truly, to Allāh we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at *Zuhr* time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was 'Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madinah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

﴿كَيْفَ تَبْكُمْ﴾

«How is that (lady)?»

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Misṭah went out with me, walking towards Al-Manāši', which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Misṭah, who was the daughter of Abu Ruhm bin Al-Muṭalib bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Āmir, the paternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Misṭah bin Uthāthah bin 'Abbād bin Al-Muṭalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Misṭah and I came back towards my house. Umm Misṭah stumbled over her apron and said, 'May Misṭah be ruined!' I said to her, 'What a bad thing you have said! Are you abusing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

﴿كَيْفَ تَبْكُمْ﴾

«How is that (lady)?»

I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing

it from them. The Messenger of Allāh ﷺ gave me permission, so I went to my parents and asked my mother, 'O my mother, what are the people talking about?' My mother said, 'Calm down, for by Allāh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, 'Subhān Allāh! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allāh ﷺ called 'Ali bin Abi Tālib and Usāmah bin Zayd, and consulted with them about divorcing his wife. As for Usāmah bin Zayd, he told the Messenger of Allāh ﷺ about what he knew of his wife's innocence and his fondness for her. He said, 'O Messenger of Allāh, she is your wife, and we do not know anything about her but good.' But 'Ali bin Abi Tālib said, 'O Messenger of Allāh, Allāh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allāh ﷺ called Barīrah and said,

«أَيْنِ بَرِيرَةُ مَنْ رَأَيْتَ مِنْ شَيْءٍ وَّبِرِيرَكَ مِنْ عَائِشَةَ؟»

«O Barīrah, have you ever seen anything that might make you suspicious about 'Ā'ishah?»

Barīrah said to him, 'By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allāh ﷺ got up and (addressed the people) and asked who could sort out 'Abdullāh bin Ubayy bin Salūl for him. While he was standing on the *Minbar*, the Messenger of Allāh ﷺ said,

«يَا مُؤْمِنِينَ! مَنْ يَعْلَمُنِي مِنْ رَجُلٍ قَدْ بَلَغْتُنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَنْدَخِلُ عَلَى أَهْلِي إِلَّا مَعِيٌّ»

«O Muslims, who will help me against a man who has hurt me by slandering my family? By Allāh, I know nothing about my

«أَبْشِرُكُمْ يَا عَائِدَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَأْتُكُمْ»

«Be glad O 'Ā'ishah, Allāh has declared your innocence.»

My mother said to me, 'Get up and go to him.' I said, 'By Allāh, I will not go to him and I will not give praise to anyone except Allāh, may He be glorified, for He is the One Who has proven my innocence.' So Allāh revealed:

﴿إِنَّ الَّذِينَ جَاءُوكُمْ بِالْفُوْنَقِ عَصِيَّةٌ مِنْكُمْ﴾

«Verily, those who brought forth the slander are a group among you.» until

the ten Āyāt. Allāh revealed these Āyāt concerning my innocence. Abu Bakr, may Allāh be pleased with him, who used to spend on Misṭah bin Uthāthah because he was a close relative and because he was poor, said, 'By Allāh, I will never spend anything on him again after what he has said about 'Ā'ishah.' Then Allāh revealed,

﴿فَوْلَا يَأْتِي أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعْدُ أَنْ يَرْثُوا أُولَى النَّعْمَانِ﴾

«And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.» until His saying:

﴿أَلَا تَخْبُرُونَ أَنَّ يَغْفِرَ اللَّهُ لَكُمْ وَأَنَّهُ عَنْوَنٌ رَّحِيمٌ﴾

«Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful» [24:22].

So Abu Bakr said, 'By Allāh, certainly I love that Allāh should forgive me.' So he resumed spending on Misṭah as he had spent on him before, and he said, 'By Allāh, I shall never stop spending on him.'

The Messenger of Allāh ﷺ asked Zaynab bint Jaḥsh about my situation, and said,

«بِمَا زَيْنَتْ مَاذَا غَلَبْتَ أَوْ رَأَيْتَ؟»

«O Zaynab, what do you know and what have you seen?»

She said, 'O Messenger of Allāh, may Allāh protect my hearing and my sight. By Allāh, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allāh protected her (from telling lies) because of her piety. But her sister Ḥamnah bint Jaḥsh kept on

fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihāb said, "This is as much as we know about this group of people."^[1] It was also by Al-Bukhāri and Muslim in their *Ṣaḥīḥs* from the *Ḥadīth* of Az-Zuhri,^[2] and by Ibn Ishāq also from Az-Zuhri.^[3] He also said: "Yahyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr told me from his father, from 'Ā'ishah, may Allāh be pleased with her, and 'Abdullāh bin Abi Bakr bin Muḥammad bin 'Amr bin Ḥazm Al-Anṣāri told me from 'Amrah, from 'Ā'ishah, (a report) similar to that quoted above. And Allāh knows best.

Allāh's saying:

﴿إِنَّ الَّذِينَ جَاءُوكُمْ بِالْفَحْشَاءِ﴾

﴿Verily, those who brought forth the slander﴾ means, the lies, falsehood and fabrications.

﴿فَعَنْتَبَرُوا﴾

﴿are a group﴾ means, a gang among you.

﴿لَا تَحْسُبُوهُ شَرًّا لَّكُمْ﴾

﴿Consider it not a bad thing for you.﴾ O family of Abu Bakr,

﴿فَبِئْلَ مُؤْخِرَ لَكُمْ﴾

﴿Nay, it is good for you.﴾ means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended 'Ā'ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur'ān,

﴿لَا يَأْتِيهِ الظُّلْمُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿Falsehood cannot come to it from before it or behind it...﴾ [41:42].

Ibn 'Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

^[1] Ahmad 1:194.

^[2] Fath Al-Bārī 8:306, Muslim 4:2129.

^[3] Ibn Hishām 3:309.

he did not marry any virgin other than you, and your innocence was revealed from heaven.”⁽¹⁾

﴿لِكُلِّ أَنْوَارٍ يَتَمَّ مَا أَنْكَبَ بِنَ الْأَنْوَارِ﴾

«Unto every man among them will be paid that which he had earned of the sin,»

means, each of those who spoke about this matter and accused the Mother of the believers ‘Ā’ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

﴿وَالَّذِي قَوْلَكَ كَثِيرٌ مِّنْهُ﴾

«and as for him among them who had the greater share therein,»

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

﴿لَهُ عَذَابٌ عَلِيمٌ﴾

«his will be a great torment.» means, for that. He was ‘Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

﴿وَلَا إِذْ سَمِعُوكُمْ طَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ يَأْتِيهِنَّ خَيْرًا وَقَالُوا هَذَا إِنْكَارٌ مُّبِينٌ ﴾ لَوْلَا جَاءَنَا
عَنْهُ يَارِبِّهِ شَهَادَةً فَلَمْ يَأْتُوا بِشَهَادَةٍ فَأَنْزَلْنَاكَ عِنْدَ آثَارٍ هُنْ الْكَفِّارُ﴾

﴿12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: “This is an obvious lie?”﴾

﴿13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.﴾

Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of ‘Ā’ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

⁽¹⁾ *Fath Al-Bāri* 8:340.

﴿لَوْلَا إِذْ سَمِعُوكُمْ﴾

﴿Why then, when you heard it,﴾

meaning, the talk which accused the Mother of the believers, may Allâh be pleased with her,

﴿فَلَمَّا سَمِعُوكُمْ وَالظَّمِنَتْ يَأْتِيُوكُمْ خَيْرًا﴾

﴿the believers, men and women, think good of their own people﴾ means, why did they not compare what was said to themselves - if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyûb Khâlid bin Zayd Al-Ansâri and his wife, may Allâh be pleased with them. Imâm Muhammâd bin Ishâq bin Yasâr narrated, "The wife of Abu Ayyûb Khâlid bin Zayd Al-Ansâri, Umm Ayyûb, said to him, 'O Abu Ayyûb, have you heard what the people are saying about 'A'ishah?' He said, 'Yes, and it is all lies. Would you do that, O Umm Ayyûb?' She said, 'No, by Allâh, I would not do that.' He said, 'And by Allâh, 'A'ishah is better than you.' When the Qur'ân was revealed, Allâh mentioned those who spoke about the evil deed among the people of the slander,

﴿إِنَّ الَّذِينَ جَاءُوكُمْ بِالْفُكَارَةِ مُنَكِّرُونَ﴾

﴿Verily, those who brought forth the slander are a group among you.﴾ [24:1]

This refers to Ḥassân and his companions who said what they said. Then Allâh said,

﴿لَوْلَا إِذْ سَمِعُوكُمْ فَلَمَّا سَمِعُوكُمْ﴾

﴿Why then, did not the believers, men, when you heard it, think...?﴾

means, as Abu Ayyûb and his wife did.”^[1]
Allâh's saying:

﴿فَلَمَّا سَمِعُوكُمْ﴾

﴿the believers, men think...﴾

meaning, ‘why did they not think good, because the Mother of

[1] At-Tabârî 19:129.

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

﴿رَأَوْا﴾

﴿and say :﴾ means, with their tongues, verbally,

﴿هَذَا إِنَّكُمْ تُبَيِّنُونَ﴾

﴿“This (charge) is an obvious lie?”﴾ means, a clear untruth told about the Mother of the believers, may Allāh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwān bin Al-Mu’āṭṭal at midday, with the entire army watching and the Messenger of Allāh ﷺ among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allāh said:

﴿لَوْلَا جَاءُوكُمْ بِأَرْبَعَةٍ شَهَادَةً﴾

﴿Why did they not produce four witnesses against him?﴾ meaning, to prove that what they were saying was true.

﴿فَإِذَا لَمْ يَأْتُوكُمْ بِأَشْهَادَهُ فَأُنَزِّلَكُمْ عِنْدَ اللَّهِ مُمْكِنُونَ﴾

﴿Since they have not produced witnesses! Then with Allāh they are the liars.﴾

Allāh has ruled that they are indeed wicked liars.

﴿لَوْلَا فَضَلَّ اللَّهُ عَلَيْكُمْ وَرَعَيْتُمْ فِي الدُّنْيَا وَالآخِرَةِ تَسْكُنُوا فِي مَا أَنْفَقْتُمْ فِيهِ عَلَيْكُمْ عَظِيمٌ﴾
 إِنْ تَلْفُونَهُمْ وَأَتْسِنُكُمْ وَتَقُولُونَ يَا أَفْرَوْكُمْ مَا لَيْسَ لَكُمْ يَهُ عَلَيْهِ وَتَخْسِبُونَهُ هَيْنَا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

﴿14. Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.﴾

﴿15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,

you counted it a little thing, while with Allâh it was very great.»

The Grace of Allâh towards the People of the Slander by giving Them the Opportunity to repent

Allâh says,

﴿وَرَبِّكَ فَنِيلُ اللَّهُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ بِالنَّاسِ وَالْآخِرَةِ﴾

«Had it not been for the grace of Allâh and His mercy unto you in this world and in the Hereafter,»

This is addressed to those who were indulging in discussing the matter of 'Âishah, informing them that Allâh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿لَتَكُونُ فِي مَا أَفْسَدَ فِيهِ﴾

«would have touched you for that whereof you had spoken.»
with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

«a great torment» This refers to those who had faith in Allâh because of their repentance, such as Misâh, Hâssân and Hamnah bint Jahsh the sister of Zaynab bint Jahsh. As for the hypocrites who indulged in the slander, such as 'Abdullâh bin Ubayy bin Salûl and his like, they are not the ones who are referred to in this Ayah , because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allâh says:

﴿إِنَّ نَفْرَةَ الْمُنَذَّرِ بِأَلِينَكُمْ﴾

«When you were propagating it with your tongues,»

Mujâhid and Sa'îd bin Jubayr said, "Some of you were relating it to others,"^[1] where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them

[1] At-Tabari 19:132

mentioned such and such.'

Others recited the Āyah:

(إِذْ تَلْفُوْنَهُ بِأَسْبَيْكُمْ)

(“When you were inventing a lie with your tongues...”)

In Ṣaḥīḥ Al-Bukhārī, it is recorded that ‘Ā’ishah recited it like that.^[11] According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from ‘Ā’ishah, the Mother of the believers.

﴿وَتَقُولُونَ يَا فَرَوِيْكُمْ نَّا بَيْسَ لَكُمْ يَدِيْهِ عَلَيْهِ﴾

«and uttering with your mouths that whereof you had no knowledge,»

means, you were speaking about something which you knew nothing about. Then Allāh says:

﴿وَخَسِبُوْنَهُ كَيْنَا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

«you counted it a little thing, while with Allāh it was very great.»

means, you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ? It is a very serious matter with Allāh that such a thing should be said about the wife of His Messenger! For Allāh, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Ādām in this world and the next? Allāh says:

﴿وَخَسِبُوْنَهُ كَيْنَا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

«you counted it a little thing, while with Allāh it was very great.»

[11] *Fath Al-Bāri* 8:340

In the Two Ṣaḥīḥs it is reported that:

«إِنَّ الرَّجُلَ لِيَتَكَلَّمُ بِالنَّكْلَةِ مِنْ سَخْطِ اللَّهِ، لَا يَذْرِي مَا تَبْلُغُ، يَهُوَيْ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ»

«A man may say a word that angers Allāh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.»

According to another report:

«لَا يُنْفِي لَهَا بَالًا»

«And he may not pay any attention to it.»⁽¹⁾

﴿وَلَوْلَا إِذْ سَيَقُّونَهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ تَسْكُنُمْ وَهَذَا سُبْحَانَكَ هَذَا مُبْتَدَأٌ عَظِيمٌ﴾
﴿إِنَّ اللَّهَ أَنْ تَوَدُوا لِيُشْرِكُوكُمْ أَبْدَأْ إِنْ كُنْتُمْ ثُمَّ بِنِينَ﴾
﴿وَبِئْنَ اللَّهُ لَكُمُ الْأَيْمَنُ وَاللَّهُ عَلَيْهِ حِكْمَةُ﴾

﴿16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allāh)! This is a great lie."﴾

﴿17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.﴾

﴿18. And Allāh makes the Āyāt plain to you, and Allāh is All-Knowing, All-Wise.﴾

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by Shayṭān, he should not speak about that, for the Prophet ﷺ said:

«إِنَّ اللَّهَ تَعَالَى تَحْاوِزُ لِأَمْثَنِي عَنِّي حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَقْلُ أَزْتَمَلْ»

«Allāh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.»

⁽¹⁾ Fath Al-Bārī 11:314, Muslim 4:2290.

This was reported in the Two Ṣaḥīḥs.⁽¹¹⁾
Allāh's saying:

﴿وَلَا إِذْ سَمِعْتُمْ فَلْمَّا يَكُونُ لَتَّا أَنْ تَكَلَّمُ إِبْرَاهِيمَ﴾

﴿And why did you not, when you heard it, say: "It is not right for us to speak of this".﴾

meaning, we should not talk about it or mention it to anyone.

﴿شَيْخَكَ هَذَا بَشَّرٌ عَظِيمٌ﴾

﴿Glory be to You (O Allāh)! This is a great lie.﴾

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.

Then Allāh says,

﴿يَعْلَمُ اللَّهُ أَنْ نَمَدُوا لِيَسْلِمُوا إِبْرَاهِيمَ﴾

﴿Allāh forbids you from it and warns you not to repeat the like of it forever,﴾

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you are believers.﴾ meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

﴿وَوَسِّعَ اللَّهُ لَكُمُ الْآيَاتِ﴾

﴿And Allāh makes the Āyāt plain to you,﴾

meaning, He makes clear to you the rulings of Shari'ah and His divine decrees.

﴿وَاللَّهُ عَلَيْهِ حِكْمَةٌ﴾

﴿and Allāh is All-Knowing, All-Wise.﴾ means, He knows what is right for His servants and He is Wise in His Laws and decrees.

﴿إِنَّ الَّذِينَ يَجْحَدُونَ أَنْ تَبْيَغَ النَّعْصَةُ فِي الْأَيَتِ مَا أَنْتُمْ لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾
﴿وَاللَّهُ يَعْلَمُ وَأَنْتَ لَا تَعْلَمُونَ﴾

⁽¹¹⁾ Fath Al-Bāri 11:557, Muslim 1:116, 117.

﴿19. Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.﴾

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allāh says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تُشَيَّعَ الْفَحْشَةُ فِي الْأَرْضِ مَا مَنَّا لَهُمْ عَلَيْكُمْ أَلَيْمُ﴾

﴿Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment﴾

meaning, those who like to see evil talk about them (the believers) appear,

﴿لَمْ عَلَيْكُمْ أَلَيْمُ فِي الدُّنْيَا﴾

﴿they will have a painful torment in this world﴾

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

﴿وَرَأَسَةٌ يَتَّمَّ وَأَنْتَ لَا تَقْلِمُونَ﴾

﴿And Allāh knows and you know not.﴾

means, return the matter to Him and you will be guided. Imām Ahmad recorded from Thawbān that the Prophet ﷺ said:

«لَا تُنْذِدُوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْبُوا عَزَّارَانِهِمْ، فَإِنَّمَا مَنْ طَلَبَ عَزْرَةً أَجْبَيْهُ
الْمُسْلِمَ طَلَبَ اللَّهُ عَزْرَتَهُ، حَتَّى يُفْضِّلَهُ فِي بَيْتِهِ»

«Do not annoy the servants of Allāh, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allāh will expose his faults and degrade him, even if he is hiding in his house.»^[1]

[1] Ahmad 5:279.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٥٢

الْمُرْسَلُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَبَعُوا خَطُواتِ الشَّيْطَنِ وَمِنْ شَيْءٍ
 خَطُواتِ الشَّيْطَنِ فَإِنَّهَا مِنْ بِالْفَحْشَاءِ وَالنَّكَرِ وَلَوْلَا فَضْلُ
 اللَّهِ عَلَيْكُمْ وَرَحْمَةُ مَارِكَ مِنْ كُلِّ مِنْ حَدِيدَ أَوْ لِكَنَ اللَّهُ يُرِيكُ
 مِنْ بَيْنِ أَيْمَانِهِ وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴿٦﴾ لَا يَأْتِي أَفْلُو الْفَضْلِ مِنْ كُلِّ
 وَالسَّعَةِ أَنْ يَقُولُوا أُولَئِكَ الْقُرُونُ وَالسَّنَكِينُ وَالْمَهْجِرَاتُ فِي
 سَبِيلِ اللَّهِ وَلَعِقَافَةِ وَلِصَفَحَوْا الْأَخْبَرُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
 وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾ إِنَّ الَّذِينَ يَرْجُونَ الْمُحْسَنَاتِ الْمُفْلِتَاتِ
 الْمُؤْمِنَاتِ لَمْ يَنْزَفُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَمْ يَرْجِعُوا عَذَابَ عَظِيمٍ ﴿٨﴾
 يَوْمَ تَنَاهِي عَنْهُمُ الْأَسْنَنُهُمْ وَلَيَدُهُمْ وَأَرْجُلُهُمْ إِنَّمَا كَانُوا يَسْأَلُونَ
 يَوْمَ يُرْسَلُونَ فَوْقَهُمْ اللَّهُ دِينُهُمُ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْمَعْلُوُّ
 الْمَيْتُنَ ﴿٩﴾ الْمُفَيَّتُ لِلْحَيَّشِينَ وَالْحَيَّشُونَ لِلْمَيْتَشِينَ
 وَالظَّبَابُ لِلظَّبَابِينَ وَالظَّبَابُونَ الظَّبَابِيَّاتِ أَوْ لَيْكَ مَبْرُورُونَ
 مَمَّا يَأْتِيُلُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا لَا تَذَرُوا بَيْتَنَا غَيْرَ بَيْتِنَا كُمْ حَتَّى تَسْتَأْنِسُوا
 وَتَسْلِمُوا عَلَى أَهْلِهَا إِذَا لَكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١١﴾

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ وَلَنَّ اللَّهُ رَءُوفٌ رَّحِيمٌ ﴾ ﴿١٢﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَبَعُوا
 خَطُواتِ الشَّيْطَنِ وَمِنْ شَيْءٍ خَطُواتِ
 الشَّيْطَنِ فَإِنَّهُ يَأْمُرُ بِالْمُنْكَرِ
 وَالنَّكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ مَا زَكَرَ يَسْكُنُ بَنْ لَهِ أَدَمَ
 وَلِكَنَ اللَّهُ يُرِيكُ مِنْ بَيْنَ أَيْمَانِهِ
 سَمِيعٌ عَلَيْهِ ﴾ ﴿١٣﴾

﴿20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

﴿21. O you who believe! Follow not the Khuṭūwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Fahshā' and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.﴾

A Reminder of the Grace of Allāh and a Warning against following the Footsteps of Shayṭān

Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَلَنَّ اللَّهُ رَءُوفٌ رَّحِيمٌ ﴾ ﴿١٢﴾

﴿And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of

kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا حُكْمَوْتَ الشَّيْطَنِ﴾

«O you who believe! Follow not the Khutuwāt of Shayṭān.» meaning, his ways and paths and what he commands,

﴿وَمَن يَتَّبِعْ حُكْمَوْتَ الشَّيْطَنِ فَإِنَّهُ يَأْمُرُ بِالْمُنْكَرِ وَالْمُنْحَنَّ﴾

«And whosoever follows the footsteps of Shayṭān, then, verily, he commands immorality and the evil deeds.»

This is a warning given in the most concise and eloquent manner. ‘Ali bin Abi Ṭalḥah recorded from Ibn ‘Abbās that

﴿حُكْمَوْتَ الشَّيْطَنِ﴾

«the Khutuwāt of Shayṭān» means his deeds.^[1] Ikrimah said that it means his evil whispers. Qatādah said: “Every sin is one of the footsteps of Shayṭān.”^[2] Abu Mijlaz said: “Vowing to commit sin is one of the footsteps of Shayṭān.”^[3] Then Allāh says:

﴿وَلَئِنْ لَا فَضْلَ لِلَّهِ عَلَيْكُمْ وَرَحْمَةً مَا زَكَرْتُ مِنْ أَنْدَادِكُمْ﴾

«And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins.»

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from Shirk, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

﴿وَلَئِنْ كُنَّ اللَّهُ بُرَؤْكَ مِنْ بَيْنَ أَنْدَادِكُمْ﴾

«But Allāh purifies whom He wills» means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

﴿وَرَأَسْتَ شَيْخَ﴾

^[1] At-Ṭabarī 3:301.

^[2] Ad-Durr Al-Manthūr 1:404.

^[3] At-Ṭabarī 3:301.

﴿and Allāh is All-Hearer,﴾ means, He hears what His servants say,

﴿عَلِمَ﴾

﴿All-Knower.﴾ of who deserves to be guided and who deserves to be misguided.

﴿وَلَا يَأْتِي أُولُوا النِّعْلَةَ أَنْ يَرْقُبُوا أُولَى الْمُرْسَلِينَ وَالْمُسْكِنَاتِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلَيَعْلَمُوا رَبِّصَمَحْرُّ أَلَا يَخْبُرُ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَإِنَّ اللَّهَ عَزَّ ذِيْجُورُ تَعَالَمُ﴾

¶22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.﴾

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allāh says,

﴿وَلَا يَأْتِي﴾

﴿And let not swear﴾ meaning, make an oath,

﴿أُولَاءِ الْفَضْلِ بِنَكَرٍ﴾

﴿those among you who are blessed with graces﴾ means, those who have the means to give charity and do good,

﴿وَالْأَنْعَمَ﴾

﴿and wealth﴾ means, good fortune,

﴿أَنْ يَرْقُبُوا أُولَى الْمُرْسَلِينَ وَالْمُسْكِنَاتِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾

﴿to give to their kinsmen, the poor, and those who left their homes for Allāh's cause.﴾

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allāh, which is the ultimate act of kindness in the area of upholding kinship ties. Allāh says,

﴿وَلَيَعْلَمُوا رَبِّصَمَحْرُّ﴾

﴿Let them pardon and forgive.﴾ past insults and bad treatment. This is part of the patience, generosity and kindness of Allāh

towards His creation, despite the fact that they wrong themselves.

This *Âyah* was revealed concerning Aş-Şiddîq, may Allâh be pleased with him, when he swore that he would not help Mîstâh bin Uthâthah after he said what he said about ‘A’ishah, as we have already seen in the *Hadîth*.

When Allâh revealed the innocence of the Mother of the believers, ‘A’ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allâh started to soften the heart of Aş-Şiddîq towards his relative Mîstâh bin Uthâthah. Mîstâh was the cousin of Aş-Şiddîq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allâh. He had invented the lies and the slander, but then Allâh accepted his repentance from that and the prescribed punishment was carried out on him. Aş-Şiddîq was known for his generosity and he did favors to his relatives and strangers alike. When this *Âyah* was revealed:

﴿لَا يُحِبُّونَ أَن يَنْفَرَ اللَّهُ لَكُمْ﴾

«Do you not love that Allâh should forgive you?»

which shows that the reward fits the action, and that ‘if you forgive others, you will be forgiven,’ then Aş-Şiddîq said, “Of course, by Allâh, we love – O our Lord – that You should forgive us.” Then he resumed his spending on Mîstâh and said, “By Allâh I will never stop spending on him.” This was to counteract what he had said previously, “By Allâh I will never spend on him.” This proves that he deserved to be called Aş-Şiddîq, may Allâh be pleased with him and his daughter.

﴿إِنَّ الَّذِينَ يَرْمُوتُ الْمُخْسَنَاتِ الْمُؤْمِنَاتِ لَمْ يُؤْمِنُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَمْ يَعْدُوا
عَظِيمٌ ۝ يَمْ نَهَى عَنِيهِمُ الْأَيْمَنَهُمْ وَلَيْسُو بِمُؤْمِنُونَ ۝ يَوْمَئِذٍ يَوْمَ يُقْسِمُ اللَّهُ
وَيَقُولُ الْعَنْ وَيَقُولُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْبَيِّنُ ۝﴾

¶23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and

for them will be a great torment.»

﴿24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.﴾

﴿25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.﴾

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allāh to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Āyah being revealed: ‘Ā’ishah bint As-Ṣiddīq, may Allāh be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Āyah, is a disbeliever, because of his being obstinate with the Qur’ān. The same ruling applies to all of the Mothers of the believers.

﴿يُنَزَّلُ فِي الْأُنْتَابِ وَالْأَيْخَةِ﴾

«are cursed in this life and in the Hereafter,» This is like the Āyah:

﴿إِنَّ الَّذِينَ يُنْهَاكُونَ اللَّهَ وَرَسُولَهُ﴾

«Verily, those who annoy Allāh and His Messenger,» [33:57]

‘Abdur-Rahmān bin Zayd bin Aslam said, “This is about ‘Ā’ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but ‘Ā’ishah is the one who is primarily referred to here.”^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«اجْتَنِبُوا السَّبَقَ الْمُوْيَقَاتَ»

^[1] At-Tabari 19:139.

«Shun the seven destructive sins.»

He was asked, "What are they, O Messenger of Allâh?" He said:

«الشَّرْكُ بِاللّٰهِ، وَالسُّخْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللّٰهُ إِلَّا بِالْحَقِّ، وَأَخْلَقُ الرِّبَّا، وَأَخْلَقُ
مَالِ النِّسَمِ، وَالثَّوْلَى يَوْمَ الرَّحْبَى، وَقَذْفُ الْمُخْصَنَاتِ النَّافِلَاتِ الْمُؤْمِنَاتِ»

«Associating partners with Allâh; magic; killing a soul whom Allâh has forbidden to be killed, except with just cause; consuming Ribâ; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.»

This was recorded by Al-Bukhâri and Muslim in the Two *Sahîhs*.^[1]

﴿وَيَوْمَ تَشَهِّدُ عَلَيْهِمْ أَلْسُنُهُمْ وَأَيْمَانُهُمْ وَأَيْمَانُهُمْ بِمَا كَانُوا يَسْرِئُونَ﴾

«On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.»

Ibn Abi Hâtîm recorded that Ibn 'Abbâs said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform *Šalâh*. They will say, 'Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allâh."^[2]

Ibn Abi Hâtîm also recorded that Anas bin Mâlik said, "We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَنْذِرُونَ مِنْ أَضْحَكُ؟»

«Do you know why I am smiling?» We said, 'Allâh and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبُّ الْمُنْجِزِنِي مِنَ الظُّلْمِ؟ يَقُولُ: بَلَى، يَقُولُ:
لَا أَجِيزُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، يَقُولُ: كَمَيْ يَنْقِسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا»

^[1] *Fath Al-Bâri* 5:462, *Muslim* 1:92.

^[2] *Ad-Durr Al-Manthûr* 7:319, *At-Tabârî* 8:373.

وَبِالْكِبَارِ عَلَيْكُ شُهُودًا، فَيُخْتَمُ عَلَىٰ فِيهِ وَيَقَالُ لِأَرْكَانِهِ: انْطِقُ فَسَطِقْ بِمَلِئِهِ، ثُمَّ يُخْلَىٰ بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بَعْدًا لَكُنَّ وَسُخْنًا فَتَكُنْ كُنْثًا أَنَا حِلٌّ»

«Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong?" Allāh will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allāh will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!"»

This was recorded by Muslim and An-Nasā'i.^[1]

﴿يَوْمَ يُبَثِّلُ مُؤْمِنُونَ اللَّهُ دِينُهُمُ الْحَقُّ﴾

«On that Day Allāh will pay Dīnahum,»

Ibn ‘Abbās said,

﴿دِينُهُمُ﴾

«Dīnahum» “Meaning ‘their account.’ Every time Dīnahum appears in the Qur’ān it means ‘their account.’” This was also the view of other scholars.^[2]

﴿وَيَسْلُوْنَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

«and they will know that Allāh, He is the Manifest Truth.»

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

﴿الْمُبَيِّنُ لِلْغَيْبِينَ وَالْخَبِيرُونَ لِلْخَبِيرَاتِ وَالظَّاهِرُ لِلظَّاهِرَاتِ أَرْتَهُكُمْ مِمَّا يَكُونُونَ لَهُمْ تَغْيِيرٌ وَرَزْقٌ كَيْرٌ﴾

«26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.»

^[1] Muslim 2969.

^[2] At-Tabari 19:141.

The Goodness of ‘Ā’ishah because She is married to the best of Mankind

Ibn ‘Abbās said, “Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning ‘Ā’ishah and the people of the slander.”^[1] This was also narrated from Mujaħid, ‘Atā’, Sa’īd bin Jubayr, Ash-Sha’bi, Al-Hasan bin Abu Al-Hasan Al-Baṣri, Habib bin Abi Thābit and Ad-Daħħāk, and it was also the view favored by Ibn Jarīr.^[2] He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to ‘Ā’ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

﴿أُولَئِكَ مُبْرُرُكُمْ مِّنَ الْمُغْلِظَةِ﴾

«such (good people) are innocent of (every) bad statement which they say;»

‘Abdur-Raḥmān bin Zayd bin Aslam said, “Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women.”^[3]

This also necessarily refers back to what they said, i.e., Allāh would not have made ‘Ā’ishah the wife of His Messenger ﷺ unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

﴿أُولَئِكَ مُبْرُرُكُمْ مِّنَ الْمُغْلِظَةِ﴾

«such are innocent of (every) bad statement which they say;» meaning, they are remote from what the people of slander and enmity say.

﴿لَهُمْ تَغْفِرَةٌ﴾

«for them is forgiveness,» means, because of the lies that were told about them,

^[1] At-Tabārī 19:142, *Ad-Durr Al-Manthūr* 6:167.

^[2] At-Tabārī 19:143, 144.

^[3] At-Tabārī 19:144.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٢٥٣

فَإِن لَمْ يَجِدُ وَافِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِن
قِيلَ لَكُمْ أَتَرْجِعُونَ فَأَرْجِعُوهَا إِلَيْكُمْ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ
عَلَيْهِمْ لَا يَنْهَا اللَّهُ عَلَيْكُمْ كُرْجَانَهُ أَن تَدْخُلُوا يُؤْتُونَهُ مَسْكُونَةً
فِيهَا مَنْعَلٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْذُورُونَ وَمَا تَكْتُمُونَ
كُلُّ الْمُؤْمِنِينَ يَعْضُو مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فَرْجَهُمْ
ذَلِكَ أَرْكَنُكُمْ إِنَّ اللَّهَ حَسِيرٌ بِمَا يَصْنَعُونَ ۝ وَكُلُّ الْمُؤْمِنَاتِ
يَقْصُضُنَّ مِنْ أَبْصَرِهِنَّ وَيَحْفَظُنَّ فَرْجَهُنَّ وَلَا يَبْدِي
رِبَتَهُنَّ إِلَّا مَا ظَاهَرَ مِنْهَا وَلِيَضْرِبُنَّ بِخُمُرِهِنَّ عَلَى جُوبِهِنَّ
وَلَا يَبْدِي
رِبَتَهُنَّ إِلَّا لِيُعْوَلُهُنَّ أَوْ مَا يَأْتِيهِنَّ أَوْ
مَا بَأْتَهُنَّ بِعُولَهُنَّ أَوْ أَبْنَائَهُنَّ أَوْ أَسْنَاءَ بُعُولَهُنَّ
أَوْ لَخُونَهُنَّ أَوْ بَيْنَ لَخُونَهُنَّ أَوْ بَيْنَ أَخْوَتَهُنَّ أَوْ سَأَلَهُنَّ
أَوْ مَا مَلَكَتْ أَيْمَانَهُنَّ أَوْ الشَّيْعَرَ عَبْرَ أَوْلَى الْأَرْبَابِ مِنَ
الرِّجَالِ أَوْ الْطَّفَلِ الْذِيْنَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
وَلَا يَضْرِبُنَّ بِأَرْجَاهُنَّ لِيَعْلَمَ مَا يُخْفِنُونَ مِنْ رِبَتَهُنَّ وَتَوْبُونَ
إِلَى اللَّهِ جَيْعَانًا أَيْهُمُ الْمُؤْمِنُونَ لَعَلَّكُمْ تَفَلُّحُونَ
۝

﴿رَزْقٌ كَيْرٌ﴾

«and honored provision.»

meaning, with Allāh in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allāh ﷺ in Paradise.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا
بُيُوتَنَا عَنْدَ بُيُوتِكُمْ حَتَّى
تَسْأَلُوهُنَّ وَلَا يُؤْتُمُوا عَلَيْهَا أَهْلَهُنَّ
وَلَا كُمْ سَنَدْ لَكُمْ لَمَّا كُمْ
تَدْكُرُوكُمْ ۝ فَإِن لَمْ يَجِدُوا فِيهَا
أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ
وَلَمْ قِيلَ لَكُمْ أَتَرْجِعُونَ فَأَرْجِعُوهُمْ
إِلَيْكُمْ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ
عَلَيْهِمْ ۝ لَئِنْ عَلِمْ كُرْجَانَهُ أَن
تَدْخُلُوا يُؤْتُونَهُ مَسْكُونَةً فِيهَا مَنْعَلٌ
لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْذُورُ وَمَا تَكْتُمُ

﴿﴾

﴿27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

﴿28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾

﴿29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.﴾

Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of *Salām* after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the *Sahīh* that when Abu Mūsā asked 'Umar three times for permission to enter and he did not give him permission, he went away. Then 'Umar said, "Did I not hear the voice of 'Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, 'Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثَةَ فَلَمْ يُؤْذَنْ لَهُ فَلْيَنْصِرِفْ»

"If any one of you asks for permission three times and it is not given, then let him go away."

'Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the *Ansār* and told them what 'Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa'īd Al-Khudri went with him and told 'Umar about that. 'Umar said, "What kept me from learning that was my being busy in the marketplace."^[1]

Imām Ahmād recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa'd bin Ubādah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

«*As-Salāmu 'Alayka wa Rahmatullāh*»

Sa'd said, "*Wa 'Alaykas-Salām Wa Rahmatullāh*," but the Prophet ﷺ did not hear the returned greeting until he had

[1] At-Tabārī 19:144.

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said, "O Messenger of Allāh, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your Salāms and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

«أَكُلْ طَهَانِكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ، وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ»

«May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.»^[1]

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the Ḥadīth recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allāh ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

«As-Salāmu 'Alaykum, As-Salāmu 'Alaykum.»

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.^[2]

In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ امْرَأًا اطْلَعَ عَلَيْكَ بِغَيْرِ إِذْنِ فَخَذَنَتْهُ بِحَصَادَةِ نَفَّاثَاتِ عَيْنِهِ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

«If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.»^[3]

^[1] Ahmad 3:138.

^[2] Abu Dāwud 5:374.

^[3] Fath Al-Bāri 12:253, Muslim 3:1699.

The Group recorded that Jābir said, "I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

«Who is that?»

I said, "I am!" He said,

«أَنَا أَنَا!»

«I? I?» as if he disliked it.^[1]

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the Āyah. Al-'Awfi narrated from Ibn 'Abbās, "Putting people at ease means seeking permission to enter." This was also the view of others.^[2]

Imām Ahmad recorded from Kaladah bin Al-Hanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, "I entered upon the Prophet ﷺ and I did not give the greeting of *Salām* nor ask for permission to enter. The Prophet ﷺ said,

«إِذْجِعْ قَلْ : السَّلَامُ عَلَيْكُمْ أَذْخُلُّ»

«Go back and say: "As-Salāmu 'Alaykum, may I enter?"»

This was after Ṣafwān had become Muslim.^[3]

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'i. At-Tirmidhi said, "Hasan Ghariib."^[4] Ibn Jurayj said that he heard 'Atā' bin Abi Rabāh narrating that Ibn 'Abbās, may Allāh be pleased with him, said, "There are three Āyāt whose rulings people neglect. Allāh says,

[1] *Fath Al-Bāri* 11:37, *Muslim* 3:1296, *Abu Dāwud* 5:374, *Tuhfat Al-Ahwadhi* 7:491, An-Nasā'i in *Al-Kubrā* 6:90, *Ibn Mājah* 2:1222.

[2] *At-Tabarī* 19:146.

[3] *Aḥmad* 3:414.

[4] *Abu Dāwud* 5:368, *Tuhfat Al-Ahwadhi* 7:490, An-Nasā'i in *Al-Kubrā* 6:87.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقُكُمْ﴾

﴿Verily, the most honorable of you with Allāh is the one who has the most Taqwā﴾ [49:13],

But (now) they say that the most honorable of them with Allāh is the one who has the biggest house. As for seeking permission, the people have forgotten all about it.” I said, “Should I seek permission to enter upon my orphan sisters who are living with me in one house?” He said, “Yes.” I asked him to make allowances for me but he refused and said, “Do you want to see them naked?” I said, “No.” He said, “Then ask for permission to enter.” I asked him again and he said, “Do you want to obey Allāh?” I said, “Yes.” He said, “Then ask for permission.”

Ibn Jurayj said, “Ibn Tāwus told me that his father said, ‘There are no women whom I hate to see naked more than those who are my Maḥrams.’ He was very strict on this point.” Ibn Jurayj narrated that Az-Zuhri said, “I heard Huzayl bin Shurahbil Al-Awdi Al-A'mā (say that) he heard Ibn Mas'ūd say, ‘You have to seek permission to enter upon your mothers.’”

Ibn Jurayj said, “I said to 'Atā': ‘Does a man have to seek permission to enter upon his wife?’ He said, ‘No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.’”

Abu Ja'far bin Jarīr narrated from the nephew of Zaynab – the wife of 'Abdullāh bin Mas'ūd – that Zaynab, may Allāh be pleased with her, said, “When 'Abdullāh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked.”^[1] Its chain of narration is Ṣaḥīḥ.

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْأَلُوا وَلَمْ يُؤْمِنُوا عَلَىٰ أَمْوَالِهِمْ﴾

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;﴾

Muqātil bin Ḥayyān said: “During the Jāhiliyyah, when a man

^[1] At-Tabari 19:148. This reference applies to the previous four narrations, as well.

met his friend, he would not greet him with *Salâm*; rather he would say “*Huyyita Sabâhan*” or “*Huyyita Masâ'an*” [equivalent to “Good morning” or “Good evening”]. This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, “I have come in,” and so on. This was difficult for a man to bear, as he might be with his wife. So Allâh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allâh said:

﴿بِمَا يَأْتِي أَذْنَنَ مَاءِرُ لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِرِّيكُمْ حَتَّىٰ تَسْأَلُوْا وَلَئِنْ رَأَيْتُمُ عَلَىٰ أَنْهَاءَهَا﴾

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...﴾^[1]

What Muqâtil said is good. Allâh said:

﴿ذَلِكُمْ خَيْرٌ لَّكُمْ﴾

﴿that is better for you,﴾ meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

﴿لَمَّا تَذَكَّرُوْتُمْ﴾

﴿in order that you may remember.﴾

﴿فَإِنْ لَّمْ يَجِدُوْنَ فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَكُ لَكُمْ﴾

﴿And if you find no one therein, still enter not until permission has been given.﴾

This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

﴿وَإِنْ قِيلَ لَكُمْ أَنْجِعُوْا فَانْجِعُوْا هُوَ أَنْكُمْ لَكُمْ﴾

﴿And if you are asked to go back, go back, for it is purer for you.﴾

^[1] Ad-Durr Al-Manthûr 6:176.

means, if you are turned away at the door, before or after permission has been given,

﴿فَانْجِعُوا هُوَ أَنْكَرُ لَكُمْ﴾

«go back, for it is purer for you.» means, going back is purer and better for you.

﴿وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ عَلَيْهِ﴾

«And Allāh is All-Knower of what you do.»

Qatādah said that one of the emigrants said: “All my life I tried to follow this Āyah, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allāh says,

﴿وَإِنْ قِيلَ لَكُمْ أَنْجِعُوا هُوَ أَنْكَرُ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ عَلَيْهِ﴾

«And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.»^[1]

﴿وَإِنْ قِيلَ لَكُمْ أَنْجِعُوا فَأَنْجِعُوا﴾

«And if you are asked to go back, go back....»

Sa‘īd bin Jubayr said, “This means, do not stand at people’s doors.”

﴿لَا يَنْكِرُ جُنَاحُ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةً﴾

«There is no sin on you that you enter houses uninhabited,»

This Āyah is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests – if he has been given permission once, then this is sufficient. Ibn Jurayj said, “Ibn ‘Abbās said:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ مَيُونَكُمْ﴾

«Enter not houses other than your own,»

then this was abrogated and an exception was made, and Allāh said:

﴿لَا يَنْكِرُ جُنَاحُ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةً فِيهَا مَتَّعَ لَكُمْ﴾

^[1] At-Tabari 19:150.

﴿There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.﴾

This was also narrated from Ikrimah^[1] and Al-Hasan Al-Basri.

﴿فُلِّ الْمُؤْمِنِينَ يَعْشُرُوا مِنْ أَنْصَارِهِمْ وَمُخْتَدِرُوا فِي جَهَنَّمْ ذَلِكَ أَنَّكُمْ لَمْ تُمْ لِيْلَةَ حَيْثُ بِمَا يَقْسِنُونَ﴾

﴿30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.﴾

The Command to lower the Gaze

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his *Sahīh* that Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him, said, "I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away."^[2]

In the *Sahīh* it is narrated that Abu Sa'id said that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْجُلُوسُ عَلَى الظُّرُفَاتِ»

«Beware of sitting in the streets.»

They said, "O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allāh ﷺ said:

«إِنْ أَبِيْشُمْ فَأَغْطِرُوا الظَّرِيقَ حَفَّةً»

«If you insist, then give the street its rights.»

They asked, "What are the rights of the street, O Messenger of Allāh?" He said,

^[1] At-Tabari 19:153.

^[2] Muslim 3:1699.

«غَضْنُ النَّصْرِ، وَكُفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

«Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil.»^[1]

Abu Al-Qāsim Al-Baghawi recorded that Abu Umāmah said, “I heard the Messenger of Allāh ﷺ say:

«اَكْفُلُوا لِي سِئَةً اَكْفُلْ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ أَخْدُوكُمْ فَلَا يَكْتُبُ، وَإِذَا اسْتَمْنَ فَلَا يَخْنُ، وَإِذَا وَعَدَ فَلَا يُخْلِفُ، وَغَشُّوا أَبْصَارُكُمْ، وَكُفُّوا أَيْدِيكُمْ، وَاحْفَظُوا فُرُوجَكُمْ»

«Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.»^[2]

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

﴿قُلْ لِلْمُؤْمِنِينَ يَنْهُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

«Tell the believing men to lower their gaze, and protect their private parts.»

Sometimes protecting the private parts may involve keeping them from committing Zinā, as Allāh says:

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ﴾

«And those who guard their chastity» [23:5].

Sometimes it may involve not looking at certain things, as in the Ḥadīth in *Musnad Aḥmad* and the *Sunan*:

«اَحْفَظْ عَزْنَكَ إِلَّا مِنْ زَوْجِكَ أَوْ مَا مَلَكْتَ بِيَمِنِكَ»

«Guard your private parts except from your wife and those whom your right hands possess.»^[3]

^[1] *Fatḥ Al-Bāri* 5:134.

^[2] *Tārīkh Al-Khaṭīb* 7:392, At-Ṭabarānī in *Al-Mu'jam Al-Kabīr* 8:314, Ibn Ḥibbān in *Al-Majrūḥīn* 2:204.

^[3] *Aḥmad* 5:3, Abu Dāwud 4:304, At-Tirmidhi 8:53, An-Nasā'ī in *Al-Kubrā* 5:313, Ibn Mājah 1:618

﴿ذلِكَ أَنَّ لَهُمْ﴾

«That is purer for them.» means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

﴿إِنَّ اللَّهَ حَسِيرٌ بِمَا يَضْعُفُونَ﴾

«Verily, Allāh is All-Aware of what they do.» This is like the Āyah :

﴿يَتَلَمَّ خَلَقَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes and all that the breasts conceal.» [40:19]

In the *Šaḥīḥ* it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«تَبَيَّبَ عَلَى ابْنِ آدَمَ حَظْهُ بَيْنَ الرَّبَّنَا أَذْرَكَ ذَلِكَ لَا مَحَالَةً، فَرَبَّنَا الْمُتَبَشِّبِينَ النَّظَرُ، وَرَبَّنَا السَّنَانَ النُّطْقُ، وَرَبَّنَا الْأَذْنَيْنِ الْأَشْتِمَاعُ، وَرَبَّنَا الْيَدَيْنَ الْبَطْنُ، وَرَبَّنَا الرُّجْلَيْنِ الْخُطْبُ، وَالْقَصْنُ شَمَائِيْ وَشَتَّبِيْ، وَالْفَرْجُ يُصْدِقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

«The son of Ādām has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.»

It was recorded by Al-Bukhāri without a complete chain.^[1] Muslim recorded a similar report with a different chain of narration.^[2]

Many of the Salaf said, “They used to forbid men from staring at beardless handsome boys.”

﴿وَقُلْ لِلْمُؤْمِنِيْ بِقَضَيْنِ مِنْ أَنْصَرِهِنَّ وَمَعْنَلَيْنِ فُرُوجَهُنَّ وَلَا يَبِرِيكَ زِينَتُهُنَّ إِلَّا مَا ظَهَرَ مِنْهُنَا وَلِيَضْرِبَنَّ بِعُمُرِهِنَّ عَلَى جُنُوبِهِنَّ وَلَا يَبِرِيكَ زِينَتُهُنَّ إِلَّا لِمُؤْلِيْهِنَّ أَوْ مَا يَأْتِيهِنَّ أَوْ مَا يَأْتِيَهُنَّ بِمُؤْلِيْهِنَّ أَوْ أَنْتَهُمْ بِمُؤْلِيْهِنَّ أَوْ يُخَزِّنُهُنَّ أَوْ يَقْتَلُهُنَّ أَوْ يَخْوِفُهُنَّ أَوْ يَجْنَبُهُنَّ أَوْ يَنْهَا مَلَكُتُهُنَّ أَوْ الشَّيْعَكَ غَيْرَ أُولَئِكَ الْأَرْبَعَةِ مِنَ الْيَعَالِ أَوْ

^[1] *Fath Al-Bārī* 11 :28.

^[2] Muslim 4 :2047.

الطِّفْلُ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَزَّتِ النِّسَاءِ وَلَا يَضْرِبُنَّ بِأَجْلِيلِهِنَّ يُعْلَمُ مَا يَخْفِيَنَّ مِنْ
رِّيشَهُنَّ وَقُوْبَرَا إِلَى اللَّهِ جَمِيعًا أَبْيَهُ الْمُؤْمِنُونَ لَئِكْنَ شَلَّوْتُ ﴿٤﴾

¶31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.»

The Rulings of *Hijāb*

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the *Jāhiliyyah* and the deeds of the pagan women. The reason for the revelation of this Āyah was mentioned by Muqātil bin Ḥayyān, when he said: "We heard – and Allāh knows best – that Jābir bin 'Abdullāh Al-Anṣāri narrated that Asmā' bint Murshidah was in a house of hers in Bani Ḥāritah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā' said: 'How ugly this is!' Then Allāh revealed:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَقْضِيْنَ مِنْ أَنْصَارِهِنَّ﴾

¶And tell the believing women to lower their gaze...»^{¶11}

And Allāh says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَقْضِيْنَ مِنْ أَنْصَارِهِنَّ﴾

¶And tell the believing women to lower their gaze»

^{¶11} This is a *Mursal* narration recorded by Ibn Abi Ḥātim, no. 14389.

meaning, from that which Allāh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-*Mahram* men without desire, as it was recorded in the *Sahīh* that the Messenger of Allāh ﷺ was watching the Ethiopians playing with spears in the *Masjid* on the day of *'Id*, and 'Āishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.^[1]

﴿وَمُحْفَظَنَ فُرُجُونَ﴾

«and protect their private parts». Sa'īd bin Jubayr said: “From immoral actions.” Abu Al-'Āliyah said: “Every Āyah of the Qur'ān in which protecting the private parts is mentioned means protecting them from *Zinā*, except for this Āyah –

﴿وَمُحْفَظَنَ فُرُجُونَ﴾

«and protect their private parts», which means protecting them from being seen by anybody.”^[2]

﴿وَلَا يُبَرِّكَ زِينَتُهُ إِلَّا مَا ظَاهَرَ مِنْهَا﴾

«and not to show off their adornment except that which is apparent,»

means, they should not show anything of their adornment to non-*Mahram* men except for whatever it is impossible to hide. Ibn Mas'ūd said: “Such as clothes and outer garments,”^[3]

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Ḥasan, Ibn Sirīn, Abu Al-Jawzā', Ibrāhīm An-Nakha'i and others also had the same view as Ibn Mas'ūd.^[4]

﴿وَلِصَرِيفِنَ حَمْشِيرَنَ عَلَى جِبْرِيلِنَ﴾

^[1] Al-Bukhārī no. 454, etc.

^[2] At-Tabārī 19:154.

^[3] At-Tabārī 19:156.

^[4] At-Tabārī 19:156.

﴿and to draw their veils all over their Juyūb﴾

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the *Jāhiliyyah*, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allāh commanded the believing women to cover themselves, as He says:

﴿يَا أَيُّهَا النِّسَاءُ قُلْ لَا تَرْبِكْ وَسَارِكْ وَنَسَاءُ الْمُؤْمِنِينَ يُذَرِّنْتُ عَلَيْهِنَّ مِنْ جَلَابِيَّهُنَّ ذَلِكَ أَذْنَانَ أَنْ سُرُونَ فَلَا يُؤْذِنُنَّ﴾

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed﴾ [33:59]

And in this noble Āyah He said:

﴿وَلِئِنْزَرْتُنَّ بِخُمُرِنَ عَلَى جُبُونِ﴾

﴿and to draw their (Khumur) veils all over their Juyūb﴾

Khumur (veils) is the plural of *Khimār*, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa‘īd bin Jubayr said:

﴿لِئِنْزَرِنَ﴾

﴿and to draw﴾ means to pull it around and tie it securely.

﴿بِخُمُرِنَ عَلَى جُبُونِ﴾

﴿their veils all over their Juyub﴾ means, over their necks and chests so that nothing can be seen of them.^[1]

Al-Bukhāri recorded that ‘A’ishah, may Allāh be pleased with her, said: “May Allāh have mercy on the women of the early emigrants. When Allāh revealed the Āyah:

﴿وَلِئِنْزَرِنَ بِخُمُرِنَ عَلَى جُبُونِ﴾

﴿and to draw their veils all over their Juyūb﴾, they tore their

[1] *Ad-Durr Al-Manthūr* 6:182.

aprons and Akhtamar^[1] themselves with them.”^[2]

He also narrated from Ṣafiyah bint Shaybah that ‘A’ishah, may Allâh be pleased with her, used to say: “When this Âyah:

﴿وَلْتَصْرِنَ بِعَمَرَيْهِنَ عَلَىٰ جُبُونَ﴾

¶ and to draw their veils all over their Juyub[»] was revealed, they took their Izars (waistsheets) and tore them at the edges, and Akhtamar themselves with them.”^[3]

﴿وَلَا يُبَدِّلَنَ زِينَتَهُنَ إِلَّا لِعُولَيْهِنَ أَوْ مَابَيِّهِنَ أَوْ أَبْنَائِهِنَ أَوْ أَبْنَاءَ بَعْوَيْتِهِنَ أَوْ إِخْرَيْهِنَ أَوْ بَيْتِ إِخْرَيْهِنَ أَوْ بَيْتِ أَخْوَيْهِنَ﴾

¶ and not to reveal their adornment except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers or their brother’s sons, or their sister’s sons,»

All of these are a woman’s close relatives whom she can never marry (*Mahram*) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that Ikrimah commented on this Âyah,

﴿وَلَا يُبَدِّلَنَ زِينَتَهُنَ إِلَّا لِعُولَيْهِنَ أَوْ مَابَيِّهِنَ﴾

¶ and not to reveal their adornment except to their husbands, or their fathers, or their husband’s fathers...»

“The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her *Khimâr* in front of her paternal or maternal uncle.”^[4] With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

[1] Ibn Kathir is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this *Tafsîr* to present their own views, especially when they may contradict the author’s.

[2] *Fath Al-Bâri* 8:347.

[3] *Fath Al-Bâri* 8:347.

[4] At-Tabari 19:160.

﴿أَزْ نَسَبِين﴾

﴿or their women,﴾ this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of *Ahl Adh-Dhimmah* (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of *Ahl Adh-Dhimmah*, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allāh ﷺ said:

«لَا تُبَاشِرِ النِّسَاءُ النِّسَاءَ فَتَنَعَّمُهَا لِرَوْجِهَا كَمَا يَنْظُرُ إِلَيْهَا»

«No woman should describe another woman to her husband so that it is as if he is looking at her.»

It was recorded in the Two Ṣaḥīḥs from Ibn Maṣṭūd.^[1]

﴿أَزْ مَا مَلَكَ أَيْمَنُهُ﴾

﴿or their right hand possessions.﴾

Ibn Jarīr said, “This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl.”^[2] This was also the view of Sa‘īd bin Al-Musayyib.^[3]

Allāh says;

﴿أَوْ أَشْيَابٍ غَيْرِ أُولَئِكَ مِنْ أَنْجَالٍ﴾

﴿Tābi‘īn among men who do not have desire,﴾

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn ‘Abbās said, “This is the kind of person who has no desire.”^[4]

Ikrimah said, “This is the hermaphrodite, who does not experience erections.” This was also the view of others among the Salaf. It was narrated in the Ṣaḥīḥ from ‘Ā’ishah that a

[1] *Fath Al-Bāri* 9:250.

[2] At-Tabari 19:160.

[3] *Ad-Durr Al-Manthūr* 6:183.

[4] At-Tabari 19:161.

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا فِيهَا لَا يَدْخُلُنَّ عَلَيْنَكُمْ»

«*Lo! I think this person knows what is they are; he should never enter upon you.*»

He expelled him, and he stayed in Al-Baydā' and only came on Fridays to get food.^[1]

﴿أَوِ الْفِتْلِيلُ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَرَبَتِ النِّسَاءِ﴾

«*or children who are not aware of the nakedness of women.*»

Because they are so young they do not understand anything about women or their 'Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two *Sahīhs* that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

«*Avoid entering upon women.*»

It was said, “O Messenger of Allāh, what do you think about the male in-laws?” He said:

«الْحَمُّوُ : الْمَوْتُ»

«*The male in-law is death.*»^[2]

[1] Muslim 4:1715, 1716, Ahmad 6:152, Abu Dāwud 5:224, An-Nasā'i in *Al-Kubrā* 5:395.

[2] *Fath Al-Bāri* 5:242, Muslim 4:1171. *Al-Hamū* refers to the male in-laws that the woman may marry if she was divorced from her husband.

The Etiquette of Women walking in the Street

Allāh's saying:

﴿وَلَا يَضْرِبْنَ بِأَنْجُولِهِنَّ﴾

«And let them not stamp their feet...»

During Jāhiliyyah, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

﴿وَلَا يَضْرِبْنَ بِأَنْجُولِهِنَّ﴾

«And let them not stamp their feet...» to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu Īsā At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«كُلُّ عَيْنٍ زَانِيَةُ، وَالْمَرْأَةُ إِذَا اسْتَقْطَرَتْ فَمَرَثَتْ بِالْعَيْنِيْسِ فَهِيَ كَذَّا وَكَذَا»

«Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such» – meaning an adulteress.

He said, "And there is a similar report from Abu Hurayrah, and this is *Hasan Sāḥīh*.^[1] It was also recorded by Abu Dāwud and An-Nasā'ī.^[2]

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣārī said that he heard the Messenger of Allāh ﷺ, as he was coming out of the *Masjid* and men and women were mixing in the street, telling the women:

«اَشْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفَظْنَ الْطَّرِيقَ، عَلَيْكُنَّ بِحَافَاتِ الْطَّرِيقِ»

^[1] *Tuhfat Al-Ahwadhi* 8:70.

^[2] Abu Dāwud 4:400, An-Nasā'ī 8:153.

٢٥٤

وَلَيَكُمُوا الْأَيْمَنَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَلَا مَا يَكُونُ
يَكُونُ أَفْرَارًا يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ، وَاللَّهُ وَسِعٌ عَلَيْهِمْ
وَلَيَسْتَعْفِفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَنِيفًا يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَنْغُثُونَ الْكِتَابَ مِنَ الْمُكَلَّكَاتِ أَيْمَنَكُمْ فَلَكُنُوْهُمْ إِنْ
عِلْمَهُمْ فِيهِمْ خَيْرًا وَأَتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي مَا تَكُونُمُوا
شَكِّهُوْا فَيَنْتَكُمْ عَلَى الْإِعْلَاءِ إِنْ أَرَدْنَا تَحْسَنَا لِنَبْغُثُ عَرْضَ الْحَيَاةِ
الَّذِيَا وَمِنْ يُكَرِّهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَّحِيمٌ
وَلَقَدْ أَرْزَلَ إِلَيْكُمْ أَيْمَنَكُمْ مُبِينَ وَمِثْلًا مِنَ الَّذِينَ خَلَوْا
مِنْ قِلْكُوكْ وَمَوْعِظَةِ الْمُتَقِنِينَ هـ أَلَّا تُؤْرِكُنَّ السَّمَوَاتِ
وَالْأَرْضَ مُثْلُ نُورٍ، كَمِشْكُوكْ فِيهَا مُضَيَّحُ الْيَصْبَاحِ فِي زُجَاجَةِ
الرِّبَاجَةِ كَانَهَا لَوْكَبْ دُرْيٌ يُوَقَّدُ مِنْ شَجَرَةِ مُبَرَّكَةِ زَيْنَتِهِ
لَا شَرِقَيْهُ وَلَا غَرْبَيْهُ يَكَادُ رَبِّيَّهُ يَطْعَمُهُ وَلَوْلَمْ تَمَسَّهُ نَارٌ
نُورُ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورٍ وَمَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ
لِلْتَّاسِ وَاللَّهُ يُكْلِلُ شَيْئًا عَلَيْهِ هـ فِي يَوْمَ يُرْتَأِيَ اللَّهُ أَنْ تُرْفَعَ
وَيَذَّكَرُ فِيهَا أَسْمَهُ يَسْبِحُ لَهُ فِيهَا بِالْغَدْوَ وَالْأَصَالِ هـ

“Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.”

The women used to cling to the walls so much that their clothes would catch on the walls.^[11]

﴿وَنَوْبُوا إِلَى اللَّهِ جَمِيعًا أَبْيَهُ
الْمُؤْمِنُونَ لَمَلَكُوكْ شَفَّلُوْرَ﴾

«And all of you beg Allâh to forgive you all, O believers, that you may be successful.»

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways

of the people of Jâhilîyyah, for the greatest success is to be found in doing what Allâh and His Messenger ﷺ command and avoiding what He forbids. And Allâh is the source of strength.

وَلَيَكُمُوا الْأَيْمَنَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَلَا مَا يَكُونُ
يَكُونُ أَفْرَارًا يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ هـ وَلَيَسْتَعْفِفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَنِيفًا يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَنْغُثُونَ الْكِتَابَ مِنَ الْمُكَلَّكَاتِ أَيْمَنَكُمْ فَلَكُنُوْهُمْ إِنْ
عِلْمَهُمْ فِيهِمْ خَيْرًا وَأَتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي مَا تَكُونُمُوا
شَكِّهُوْا فَيَنْتَكُمْ عَلَى الْإِعْلَاءِ إِنْ أَرَدْنَا تَحْسَنَا لِنَبْغُثُ عَرْضَ الْحَيَاةِ وَمِنْ
يَكْرِمَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَّحِيمٌ هـ وَلَقَدْ أَرْزَلَ إِلَيْكُمْ أَيْمَنَكُمْ مُبِينَ وَمِثْلًا

^[11] Abu Dâwud 5:422. This is a weak narration, there are other narrations to support the meaning of the Hâdîth which would classify it as *Hasan*. See *Şâhîh Al-Jâmi' Aş-Saghîr*.

بِنَ الَّذِينَ خَلُواْ مِنْ قَبْلِكُمْ وَمُوْعِظَةٌ لِلشَّفَّافِينَ ﴿٣٢﴾

﴿32. And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maid-servants. If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient, All-Knowing.﴾

﴿33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿34. And indeed We have sent down for you Āyāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.﴾

The Command to marry

These clear Āyāt include a group of unambiguous rulings and firm commands.

﴿وَلَا يَنكِحُوا الْأَيْمَنَ مِنْكُمْ﴾

﴿And marry those among you who are single (Al-Ayāmā)....﴾

This is a command to marry. The Prophet ﷺ said:

«إِنَّمَا مُنْهَى الشَّبَابِ، مِنْ اسْتِطَاعَ وَنَكِحَ الْأَيْمَنَةَ فَلْيَنْرُجْ، فَإِنَّهُ أَعْضُّ لِلْبَصَرِ وَأَخْضَعُ
لِلْفَرْزِجِ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَنْرُجْ بِالصَّنْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»

This was recorded in the Two Ṣahīhs from the Hadīth of Ibn Mas'ūd.^[1] In the Sunan, it was recorded from more than one

^[1] *Fath Al-Bāri* 9:14, Muslim 2:1019.

person that the Messenger of Allāh ﷺ said:

﴿تَزَوَّجُوا تَوَالَّدُوا فَإِنِّي مُبَاوِي لَكُمُ الْأَمْمَةِ يَوْمَ الْقِيَامَةِ﴾

«Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.»^[1]

The word *Al-Ayāmā*, the plural form of *Ayyim*, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

﴿إِنْ يَكُونُوا فَقَرَاءٌ يُنْهِيُّمُ اللَّهُ مِنْ قَضِيلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."^[2]

﴿إِنْ يَكُونُوا فَقَرَاءٌ يُنْهِيُّمُ اللَّهُ مِنْ قَضِيلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

It was recorded that Ibn Mās'ūd said: "Seek the richness through marriage, for Allāh says:

﴿إِنْ يَكُونُوا فَقَرَاءٌ يُنْهِيُّمُ اللَّهُ مِنْ قَضِيلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

This was recorded by Ibn Jārīr.^[3]

Al-Baghawi also recorded something similar from 'Umar.^[4]

It was reported from Al-Layth from Muḥammad bin 'Ajlān from Sa'īd Al-Maqbūri from Abu Hurayrah that the Messenger of Allāh ﷺ said:

﴿نَلَّا اللَّهُ حَنْقَ عَلَى اللَّهِ عَوْنَاهُمْ: الْتَّاكِحُ يُرِيدُ الْعَقَافَ، وَالْمُكَابِثُ يُرِيدُ الْأَدَاءَ، وَالْغَازِيُّ فِي سَبِيلِ اللَّهِ﴾

^[1] A report with similar wording was narrated by Abu Dāwud and An-Nasā'i

^[2] At-Tabārī 19:166

^[3] At-Tabārī 19:166

^[4] Al-Baghawi 3:342

«There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.»

This was recorded by Imām Aḥmad, At-Tirmidhi, An-Nasā'i and Ibn Mājah.^[1]

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the *Mahr* his promise to teach her whatever he knew of the Qur'ān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

﴿وَلَا يَسْتَعْفِفُ اللَّهُنَّ لَا يَجِدُونَ بِنَكَارًا حَتَّىٰ يَقْرَئُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.»

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«يَا مَغْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَزْرُوجْ فَإِنَّهُ أَغْنَىٰ بِالنَّصْرِ وَأَخْسَنَ
بِاللَّفْرِجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاهٌ»

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»^[2]

This Āyah is general in meaning, and the Āyah in Sūrat *An-Nisā'* is more specific, where Allāh says:

^[1] Ahmad 2:251, *Tuhfat Al-Ahwadhi* 5:296, An-Nasā'i 6:61, Ibn Mājah 2:841

^[2] *Fath Al-Bāri* 9:14.

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَلْوًا أَنْ يَتَحَكَّمَ النَّصْرَاتِ﴾

«And whoever of you have not the means wherewith to wed free believing women»

until His statement;

﴿وَأَنْ تَسْبِدُوا خَيْرًا لَّكُمْ﴾

«but it is better for you that you practise self-restraint» [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

﴿وَاللهُ عَفُورٌ رَّحِيمٌ﴾

«and Allah is Oft-Forgiving, Most Merciful» [4:25].

﴿وَالْسَّمِينُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾

«And let those who find not the financial means for marriage keep themselves chaste,»

Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allāh grants him means of livelihood."

The Command to grant Slaves a Contract of Emancipation

﴿وَالَّذِينَ يَتَنَعَّمُونَ الظَّنَّ بِمَا مَلِكَتْ أَيْمَانُكُمْ تَعَاطُؤُهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

«And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.»

This is a command from Allāh to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhāri said: "Rawḥ narrated from Ibn Jurayj: I said to 'Atā', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?" He said, "I do

not think it can be anything but obligatory.” ‘Amr bin Dīnār said: “I said to ‘Atā’, ‘Are you narrating this from anybody?’ He said, ‘No,’ then he told me that Mūsā bin Anas told him that Sirīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to ‘Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, ‘Write it for him.’ He refused, so ‘Umar hit him with his whip and recited,

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

«give them such writing, if you find that there is good and honesty in them.»

Then he wrote the contract.” This was mentioned by Al-Bukhāri with a disconnected chain of narration.^[1] It was also narrated by ‘Abdur-Razzāq who said Ibn Jurayj told them: I said to ‘Atā’, “If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?” He said, “I do not think it can be anything but obligatory.”^[2] [It was also said by ‘Amr bin Dīnār who said, “I said to ‘Atā’, ‘Are you narrating this from anybody?’ He said, ‘No.’”] Ibn Jarīr recorded that Sirīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then ‘Umar said to him, “You should certainly write him a contract of emancipation.” Its chain of narrators is Ṣaḥīḥ.^[3]

Allāh’s saying:

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

«if you find that there is good and honesty in them.»

Some of them said (this means) trustworthiness. Some said: “Honesty,” and others said: “A skill and ability to earn.”

﴿وَمَا تُؤْثِمُ بِنَالِ أَنْوَرِ اللَّذِي مَاتَنَكُمْ﴾

«And give them something out of the wealth of Allāh which He has bestowed upon you.»

This is the share of the wealth of Zakāh that Allāh stated to be their right. This is the opinion of Al-Ḥasan, ‘Abdur-Rahmān

[1] *Fath Al-Bāri* 5:219.

[2] *‘Abdur-Razzāq* 8:371.

[3] *At-Ṭabarī* 19:167.

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.^[1]

﴿وَلَا تُؤْثِمْ مَن مَالَ اللَّهُ الَّذِي مَاتَنَكُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

Ibrāhīm An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslāmi and Qatādah. Ibn 'Abbās said: "Allāh commanded the believers to help in freeing slaves."

The Prohibition of forcing One's Slave-Girls to commit Zinā

Allāh's saying:

﴿وَلَا تُنْكِحُوهُنَّ نَسَاءٌ مُّنْكَرٌ﴾

﴿And force not your slave-girls to prostitution...﴾

Among the people of the *Jāhilīyyah*, there were some who, if he had a slave-girl, he would send her out to commit *Zinā* and would charge money for that, which he would take from her every time. When Islām came, Allah forbade the believers to do that. The reason why this *Āyah* was revealed, according to the reports of a number of earlier and later scholars of *Tafsīr*, had to do with 'Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

Reports narrated on this Topic

In his *Musnad*, Al-Ḥāfiẓ Abu Bakr Aḥmad bin 'Amr bin 'Abd Al-Khāliq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, "Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Mu'ādhah, whom he forced into prostitution. When Islām came, the *Āyah*

﴿وَلَا تُنْكِحُوهُنَّ نَسَاءٌ مُّنْكَرٌ﴾

﴿And force not your slave-girls to prostitution...﴾ was

[1] At-Ṭabarī 19:173, Al-Baghawi 3:343.

revealed.”^[1]

Al-A'mash narrated from Abu Sufyān that Jābir said concerning this Āyah, “This was revealed about a slave-girl belonging to 'Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this Āyah:

﴿وَلَا تُنْهِرُوا فَتِنَّكُمْ عَلَى الْإِيمَانِ﴾

﴿And force not your slave-girls to prostitution,﴾ until His saying;

﴿وَمَنْ يَكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَّحِيمٌ﴾

﴿But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾^[2]

An-Nasā'ī also recorded something similar.^[3]

Muqātil bin Ḥayyān said, “I heard – and Allāh knows best – that this Āyah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣāri], and Umaymah the mother of Musaykah belonged to 'Abdullāh bin Ubayy. Mu'ādhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

﴿وَلَا تُنْهِرُوا فَتِنَّكُمْ عَلَى الْإِيمَانِ﴾

﴿And force not your slave-girls to prostitution﴾, meaning Zinā.^[4]

﴿إِنَّ أَرْدَنَ شَهِيدًا﴾

﴿if they desire chastity,﴾ means, if they want to be chaste, which is the case with the majority of slave-girls.

﴿لِيَنْهَا عَنِ الْمُنْبَرِ الْأَدِيَّ﴾

﴿in order that you may make a gain in the goods of this worldly life.﴾

^[1] Kashf Al-Astār 3:61.

^[2] At-Tabari 19:174.

^[3] An-Nasā'ī in Al-Kubrā 6:419.

^[4] Ad-Durr Al-Manthūr 6:193

meaning, from the money they earn and their children. The Messenger of Allāh ﷺ forbade the money earned by the copper, the prostitute and the fortune-teller.^[1] According to another report:

﴿أَمْهُرُ الْبَغْيِ حَبِيبٌ وَكَبُّ الْحَجَامُ حَبِيبٌ، وَتَمْنُ الْكَلْبِ حَبِيبٌ﴾

«The earnings of a prostitute are evil, the earnings of a copper are evil, and the price of a dog is evil.»^[2]

﴿وَمَن يَكْرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَّحِيمٌ﴾

«But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.»

meaning, towards them, as has already been stated in the *Hadīth* narrated from Jābir.^[3] Ibn Abi Ṭalḥah narrated that Ibn ‘Abbās said, “If you do that, then Allāh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that.”^[4] This was also the view of Mujāhid, ‘Atā’ Al-Khurāsāni, Al-A‘mash and Qatādah.^[5]

After explaining these rulings in detail, Allāh says:

﴿وَلَذَّ أَرْزَاقُنَا إِلَيْكُمْ مَا كُنْتُمْ مُّسْتَحْشِينَ﴾

«And indeed We have sent down for you Āyāt that make things plain.»

meaning, in the Qur’ān there are Āyāt which are clear and explain matters in detail.

﴿وَمِثْلًا مِنَ الَّذِينَ خَلَقْنَا مِنْ قَبْلِكُمْ﴾

«and the example of those who passed away before you,»

means, reports about the nations of the past and what happened to them when they went against the commandments of Allāh, as Allāh says:

﴿فَاجْعَلْنَاهُمْ سَلَفًا وَمِثْلًا لِلآخِرِينَ﴾

[1] Muslim 3:1198

[2] Muslim 3:1199

[3] An-Nasā’i in *Al-Kubrā* 6:419

[4] At-Tabari 19:175

[5] At-Tabari 19:175, 176, *Ad-Durr Al-Manthūr* 6:195

﴿And We made them a precedent, and an example to later generations.﴾ [43:56];

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

﴿لِتَذَكَّرُونَ﴾

﴿for those who have Taqwā.﴾ meaning, for those who remember and fear Allah.

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثُلُّ نُورُهُ . كَيْنَكُورَ فِيهَا مَصْلَحٌ الْيَقْبَلُ فِي زَيَّامَةِ الْزَّيَّامَةِ كَانَتِي
كُوكَبٌ ذُرَى يُوَقَّدُ بِنَ شَجَرَقَ مُبَرَّكَةَ زَيَّونَ لَا شَرِفَةَ وَلَا غَرِيفَةَ يَكَادُ زَيَّاً يُعْنِيَهُ قَوْلُ أَرْ
نَسَنَةَ تَأْرِثُ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ نُورُهُ . مَنْ بَشَاءَ وَهَضَبَ اللَّهُ الْأَشْلَلَ لِلشَّائِينَ وَاللَّهُ يَكْلِلُ
شَفَقَهُ عَلَيْهِ﴾

﴿35. Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

The Parable of the Light of Allāh

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾ means, the Guide of the inhabitants of the heavens and the earth.^[1] Ibn Jurayj said: "Mujāhid and Ibn 'Abbās said concerning the Ayah:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾

He is controlling their affairs and their stars and sun and moon."^[2]

^[1] At-Tabari 19:177.

^[2] At-Tabari 19:177.

As-Suddî said concerning the Āyah:

﴿هُنَّا لِلّٰهٗ نُورٌ الْسَّمَاوَاتُ وَالْأَرْضُ﴾

«Allâh is the Light of the heavens and the earth.»

by His Light the heavens and earth are illuminated.

In the Two *Şâhîhs*, it is recorded that Ibn ‘Abbâs, may Allâh be pleased with him, said: “When the Messenger of Allâh ﷺ got up to pray at night, he would say:

«اللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،

«O Allâh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.»^[1]

It was narrated that Ibn Mas’ûd said, “There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face.”^[2]

﴿كَذَلِكَ نُورِهِ﴾

«The parable of His Light» There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allâh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

﴿كَنْكُوزٍ﴾

«as a niche» This was the view of Ibn ‘Abbâs.^[3] The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur’ân which is in accordance with his natural inclinations are, as Allâh says:

﴿أَنَّمَنَ كَانَ عَلَىٰ بِيَنْتَهٰءِ وَنَزَّهٰءِ وَنَعْمَاءِ وَنَنْدَاءِ﴾

^[1] *Fath Al-Bâri* 5:3, Muslim 1:532.

^[2] See the discussion of Āyah no. 86 of Sûrat Al-Mu’mînûn.

^[3] At-Tabârî 19:179.

﴿Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)?﴾ [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'ān and *Shari'ah* by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

﴿كَنْزٌ﴾

﴿as (if there were) a niche﴾ Ibn 'Abbās, Mujaħid, Muħammad bin Ka'b and others said, "This refers to the position of the wick in the lamp."^[1] This is well-known, and hence Allāh then says:

﴿فِيهَا مُضَيَّع﴾

﴿and within it a lamp.﴾ This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b said, "The lamp is the light, and this refers to the Qur'ān and the faith that is in his heart."^[2] As-Suddi said, "It is the lamp."

﴿الْيَضْلَعُ فِي نَجَمٍ﴾

﴿the lamp is in a glass,﴾ means, this light is shining in a clear glass. Ubayy bin Ka'b and others said, "This is the likeness of the heart of the believer."^[3]

﴿أَرْبَابَةُ كَانَتْ كُوْكِبٌ دُرْرِيٌّ﴾

﴿the glass as it were a star Durriyyun,﴾ Some authorities recite the word *Durriyyun* with a *Dammah* on the *Dāl* and without a *Hamzah*, which means pearls, i.e., as if it were a star made of pearls (*Durr*). Others recite it as *Dirri'un* or *Duri'un*, with a *Kasrah* on the *Dāl*, or *Dammah* on the *Dāl*, and with a *Hamzah* at the end, which means reflection (*Dir'*), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know *Darānī*. Ubayy bin

^[1] At-Tabari 19:180, 183.

^[2] At-Tabari 19:181

^[3] At-Tabari 19:178

Ka'b said: a shining star. Qatādah said: "Huge, bright and clear."

﴿بُوَدْنَةُ بْنُ شَعْرَوْنَ مُبَرَّكَةٌ﴾

﴿lit from a blessed tree,﴾ means, it is derived from olive oil, from a blessed tree.

﴿بَرْتُونَةُ﴾

﴿an olive,﴾ This refers to the blessed tree mentioned previously.

﴿لَا شَرْقِيَّةُ وَلَا غَربِيَّةُ﴾

﴿neither of the east nor of the west,﴾ means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented on:

﴿بَرْتُونَةُ لَا شَرْقِيَّةُ وَلَا غَربِيَّةُ﴾

﴿an olive, neither of the east nor of the west,﴾

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."^[1] Mujāhid commented on:

﴿لَا شَرْقِيَّةُ وَلَا غَربِيَّةُ﴾

﴿neither of the east nor of the west,﴾

saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."^[2] Sa'īd bin Jubayr commented:

﴿بَرْتُونَةُ لَا شَرْقِيَّةُ وَلَا غَربِيَّةُ يَكَادُ زَيْنَهُ يُبْصِيُّ﴾

﴿an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)﴾

"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

^[1] Ibn Abi Ḥātim 8:2600.

^[2] At-Tabari 19:186.

so the sun reaches it morning and evening, so it is not counted as being in the east or in the west.”

﴿بِكَادُ زِيْتَنًا يُضيِّقُهُ وَلَوْ لَزَ تَنَسَّنَةُ كَارَثٌ﴾

﴿whose oil would almost glow forth (of itself), though no fire touched it.﴾

'Abdur-Rahmān bin Zayd bin Aslam said (this means) because the oil itself is shining.^[1]

﴿فُورٌ عَلَى فُورٍ﴾

﴿Light upon Light!﴾ Al-'Awfi narrated from Ibn 'Abbās that this meant the faith and deeds of a person.^[2] As-Suddi said:

﴿فُورٌ عَلَى فُورٍ﴾

﴿Light upon Light!﴾

“Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'ān and the light of faith give light when they are combined, and neither can do so without the other.”^[3]

﴿هُدِيَ اللَّهُ بِنُورٍ مَّنْ بَتَّأَهُ﴾

﴿Allāh guides to His Light whom He wills.﴾ means, Allāh shows the way to the ones whom He chooses, as it says in the Hadīth recorded by Imām Ahmad from 'Abdullāh bin 'Amr, who said, “I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَنْشَأَهُمْ مِّنْ نُورٍ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورٍ يَوْمَئِذٍ امْتَدَى وَمَنْ أَخْطَا ضَلَّ فَلِذَلِكَ أَفْوُلُ: جَفَّ الْقَلْمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

“Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.”^[4]

[1] At-Tabari 19:183.

[2] At-Tabari 19:182.

[3] Ad-Durr Al-Manthūr 6:202.

[4] Ahmad 2:176.

﴿وَضَرِبَ اللَّهُ الْأَنْثَلَ لِلنَّاسِ وَاللَّهُ يَعْلَمُ كُلَّ شَيْءٍ﴾

«And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.»

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allāh ends this Āyah with the words:

﴿وَضَرِبَ اللَّهُ الْأَنْثَلَ لِلنَّاسِ وَاللَّهُ يَعْلَمُ كُلَّ شَيْءٍ﴾

«And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.»

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imām Aḥmad recorded that Abu Sa‘id Al-Khudri said, “The Messenger of Allāh ﷺ said:

«القلوب أربعة: قلب أجرد فيه مثل السراج يزهو، وقلب أغلف مربوطة على غلاوه، وقلب متكتوس، وقلب مضفع. فاما القلب الأجرد: فقلب المؤمن سراجٌ فيه نورٌ، وأما القلب الأغلف فقلب الكافر، وأما القلب المتكتوس فقلب المُنافق، عرف ثم انكر، وأما القلب المضفع فقلب فيه إيمان ونفاق، ومثل الإيمان فيه كمثل البقلة يمدها الناء الطيب، ومثل النفاق فيه كمثل الفرحة يمدها الدُّم والقبيح، فائي المذئبين غلبت على الآخر غلبت عليه»

«Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.»¹¹

¹¹ Ahmad 3:17.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٥٥

رِجَالٌ لَا تُلْهِمُهُمْ بَخْرَةٌ وَلَا يَعْنَى عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيَّاهُ
الَّذِكْرُ مَا يَخَافُونَ يَوْمًا نَتَّلَقُ فِيهِ الْقُلُوبُ وَالْأَنْصَارُ ﴿٢٦﴾

لِعِزِّتِهِمْ إِنَّ اللَّهَ أَحْسَنَ مَا عَمِلُوا وَبِرِّهِمْ مِنْ فَضْلِهِ وَاللَّهُ مَرْءُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ وَالَّذِينَ كَفَرُوا أَعْنَاهُمْ كَرْبَلَى
بِقِيمَتِهِ بِحَسْبِهِ الظَّمْنَانُ مَاءٌ حَقٌّ إِذَا جَاءَهُ لَرْجِعَهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فَوْفَنَهُ حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٨﴾

أُوكَلُتُمُتِ فِي بَخْرَجٍ بِعِشْنَهُ مَوْجٌ مِنْ قَوْمٍ مَوْجٌ مِنْ
فَوْقِهِ سَحَابٌ طَلَمَتْ بَعْضَهُ أَفَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُهُ لَرْ
يَكْدِيرُهَا وَمَنْ لَرْجِعَلِهِمْ لَهُمْ فُورًا فَمَا اللَّهُ مِنْ نُورٍ ﴿٢٩﴾ الْأَنْزَارَ
الَّهُ يُسَيِّحُ لَهُمْ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَنَفَتْ كُلُّ قَدَّ
عِلْمَ صَلَاهُمْ وَرَسِّيَّهُمْ وَاللَّهُ عَلِمُ بِمَا يَعْمَلُونَ ﴿٣٠﴾ وَلَهُ مَا كُ
السَّمَاوَاتِ وَالْأَرْضِ وَلِلَّهِ الْعَصِيرُ ﴿٣١﴾ الْأَنْزَارَ اللَّهُ يُرْسِي
سَحَابًا مِنْ رُؤْفَةِ يَنْهَا شَمْ بِعْلَهُ رَكَامًا فَرَى الْوَدْقَ يَخْرُجُ مِنْ
خَلَلِهِ وَيَنْزَلُ مِنَ السَّمَاوَاتِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَصَبِيبٌ يَهْمَنْ يَشَاءُ
وَيَصْرُفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَبَابِقَهُ يَذْهَبُ بِالْأَبْصَارِ ﴿٣٢﴾

Its chain of narrators is good (*Jayyid*) although they (Al-Bukhāri and Muslim) did not record it.

﴿فِي يَوْمٍ أَوْنَ اللَّهُ أَنْ تُرْفَعَ
وَيُنَكَّرُ فِيهَا أَسْنَمُ يَسْعَ لَهُ فِيهَا
بِالْغَدُوِّ وَالآسَالِ ﴿٣٣﴾ يَجَالُ لَهُ
لِتَلَهِمْهُ بَخْرَةً وَلَا يَعْنَى عَنْ ذِكْرِ اللَّهِ
وَإِقَامِ الصَّلَاةِ وَإِيَّاهُ الَّذِكْرُ مَا يَخَافُونَ
يَوْمًا نَتَّلَقُ فِيهِ الْقُلُوبُ
وَالْأَنْصَارُ ﴿٣٤﴾ لِعِزِّتِهِمْ إِنَّ اللَّهَ أَحْسَنَ
مَا عَمِلُوا وَبِرِّهِمْ مِنْ فَضْلِهِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٥﴾﴾

36. In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,»

﴿37. Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned.﴾

﴿38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His grace. And Allāh provides without measure to whom He wills.﴾

The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allāh then states where it belongs, which is in the *Masjids*, the places on earth that are most beloved to

Allâh. The *Masjids* are His houses where He Alone is worshipped. So Allâh says:

﴿فِي بُيُوتٍ أَوْنَانَ اللَّهَ أَنْ تُرْفَعَ﴾

«In houses which Allâh has ordered to be raised,»

meaning, Allâh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. 'Ali bin Abi Ṭalhah reported from Ibn 'Abbâs concerning this Ayah:

﴿فِي بُيُوتٍ أَوْنَانَ اللَّهَ أَنْ تُرْفَعَ﴾

«In houses which Allâh has ordered to be raised,»

he said; "Allâh forbade idle talk in them."^[1] This was also the view of 'Ikrimah, Abu Šâlih, Ad-Dâhhâk, Nâfi' bin Jubayr, Abu Bakr bin Sulaymân bin Abi Hathamah, Sufyân bin Husayn and others among the scholars of *Tafsîr*.

Many *Hadîths* have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allâh. With Allâh's help we will mention here a few of these *Hâdîths*, if Allâh wills. In Allâh we put our trust and reliance.

'Uthmân bin 'Affân, the Commander of the faithful, may Allâh be pleased with him, said; "I heard the Messenger of Allâh ﷺ say:

«مَنْ بَنَى مَسْجِدًا يَتَغَيَّبُ بِهِ وَجْهُ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»

«Whoever builds a Masjid seeking the Face of Allâh, Allâh will build for him something similar to it in Paradise.»

It was narrated in the Two *Sahîhs*.^[2]

Ibn Mâjah narrated that 'Umar bin Al-Khattâb, may Allâh be pleased with him, said; "The Messenger of Allâh ﷺ said:

«مَنْ بَنَى مَسْجِدًا يَذْكُرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ بَيْتًا فِي الْجَنَّةِ»

«Whoever builds a Masjid in which the Name of Allâh is

^[1] At-Tabâri 19:191.

^[2] Fath Al-Bâri 1:648, Muslim 1:378.

remembered, Allāh will build for him a house in Paradise.»^[1]

An-Nasā'ī mentioned something similar.^[2] There are very many *Hadīths* which say this. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ commanded us to build *Masjids* among the houses, and to clean them and perfume them." This was recorded by Ahmād and the *Sunan* compilers with the exception of An-Nasā'ī.^[3] Ahmād and Abu Dāwud recorded a similar report from Samurah bin Jundub.^[4]

Al-Bukhārī said: "Umar said: 'Build for the people a place to worship Allāh, and beware of using red or yellow for adornment and decoration and distracting the people thereby.'"^[5]

Abu Dāwud narrated that Ibn 'Abbās said, "The Messenger of Allāh ﷺ said:

وَمَا أُمِرْتُ بِتَشْييدِ الْمَسَاجِدِ

"I was not commanded to Tashyid the Masjids.»

Ibn 'Abbās said, "Decorating them as the Jews and Christians did."^[6]

Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

لَا تَقُومُ الشَّاعَةُ حَتَّى يَبَأِي النَّاسُ فِي الْمَسَاجِدِ

"The Hour will not come until people show off in building Masjids.»

It was recorded by Ahmād and the compilers of the *Sunan*, with the exception of At-Tirmidhi.^[7]

Buraydah narrated that a man called out in the *Masjid* and

^[1] Ibn Mājah 1:243.

^[2] An-Nasā'ī 2:31.

^[3] Ahmād 6:279, *Tuhfat Al-Ahwadhi* 3:206, Ibn Mājah 1:250.

^[4] Ahmād 5:17, Abu Dāwud 1:310.

^[5] *Fath Al-Bāri* 1:642. This was stated by Al-Bukhārī without a chain of narration.

^[6] Abu Dāwud 1:310.

^[7] Ahmād 3:134, Abu Dāwud 1:311, An-Nasā'ī 2:32, Ibn Mājah 1:244.

said, "Has any body said anything about a red camel?" The Prophet ﷺ said:

«لَا، وَجَدْتُ، إِنَّمَا بُيَّثَتِ الْمَسَاجِدُ لِمَا بُيَّثَتْ لَهُ»

"May you never find it! The Masjids were built only for what they were built for."

This was narrated by Muslim.^[1]

Abu Hurayrah, may Allâh be pleased with him, narrated that the Messenger of Allâh ﷺ said:

«إِذَا رَأَيْتُمْ مَنْ يَبْيَعُ أَوْ يَتَنَاعِرُ فِي الْمَسْجِدِ، قُولُوا: لَا أَرْزَعَ اللَّهُ تِجَارَتَكُمْ، وَإِذَا رَأَيْتُمْ مَنْ يَشْنَدُ ضَالَّةً فِي الْمَسْجِدِ قُولُوا: لَا رَدَّهَا اللَّهُ عَلَيْكُمْ»

"If you see someone buying or selling in the Masjid, say to him, "May Allâh never make your business profitable!" And if you see someone calling out about lost property, say, "May Allâh never return it to you!""

This was recorded by At-Tirmidhi, who said: "Hasan Gharîb."^[2]

Al-Bukhâri recorded that As-Sâ'ib bin Yazid Al-Kindi said, "I was standing in the *Masjid* and a man threw pebbles at me, so I looked and saw Umar bin Al-Khattâb who said, 'Go and bring me these two men.' I went and brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?' They said, 'We are from At-Tâ'if.' Umar said, 'If you had been from this town I would have hit you, for you are raising your voices in the *Masjid* of the Messenger of Allâh ﷺ.'"^[3]

An-Nasâ'i recorded that Ibrâhîm bin 'Abdur-Rahmân bin 'Awf said: "Umar heard the voice of a man in the *Masjid* and said: 'Do you know where you are?'" This is also *Sâhih*.^[4]

Al-Hâfiẓ Abu Ya'lâ Al-Mûsili recorded from Ibn 'Umar that Umar used to burn incense in the *Masjid* of the Messenger of Allâh ﷺ every Friday. Its chain of narration is *Hasan* and there is nothing wrong with it, Allâh knows best.^[5]

[1] Muslim 1:397

[2] *Tuhfat Al-Ahwadhi* 4:550

[3] *Fath Al-Bâri* 1:667.

[4] *Tuhfat Al-Ahwadhi* 8:4.

[5] *Abi Ya'lâ* 1:170.

It is confirmed in the Two *Sahīhs* that the Messenger of Allāh ﷺ said:

«صلوة الرجل في الجماعة تُضعف على صلاته في بيته وفي سوقه خمساً وعشرين ضيقاً، وذلك أَنَّه إِذَا تَرَضَّا فَأَخْسَرَ رُضُوَّةً ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُه إِلَّا الصَّلَاةُ لَمْ يَخْطُطْ خَطْرَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحَطَّ عَنْهُ بِهَا خَطِيلَةً. فَإِذَا صَلَّى لَمْ يَزِلِ الْمُلَايِكَةُ تُصْلِي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلُّ عَلَيْهِ، اللَّهُمَّ ازْخُنْهُ. وَلَا يَرَأُ فِي صَلَاةٍ مَا انتَظَرَ الصَّلَاةَ»

«A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs *Wudū'* and does it well, then he goes out to go to the *Masjid*, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.»^[1]

The following is recorded in the *Sunan*:

«بَشِّرُ الشَّائِئَنَ إِلَى الْمَسَاجِدِ فِي الظُّلُمِ بِالثُّورِ الثَّامِنِ يَوْمَ الْقِيَامَةِ»

«Those who walk to the *Masjids* when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.»^[2]

When entering the *Masjid*, it is recommended to enter with one's right foot, and to say the supplication recorded in *Sahīh Al-Bukhāri*, where it is narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ used to say, when he entered the *Masjid*:

«أَعُوذُ بِاللهِ الْمَظِيمِ وَبِرَبِّهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيرِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed *Shaytān*.»

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the *Shaytān* says: "He will be protected

^[1] Al-Bukhāri 647, Muslim 649.

^[2] Abu Dāwud 561, At-Tirmidhi 223.

from me all day long.^[1]

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُولْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ . وَإِذَا خَرَجَ فَلْيَقُولْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

«When anyone of you enters the Masjid, let him say: "O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: "O Allāh, I ask You of Your bounty."»^[2]

An-Nasā'ī also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَسْلُمْ عَلَى النَّبِيِّ . وَلْيَقُولْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ، وَإِذَا خَرَجَ فَلْيَسْلُمْ عَلَى النَّبِيِّ وَلْيَقُولْ: اللَّهُمَّ اغْصِنْنِي مِنَ السَّيْطَانِ الرَّجِيمِ

«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allāh, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allāh, protect me from the accursed Shayṭān."»^[3]

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their Ṣaḥīḥs.^[4]

﴿وَيَذَكَّرُ فِيهَا أَسْمَهُ﴾

«in them His Name is remembered.» meaning, the Name of Allāh. This is like the Āyāt:

﴿بَيْتَنِي مَادَمْ حَذُوا زِينَتُكَ عِنْدَكَ سَبِيلٍ﴾

«O Children of Ādām! Take your adornment to every Masjid...» [7:31]

^[1] Abu Dāwud 2:318.

^[2] Muslim 1:494.

^[3] An-Nasā'ī 2:53.

^[4] Ibn Mājah 1:254, Ibn Khuzaymah 1:231, Ibn Ḥibbān 3:246, 247.

﴿وَأَيْمُوا وُجُوهُكُمْ عَنِ الْمَسْجِدِ وَادْعُوهُ مُخْلِصِينَ لِهِ الَّذِينَ﴾

«and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him» [7:29].

﴿وَإِنَّ الْمَسَاجِدَ لِلَّهِ﴾

«And the Masjids are for Allāh» [72:18].

﴿وَيَذَكَّرُ فِيهَا أَنْسُمٌ﴾

«in them His Name is remembered.» Ibn ‘Abbās said, “This means that His Book is recited therein.”^[11]

﴿بَسْتَحْ لَهُ فِيهَا بِالشَّدَّرِ وَالْأَسَالِ﴾

«Therein glorify Him in the mornings and in the evenings.»

﴿رِبَابًا لَا تُنْهِمُنِ يَعْنِزُهُ وَلَا يَبْعُ عَنْ ذِكْرِ اللَّهِ﴾

«Men whom neither trade nor business diverts from the remembrance of Allāh»

This is like the Āyāt:

﴿يَا أَيُّهَا الَّذِينَ مَاءَمُوا لَا تُلْهِكُ أَمْوَالُكُمْ وَلَا أُوذُكُمْ عَنْ ذِكْرِ اللَّهِ﴾

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.» [63:9]

﴿يَا أَيُّهَا الَّذِينَ مَاءَمُوا إِذَا ثُوِيَتِ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَانْسُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

«O you who believe! When the call is proclaimed for the Ṣalāh on Friday, hasten earnestly to the remembrance of Allāh and leave off business.» [62:9]

Allāh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allāh says:

﴿لَا تُلْهِمُنِ يَعْنِزُهُ وَلَا يَبْعُ عَنْ ذِكْرِ اللَّهِ وَلِقَاءُ الْمَلَائِكَةِ﴾

^[11] At-Tabari 19:191.

﴿Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh﴾.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Sālim from ‘Abdullāh bin ‘Umar that he was in the marketplace when the *Iqāmah* for prayer was called, so they closed their stores and entered the *Masjid*. Ibn ‘Umar said: “Concerning them the Āyah was revealed:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا يَعْجُلُ لَأَنَّهُمْ يَخْرُجُونَ وَلَا يَمْنَعُ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾.”

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.^[1]

﴿لَا يَعْجُلُ لَأَنَّهُمْ يَخْرُجُونَ وَلَا يَمْنَعُ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This meant from the prescribed prayers.”^[2] This was also the view of Muqātil bin Ḥayyān and Ar-Rabī‘ bin Anas. As-Suddi said: “From prayer in congregation.” Muqātil bin Ḥayyān said, “That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer.”

﴿يَخَافُونَ يَوْمًا تُنَقَّبُ فِيهِ الْفُؤُدُ وَالْأَنْفَوْدُ﴾

﴿They fear a Day when hearts and eyes will be overturned.﴾

means, the Day of Resurrection when people’s hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the Āyah:

﴿وَأَنِيزْهُمْ يَوْمَ الْآزْفَةِ﴾

﴿And warn them of the Day that is drawing near...﴾ [40:18],

^[1] Ibn Abi Ḥātim 8:2607.

^[2] At-Tabari 19:193.

﴿إِنَّمَا يُؤْخِذُهُمْ لِيَوْمٍ تَتَخَسَّ فِي الْأَنْصَارِ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror﴾ [14:42].

﴿وَرَبِطْلَمُودَ الْفَلَامَ عَلَىْ حَيْدِ. مَنْكِيَّا وَشِنَا وَأَسِيدَ﴾ ۝ إِنَّمَا ظَمِنَّهُ لِيَوْمِهِ اللَّهُ لَا رَبَّهُ مِنْ كُلِّ جَاهَدٍ وَلَا
شَكَرَادَ ۝ إِنَّمَا خَافَ مِنْ زَيْنَةِ يَوْمَهُ عَبُورًا قَطْرِيَّا ۝ فَوَقْهُمُ اللَّهُ شَرُّ ذَلِكَ الْيَوْمِ وَلَئَنَّهُمْ نَفَرُوا
وَشَرُوكَادَ ۝ وَتَزَرَّهُمْ بِمَا كَثَرُوا جَنَّةً وَخَرَيَّرَادَ ۝﴾

﴿And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying :) "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient﴾ [76:8-12].

And Allāh says here:

﴿لِجَزِيلِهِمُ اللَّهُ أَحَسَنَ مَا عَمِلُوا﴾

﴿That Allāh may reward them according to the best of their deeds,﴾

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

﴿وَبَرِيدَهُمْ مِنْ فَضْلِهِ﴾

﴿and add even more for them out of His grace.﴾

means, He will accept their good deeds and multiply them for them, as Allāh says:

﴿إِنَّ اللَّهَ لَا يَنْظِلُ مِنْ شَفَاعَةٍ ذَرْقَةً﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust.﴾ [4:40]

﴿مَنْ جَاءَ بِالْكَسْكُنَةِ فَلَمْ يُعْذَرْ أَنْتَابَهَا﴾

﴿Whoever brings a good deed shall have ten times the like thereof to his credit.﴾ [6:160]

﴿مَنْ ذَا الَّذِي يُفَرِّضُ اللَّهُ فَرِضَتِهِ حَكَنَا﴾

﴿Who is he that will lend to Allāh a goodly loan.﴾ [2:245]

وَاللَّهُ يُضَعِّفُ لِمَنْ يَشَاءُ ﴿٤﴾

﴿Allāh gives manifold increase to whom He wills.﴾ [2:261]

And Allāh says here:

وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِكَابٍ

﴿And Allāh provides without measure to whom He wills.﴾

وَالَّذِينَ كَفَرُوا أَغْنَاهُمْ كُلُّ بَرٍ يَقِعُهُ بِحَسَبِ الظَّفَنِ مَا هُنَّ حَقٌ إِذَا جَاءُهُمْ لَرْ بِجَهَنَّمْ شَيْئًا وَرَجَدَ اللَّهُ عِنْدَمْ فَوْنَهُ حِكَاهُهُ وَاللَّهُ سَرِيعُ الْمُكَابِهِهِ أَزْ كَلْمُنْتُ فِي بَغْرِ لَعِنْ يَفْشِهِهِ مَوْعِيَهِنْ قَوْرِهِهِ مَوْعِيَهِنْ قَوْرِهِهِ حَكَاهُهُ ظَلَمْنُتْ بَعْضُهُهُ قَوْقَعْ بَعْضُهُهُ إِذَا آتَيْجَ بَكْدُمْ لَرْ بِكَدِ بِرَهَهَا مَيْنَهُنْ لَرْ بِعَلِمَهُ لَهُمْ نُورُهُنَا لَمَهُمْ مِنْ نُورٍ

¶39. As for those who disbelieved, their deeds are like a mirage in a Qi'ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.♦

¶40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.»

Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of *Sūrat Al-Baqarah*: one involving fire and the other involving water.^[1] Similarly, in *Sūrat Ar-Ra'd* He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;^[2] we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

^[1] See *Sūrat Al-Baqarah* [2:17-19].

^[2] See *Sūrat Ar-Ra'd* [13:17].

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word Qi'ah refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

﴿نَرَى بِهِذِهِ شَيْكًا﴾

﴿he finds it to be nothing.﴾; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the Shari'ah. As Allāh says:

﴿وَقَدْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَبِمَا كَانُوا نَشْرِدُ﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾ [25:23]. And He says here:

﴿وَرَجَدَ اللَّهُ عِنْدَهُ فَوْزُهُ حِكَابٌ وَاللَّهُ سَرِيعُ الْقِسَابِ﴾

﴿but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.﴾

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.^[1]

In the Two Sahīhs, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship?" They will say, "We used to worship 'Uzayr the son of Allāh." It will be said to them, "You have lied. Allāh has not begotten a son. What do you want?" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see?" Then Hell will be shown to them as if

^[1] At-Tabari 19:196.

it is a mirage, parts of it consuming other parts, and they will go and fall into it.^[1]

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allāh says:

﴿أَنَّ كُلُّمَّتْ فِي بَحْرٍ لَّعْنَةٌ مَّعْ جَنْ فَوْقِهِ. مَعْ جَنْ تَوْفِيهِ. سَاحَبٌ ظَلَمَتْ بَعْضَهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْنَهُ لَزْ يَكْنَهَهُ﴾

«Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!»

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?" He said, "With them." He was asked, "Where are they going?" He said, "I do not know."

﴿ظَلَمَتْ بَعْضَهَا فَوْقَ بَعْضِهِ﴾

«darkness upon darkness» Ubayy bin Ka'b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell."^[2] As-Suddi and Ar-Rabi' bin Anas also said something similar.

﴿وَمَنْ لَّا يَعْلَمَ اللَّهُ لَمْ نُؤْرِ فَمَا لَمْ مِنْ نُورٍ﴾

«And he for whom Allāh has not appointed light, for him there is no light.»

One whom Allāh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Āyah:

﴿مَنْ يُضْلِلَ اللَّهُ كَلَّا هَادِي لَّهُ﴾

[1] *Fath Al-Bārī* 13:431, Muslim 1:168.

[2] At-Tabari 19:198.

﴿Whomsoever Allāh sends astray, none can guide him﴾ [7:186]

This is in contrast to what Allāh says about the believers:

﴿بَهْرَى اللَّهُ لِنُورِكُمْ مَن يَنْهَا﴾

﴿Allāh guides to His Light whom He wills.﴾ [24:35]

We ask Allāh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

﴿أَلَّا تَرَ أَنَّ اللَّهَ يُسْبِحُ لَهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالظَّبَابُ صَنَّتْ كُلُّ فَدَ عَلَمَ صَلَانَةً وَتَبَيَّنَهُ وَاللَّهُ عَلَمٌ بِمَا يَعْمَلُونَ وَلَهُ مِنَ الْمُتَّكَبِّرِينَ﴾

﴿41. See you not that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Ṣalāh and his glorification; and Allāh is All-Aware of what they do.﴾

﴿42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return.﴾

Everything glorifies Allāh, may He be exalted, and to Him belongs the Sovereignty

Allāh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Āyah:

﴿تَسْبِحُ لَهُ السَّمَاوَاتُ وَالْأَرْضُ وَمَن يُنِيبُ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44],

﴿وَالظَّبَابُ صَنَّتْ﴾

﴿and the birds with wings outspread﴾

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allāh knows what they are doing, and so He says:

﴿كُلُّ فَدَ عَلَمَ صَلَانَةً وَتَبَيَّنَهُ﴾

﴿Of each one He knows indeed his Ṣalāh and his glorification;﴾ meaning, He has guided every creature to its own way of

٣٥٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقْبِلُ اللَّهُ أَلَيْلَ وَالنَّهَارَ إِنِّي فِي ذَلِكَ لِعَذَّرَةٍ لَا لَوْلَى الْأَبْصَرِ ﴿٤٤﴾
 وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَاءٍ فَيُنْثِمُ مَنْ يَشَاءُ عَلَى بَطْنِهِ وَمَنْ هُنَّ
 يَمْشِي عَلَى رِيحِهِنَّ وَمَنْ هُنَّ يَمْشِي عَلَى أَرْضِهِنَّ يَخْلُقُ اللَّهُ مَا يَشَاءُ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَاكَ إِنْتَ مُبِينٌ
 وَاللَّهُ يَعْلَمُ مِنْ يَسِّئُ إِلَى صَرْطَلِ مُسْتَقِبِيْرِ ﴿٤٦﴾ وَرَقِيلُونَ
 إِمَانًا بِاللَّهِ وَبِالرَّسُولِ وَأَطْعَنَا ثُمَّ تَوَلَّ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ
 ذَلِكَ وَمَا أُوتِيَكُ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
 لِيُحْكَمَ بِيَنْهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُعْرِضُونَ ﴿٤٨﴾ وَإِنْ تَكُنْ لَهُمْ الْمُقْرَبَةُ
 يَأْتُو إِلَيْهِم مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرَأَيْوْ أَمْ يَخَافُونَ
 أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُوتِيَكُ هُمُ الظَّالِمُونَ ﴿٥٠﴾
 إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُحْكَمَ بِيَنْهُمْ
 أَنْ يَقُولُوا سَمِعْنَا وَأَطْعَنَا وَأُوتِيَكُ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ
 يُطِيعُ اللَّهَ وَرَسُولَهُ يُمْكَنُ اللَّهُ وَيَسْقِي فَأُوتِيَكُ هُمُ الْفَاغِرُونَ
 وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ لِمَنْ أَرَتُهُمْ لِيُحْرِجُنَّ قُلْ
 لَا نَقْسِمُ وَاطَّاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ مَا تَعْمَلُونَ ﴿٥٢﴾

«and to Allah is the return» means, on the Day of Resurrection, when He will judge as He wills,

﴿لِيَغْرِيَ الَّذِينَ أَسْرَوْا بِمَا عَلَوْا﴾

«that He may requite those who do evil with that which they have done...» [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

﴿أَلَرْ نَرْ أَنَّ اللَّهَ يُنْزِي حَمَابَ ثُمَّ يُؤْكِفُ بَيْنَهُمْ لَمْ يَجْعَلْ رَكَنًا قَرَى الْوَدَقَ يَجْمُعُ مِنْ خَلْلِهِ وَيَنْدَلِ
 مِنْ أَشْلَاءِ مِنْ جَيْلَاهُ مِنْ بَرَرْ فَيُبَيِّثُ بِهِ مِنْ بَيَّنَهُ وَيَصْرِفُهُ عَنْ مَنْ بَيَّنَهُ بِكَادَ سَنَةَ يَرْبُوْهُ
 يَدْهَبُ بِالْأَبْصَرِ ﴿٤٤﴾ يُقْبِلُ اللَّهُ أَلَيْلَ وَالنَّهَارَ إِنِّي فِي ذَلِكَ لِعَذَّرَةٍ لَا لَوْلَى الْأَبْصَرِ﴾

443. See you not that Allah drives the clouds gently, then joins

worshipping Allâh, may He be glorified. Then Allâh tells us that He knows all of that and nothing at all is hidden from Him. He says:

﴿وَاللَّهُ عَلَمْ بِمَا يَعْمَلُونَ﴾

«and Allâh is All-Aware of what they do.»

Then Allâh tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

﴿إِنَّ اللَّهَ أَكْبَرُ﴾

them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.♦

﴿44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.﴾

The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the “Gentle driving.”

﴿فَيُنْجِلُهُ مِنْ بَيْنِ أَنْوَافِ الْمُرْكَبَاتِ﴾

﴿then joins them together,﴾ means, He brings them together after they have been scattered.

﴿فَيَجْعَلُهُ مِنْ جَمِيعِ الْأَنْوَافِ﴾

﴿then makes them into a heap of layers,﴾ means, He piles them up on top of one another.

﴿فَتَنْزِلُهُ مِنْ الْأَنْوَافِ﴾

﴿and you see the Wadq﴾ meaning the rain,

﴿يَخْرُجُ مِنْ جَنَاحِ الْمُرْكَبَاتِ﴾

﴿come forth from between them;﴾

means, from the gaps between them. This is how it was understood by Ibn ‘Abbās and Ad-Dāḥḥāk.^[1] ‘Ubayd bin ‘Umayr Al-Laythi said: “Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or ‘seeds’ the clouds.” This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.^[2]

﴿وَيُنْزِلُ مِنْ أَنْوَافِ الْمُرْكَبَاتِ فِيهَا مِنْ بَرَقٍ﴾

[1] At-Tabari 19:202.

[2] At-Tabari 19:201.

﴿and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice,﴾

Some of the grammarians said that the first *Min* describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of *Tafsīr* who say that,

﴿مِنْ جَهَالٍ فِيَّا مِنْ بَرَدٍ﴾

﴿from [Min] mountains in it of [Min] ice﴾

means that there are mountains of hail in the sky from which Allāh sends down ice. As for those who say that “mountains” here is used as a metaphor for clouds, they think that the second *Min* is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allāh knows best.

﴿فَبُصِّبِثُ يَدُوْ، مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ﴾

﴿and strikes therewith whom He wills, and averts it from whom He wills.﴾

It may be that the phrase

﴿فَبُصِّبِثُ يَدُوْ﴾

﴿and strikes therewith﴾ means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

﴿فَوَصِرِفُهُ يَدُوْ، مَنْ يَشَاءُ﴾

﴿and strikes therewith whom He wills﴾ means, by His mercy towards them, and

﴿وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ﴾

﴿and averts it from whom He wills.﴾ means, He withholds rain from them. Or it may be that

﴿فَبُصِّبِثُ يَدُوْ﴾

﴿and strikes therewith﴾ means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

﴿بِكَادُ لَنَا بِزَلْزَلٍ، يَذْهَبُ بِالْأَنْصَارِ﴾

﴿The vivid flash of its lightning nearly blinds the sight.﴾

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

﴿يَقْبَلُ اللَّهُ أَلَيْلَ وَالنَّهَارَ﴾

﴿Allāh causes the night and the day to succeed each other.﴾

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allāh is the One Who is controlling that by His command, power, might and knowledge.

﴿إِنَّ فِي ذَلِكَ لَوْزِنَةً لِأُولَئِكَ الْمُسَكِّرِ﴾

﴿Truly, in this is indeed a lesson for those who have insight.﴾

means, this is an indication of His greatness, may He be exalted. This is like the Āyah:

﴿إِنَّ فِي خلقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخَلْفَافِ أَلَيْلَ وَالنَّهَارَ لَآتِينَ لِأُولَئِكَ الْأَلْبَابِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ [3:190] and thereafter.

﴿وَاللَّهُ خَلَقَ كُلَّ دَائِنَةٍ بَنَى مَلَوْ فِيهِمْ مَنْ يَتَشَبَّهُ عَلَى بَطْرِيهِ. وَمِنْهُمْ مَنْ يَتَشَبَّهُ عَلَى يَعْقِلِيهِ وَمِنْهُمْ مَنْ يَتَشَبَّهُ عَلَى أَبْيَجِيهِ بَلْلُونُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿45. Allāh has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is able to do all things.﴾

Allāh's Power in His creation of the Animals

Allāh mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

﴿فِيهِمْ مَنْ يَتَشَبَّهُ عَلَى بَطْرِيهِ﴾

﴿Of them there are some that creep on their bellies,﴾ like snakes and so on;

﴿وَمِنْهُمْ مَنْ يَتَّبِعُ عَلَى رِجْلَيْنِ﴾

«and some that walk on two legs,» like humans and birds;

﴿وَمِنْهُمْ مَنْ يَتَّبِعُ أَرْبَعَةً﴾

«and some that walk on four,» like cattle and all kinds of animals.
Allâh says:

﴿يَعْلَمُ اللَّهُ مَا يَشَاءُ﴾

«Allâh creates what He wills.» meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Verily, Allâh is able to do all things.»

﴿فَلَمَّا أَرَزَقْنَا مَا نَبَغَتْ شُيُونَتُ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ شَرِيفٍ﴾

«46. We have indeed sent down manifest Ayât. And Allâh guides whom He wills to the straight path.»

Allâh states that in this Qur'ân He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ شَرِيفٍ﴾

«And Allâh guides whom He wills to the Straight Path.»

﴿وَقَوْلُوكُمْ مَا أَنْتُمْ بِاللهِ وَبِآخِرَشُولِ وَأَطْعَنْتُمْ ثُمَّ يَتَوَلَّ فَرِيقٌ مِنْهُمْ إِذَا بَعْدَ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ﴾ فَلَمَّا دَعَاهُ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ شَفَعَوْنَوْنَ ﴿٤٦﴾ فَلَمَّا يَكُنْ لَمَّا تَقْرَأُ يَا تُرَا إِلَيْهِ مُذَمِّنِينَ ﴿٤٧﴾ أَلَيْ قُلُوبُهُمْ مَرْضٌ أَمْ أَنْجَابُهُمْ أَنْ يَعْلَمُوا أَنْ يَعِيزَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ مِنَ الظَّالِمِينَ ﴿٤٨﴾ إِنَّمَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دَعَاهُ إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ أَنْ يَقُولُوا سَيِّفُنَا وَأَطْعَنَا وَأُولَئِكَ مِنَ الْمُفْلِحِينَ ﴿٤٩﴾ وَمَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ يَفْشِلُ اللَّهُ وَيَنْهَا فَأُولَئِكَ مِنَ الظَّالِمِينَ ﴿٥٠﴾﴾

«47. They say: "We have believed in Allâh and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.»

«48. And when they are called to Allâh and His Messenger, to

judge between them, lo! a party of them refuses and turns away.»

﴿49. But if the truth is on their side, they come to him willingly with submission.﴾

﴿50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.﴾

﴿51. The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.﴾

﴿52. And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.﴾

The Treachery of the Hypocrites and the Attitude of the Believers

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

﴿فَمَا نَأْتَهُم بِاللّٰهِ وَبِرَسُولِهِ وَلَطَعَنُتُمْ فِي أَوْقَنِ مِنْهُمْ إِذْنَنِ ذٰلِكُ﴾

﴿"We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,﴾

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

﴿وَرَأَتِكُمْ أَوْلَئِكُ بِالْمُنَفِّيَنَ﴾

﴿such are not believers.﴾

﴿وَرَأَنَا دُعَّا إِلَى اللّٰهِ وَرَسُولِهِ لِيَخْكُمْ بَيْنَهُمْ﴾

﴿And when they are called to Allāh and His Messenger, to judge between them...﴾

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger ﷺ, they turn away and are too arrogantly proud of themselves to follow him. This is like the Āyah:

﴿أَلَمْ تَرَ إِلَى الظَّرِيفِ يَرْجِعُونَ أَنَّهُمْ مَاءْمُوا بِسَآ أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قِيلَكَ﴾

﴿Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,﴾ until His saying:

﴿وَرَأَيْتَ الْمُتَنَفِّقِينَ يَتَوَلَّنَّ عَنْكَ مُشَدِّدَاتٍ﴾

﴿you see the hypocrites turn away from you with aversion﴾ [4:60-61].

﴿فَإِنْ يَكُنْ لَّهُمْ لَئِنْقَاضٌ إِلَيْهِ مُتَبَعِّينَ﴾

﴿But if the truth is on their side, they come to him willingly with submission.﴾

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

﴿مُتَبَعِّينَ﴾

﴿willingly with submission.﴾ But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allâh said:

﴿أَلَيْ تَرَى هُمْ مُرْضٌ﴾

﴿Is there a disease in their hearts?...﴾ meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allâh and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allâh knows which of these characteristics each one of them has.

﴿بَلْ أَزَّبَكَهُمْ أَنْطَلِيلُوكَ﴾

﴿Nay, it is they themselves who are the wrongdoers.﴾

means, they are the evildoers who commit immoral actions, and Allâh and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allâh and His Messenger ﷺ above such a thing.

Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُخْتَارُ بَيْنَهُمْ أَن يَقُولُوا سَيَقْنَا وَلَطَّافْنَا﴾

﴿The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey".﴾

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And such are the successful.﴾

Concerning the Āyah:

﴿أَن يَقُولُوا سَيَقْنَا وَلَطَّافْنَا﴾

﴿they say: "We hear and we obey".﴾

Qatādah said: "We were told that when 'Ubādah bin As-Sāmit, who had been present at Al-'Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due?' He said, 'Yes.' He said: 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.'"^[1]

Qatādah said: We were told that Abu Ad-Dardā' said, "There is no Islām except through obedience to Allāh, and no goodness except in Jamā'ah. Sincerity is to Allāh and His Messenger ﷺ, and to the Khalifah and all the believers." He said: "And we were told that 'Umar bin Al-Khaṭṭāb, may Allāh

^[1] Ibn Abi Ḥātim 8:2623.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٧

فَلَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تُولَّوْ أَفَلَا عَلَيْهِ مَا حَلَّ
وَعَيْنَكُمْ مَا حَاجَتُمْ إِذْ وَانْتَطِيعُونَ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ
إِلَّاَتْلِيلُ الْمُبِينِ ﴿٤﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لِيَسْتَخْفَفُنَّهُمْ فِي الْأَرْضِ كَمَا أَشَّرَفُوا
الَّذِينَ مِنْ قَبْلِهِمْ وَلَمْ يُمْكِنْ لَهُمْ دِينُهُمُ الَّذِي أَرَضَى لَهُمْ
وَلَيَبْدِلُنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْ تَأْبِدُونَنِي لَا يُشَرِّكُونِي بِ
شَيْئًا وَمِنْ كَفَرِي عَدَدُ الْفَاقِلِيْكُمْ هُمُ الْفَسِيْقُونَ ﴿٥﴾
وَأَقِيمُوا الصَّلَاةَ وَأَقُوا الزَّكُوْنَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تُرْجَمُونَ ﴿٦﴾ لَا تَخْبُنُ الَّذِينَ كَفَرُوا مُعْجِزِيْنَ فِي الْأَرْضِ
وَمَا وَلَهُمُ الْأَنْوَارُ وَلَنْ يُنْصِرَ الْمَصِيرُ ﴿٧﴾ يَتَأْبِيْهَا الَّذِينَ آمَنُوا
لِيَسْتَغْنُوكُمُ الَّذِينَ مَلَكُوكُمْ أَيْنَ شَكَرُوكُمُ الْحَلَامُ مِنْكُمْ
ثَلَاثَ مَرَّتَيْنِ مِنْ قَلْصَلَوْهُ الْفَجْرِ وَيَنْ تَصْعُونَ شَابِكُمْ مِنَ الظَّهِيرَةِ
وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَتَ لَكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ حَاجَ بَعْدَهُنْ طَرَاقُوكُمْ عَلَيْكُمْ بَعْضُكُمْ عَلَى
بَعْضٍ كَذَلِكَ بَيْنَ اللَّهِ لَكُمُ الْآيَتِ وَاللَّهُ عَلِيْعِهِ حَكِيمٌ ﴿٨﴾

to quote them all here.

﴿وَمَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ﴾

﴿And whosoever obeys Allâh and His Messenger,﴾

in what he is commanded with, and avoid what he is forbidden,

﴿وَنَهَا اللَّهُ﴾

﴿fears Allâh,﴾ means, for his past sins,

﴿وَيَتَقْبَلُهُ﴾

﴿and has Taqwâ of Him,﴾ regarding sins he may commit in the future.

^[11] Ibn Abi Hâtîm 8:2623 , 2624 .

be pleased with him, used to say; ‘The bonds of Islâm are *Lâ ilâha illallâh*, establishing prayer, paying *Zakâh* and obeying those whom Allâh has given authority over the affairs of the Muslims.’” This was recorded by Ibn Abi Hâtîm.^[11] There are very many *Hadîths* and reports which state that it is obligatory to obey the Book of Allâh, the Sunnah of His Messenger, the Rightly-Guided Khalîfahs and the Imâms when they command us to obey Allâh; there are too many of these reports

﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«such are the successful.» means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

﴿وَأَقْسَرُوا بِاللَّهِ جَهَدَ أَشْتَهِيهِمْ لَيَنْهَا حُرْجٌ قُلْ لَا تَنْقِسُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ بِمَا تَنْهَمُونَ ﴿١﴾ قُلْ أَطْبِعُوا اللَّهَ وَأَطْبِعُوا الرَّسُولَ فَإِذَا تَوَلَّا فَإِنَّمَا عَلَيْهِ مَا حِلَّ وَعَلَيْكُمْ مَا
مُلْكُهُ وَإِنْ تُطِيعُوهُ نَفْسُكُو رَبَّكُو إِلَّا الْبَلْغُ الْحَيْثُ ﴿٢﴾﴾

﴿53. They swear by Allāh their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allāh knows well what you do."﴾

﴿54. Say: "Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way."﴾

Allāh says about the hypocrites who had promised the Messenger ﷺ and sworn that if he were to command them to go out for battle, they would go:

﴿قُلْ لَا تَنْقِسُوا﴾

﴿Say: "Swear you not..."﴾ meaning, do not swear this oath.

﴿طَاعَةً مَعْرُوفَةً﴾

«obedience is known.» It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the Āyah:

﴿عَلِمُوْنَ لَكُمْ لَرْضَوْنَ عَنْهُمْ﴾

﴿They swear to you that you may be pleased with them...﴾ [9:96]

And Allāh says:

﴿أَنْذِرُوْنَاهُمْ جَهَنَّمَ﴾

﴿They have made their oaths a screen (for their evil actions).﴾ [58:16]

It is part of their nature to tell lies, even in the issues they choose, as Allāh says:

﴿أَنَّمَا نَرِدُ إِلَى الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أَخْرَجُوهُمْ مَعَكُمْ وَلَا يُظْهِرُونَ فَيَكُوْنُ أَهْدًا لَّهُمَا وَإِنْ قُوْلَنْتُمْ لِتُنَصَّرُوكُمْ وَاللَّهُ يَتَعَالَى إِنَّمَا يُنَهِّيْنَكُمْ لِكُلِّ بَيْوَنٍ ﴾
لَئِنْ أَخْرَجُوا لَا يَغْرِبُونَ مَهْمَمْهُمْ وَلَئِنْ قُوْلَنْتُمْ لَا يَصْرُفُونَهُمْ وَلَئِنْ تُصْرُفُوهُمْ لَبَرِّ الْأَذْبَارِ شَدَّ لَا

﴿Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.﴾ [59:11-12]

Then Allāh says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴿Say: "Obey Allāh and obey the Messenger...﴾

meaning, follow the Book of Allāh and the Sunnah of His Messenger ﷺ.

فَانْ تَوَلَّا

¶but if you turn away,» if you ignore what he has brought to you,

﴿فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ﴾

He is only responsible for the duty placed on him», conveying the Message and fulfilling the trust.

وَعَلَيْكُمْ مَا حِلَّتْمُ

(and you for that placed on you.) accepting that, and venerating it and doing as it commanded.

وَإِنْ تُطِيعُهُ تَهْتَدُوا هُمْ

﴿If you obey him, you shall be on the right guidance.﴾ because he calls to the straight path,

﴿صِرَاطُ اللَّهِ الَّذِي لَمْ يَكُنْ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾

«The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth...» [42:53]

﴿وَرَبَّا عَلَى الرَّسُولِ إِلَّا أَبْلَغَ الْبَلْغَ الْمُبَيِّنَ﴾

«The Messenger's duty is only to convey in a clear way.» This is like the Āyāt:

﴿فَإِنَّمَا عَلَيْكَ الْبَلْغَ وَعَلَيْنَا الْحِسَابُ﴾

«your duty is only to convey and on Us is the reckoning.» [13:40]

﴿فَنَذَرْكُ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّنَّتْ عَلَيْهِمْ يَمْصِطِيرٌ﴾

«So remind them – you are only one who reminds. You are not a dictator over them.» [88:21-22]

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَلَا يَنْكِحُ الظَّالِمِينَ لِتَسْتَغْفِرَهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَمْ يَكُنْ لَّهُمْ أَثْقَلُ فِيمَا كُنْتُ وَلَمْ يَكُنْ لَّهُمْ بِئْرٌ بَعْدَ خَوْفِنِمْ أَنْتَأُ
يَعْبُدُونَنِي لَا يَعْبُدُوكَ بِإِشْبَاعٍ وَمَنْ كَفَرَ بِمَعْدَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.»

Allāh's Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his *Ummah* to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until

He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took *Jizyah* from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najâshi of Abyssinia, who had become king after Aşhamah, may Allâh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalîfah) Abu Bakr Aş-Şiddîq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khâlid bin Al-Walîd, may Allâh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubâydhah, may Allâh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'Âs, may Allâh be pleased with him, to Egypt. Allâh enabled the army sent to Syria to conquer Buşrâ and Damascus and their provinces the land of Hawrân and its environs. Then Allâh chose for Abu Bakr to honor him with Him and he died.

The people of Islâm were blessed that Aş-Şiddîq was inspired to appoint 'Umar Al-Fârûq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrâ was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allâh, as the Messenger of Allâh ﷺ had foretold and promised. May Allâh's perfect peace and purest blessing be upon him.

During the rule of Uthmân, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan^[1]

^[1] During the author's time, this city was the capital of Tunisia.

and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisrā was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasān and Al-Ahwāz were conquered. The Muslims killed a great number of Turks and Allāh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the *Ummah* together to preserve and protect it. In the *Ṣaḥīḥ* it was recorded that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ فَرَأَيْتُ مَسَارِقَهَا وَمَعَارِبَهَا، وَسَيِّلْتُ مُلْكَ أُمَّتِي مَا ذُوِي لِي مِنْهَا»

«Allāh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.»^[1]

And now we are enjoying that which Allāh and His Messenger ﷺ promised us, for Allāh and His Messenger ﷺ spoke the truth. We ask Allāh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

«وَعَدَ اللَّهُ الَّذِينَ مَأْمُونُوا وَنَذَرُوا الصَّلَاةَ بِتَنَاهِيهِ فِي الْأَرْضِ كَمَا أَنْتَنَاهُ الْأَيْرَكَ بْنَ قَبِيلِهِمْ وَلَيَسْكُنَنَّ لَهُمْ دِيْنُهُمُ اللَّهُ أَتَصْنَعُ لَهُمْ وَلَيُبَيِّنَنَّهُمْ إِذْنَ بَعْدِ خَوْفِهِمْ أَنَّهُمْ»

«Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...»

Ar-Rabi' bin Anas narrated that Abu Al-'Āliyah said, "The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allāh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate

^[1] Muslim 4:2215.

to Al-Madīnah. When they came to Al-Madīnah, then Allāh instructed them to fight. In Al-Madīnah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allāh willed..." Then Allāh revealed this Āyah.^[1]

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allāh took His Prophet ﷺ and they remained safe throughout the time of Abu Bakr, ‘Umar and ‘Uthmān, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The *Khilāfah* of Abu Bakr and ‘Umar was true and adhered to the Book of Allāh. Then he recited this Āyah."

Al-Barā' bin ‘Āzib said, "This Āyah was revealed when we were in a state of extreme fear."^[2] This Āyah is like the Āyah:

﴿وَإذْكُرُوا إِذْ أَنْتُمْ قَلِيلُ مُسْتَهْمِونَ فِي الْأَرْضِ﴾

«And remember when you were few and were reckoned weak in the land»

Until His statement:

﴿وَلَكُمْ تَشْكُرُونَ﴾

«so that you might be grateful» [8:26].

﴿كَمَا أَنْتُمْ خَلَقْتَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

«as He granted succession to those before them,»

This is like the Āyah where Allāh tells us that Mūsā said to his people:

﴿عَنْ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوّكُمْ وَتَسْتَقْبِلُونَ فِي الْأَرْضِ﴾

«It may be that your Lord will destroy your enemy and make you successors on the earth...» [7:129]

And Allāh says:

﴿وَرَبِّيْدَ أَنْ تَمَّ عَلَى الَّذِينَ أَسْطَمْيْمُوا فِي الْأَرْضِ﴾

^[1] At-Tabārī 19:209. A shorter version was recorded by Al-Hākim.

^[2] *Ad-Durr Al-Manthūr* 6:215.

«And We wished to do a favor to those who were weak in the land,» until the two Ayāt there after. [28:5-6]

﴿وَلَسْكَنَ لَمْ دِيْنَ الَّذِي أَتَقْرَنَ لَمْ﴾

«and that He will grant them the authority to practise their religion which He has chosen for them...»

As the Messenger of Allāh ﷺ said to ‘Adiyy bin Ḥātim when he came to him in a delegation:

«أَتَغْرِفُ الْجِيرَةَ؟»

«Do you know Al-Ḥīrah?» He said, “I do not know it, but I have heard of it.” The Messenger of Allāh ﷺ said:

«فَإِنَّ الَّذِي نَشَيْ بِيْدِهِ لَيْسَ إِنَّمَا هَذَا الْأَمْرُ حَتَّى تَخْرُجَ الظَّعِينَةُ مِنَ الْجِيرَةِ حَتَّى تَطْوَرَ
بِالْبَيْتِ فِي عَيْرٍ جَوَارِ أَخَدٍ، وَلَتَفْتَحَنَ كُثُرَ كِشْرَى بْنِ هُرْمُزَ،

«By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Ḥīrah^[1] and perform Ṭawāf around the House without needing the protection of anybody, and the treasures of Kisrā the son of Hurmuz will be opened.»

He said, “Kisrā the son of Hurmuz?” He said,

«نَعَمْ، كِشْرَى بْنُ هُرْمُزَ، وَلَيَتَلَّنَ الْمَالُ حَتَّى لَا يَبْلُغَ أَخَدَهُ»

«Yes, Kisrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.»

‘Adiyy bin Ḥātim said: “Now it is happening that a woman riding a camel comes from Al-Ḥīrah and performs Ṭawāf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it.”^[2]

﴿يَعْبُدُونِي لَا يُشْرِكُونَ بِيْ شَيْئًا﴾

«if they worship Me and do not associate anything with Me.»

Imām Ahmad recorded from Anas that Mu’ādh bin Jabal told

^[1] A section of modern Iraq.

^[2] Ahmad 4:257. Similar was recorded by Al-Bukhārī no. 3595.

him, "While I was riding behind the Prophet ﷺ on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذَ بْنَ جَبَلٍ»

«O Mu'âdh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allâh.' Then a while passed, then he said,

«يَا مُعَاذَ بْنَ جَبَلٍ»

«O Mu'âdh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allâh.' Then a while passed, then he said,

«يَا مُعَاذَ بْنَ جَبَلٍ»

«O Mu'âdh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allâh.' He said,

«فَهَلْ تَذَرِّي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»

«Do you know the rights that Allâh has over His servants?»

I said, 'Allâh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«The rights that Allâh has over His servants are that they should worship Him and not associate anything with Him.»

Then a while passed, then he said,

«يَا مُعَاذَ بْنَ جَبَلٍ»

«O Mu'âdh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allâh.' He said,

«فَهَلْ تَذَرِّي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوْا ذَلِكَ؟»

«Do you know the rights that people have over Allâh if they do that?»

I said, 'Allâh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يَعْذِبُهُمْ»

«The rights that people have over Allâh is that He will not

punish them.»^[1]

This was also recorded in the Two Ṣaḥīḥs.^[2]

﴿وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُذْلِكَ هُمُ الظَّالِمُونَ﴾

«But whoever disbelieved after this, they are the rebellious.»

means, ‘whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.’ The Companions – may Allāh be pleased with them – were the most committed of people after the Prophet ﷺ to the commands of Allāh and the most obedient to Allāh. Their victories were in accordance with their level of commitment. They caused the Word of Allāh to prevail in the east and the west, and Allāh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«لَا تَرَأْلُ طَائِفَةً مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفُهُمْ إِلَّا يُؤْمِنُ الْبَيَانَةُ»

«There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.»^[3]

According to another report:

«حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذِلِكَ»

«.. until the command of Allāh comes to pass and they are like that.»^[4]

According to another report:

«حَتَّىٰ يَقْاتِلُوا الدَّجَّالَ»

«... until they fight the Dajjāl.»^[5]

[1] Ahmad 5:242.

[2] *Faṭḥ Al-Bārī* 10:412, *Muslim* 1:58.

[3] *Muslim* 1:137.

[4] *Muslim* 3:1523.

[5] Ahmad 437.

According to another report:

وَحَتَّىٰ يُنْزَلَ عِيسَىٰ ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ

«... until 'Isâ bin Maryam comes down and they are prevailing.»^[1]

All of these reports are *Sahîh*, and there is no contradiction between them.

﴿وَأَبْشِرُوا الصَّالِحَةَ وَأَذْكُرُوا الْزَّكُورَ وَأَطْبِعُوا الرَّسُولَ لَئِكُمْ تُجْزَوْنَ ﴾ لَا تَحْسَنُ الَّذِينَ كَفَرُوا
﴿مَنْجِرِيهِنَّ فِي الْأَرْضِ وَمَا وَهُمْ بِالْأَنْزَارِ وَلَيَسَ الْمُصْبِرُ﴾

﴿56. And perform the Salâh, and give the Zakâh and obey the Messenger that you may receive mercy.﴾

﴿57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.﴾

The Command to pray, give the Zakâh and obey the Messenger ﷺ; the inability of the Disbelievers to escape, and the ultimate Destiny

Allâh commands His believing servants to establish prayer, which means worshipping Allâh Alone with no partner or associate; to pay the Zakâh, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allâh ﷺ, i.e., to do as he commands them and to avoid what he forbids them; so that Allâh will have mercy on them for that. No doubt, whoever does that, Allâh will have mercy on him, as Allâh says in another Âyah:

﴿وَأُولَئِكَ سَيَرَحُهُمْ اللَّهُ﴾

﴿Allâh will have His mercy on them﴾ [9:71]

﴿لَا تَحْسَنُ﴾

﴿Consider not﴾ means, 'do not think, O Muhammad,' that:

﴿الَّذِينَ كَفَرُوا﴾

﴿the disbelievers﴾ meaning, those who opposed and denied you,

[1] *Fath Al-Bâri* 13:306.

٣٥٨

وَإِذَا كُلَّعَ الْأَطْفَالُ مِنْكُمُ الْحُلُمُ فَلَا سُتُّونَوْا كَمَا أَسْتَدَنَ
 الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَسِّرَهُمْ وَاللَّهُ
 عَلَيْهِ حِكْمَةٌ ۝ وَالْقَوْعَدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
 نِكَاحًا فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضْعَفُ شَابَهُنَّ
 عَذَرٌ مُتَبَرِّحٌ بِرِسْتِهِ وَأَنْ يَسْتَقْبِلُ خَيْرَ لَهُنَّ وَاللَّهُ
 سَيِّعُ عَلَيْهِمْ ۝ لِتَسْعَ إِلَى الْأَعْمَى حَرًّا وَلَا عَلَى الْأَغْرِيَعِ
 حَرًّا وَلَا عَلَى الْمَرِيضِ حَرًّا وَلَا عَلَى أَفْشَكِمْ أَنْ تَأْكُلُوا
 مِنْ بُشِّرِكُمْ أَوْ بُيُوتِهِمْ أَبَاسِكُمْ أَوْ بُيُوتِ أَمْهَاتِكُمْ
 أَوْ بُيُوتِ إِخْرَيِكُمْ أَوْ بُيُوتِ أَخْوَتِكُمْ أَوْ بُيُوتِ
 أَعْمَانِكُمْ أَوْ بُيُوتِ عَشَّتِكُمْ أَوْ بُيُوتِ أَخْوَلِكُمْ
 أَوْ بُيُوتِ خَلَاتِكُمْ أَوْ مَا لَكُمْ شَدَّدَ مَفَاتِحَهُ
 أَوْ صَدَرِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا
 جَوِيعًا أَوْ أَشَنَّا فَإِذَا دَخَلْتُمُوا فَسَلِّمُوا عَلَى أَنفُسِكُمْ
 تَحْيَةً مَّنْ عِنْدَ اللَّهِ مُسْرَكَةً طَيْبَةً كَذَلِكَ
 يُبَيِّنُ اللَّهُ لَكُمْ أَمْرَيْتُ لَعَلَّكُمْ تَعْقِلُونَ ۝

﴿مُسْرِّيْنَ فِي الْأَرْضِ﴾

«can escape in the land.» means, that they can flee from Allāh. No, Allāh is able to deal with them and He will punish them most severely for that. Allāh says:

﴿وَمَا وَرَثُمُ﴾

«Their abode» meaning, in the Hereafter,

﴿أَنَارَ وَلَيْسَ الْمُعِيدُ﴾

«shall be the Fire - and worst indeed is that destination.»

means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to

rest!

﴿وَيَأْتُهُمَا الَّذِينَ آمَنُوا لِيَسْتَغْفِرُوكُمْ الَّذِينَ مَلَكُوكُمْ أَيْشُكُرُ وَالَّذِينَ لَمْ يَأْتُوكُمْ مِّنْ قَبْلِهِمْ فَمِنْ نَصَمُونَ يَأْبَكُمْ يَنْهَا الظَّهِيرَةُ وَمِنْ بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثَ عَوْرَتِكُمْ
 لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنْ طَوَّرُوكُمْ عَلَيْكُمْ بَصْحُكُمْ عَلَى بَعْضِ كَذَلِكَ يُبَيِّنُ اللَّهُ
 لَكُمْ أَمْرَيْتُ وَاللَّهُ عَلَيْهِ حِكْمَةٌ وَلَا يَكُونُ الْأَطْفَالُ يَمْكُمُ الْحُلُمُ فَلَا سُتُّونَوْا كَمَا أَسْتَدَنَ
 الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا يَسِّرَهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ ۝ وَالْقَوْعَدُ مِنَ
 النِّسَاءِ الَّتِي لَا يَرْجُونَ يَكْلَمُوكُمْ لَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضْعَفُ شَابَهُنَّ عَذَرٌ مُتَبَرِّحٌ
 بِرِسْتِهِ وَأَنْ يَسْتَقْبِلُ خَيْرَ لَهُنَّ وَاللَّهُ سَيِّعُ عَلَيْهِمْ ۝

458. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and

while you put off your clothes during the afternoon, and after the 'Ishâ' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Âyât to you. And Allâh is All-Knowing, All-Wise.♦

¶59. *And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allâh makes clear His Âyât for you. And Allâh is All-Knowing, All-Wise.♦*

¶60. *And the Qawâ'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.♦*

The Times when Servants and Young Children should seek Permission to enter

These Âyât include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the Sûrah had to do with how unrelated people should seek permission to enter upon one another. Allâh commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the Fajr prayer, because people are asleep in their beds at that time.

﴿وَمِنْ تَضَعُونَ يَا بَنِي إِلَهِكُمْ﴾

¶and while you put off your clothes during the afternoon,♦

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

﴿وَمِنْ بَدْءِ مَسَّةِ الْمَنَاءِ﴾

¶and after the 'Ishâ' prayer.♦ because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allâh says:

﴿تَلَئُّ عَزَّزْتُ لَكُمْ لَنِسَكٌ مَّلِكُكُرْ زَلَّا عَلَيْهِمْ جَنَاحٌ بَعْدَهُنَّ﴾

﴿(These) three (times) are of privacy for you; other than these times there is no sin on you or on them﴾

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this Āyah is quite clear and has not been abrogated, people hardly follow it, and 'Abdullāh bin 'Abbās denounced the people for that.

Abu Dāwud recorded that Ibn 'Abbās said: "Most of the people do not follow it, the Āyah that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dāwud said: 'Atā' also narrated that Ibn 'Abbās commanded this.^[1] Ath-Thawri narrated that Mūsā bin Abi 'Aishah said, "I asked Ash-Sha'bī [about the Āyah]:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الْمُحْرَمٍ مَنْ كَانَ أَعْلَمُ بِهِ﴾

﴿Let your slaves and slave-girls ask your permission.﴾

He said, 'It has not been abrogated.' I said: 'But the people do not do that.' He said, 'May Allāh help them.'^[2] Then Allāh says:

﴿وَإِذَا بَلَغُ الْأَنْفُلُ مِنْكُمُ الْحُلُمُ فَلَا يَنْهَاكُمُ اللَّهُ عَنِ الْمُحْرَمٍ كَمَا أَنْهَنَا نَحْنُ أَنْتَنَا الَّذِينَ مِنْ قَبْلِنَا﴾

﴿And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).﴾

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

There is no Sin on Elderly Women if They do not wear a Cloak

﴿وَالْفَرِيدُ مِنَ الْإِنْسَانِ﴾

^[1] Abu Dāwud 5:377.

^[2] At-Tabari 19:213.

﴿And the Qawâ'id among women.﴾

Sa'îd bin Jubayr, Muqâtil bin Hayyân, Ad-Dâhîhâk and Qatâdah said that these are the women who no longer think that they can bear children,

﴿أُنْتِي لَا يَرْجُونَ بِكَمَا﴾

﴿who do not hope for marriage,﴾ meaning, they no longer have any desire for marriage,

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَقْصُنْ نِسَاءَهُنَّ عِنْدَ مُتَبَرِّحَتِهِنَّ بِزِينَةٍ﴾

﴿it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.﴾

meaning, they do not have to cover themselves in the same way that other women have to.^[1]

Abu Dâwud recorded that Ibn 'Abbâs said that the Âyah:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَقْصُنْنَ مِنْ أَبْصَارِهِنَّ﴾

﴿And tell the believing women to lower their gaze﴾ [24:31]
was abrogated and an exception was made in the case of:

﴿وَالْمَرْعُودُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ بِكَمَا﴾

﴿the past childbearing among women who do not hope for marriage..﴾^[2]

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَقْصُنْ نِسَاءَهُنَّ﴾

﴿it is no sin on them if they discard their (outer) clothing﴾

Ibn Mas'ûd said about (outer) clothing, "The *Jilbâb* or *Ridâ'*".^[3] A similar view was also narrated from Ibn 'Abbâs, Ibn 'Umar, Mujâhid, Sa'îd bin Jubayr, Abu Ash-Shâ'thâ', Ibrâhîm An-Nakha'i, Al-Hâsan, Qatâdah, Az-Zuhri, Al-'Awzâ'i and others.^[4]

﴿عِنْدَ مُتَبَرِّحَتِهِنَّ بِزِينَةٍ﴾

[1] *Ad-Durr Al-Manthûr* 6:222, At-Tabâri 19:216.

[2] Abu Dâwud 4:361.

[3] At-Tabâri 19:217. Here *Jilbâb* and *Ridâ'* imply the same meaning; a large cloth used to surround the *Khimâr* and clothing of the woman.

[4] At-Tabâri 19:217, 218.

﴿in such a way as not to show their adornment.﴾

Sa‘id bin Jubayr said, “They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen.”

﴿فَوَانِ يَسْتَعْفِفُنَّ خَيْرٌ لَهُمْ﴾

﴿But to refrain is better for them.﴾ means, not removing their outer garment, even though that is permissible for them, is better for them.

﴿وَاللَّهُ سَمِيعٌ عَلَيْهِ﴾

﴿And Allāh is All-Hearer, All-Knower.﴾

﴿لَئِنْ عَلَى الْأَحْسَنِ حَقٌّ وَلَا عَلَى الْأَغْرِيْقَ حَقٌّ وَلَا عَلَى الْمُرِيْضِ حَقٌّ وَلَا عَلَى أَنْفُسِهِمْ أَنْ تَأْكُلُوا مِنْ بُشِّرَكُمْ أَوْ شَبُّوتَ مَابَاهِكُمْ أَوْ بُشُورَ أَمْهَاتِكُمْ أَوْ شَبُّوتَ إِنْجُوكُمْ أَوْ شَبُّوتَ لَخْوَوكُمْ أَوْ شَبُّوتَ أَغْنِيَمُمْ أَوْ شَبُّوتَ عَنْتِيَمُمْ أَوْ بُشُورَ أَخْوَوكُمْ أَوْ شَبُّوتَ حَلَّيَمُمْ أَوْ مَا مَلَكَتْ رِبَّاْغَةً، أَوْ صَدِيقَمُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَيْبَتَا أَوْ أَشْتَاقَا فَإِذَا دَخَلْتُمْ بُشُورَا فَلِمَّا عَلَى أَنْفُسِكُمْ تَجَيَّهَةً يَنْعِدُ اللَّهُ مُبَرَّكَةً طَيْبَةً كَذَلِكَ يَبْيَثُ اللَّهُ لَكُمْ الْأَيْتَ لَمَلَكُمْ تَقْنِلُوكَ﴾

¶61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh, blessed and good. Thus Allāh makes clear the Ayāt to you that you may understand.﴾

Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to

eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allâh revealed this Âyah, granting them a dispensation in this matter. This was the view of Sa‘îd bin Jubayr and Miqsam.^[1]

Ad-Dâhhâk said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allâh revealed this Âyah."^[2]

﴿لَيْسَ عَلَى الْأَعْمَى حِجَّةٌ﴾

«nor any restriction on the lame,»

‘Abdur-Razzâq recorded that Mujâhid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this Âyah was revealed granting permission for that."^[3]

As-Suddî said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allâh revealed:

﴿لَيْسَ عَلَى الْأَعْمَى حِجَّةٌ﴾

«There is no restriction on the blind...»

﴿وَلَا عَلَى أَنفُسِكُمْ لَمْ تَأْكُلُوا مِنْ بَيْرِيَّتِكُمْ﴾

«nor on yourselves, if you eat from your houses,»

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the *Musnad* and the *Sunan*, it is reported through several

^[1] *Ad-Durr Al-Manthûr* 6:223, At-Tabâri 19:221.

^[2] At-Tabâri 19:219.

^[3] ‘Abdur-Razzâq 3:64.

routes that the Messenger of Allāh ﷺ said:

«أَنْتَ وَمَا لَكُ لِأَيْكَ»

«You and your wealth belong to your father.»^[1]

﴿أَوْ شَيْوَتْ مَالِكُكُمْ أَوْ بُيُوتْ أَهْلِكُمْ﴾

﴿وَالْمَسْكُنَاتُ مَنْ كَانُوا يَنْهَا﴾
until His statement;

﴿أَوْ مَا تَلْكُشُ مَنْ كَانُوا﴾

﴿وَالْمَسْكُنَاتُ مَنْ كَانُوا﴾
«or (from that) whereof you hold keys,»

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا تَلْكُشُ مَنْ كَانُوا﴾

«or (from that) whereof you hold keys,» Saīd bin Jubayr and As-Suddi said, “This refers to a people’s servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason.” Az-Zuhri narrated from ‘Urwah that ‘Ā’isha, may Allāh be pleased with her, said, “The Muslims used to go out on military campaigns with the Messenger of Allāh ﷺ and they would give their keys to people they trusted and say, ‘We permit you to eat whatever you need.’ But they would say, ‘It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.’ Then Allāh revealed:

﴿أَوْ مَا تَلْكُشُ مَنْ كَانُوا﴾

«or (from that) whereof you hold keys.»^[2]

﴿أَوْ مَالِكُكُمْ﴾

«or (from the house) of a friend.» means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

﴿أَنْتَ عَلَيْكُمْ جَنَاحٌ أَنْ تَأْكُلُوا جَيْعاً أَزْ أَشْتَأْنَ﴾

^[1] Ahmad 2:279, 204, 214, Ibn Mājah 2:769.

^[2] Kashaf Al-Astār 3:61, 62.

﴿No sin on you whether you eat together or apart.﴾

'Ali bin Abi Talhah reported from Ibn 'Abbâs concerning this Ayah, "When Allâh revealed the Ayah:

﴿يَا أَيُّهَا الَّذِينَ مَأْمُنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ يَتَسْعَمُ بِأَنْتُمْ﴾

﴿O you who believe! Eat not up your property among yourselves unjustly﴾ [4:29],

the Muslims said, 'Allâh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allâh revealed:

﴿لَا إِنْسَانٌ عَلَى الْأَغْرِيَقَ حَرَجٌ﴾

﴿There is no restriction on the blind,﴾ until His statement;

﴿أَوْ صَدِيقَكُمْ﴾

﴿or (from the house) of a friend.﴾

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allâh made the matter easier for them and said:

﴿لَا إِنْسَانٌ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَبِيلًا أَوْ أَشْتَانًا﴾

﴿No sin on you whether you eat together or apart.﴾^[1]

Qatâdah said, "This was a clan of Banu Kinânah who during the Jâhiliyyah thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allâh revealed:

﴿لَا إِنْسَانٌ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَبِيلًا أَوْ أَشْتَانًا﴾

﴿No sin on you whether you eat together or apart.﴾^[2]

So this was a dispensation from Allâh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

^[1] At-Tabari 19:224.

^[2] At-Tabari 19:224.

Imām Ahmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يَئْرَاثُكُمْ فِيهِ»

«Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.»

It was also recorded by Abu Dāwud and Ibn Mājah.^[1] Ibn Mājah also recorded that Sālim reported from his father from ‘Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«أَكُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَّةَ مَعَ الْجَمَاعَةِ»

«Eat together and not separately, for the blessing is in being together.»^[2]

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْشِكُمْ﴾

«But when you enter the houses, greet one another»

Sa‘īd bin Jubayr, Al-Ḥasan Al-Baṣrī, Qatādah and Az-Zuhri said, "This means greet one another with *Salām*."^[3] Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jābir bin ‘Abdullāh say, 'When you enter upon your family, greet them with a greeting from Allāh, blessed and good.' He said, 'I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyād said that Ibn Ṭāwus used to say: 'When any one of you enters his house, let him say *Salām*.'"^[4]

Mujāhid said: "And when you enter the *Masjid*, say: 'Peace be upon the Messenger of Allāh'; when you enter upon your families, greet them with *Salām*; and when you enter a house in which there is nobody, say: 'Aṣ-Ṣalāmu ‘Alaynā wa ‘Alā ‘Ibād-Allāh-iṣ-Ṣāliḥīn (peace be upon us and upon the righteous servants of Allāh).'^[5] This is what one is

^[1] Ahmad 3:501, Abi Dāwud 3764, Ibn Mājah 3286.

^[2] Ibn Mājah 3287.

^[3] Al-Baghawi 3:358, At-Ṭabari 19:226.

^[4] At-Ṭabari 19:225.

^[5] ‘Abdur-Razzāq 3:66.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٩

سُورَةُ الْأَنْفُسِ

إِنَّا لَنَعْمَلُ مَا نَهَىٰ إِنَّمَا يَأْمُرُ بِالْمُحَمَّدٍ
عَلَىٰ أَنْ يَجْمِعَ الْمُؤْمِنِينَ لَمَّا يَدْعُهُوا حَتَّىٰ يَسْتَغْفِرُوا إِنَّ اللَّهَ يَسْتَغْفِرُ لِنَفْسٍ
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَغْفِرُ لَهُ
لِعَصْمَانِهِمْ فَإِذَا لَمَّا شَنَّتْ مِنْهُمْ وَاسْتَغْفِرُ لَهُمْ
اللَّهُ أَكْثَرُ الْمُؤْمِنُونَ عَفْوُ رَحْمَةً ﴿١﴾ لَا يَجْعَلُوا دُعَاءَ الرَّسُولِ
يَنْكِمُ كُدُّعَاهُ بِعَصْمَكُمْ بِعَصْمَ أَقْدَمِكُمْ لِعَلْمِ اللَّهِ الَّذِينَ
يَسْأَلُونَ مِنْكُمْ لَوْا دَأْلِيَخَدِرِ الدِّينِ بِخَالِقِنَ عَنْ أَشْرِهِ
أَنْ تُصِيبَهُمْ فَشَنَّهُ أَوْ يُصِيبَهُمْ عَذَابُ اللَّهِ ﴿٢﴾ الْأَيَّاتُ اللَّهُ
مَالِ السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْشَمَ عَلَيْهِ وَبَرَّهُ
يَرْجِعُونَ إِلَيْهِ فَيَنْتَهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

سُورَةُ الْأَنْفُسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ اللَّهُ بَرَكَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِكُونِ الْمُعْلَمَاتِ نَبِرًا
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَنْجِذِدْ وَلَدَأْوَمَ
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مُنْقِدِرًا ﴿٤﴾

commanded to do, and it has been narrated to us that the angels will return his greeting.”^[1]

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 الْآيَاتِ لِتَلَمَّسُوهُنَّا﴾

﴿Thus Allâh makes clear the Ayât to you that you may understand.﴾

When Allâh mentioned what wise rulings and reasonable, well-constructed laws are contained in this Sûrah, He points out to His servants that He explains the Ayât to them clearly so that they may ponder them and understand their meanings.

﴿إِنَّا نَعْمَلُ مَا نَهَىٰ

مَا نَهَا يَأْمُرُ بِالْمُحَمَّدٍ وَرَسُولِهِ وَلَمَّا كَانُوا سَمِّهُ عَلَىٰ أَنْجِيَجُ مَعْبُرًا حَتَّىٰ يَسْتَغْفِرُوا إِنَّ اللَّهَ يَسْتَغْفِرُ لِنَفْسٍ
 أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَغْفِرُ لَهُمْ شَكَّ أَنْهُمْ فَإِذَا لَمَّا شَنَّتْ
 مِنْهُمْ وَاسْتَغْفِرُ لَهُمْ لَمَّا يَأْمُرُ اللَّهُ عَفْوُ رَحْمَةً﴾

¶62. The believers are only those who believe in Allâh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly,

[1] Ad-Durr Al-Manthûr 6:228.

Allāh is Oft-Forgiving, Most Merciful.»

Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allāh has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, Id, or congregational prayers, or a meeting for the purpose of consultation and so on. Allāh commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allāh commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

﴿فَإِذَا أَتَيْتُمْ لِمَنْ شِئْتُمْ مِنْهُمْ وَأَسْتَغْفِرُ لَهُمْ اللَّهُ أَعْلَمُ بِالْأَوْلَى﴾

«give permission to whom you will of them, and ask Allāh for their forgiveness.»

Abu Dāwud reported that Abu Hurayrah said, “The Messenger of Allāh ﷺ said:

«إِذَا اتَّهَى أَحَدُكُمْ إِلَى التَّجْلِيسِ فَلْيَسْتَلِمْ، فَإِذَا أَرَادَ أَنْ يَقُولَ مَا يَقُولُ فَلْيَسْتَلِمْ، فَلَيَسْتَأْتِي الْأُولَى
بِأَخْرَى مِنَ الْآخِرَةِ»

“When any of you joins a gathering, let him say Salām, and when he wants to leave, let him say Salām. The former is not more important than the latter.”^[1]

This was also recorded by At-Tirmidhi and An-Nasā’ī; At-Tirmidhi said: “It is a Hasan Ḥadīth.”^[2]

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ يَتَسْكُنُ كَدُّعَاءَ بَعْضِكُمْ بَعْضًا قَدْ يَسْلُمُ اللَّهُ الَّذِينَ يَسْتَلِمُونَ
وَمَنْكُمْ لَوْا إِذَا فَلَيَخَذِّلُ الَّذِينَ يَخْلُقُونَ عَنْ أَنْتُمْ أَنْ تُصِيبُوهُمْ فَشَهَدَ أَنْ تُصِيبُوهُمْ عَذَابُ اللَّهِ أَعْلَمُ بِالْأَوْلَى﴾

«63. Make not the calling of the Messenger among you as your calling one of another. Allāh knows those of you who slip away under shelter. And let those beware who oppose the Messenger's

^[1] Abu Dāwud 5:386.

^[2] Tuhfah Al-Ahwadhi 7:485, An-Nasā’ī in Al-Kubrā 6:100.

commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.♦

The Etiquette of addressing the Prophet ﷺ

Ad-Dahhâk said, reporting from Ibn ‘Abbâs: “They used to say, ‘O Muḥammad,’ or ‘O Abu Al-Qâsim,’ but Allâh forbade them to do that, as a sign of respect towards His Prophet ﷺ, and told them to say, ‘O Prophet of Allâh,’ ‘O Messenger of Allâh.’”^[1] This was also the view of Mujâhid and Sa‘îd bin Jubayr.^[2] Qatâdah said: “Allâh commanded that His Prophet ﷺ should be treated with respect and honor, and that he should be a leader.”^[3] Muqâtil said concerning the Āyah:

﴿لَا جَمِيلُوا دُعَاءَ الرَّسُولِ يَتَكَبَّرُونَ كَذَّابٌ بَقِيرٌ بَقِيرٌ بَقِيرٌ﴾

«Make not the calling of the Messenger among you as your calling one of another.♦»

“When you address him, do not say, ‘O Muḥammad,’ or ‘O son of ‘Abdullâh’; rather honor him and say, ‘O Prophet of Allâh,’ or, ‘O Messenger of Allâh.’”

﴿لَا جَمِيلُوا دُعَاءَ الرَّسُولِ يَتَكَبَّرُونَ كَذَّابٌ بَقِيرٌ بَقِيرٌ بَقِيرٌ﴾

«Make not the calling of the Messenger among you as your calling one of another.♦»

A second view concerning the meaning of the Āyah is that it means ‘do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.’ Ibn Abi Hâtim recorded this from Ibn ‘Abbâs, Al-Hasan Al-Bâṣri and ‘Atîyyah Al-‘Awfi. And Allâh knows best.^[4]

﴿فَقَدْ يَقْلُمُ اللَّهُ الْأَرْبَكَ يَنْتَلُوْنَ بِكُمْ لَوْاْذَ﴾

«Allâh knows those of you who slip away under shelter.♦»

Muqâtil bin Hayyân said, “This refers to the hypocrites who used to find it too difficult to listen to the *Khuṭbah* on Fridays, so they would hide behind some of the Companions of

[1] *Ad-Durr Al-Manthûr* 6:230.

[2] *At-Tabâri* 19:230.

[3] *At-Tabâri* 19:230.

[4] *At-Tabâri* 19:230.

Muhammad ﷺ and sneak out of the *Masjid*. It was not proper for a man to leave on Fridays once the *Khuṭbah* began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the *Khuṭbah* and a man spoke, it would invalidate his Friday prayer.”^[1] As-Suddi said, “If they were with him for a congregational prayer, they would hide behind one another so that he could not see them.”

The Prohibition of going against the Messenger's Commandment

﴿فَلَا يَحِدُّ الَّذِينَ يَعْلَمُونَ عَنْ أَمْرِهِ﴾

«And let those beware who oppose the Messenger's commandment»

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two *Sahīhs* and elsewhere that the Messenger of Allāh ﷺ said:

«مَنْ عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever does a deed that is not in accordance with this matter of ours will have it rejected.»^[2]

meaning, let those beware who go against the *Shari'ah* of the Messenger ﷺ, in secret and in the open,

﴿أَنْ تُصِيبُهُمْ فَتَنَّةٌ﴾

«lest some *Fitnah* should befall them», i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَنْ يُصِيبُهُمْ عَذَابٌ أَلِيمٌ﴾

^[1] *Ad-Durr Al-Manthūr* 6:231.

^[2] *Fath Al-Bārī* 4:416, *Muslim* 3:1343.

﴿or a painful torment be inflicted on them.﴾ means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imâm Ahmad recorded that Abu Hurayrah said, “The Messenger of Allâh ﷺ said:

«مَثِيلٌ وَمَثْلُكُمْ كَمَلٌ رَجُلٌ اسْتَرْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَزَنَهَا جَعَلَ الْفَرَاشُ زَهْنِيًّا
الدَّوَابُ الْأَلَانِي يَقْعُنُ فِي النَّارِ يَقْعُنُ فِيهَا، وَجَعَلَ يَخْجُرُ مِنْ وَيَغْلِبُهُ تَفْتَحْمَنُ فِيهَا -
قَالَ - فَذَلِكَ مَثِيلٌ وَمَثْلُكُمْ، أَنَا آخِذُ بِخَجْرِكُمْ عَنِ النَّارِ فَلَمَّا غَنِمْتُ عَنِ النَّارِ، فَتَثْبَوْنِي
وَتَفْتَحْمُونَ فِيهَا»

«The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.»

This was also narrated by Al-Bukhâri and Muslim.^[11]

﴿إِنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْشَأَ اللَّهُ عَلَيْهِ وَمَا يَرْجِعُ إِلَيْهِ
فَيَعْلَمُهُمْ بِمَا عَلَوْا وَاللَّهُ يَعْلَمُ كُلَّ شَيْءٍ ﴾

﴿64. Certainly, to Allâh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.﴾

Allâh knows your Condition

Allâh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

﴿فَقَدْ يَعْلَمُ مَا أَنْشَأَ اللَّهُ عَلَيْهِ﴾

«Indeed, He knows your condition.» He knows and it is visible to Him, and not one iota is hidden from him. This is like the Ayah:

﴿وَتَوَكَّلُ عَلَى الْعَزِيزِ الرَّحِيمِ ﴾

^[11] Ahmad 2:312, Muslim 2284.

﴿And put your trust in the All-Mighty, the Most Merciful,﴾ until His saying;

﴿إِنَّهُ هُوَ الْمَتَّعُ الْمَلِيْكُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower﴾ [26:217-220].

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْثُرُ مِنْهُ إِنْ فِرَمَانٌ وَلَا تَمْلُوْنَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذَا تُبَيِّنُونَ فِيهِ وَمَا يَسْرُبُ عَنْ رَبِّكَ مِنْ يَشْفَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَلَا أَنْتُمْ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ ثَيْنِ﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.﴾ [10:61]

﴿أَنَّمَنْ هُوَ فَآيَةٌ عَلَىٰ كُلِّ نَقْبَرٍ بِمَا كَبَّثُ﴾

﴿Is then He Who takes charge of every person and knows all that he has earned?﴾ [13:33]

He sees all that His servants do, good and evil alike. And Allāh says:

﴿أَلَا جِئْنَ بِسَقْفَوْنَ يَبَاهُنَ يَعْلَمُ مَا يُبَرُّوْنَ وَمَا يُبَيِّنُوْنَ﴾

﴿Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal﴾ [11:5].

﴿سَوَاءٌ مِنْكُمْ مَنْ أَنْزَلَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly﴾ [13:10].

﴿وَمَا يَنْتَهِ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَمَلَكُ شَرْكَرَهَا وَمَنْتَدِهَا كُلُّ فِي كِتَابٍ ثَيْنِ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ [11:6]

﴿رَبُّنَّهُمْ مَفَاعِيْعُ النَّبِيْرِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْأَخْرَى وَمَا يَسْعُطُ مِنْ دَرَقَهُ إِلَّا يَعْلَمُهَا وَلَا حَجَّتْ فِي ظُلْمَكَتِ الْأَرْضِينَ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينِ﴾

﴿And with Him are the keys of the Unseen, none knows them

but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. ﴿6:59﴾

And there are many *Âyât* and *Hadîths* which say similar things.

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْنَا﴾

﴿the Day when they will be brought back to Him,﴾

means, the day when all creatures will be brought back to Allâh, which is the Day of Resurrection.

﴿فَيَنَّتَّهُمْ بِمَا عَمِلُوا﴾

﴿then He will inform them of what they did.﴾

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allâh says:

﴿بِئْتُمُ الْأَدْنَى يَوْمَئِنَّ يَمَا فَعَلَّ وَأَنْزَلْ﴾

﴿On that Day man will be informed of what he sent forward (of deeds), and what he left behind.﴾ [75:13]

﴿وَرُوْضَعَ الْكِتَابُ فَقَدِ الْمُتَّرِبِينَ مُشَيَّقِينَ مَا فِيهِ وَيَقُولُونَ يَوْمَئِنَّ مَا لِي هَذَا الْكِتَابُ لَا يُبَدِّلُ صَغِيرَةً وَلَا كِبِيرَةً إِلَّا أَخْصَصَهَا وَوَجَدُوا مَا عَمِلُوا حَسِيرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

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

Allâh says here:

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْنَا فَيَنَّتَّهُمْ بِمَا عَمِلُوا وَلَهُ بِكُلِّ شَيْءٍ عِلْمٌ﴾

﴿the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.﴾

Praise be to Allâh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the *Tafsîr* of *Sûrat An-Nûr*, to Allâh be praise and thanks.

The Tafsīr of Sūrat Al-Furqān (Chapter - 25)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿بَارَكَ اللَّهُ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِتَكُونَ لِلنَّاسِ بَيِّنًا ﴾ الَّذِي لَمْ يَكُنْ أَشْكَنْتُ مَا
وَالْأَرْضَ وَلَمْ يَجِدْ وَلَدًا وَلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ وَنَعَّلَ كُلُّ شَفْوٍ فَقَدْرَةً تَقْبِيرًا ﴾﴾

﴿1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.﴾

﴿2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.﴾

Blessed be Allāh

Here Allāh praises Himself for the Noble Qur'ān He has revealed to His noble Messenger ﷺ. This is like the Āyāt:

﴿لَهُمْ يَوْمَ الْقِيَامَةِ أَنَّزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجِدْ لَهُ عِرْبَةً ﴾ قَيْسًا لِتُنذِرَ بَاسًا شَوِيدًا إِنَّ
لَهُمْ وَيُنذِرُ الْمُؤْمِنِينَ الَّذِينَ يَصْلَوُنَّ الْمَسْلِحَاتِ ﴾﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...﴾ [18:1-2]

Here Allāh says:

﴿بَارَكَ﴾

﴿Blessed be He.﴾ The verbal form used here implies an ongoing, permanent, eternal blessing.

﴿الَّذِي نَزَّلَ الْفُرْقَانَ﴾

﴿Who sent down the criterion﴾ The verb *Nazzala* is a form which implies something done a great deal and often. This is like the *Ayâh*:

﴿وَالْكِتَابُ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابُ الَّذِي أَنْزَلَ مِنْ قَبْلٍ﴾

﴿And the Book which He (*Nazzala*) sent down to His Messenger, and the Scripture which He (*Anzala*) sent down to those before (him)﴾ (4:136).

Each of the previous Books was sent down at one time, but the Qur'ân was revealed gradually, in stages, *Âyât* after *Âyât*, rulings after rulings, *Sûrahs* after *Sûrahs*. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allâh says later in this *Sûrah*:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنَا نُزَّلَ عَلَيْهِ الْقُرْآنُ بِمِلَّةٍ وَجِدَّهُ كَذَلِكَ لَتَشْتَتِ يَوْمُ فَرَادَكَ وَرَثَّتَهُ تَرَبَّلًا ﴾
﴿وَلَا يَأْتُوكَ يَسْتَلِيلُ إِلَّا جِئْنَكَ بِالْحَقِّ وَأَخْسَنَ شَيْئِكَ﴾ (٢٥)

﴿And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴾ (25:32-33)

This *Sûrah* was named *Al-Furqân*, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

﴿عَلَى عَنْدِهِ﴾

﴿to His servant﴾ This description is one of praise and commendation, because here Allâh is connecting him to Himself, describing him as His servant. Allâh also described him in this manner when referring to the noblest of events, the Night of the *Isrâ'*, as He said:

﴿مَبَحِّنُ الَّذِي أَسْرَى يَسْبِدِيهِ بِلَدًا﴾

﴿Glorified be He Who took His servant for a journey by night﴾ (17:1).

Allâh also described him in this way when He described how he stood and called to Him:

﴿وَلَمَّا قَامَ عَنْهُ اللَّهُ يَتَّخُذُ كَذَرًا يَكْتُونَ عَنْهِ لِيدًا﴾

«And when the servant of Allāh stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).» (72:19)

This description is also used here when Allāh describes how the Book is revealed to him and how the angel comes down to him:

﴿بَلَّ اللَّهُ تَرَكَ الْقُرْآنَ عَلَىٰ عَنْدِهِ لِيَكُونَ لِلنَّاسِ نَذِيرًا﴾

«Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.»

﴿لِيَكُونَ لِلنَّاسِ نَذِيرًا﴾

«that he may be a warner to all nations.» means, he alone has been blessed with this great, detailed, clear Book which,

﴿لَا يَأْتِيهِ الظَّلَلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرَيַنُ مِنْ حَكِيمٍ حَمِيدًا﴾

«Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).» (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet ﷺ said:

﴿بُعْثُتُ إِلَى الْأَخْمَرِ وَالْأَسْوَدِ﴾

«I have been sent to the red and the black.»^[1]

And he said:

﴿إِنِّي أُغَيِّبُ خَمْسًا لَمْ يَنْطَهِنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي﴾

«I have been given five things which no Prophet before me was given.»

Among them he mentioned:

﴿كَانَ الرَّبِيعُ يَنْقُتُ إِلَى قَوْمِهِ خَاصَّةً وَبُعْثُتُ إِلَى النَّاسِ عَامَّةً﴾

«[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind.»^[2]

^[1] Ahmad 5:145.

^[2] Fath Al-Bārī 1 :634.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٦٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَمْ يَخْذُلُ مِنْ دُونِهِ مَا لِهُ لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلُقُونَ
وَلَا يَنْكُونُ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعاً وَلَا يَنْكُونُ مَوْتًا
وَلَا حَيَاةً وَلَا شُورَاً ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا فَكْ
أَفْرَنَهُ وَأَعْنَاهُ عَيْنَهُ قَوْمٌ مَا حَرُوتَ فَقَدْ جَاءُهُمْ وَظَلَمُوا رُزْرَا
﴿٣﴾ وَقَالُوا أَسْتَطِعُ أَلَّا يُلْبِرَ أَكْنَتْهَا فَهِيَ شَنَى
عَيْنَهُ بُشَّرَةً وَأَصْبَلَ ﴿٤﴾ قُلْ أَنْزَلَهُ اللَّهُ الَّذِي يَعْلَمُ أَتْيَرَ
فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيمًا ﴿٥﴾ وَقَالُوا
مَالِ هَذَا الرَّسُولُ يَأْكُلُ الظَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٦﴾ أَوْ يُنَزِّقَ
إِلَيْهِ كَثْرَأً وَتَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا أَوْ قَارَ
الظَّلَلِيُّونَ إِنْ تَبْغُونَ إِلَّا رُجَالًا سَاحِرُوا ﴿٧﴾ اَنْظُرْ
كَيْفَ ضَرَبَ اللَّهُ الْأَمْثَالَ فَضَلَّوْا فَلَا يَسْتَطِيعُونَ
سَيِّلًا ﴿٨﴾ تَبَارَكَ اللَّهُ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَدِيرَاتِنَ ذَلِكَ
جَنَّتٌ تَجْرِي مِنْ تَعْرِيَهَا الْأَنْهَرُ وَجَعَلَ لَكَ قُصُورًا ﴿٩﴾ إِنْ
كَذَّبُوكُمْ بِالسَّاعَةِ وَأَعْنَدَنَا لَمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٠﴾

dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. ﴿١٠﴾

Allâh states that He is above having any offspring or partner. Then He tells us:

﴿خَلَقَ كُلَّ شَيْءٍ مُّقْدَدٌ لَّنْ تَرِكَ﴾

﴿He has created everything, and has measured it exactly according to its due measurements.﴾

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

﴿وَلَمْ يَخْذُلُ مِنْ دُونِهِ مَا لِهُ لَا يَخْلُقُونَ شَيْئاً وَلَا
يَنْكُونُ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعاً وَلَا شُورَا﴾

﴿شَنَى وَلَا يَنْكُونُ مَوْتًا وَلَا حَيَاةً وَلَا شُورَا﴾

And Allâh says:

﴿قُلْ يَكَانُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِنَّكُمْ جِمِيعًا﴾

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

meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allâh says here:

﴿إِنَّمَا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا يَنْهَاذُ وَلَكُمْ بَعْدَ لَمْ يَكُنْ لَّهُ شَرِيكٌ
فِي الشَّرِيكَ﴾

﴿He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. ﴿١٠﴾

﴿3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

The Foolishness of the Idolators

Allāh tells us of the ignorance of the idolators in taking other gods instead of Allāh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?

﴿وَلَا يَنْلَوْكُنَّ مَوْتًا وَلَا حَيَةً وَلَا نُثُرًا﴾

﴿and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

means, they could not do any of that at all; that power belongs only to Allāh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

﴿فَمَا خَلَقْتُمْ وَلَا بَتَّخَلَقُمْ إِلَّا كَفَرْتُمْ وَجِدَّتُمْ﴾

﴿The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person﴾ (31:28).

This is like the Āyāt;

﴿وَمَا أَمْرَتُ إِلَّا وَجِدَّةً كَلْنجَ بِالبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَجِدَّةٌ فَإِذَا هُمْ بِالنَّاهِرَةِ﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ (79:13-14)

^[1] See the Tafsīr of Sūrat As-Sāffāt [37:19].

﴿فَإِنَّا هُنَّ نَجِرَةٌ وَيَوْمَ فَلَادًا مُّمْبَطِلُونَ﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾
(37:19)

﴿إِنْ كَانَ إِلَّا صَيْغَةً وَجِدَةً فَلَادًا هُمْ جَمِيعُ الَّذِينَ تَعْصَمُونَ﴾

﴿It will be but a single Sayhah, so behold they will all be brought up before Us!﴾ (36:53).

He is Allâh besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِنْكُ أَقْرَئَنَا رَاعَانَهُ عَلَيْهِ قَوْمٌ مَاخْرُوبُونَ فَنَذَ جَاءُوكُمْ ظَلَّمًا وَرَدِيلًا ﴾ وَقَالُوا أَسْطِرُ الْأَرْضِ اسْتَنْبَثُهَا فَهِيَ تَشَلُّ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴾ قُلْ أَنْزَلَهُ اللَّهُ الَّذِي يَعْلَمُ أَلْيَارَ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّمَا كَانَ عَنْقُورًا رَّجَمًا ﴾

﴿4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.﴾

﴿5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."﴾

﴿6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾

What the Disbelievers said about the Qur'ân

Allâh tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'ân:

﴿إِنْ هَذَا إِلَّا إِنْكُ﴾

﴿This is nothing but a lie﴾, meaning an untruth.

﴿أَقْرَئَنَا﴾

﴿that he has invented,﴾ meaning the Prophet ﷺ.

﴿وَأَنَّمَا عَيْدُهُ قُرُونٌ مَا خَلَقْتَهُ﴾

﴿and others have helped him in it.﴾ means, he asked other people to help him compile it. So Allāh said:

﴿فَنَذَّرَ جَاهِرٌ طَلَبًا وَرَدَّا﴾

﴿In fact, they have produced an unjust wrong and a lie.﴾

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

﴿وَقَالُوا أَسْطَيْرُ الْأَوْيَنِ أَكْتَبْهَا﴾

﴿And they say: "Tales of the ancients which he has written down..."﴾

meaning, the ancients wrote them down, and he has copied it.

﴿فَهُنَّ شُنَّ عَيْدُهُ﴾

﴿and they are dictated to him﴾ means, they are read or recited to him.

﴿بُشَّرَةً وَأَصْلَابًا﴾

﴿morning and afternoon.﴾ at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through *Mutawātir* reports and is a common fact that Muhammad the Messenger of Allāh ﷺ never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him *Al-Amīn* (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allāh honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allāh said:

﴿أَنْظُرْ كَيْفَ مَرِرُوا لَكَ الْأَنْتَالَ فَسَلُوا نَّلَّا يَنْعَلِمُونَ سَبِيلًا﴾

﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way.﴾ (17:48)

In response to their stubbornness, Allâh says here:

﴿قُلْ أَنْزَلَ اللَّهُ الَّذِي يَعْلَمُ أَنْتَرَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".﴾

meaning, He has revealed the Qur'ân which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

﴿الَّذِي يَعْلَمُ أَنْتَرَ﴾

﴿Who knows the secret﴾ means, Allâh is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

﴿إِنَّمَا كَانَ عَغْوَرًا تَجَاهِ﴾

﴿Truly, He is Oft-Forgiving, Most Merciful.﴾

This is an invitation to them to repent and turn back to Allâh, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger ﷺ and the Qur'ân, He still invites them to repent and give up their sin, and to come to Islâm and true guidance. This is like the Ayât:

﴿أَتَنْدَ كُفَّارَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ تَلْكَفُرُ وَمَا بِنِ إِلَيْهِ إِلَّا إِلَهٌ وَحْدَهُ وَإِنَّ اللَّهَ يَعْلَمُ عَنَّا يَعْلَمُ لَيْسَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾ أَفَلَا يَشُورُكُمْ إِنَّ اللَّهَ لَتَسْتَنِدُنَّ إِلَيْهِ وَإِنَّ اللَّهَ عَفُورٌ وَجِيدٌ﴾

﴿Surely, disbelievers are those who said: "Allâh is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-

٣٦١

إِذَا رَأَتْهُم مِنْ مَكَانٍ بَعْدِ سَمْعِهِ أَنْفِيَطَأَوْ زَفِيرًا ﴿٢٦﴾ وَلَا
الْقَوْمُ مِنْهَا مَكَانًا ضَيْقًا مُفْرَقٌ إِنْ دَعَوْهُنَا لَكَ ثُبُورًا ﴿٢٧﴾
لَا نَدْعُو إِلَيْهِمْ ثُبُورًا وَجَدًا وَلَا دُعَوْا ثُبُورًا كَثِيرًا ﴿٢٨﴾ قُلْ
أَذْلَكَ خَيْرٌ أَمْ حَسَنَةُ الْخُلُدُ الْأَتِيٰ وَعَدَ الْمُنْتَهُونَ كَاتَ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿٢٩﴾ لَمْ فِيهَا مَا يَشَاءُ وَلَكَ خَلِيلٌ
كَانَ عَلَى رَبِّكَ وَعَدَ أَمْسِتُلًا ﴿٣٠﴾ وَيَوْمَ يَخْشُرُهُمْ وَمَا
يَعْبُدُونَ مِنْ دُولَنَّ اللَّهُ فَيَقُولُ أَنْتُمْ أَضَلَّلُتُمْ عِبَادِي
هَتُؤْلَئِكُمْ أَمْ هُنْ ضَلَّلُوا السَّبِيلَ ﴿٣١﴾ قَالُوا سُبِّحْنَاكَ مَا كَانَ
يَسْبِّحُ لَنَا أَنْ تَتَخَذِّنَ دُولَنَّ الْأَيَّامَ وَلَكِنْ مَتَعَظَّهُنَّ
وَإِبَاءَهُمْ حَقَّ نَسُوا الْذِكْرَ وَكَانُوا قَوْمًا بُورًا ﴿٣٢﴾ فَقَدْ
كَيْذَبُوكُمْ يَمَانَقُولُونَ فَمَا سَتَطَعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ ثُقُولَهُ عَذَابٌ كَبِيرًا ﴿٣٣﴾
وَمَا أَرْسَلْنَا فِيلَكَ مِنَ الْمُرْسَلِينَ إِلَيْهِمْ يَأْكُلُونَ
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَحَمَلْنَا لَهُمْ كُمْ
لِيَغْرِي فِتْنَةَ أَنْصَبُرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٣٤﴾

mercy.”

﴿وَقَالُوا مَاكِلَ هَذَا الرَّسُولُ يَأْكُلُ الظَّمَانَ وَيَتَبَّغِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مِنْ
نَّبِيٍّ كَمَّهُ تَذَبَّرُ ﴿٣٥﴾ أَوْ يَلْقَى إِلَيْهِ كَثُرًا أَرْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَكَانَ
الظَّلَّمُورُكَ يَأْنِ شَيْعُورُكَ إِلَّا رَجَلًا سَخْرُورًا ﴿٣٦﴾ انْظُرْ كَيْفَ صَرَوْتُ لَكَ الْأَمْنَلَ فَصَلُوْ
فَكَلَّا يَسْتَطِعُونَ سَيْلَكَ ﴿٣٧﴾ تَبَارَكَ الْأَذْقَانِ شَاهَ جَعَلَ لَكَ تَبَرِّكَ بَنْ ذَلِكَ جَشْتُرَ تَحْرِيَ وَنِ
غَنِيَّهَا الْأَنْهَرُ وَجَعَلَ لَكَ فُصُورًا ﴿٣٨﴾ لَنْ كَذَبُوا بِالسَّاعَةِ وَأَعْدَنَا لَنْ كَذَبَ بِالسَّاعَةِ
سَعِيرًا ﴿٣٩﴾ إِذَا رَأَيْتُمْ مِنْ مَكَانٍ بَعْدِ سَمْعِهِ أَنْفِيَطَأَوْ زَفِيرًا ﴿٤٠﴾ وَلَا أَنْفَوْ مِنْهَا مَكَانًا ضَيْقًا
مُفْرَقَيْنَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿٤١﴾ لَا نَدْعُو إِلَيْهِمْ ثُبُورًا وَجَدًا وَلَا دُعَوْا ثُبُورًا كَثِيرًا ﴿٤٢﴾

47. And they say: “Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?”»

Forgiving, Most
Merciful.» (5:73-
74)

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ مِنْهُمْ لَمْ يُبْلِغُوْ فَلَهُمْ عَذَابٌ
جَهَنَّمَ وَلَمْ يَعْدُوا الْمُرْتَقِي ﴾

Verily, those who put
into trial the believing
men and believing
women, and then do not
turn in repentance, then
they will have the tor-
ment of Hell, and they
will have the punishment
of the burning Fire.»
(85:10)

Al-Hasan Al-Basri
said: “Look at this
kindness and
generosity! They killed
His friends and He is
calling them to
repentance and

﴿8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾

﴿9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.﴾

﴿10. Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow and will assign you palaces.﴾

﴿11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴾

﴿12. When it sees them from a far place, they will hear its raging and its roaring.﴾

﴿13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾

﴿14. Exclaim not today for one destruction, but exclaim for many destructions.﴾

What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

﴿فَنَالَ هَذَا الرَّسُولُ يَأْكُلُ أَطْعَامَ رِبِّهِ﴾

﴿Why does this Messenger eat food.﴾ meaning, 'as we eat, and why does he need food as we need it?'

﴿وَيَتَشَمَّسُ فِي الْأَسْرَارِ﴾

﴿and walk about in the markets.﴾ means, he walks around and goes there often seeking to trade and earn a living.

﴿أَرَلَّ أَنْزَلَ إِلَيْهِ مَلَكٌ بِكُوْتَ سَمَّةَ نَذِيرًا﴾

﴿Why is not an angel sent down to him to be a warner with him?﴾

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:

﴿فَلَمَّا أُتْقِنَ عَلَيْهِ أَسْرَرَةً مِنْ ذَهَبٍ أُوْزَعَ جَاهَ سَعَةً الْمُتَبَكِّثُ مُغَرِّبِينَ﴾

﴿“Why then are not golden bracelets bestowed on him, or angels sent along with him?”﴾ (43:53).

These people had a similar mentality and said the same kind of thing. They said:

﴿أَرَى يُنْقَلَ إِلَيْهِ كَثُرًا﴾

﴿Or (why) has not a treasure been granted to him?﴾ meaning, treasure that he could spend on his needs and wants.

﴿أَوْ تَكُونُ لَهُ جَنَاحٌ يَأْكُلُ بِنَاهَا﴾

﴿or why has he not a garden whereof he may eat?﴾

meaning, a garden that would go with him wherever he went. All of this is easy for Allāh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

﴿وَقَالَ الْفَلَيْلُرُكَ إِنْ تَئْمُورُكَ إِلَّا رَجُلًا شَحُورًا﴾

﴿And the wrongdoers say: “You follow none but a man bewitched.”﴾ Allāh said:

﴿أَنْظُرْ كَيْفَ ضَرَبُوكَ الْأَنْتَارَ فَكَلُوا﴾

﴿See how they coin similitudes for you, so they have gone astray,﴾

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allāh says:

﴿فَأَصْلُوا﴾

﴿so they have gone astray﴾ from the path of guidance.

﴿فَلَا يَسْتَطِعُونَ سَبِيلًا﴾

﴿and they cannot find a path.﴾ Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allāh tells His Prophet ﷺ that if He willed, He could

bestow on him in this world something far better than what they were saying. He said:

﴿بَارِكَ اللَّهُ أَنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ﴾

«Blessed be He Who, if He wills, will assign you better than (all) that...»

Mujâhid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a 'palace', whether it was large or small."^[1]

﴿فَنَ كَذِبُوا بِالشَّاعِرَةِ﴾

«Nay, they deny the Hour,» means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

﴿وَأَغْدَنَاهُ﴾

«And We have prepared» means, 'We have made ready,'

﴿إِنَّ كَذَّابَ بِالشَّاعِرَةِ سَعِيرًا﴾

«for those who deny the Hour, a flaming Fire.»

means, an unbearably hot and painful torment in the fire of Hell.

﴿إِذَا رَأَتْهُمْ﴾

«When it sees them» means, when Hell sees them,

﴿فَنِنَّ تَكَانَ يَوْمِهِ﴾

«from a far place,» means from the place of gathering (on the Day of Resurrection),

﴿سَمِعُوا لِمَا تَبَطِّلُ وَزَفَرِّبِ﴾

«they will hear its raging and its roaring.» means, (it will make those sounds) out of hatred towards them. This is like the Ayah,

﴿إِذَا أَقْوَى فِيهَا سَمِعُوا لِمَا شَهِيْدًا وَهِيَ تَنُورٌ ۝ نَكَدُ سَمِعُوا مِنْ الْقَيْطَنِ﴾

«When they are cast therein, they will hear the (terrible)

^[1] At-Tabari 19:243.

drawing in of its breath as it blazes forth. It almost bursts up with fury» (67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja'far bin Jarīr narrated that Ibn 'Abbās said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Rahmān will say to it: 'What is the matter with you?' It will say: 'He is seeking refuge from me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell and he will say, 'O Lord, I never expected this from You.' Allāh will say, 'What did you expect?' The man will say, 'I expected that Your mercy would be great enough to include me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone."^[1] Its chain of narrators is Ṣaḥīḥ.

﴿سَيِّرُوا لَمَّا قَبْطُوا وَرَوْبِرًا﴾

«they will hear its raging and its roaring.»

'Abdur-Razzāq recorded that 'Ubayd bin 'Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: 'O Lord, I do not ask You for salvation this Day except for myself.' "^[2]

﴿وَلَذَا أَفْرَأَ وَهَا مَكَانًا ضَيْقَانًا مُقْرَبَينَ﴾

«And when they shall be thrown into a narrow place thereof, chained together.»

Qatādah narrated from Abu Ayyūb that 'Abdullāh bin 'Amr said: "Like the point of a spear, i.e., in its narrowness."^[3]

﴿نُقَبَّلَنَّ﴾

^[1] At-Tabārī 9:370.

^[2] 'Abdur-Razzāq 3:67.

^[3] *Ad-Durr Al-Manthūr* 6:240, *Az-Zuhd* by Ibn Al-Mubārak in *Az-Zawā'id* 86.

﴿chained together,﴾ Abu Sâlih said, “This means, tied from their shoulders.”

﴿وَعَزِيزًا مُنْكَرِكَ شُبُرِكَ﴾

﴿they will exclaim therein for destruction.﴾ means, they will utter cries of woe, regret and sorrow.

﴿فَلَا تَدْعُوا لِيَوْمٍ شُبُرًا وَبَيْدًا﴾

﴿Exclaim not today for one destruction...﴾

﴿فَلِأَذْلِكَ خَيْرٌ أَرْجَنَّهُ الْخَلِيلُ الَّتِي رُعِدَ الْمُنْقَوْتُ كَانَتْ لَمَّا جَزَاءَهُ وَمَصِيرًا فَإِنَّ لَمْ فِيهَا مَا يَنْكَرُوكَ خَلِيلُكَ كَانَ عَلَى رَبِّكَ وَغَدَ مَسْتَوْكَ﴾

﴿15. Say: “Is that better or the Paradise of Eternity which is promised to those who have Taqwâ?” It will be theirs as a reward and final destination.﴾

﴿16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa'dan Mas'ilâ.﴾

Is the Fire better, or Paradise?

Here Allâh says: ‘O Muâmmad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allâh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?’

﴿لَمْ فِيهَا مَا يَنْكَرُوكَ﴾

﴿For them there will be therein all that they desire,﴾

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allâh has promised to those whom He has blessed and to

whom He has shown His favor. He says:

﴿كَانَ عَلَىٰ رَبِّكَ وَعْدًا مُّسْتَحْلِمًا﴾

«It is upon your Lord a Wa'dan Mas'ūla» meaning, it must inevitably come to pass. Abu Ja'far bin Jarir reported from some of the scholars of the Arabic language that the words

﴿وَعْدًا مُّسْتَحْلِمًا﴾

«Wa'dan Mas'ūla» mean: a binding pledge.^[1]

In this Sūrah Allāh mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Sūrat As-Sāffāt where Allāh mentions the status of the people of Paradise, with its beauty and joy, then He says:

﴿أَذْلَكَ خَيْرٌ نُرْلًا أَمْ سَجَرَةُ الرَّقْمٍ ﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلْفَاجِرِينَ ﴿إِنَّهَا سَجَرَةٌ تَحْرُجُ فِي أَصْلِ الْجَنَّةِ ﴾ طَلَمُهَا كَانَهُ رَهْبَسُ الْكَبِيرِينَ ﴾ قَاتَلُهُمْ لَا يَكُونُ مِنْهَا مُغَالِقُونَ يَنْهَا الْبَطَلُونَ ﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لِثْنَتِينَ حِجَوِيَّةً ﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَأَلَّا لَمْحُجِّمٍ ﴾ إِنَّهُمْ الْفَاجِرُونَ ﴾ مَا بَأَنَّهُمْ مُّنْتَابِلُينَ ﴾ فَهُمْ عَلَىٰ مَا شَرِكُمْ بِهِ غَوْنَةٌ ﴾﴾

«Is that better entertainment or the tree of Zaqqūm? Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of Shayātīn. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!» (37:62-70)

﴿وَيَوْمَ يَخْرُصُونَ وَمَا يَبْدُونَ كَمِنْ دُوَيْنَ اللَّهُ فَيَقُولُ مَا أَنْشَأْتُمْ بِعِصَادِي هَذِهِ لَدَهُ أَمْ مِنْ حَسْلُوا أَشْبَيلَ ﴾ قَالُوا شَهِنَكَ مَا كَانَ يَتَنَبَّئُ لَنَا أَنْ تَنْجِذَنَّ مِنْ دُوَيْنَكَ مِنْ أَزْبَادَةِ وَلِكَنْ تَنْقَتَهُنَّ وَمَابَأَهُمْ حَتَّىٰ نَشَوْا لَلْأَكْسَرَ وَكَانُوا فَوْنَانِ بُورَانِ ﴾ فَقَدْ كَذَّبُوكُمْ بِمَا تَنَوُّلُوكُمْ فَمَا نَتَطَبِّعُنَّ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمْ يُنْهَكُمْ نُذْفَةً عَذَابًا كَبِيرًا ﴾﴾

¶17. And on the Day when He will gather them together and that which they worship besides Allāh. He will say: "Was it you who misled these My servants or did they stray from the

^[1] At-Tabari 19:247.

path?"»

﴿18. They will say : "Glorified be You! It was not for us to take any Awliyâ' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."﴾

﴿19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.﴾

The gods of the Idolators will disown Them on the Day of Resurrection

Allâh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allâh, angels and others, will rebuke them. Allâh says:

﴿وَيَوْمَ يَخْرُجُونَ وَمَا يَتَبَدَّلُونَ مِنْ دُونِ اللَّهِ﴾

﴿And on the Day when He will gather them together and that which they worship besides Allâh.﴾

Mujâhid said, "This means 'Isâ, 'Uzayr and the angels."⁽¹⁾

﴿قَالُوا مَا أَنْشَأْتُمْ أَنْشَأْتُمْ عِبَادِيَ هَذِهِ﴾

﴿He will say: "Was it you who misled these My servants...?"﴾

Allâh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the Ayah,

﴿وَإِذْ قَالَ اللَّهُ يَوْمَئِذٍ أَنْتَ مُلْكُ الْأَنْعَمِ مَا نَتَّلَقُ لِلَّاتِي أَنْهَدْنَا وَأَنْتَ مُلْكُ الْمُهَاجِرِينَ مِنْ دُونِ اللَّهِ قَالَ شَفَاعَتْكَ تَمَّا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّي إِنْ كُثُرْ فَتَمَّ فَنَدَ عَلَيْنَاهُ تَقْسِيمٌ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّمَ النَّجْمَوَبَرْبَرِيَّةَ ﴿١٦﴾ مَا قُلْتُ لَمْ إِلَّا مَا أَنْتَيْ بِهِ﴾

﴿And when Allâh will say: "O 'Isâ, son of Maryam! 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). Had I said such a thing, You

⁽¹⁾ At-Tabari 19:247.

would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say." »
(5:116-117)

Describing how those who were worshipped will respond on the Day of Resurrection, Allāh says:

﴿فَلَوْلَا شَهَدْنَا مَا كَانُوا يَتَّبِعُونَ لَا أَن شَهَدْنَا مِنْ دُولَكَ مِنْ أَنْبَيَّةَ﴾

«They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliyā' besides You..."»

Most of the scholars recite a *Fathah* on the *Nūn* of the word *Nattakhidh* in His saying:

﴿شَهَدْنَا مِنْ دُولَكَ مِنْ أَنْبَيَّةَ﴾

«"...for us to take (Nattakhidh) any Awliyā' besides You,"»

meaning, 'it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the *Āyah*,

﴿وَيَوْمَ يَخْرُجُونَ جَمِيعًا ثُمَّ يَقُولُ الْمَلِئَةُ أَهْلَوْلَا إِنَّكُمْ كَانُوا تَعْبُدُونَ بَغْيًا فَلَوْلَا شَهَدْنَاكُمْ﴾

«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!"» (34:40-41)

Other scholars understand this phrase to mean: 'it is not proper for us to take anyone except You as protectors or helpers (*Awliyā'*),' meaning, 'it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

﴿وَلَكِنْ شَهَدْنَا هُنَّ رَّاجِيَاتٌ﴾

«but You gave them and their fathers comfort»

means, 'You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

﴿وَكَانُوا قَوْمًا بُرُّا﴾

﴿and became a lost people.﴾ Ibn ‘Abbās said, “This means, they were destroyed.”^[1] Al-Ḥasan Al-Baṣrī and Mālik narrated from Az-Zuhri: “There was no good in them.”^[2]

And Allāh says:

﴿فَنَذَّلُوكُمْ بِمَا تَنْعُوذُونَ﴾

﴿Thus they will deny you because of what you say;﴾

meaning, ‘those whom you used to worship besides Allāh will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allāh.’ This is like the Āyāt:

﴿وَمَنْ أَضَلُّ مِنْ يَدْعُوا مِنْ دُولَتِ اللَّهِ مِنْ لَا يَسْتَجِبُ لَهُ إِنْ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِيهِمْ عَنِتُّوْنَ﴾ وَإِذَا حُمِّرَ النَّاسُ كَانُوا لَمَّا فَتَمَّ أَعْدَاءٌ وَكَانُوا يَعْنَادُوهُمْ كُفَّارٌ﴾

﴿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 unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ (46:5-6)

﴿فَمَا تَسْتَبِعُونَ صَرْفًا وَلَا نَصْرًا﴾

﴿then you can neither avert nor find help.﴾

means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

﴿وَمَنْ يَظْلِمْ يَنْكِنْ﴾

﴿And whoever among you does wrong,﴾

means by associating others in worship with Allāh,

﴿نُذْفَةُ عَذَابًا كَبِيرًا﴾

﴿We shall make him taste a great torment.﴾

﴿وَرَأَيْنَا أَرْسَلَكَ مِنَ الْمُرْسَلِينَ إِلَّا يَنْهَمْ لَيْلَكَ اللَّهُمَّ وَيَكْشُونَ فِي الْأَسْوَاقِ وَحَمَّنَا بِعَصْكُمْ لِتَعْصِي فَتَهَقَّمُ أَنْصَرُكُمْ وَصَكَانَ رَبُّكَ بَصِيرًا﴾

^[1] At-Ṭabarī 19:248.

^[2] At-Ṭabarī 19:248.

﴿20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.﴾

All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This Āyah is similar to the Āyāt,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِسَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْفَرْقَةِ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ (12:109).

﴿وَمَا جَعَلْنَاهُمْ جَدَّاً لَا يَأْكُلُونَ الْطَّعَامَ﴾

﴿And We did not create them bodies that ate not food﴾ (21:8).

﴿وَجَعَلْنَا بَعْضَهُمْ لِيَتَعْزَّزَ فِيَّةَ أَنْصَارِهِنَّ﴾

﴿And We have made some of you as a trial for others; will you have patience?﴾

means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allāh says:

﴿أَنْصَارِهِنَّ وَكَانَ رَبُّكَ بِصِيرًا﴾

﴿will you have patience? And your Lord is Ever All-Seer.﴾

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

﴿أَللّٰهُ أَعْلَمُ بِمَنْ يَعْلَمُ وَسَاعِدُهُ﴾

﴿Allāh knows best with whom to place His Message﴾ (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

٣٦٢

﴿ وَعَمِّلْنَا بِمَكْثُومٍ لِيَقْرَبَ فِتْنَةً
أَنْفُسِهِنَّ ﴾

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكِ كَهْكَهَ
أَوْزَى رَسَالَتَهُ أَسْتَكْبِرُوا فِي أَنْفُسِهِمْ وَعَنْ عُنْوَانِ كَبِيرًا
يَوْمَ يَرَوْنَ الْمَلَكَ كَهْكَهَ لَا يَشْرِئُ يَوْمَيْدَلِلِلْمُغْرِبِينَ وَيَقُولُونَ
جَهَنَّمُ مَحْجُورًا ﴾ ٢١ وَقَدِيمَنَا إِنْ مَا عَمِلْنَا مِنْ عَمَلٍ فَعَمِلْنَاهُ
هَبَّةً مَنْشُرًا ﴾ ٢٢ أَنْسَحَبَ الْجَنَّةَ يَوْمَيْدَلِلِلْمُغْرِبِينَ
وَأَخْسَنُ مَقِيلًا ﴾ ٢٣ وَيَوْمَ شَفَقَ النَّمَاءُ بِالْعَمَمِ وَنَزَلَ الْمَلَكُ كَهْكَهَ
تَنْزِيلًا ﴾ ٢٤ الْمَلَكُ يَوْمَيْدَلِلِلْحَقِّ لِلْمَنِينَ وَكَانَ يَوْمًا عَلَى
الْكُفَّارِ عَسِيرًا ﴾ ٢٥ وَيَوْمَ يَعْصُ الظَّالِمَ عَلَى يَدَنِي وَيَقُولُ
يَنْلَيْتَنِي أَخْذَتُ مَعَ الرَّسُولِ سَيِّلًا ﴾ ٢٦ يَنْلَيْتَنِي يَنْقِي لِرَأْخَذَ
فَلَادًا خَلِيلًا ﴾ ٢٧ لَقَدْ أَضَلَّنِي عَنِ الدِّرْكِ يَرْعَدُ إِذْ جَاءَنِي
وَكَانَ الشَّيْطَنُ لِلْإِنْسَنِ خَذُولًا ﴾ ٢٨ وَقَالَ الرَّسُولُ
يَرَبَّ إِنْ قَوْمِي أَخْذَدُوا هَذَهِ الْقُرْآنَ مَهْجُورًا ﴾ ٢٩ وَكَذَلِكَ
جَعَلَنَا كُلُّنَا يَنْجِي عَذَوَانِ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًّا
وَنَصِيرًا ﴾ ٣٠ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ الْقُرْآنُ جَمِيلًا
وَنِجَادَةً كَذَلِكَ لَيُثْبِتَ بِهِ فَقَادُوكُورْ قَلْنَاهُ تَرْبِيلًا
﴿ ٣١ ﴾

﴿ وَعَمِّلْنَا بِمَكْثُومٍ لِيَقْرَبَ فِتْنَةً
أَنْفُسِهِنَّ ﴾

«And We have made some of you as a trial for others. Will you have patience?»

Muhammad bin Ishāq said: Allah is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them."^[1]

In *Sahih Muslim* it is narrated from 'Iyād bin Ḥimār that the Messenger of Allah ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي مُبْتَلٌ
وَمُبْتَلٌ بِكَ»

«Allāh says: "I will test you and test others by means of you."»^[2]
In the *Sahīh* it is recorded that he ﷺ was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا كَهْكَهَ أَوْ زَرَى رَبَّنَا لَنَدْ أَسْكَبِهِنَّ فِي
أَنْفُسِهِمْ وَعَنْ عُنْوَانِ كَبِيرًا ﴾ ٣٢ يَوْمَ يَرَوْنَ الْمَلَكَ لَا يَشْرِئُ يَوْمَيْدَلِلِلْمُغْرِبِينَ وَيَقُولُونَ جَهَنَّمُ
مَحْجُورًا ﴾ ٣٣ وَقَدِيمَنَا إِنْ مَا عَمِلْنَا مِنْ عَمَلٍ فَعَمِلْنَاهُ هَبَّةً مَنْشُرًا ﴾ ٣٤ أَنْسَحَبَ الْجَنَّةَ يَوْمَيْدَلِلِلْمُغْرِبِينَ
غَرْ شَفَقَ رَأْخَذَنِي مَقِيلًا ﴾ ٣٥ ﴾

¶ 21. And those who expect not a meeting with Us said: "Why

[1] At-Tabari 19:377

[2] Muslim 2865

are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.»

﴿22. On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Hijran Mahjūra."﴾

﴿23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾

﴿24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

The Stubbornness of the Disbelievers

Allāh describes how stubborn the disbelievers were in their disbelief when they said:

﴿لَوْلَا أُنْزِلَ عَلَيْنَا الْكِتَابُ كُلُّهُ﴾

«*Why are not the angels sent down to us,*»

meaning, 'so that we may see them with our own eyes and they may tell us that Muḥammad is the Messenger of Allāh.' This is like when they said:

﴿أَزْ تَأْنِي بِاللَّهِ وَالْمَلَائِكَةِ كُلِّهِ﴾

«*or you bring Allāh and the angels before (us) face to face*» (17:92).

Hence they also said:

﴿أَزْ نَرَى رَبَّنَا﴾

«*or why do we not see our Lord?*» Allāh said:

﴿لَقَدْ أَسْتَكَبُرُوا فِي أَنْفُسِهِمْ وَعَنْ عُشُورٍ كَبِيرٍ﴾

«*Indeed they think too highly of themselves, and are scornful with great pride.*»

And Allāh says:

﴿وَلَوْ أَنَّا زَلَّتِ الْأَيْمَنُ الْمَلَائِكَةُ وَكَلَّمَهُ الْوَقْنُ﴾

«*And even if We had sent down unto them angels, and the dead had spoken unto them...*» (6:111)

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا يَتَرَوْنَ يَوْمَهُ لِتَسْخِيرِهِنَّ وَيَوْمُهُنَّ جِنَّرًا تَحْجُورُهُ﴾

﴿On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Hijran Mahjûra."﴾

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allâh says:

﴿وَلَوْ شَرِى إِذَا يَتَوَفَّ الَّذِينَ كَفَرُوا أَنَّ الْمَلَائِكَةَ يَقْرِبُونَ وَجْهَهُمْ وَأَنْبَثُهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs..."﴾
(8:50)

﴿وَلَوْ شَرِى إِذَا الظَّالِمُونَ فِي غَرَبَتِ الْمُرْسَلِينَ وَالْمَلَائِكَةَ يَأْسِطُونَ أَيْمَانَهُمْ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.﴾

that is, to beat them:

﴿أَخْرِجُوهُ أَشْكُّهُمْ الْيَوْمَ بُحَرَّتْ عَذَابَ الْهُوَنِ يَسَا كُنْتُمْ تَنْهَلُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ مَا يَكْتُبُونَ شَكِّيُّونَ ﴾ ٦٣

﴿(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât with disrespect!"﴾ (6:93)

Hence in this Ayâh Allâh says:

﴿يَوْمَ يَرَوُنَ الْمَلَائِكَةَ لَا يُشْرِئُ يَوْمَ الْمَحْرُومِينَ﴾

﴿On the Day they will see the angels – no good news will there be for the criminals﴾

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allâh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَنْتَمُوا إِلَيْنَا لَكُمْ مَا كُنْتُمْ تَعْمَلُونَ وَلَا مُحَرَّرُونَ
وَأَنْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴾ ﴿مَنْ أُولَئِكُمْ فِي الْحَيَاةِ الْأُنْجَى وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا شَهَدْتُمْ إِنَّكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴾ ﴿نَّا لَمَّا مِنْ عَفْوٍ نَّعِيمٌ ﴾ ﴾

﴿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 good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful."﴾ (41:30-32)

According to an authentic *Hadīth* narrated from Al-Barā' bin 'Āzib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry."^[11] Other scholars said that the Āyah:

﴿بِيَوْمٍ يَرْقَنَ الْمَلَائِكَةُ لَا يُنْزَلُونَ﴾

﴿On the Day they will see the angels – no good news﴾

refers to the Day of Resurrection. This was the view of Mujāhid, Ad-Dahhāk and others. But there is no contradiction between these two views, because on both of these days – the day of death and the Day of Resurrection – the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

﴿وَيَقُولُونَ حِجْرًا مَّنْجُورًا﴾

﴿And they (angels) will say: "Hijran Mahjūra."﴾

The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of *Al-Hijr* is preventing or prohibition, hence the word is used in the phrase "*Hajara Al-*

[11] Muslim 4:2202.

Qâdî 'Ala Fulân" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of *Al-Hîjr* (the low semicircular wall near the *Ka'bah*) is also derived from this root, because it prevents people from *Tawâf* inside it, since they have to go behind it. The mind is also called *Al-Hîjr*, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

﴿وَيَقُولُونَ﴾

﴿And they will say﴾

refers to the angels. This was the view of Mujâhid, Ikrimah, Al-Hasan, Ad-Dâhhâk, Qatâdah, 'Atîyyah Al-'Awfi, 'Atâ' Al-Khurâsâni, Khuṣayf and others; it was also the view favored by Ibn Jarîr.^[1] Ibn Jarîr recorded that Ibn Jurayj said that this referred to the words of the idolators.^[2]

﴿يَوْمَ يَرَنَ الْمُتَبَكِّهِ﴾

﴿On the Day they will see the angels﴾ means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

﴿جِئْنَا تَحْمِلَنَا﴾

﴿"Hijran Maḥjûra."﴾ Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

﴿وَقَاتَلَنَا إِنَّمَا عَسَلُوا مِنْ عَسَلٍ﴾

﴿And We shall turn to whatever deeds they did.﴾

This refers to the Day of Resurrection, when Allâh will bring mankind to account for their deeds, good and bad alike. Allâh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the *Shari'ah* or Laws of Allâh, whether in terms of sincere intention or in terms of following the Laws set out by Allâh. Every deed that is neither sincere nor in accordance with the Laws of Allâh is futile, and the

^[1] At-Tabâri 19:256, *Al-Muḥarrar Al-Wajîz* 4:206.

^[2] At-Tabâri 19:254.

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

﴿وَقَدْنَا إِلَيْكُم مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّتَّسِرًا﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾

Sufyān Ath-Thawri, narrated from Abu Ishāq, from Al-Hārith that ‘Ali, may Allāh be pleased with him, commented on Allāh’s saying:

﴿فَجَعَلْنَاهُ هَبَاءً مَّتَّسِرًا﴾

﴿and We shall make such deeds as scattered floating particles of dust (Habā').﴾

“The rays of the sun when they pass through a small aperture.” A similar view was also narrated through a different chain of narrators from ‘Ali, and something similar was also narrated from Ibn ‘Abbās, Mujāhid, Ikrimah, Sa‘id bin Jubayr, As-Suddī, Ad-Daḥḥāk and others.^[1]

Al-Ḥasan Al-Baṣrī said, “This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot.”^[2] Abu Al-Āḥwāṣ narrated from Abu Ishāq from Al-Hārith that ‘Ali said: “Habā’ refers to the dust raised by animals.” A similar view was also narrated from Ibn ‘Abbās and Ad-Daḥḥāk, and this was also said by ‘Abdur-Raḥmān bin Zayd bin Aslam.

﴿هَبَاءً مَّتَّسِرًا﴾

﴿scattered floating particles of dust (Habā').﴾

Qatādah said: “Have you not seen dry trees when they are blown by the wind? This refers to those leaves.”^[3]

It was narrated that Ya’lā bin Ubayd said: “Ashes or dust when it is stirred up by the wind.” In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

^[1] At-Ṭabarī 19:257 258.

^[2] At-Ṭabarī 19:257.

^[3] At-Ṭabarī 19:258.

﴿مَثُلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْنَاثُهُمْ كَرَمًا إِشْتَدَّ بِهِ الْرَّزْقُ﴾

﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously﴾ (14:18).

﴿يَأَيُّهَا الَّذِينَ ظَاهَرَ لَهُمْ أَنَّا لَا نُنْهَا عَنِ الْأَذَى﴾

﴿O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,﴾ until His saying:

﴿لَا يَتَدَرُّكُ عَلَىٰ شَيْءٍ مِّنْ مَا كَسَبُوا﴾

﴿They are not able to do anything with what they have earned﴾ (2:264).

﴿وَالَّذِينَ كَفَرُوا أَعْنَاثُهُمْ كَرَبَلْ يَقْبَعُ بِخَبَبِهِ الظَّفَنَاتُ مَاهِ حَقَّ إِذَا جَاءُهُمْ لَمْ يَجِدُهُ شَيْئًا﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾ (24:39).

The Abode of the People of Paradise

Allâh says:

﴿أَنْحَنَبَ الْجَنَّةُ يَوْمَئِذٍ حَيْثُ مُشْتَقَرٌ وَأَنْسَنَ مَيْلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

meaning, on the Day of Resurrection.

﴿لَا يَسْتَوِي أَنْحَنَبَ النَّارُ وَأَنْحَنَبَ الْجَنَّةُ أَنْحَنَبَ الْجَنَّةُ هُمُ الظَّابِرُونَ﴾

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

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

﴿كَلِيلِكَ فِيهَا حَسَنَتْ مُشْتَقَرٌ وَمَقَامًا﴾

﴿Abiding therein - excellent it is as an abode, and as a place to rest in.﴾ (25:76)

The people of Hell will go down to the lowest levels and

continual regret, with all kinds of punishments and torments.

﴿إِنَّهَا سَاءَتْ مُسْقَرًا وَمَقَامًا﴾

﴿Evil indeed it (Hell) is as an abode and as a place to rest in.﴾(25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allāh says:

﴿أَنْحَنَّ الْجَنَّةَ يَوْمَدِ خَيْرٍ مُسْقَرًا وَأَنْسَنْ مَيْلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allāh points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Sa'īd bin Jubayr said: "Allāh will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allāh says:

﴿أَنْحَنَّ الْجَنَّةَ يَوْمَدِ خَيْرٍ مُسْقَرًا وَأَنْسَنْ مَيْلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

Tkrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allāh says:

﴿أَنْحَنَّ الْجَنَّةَ يَوْمَدِ خَيْرٍ مُسْقَرًا وَأَنْسَنْ مَيْلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

﴿وَيَوْمَ تُشَفَّقُ الْأَعْمَالُ بِالنَّسْمٍ تَرْزِقُ اللَّهُكَ تَرْبِيلًا﴾ اللَّهُ يَوْمَدِ الْحَقُّ لِلرَّاغِبِينَ وَكَانَ يَوْمًا

عَلَى الْكُفَّارِ عَيْمَانٍ ﴿٢٥﴾ وَيَوْمَ يَقْعُدُ الظَّالِمُونَ عَلَى يَدِنِيهِ يَكْتُلُونَ يَنْتَشِرُ الْجَنَاحُ مَعَ الرَّسُولِ سَيِّدِهِنَّا يَنْتَقِي لَهُنَّ رَأْيَهُنَّ فَلَمَّا نَبَّلَهُنَّا لَقِدْ أَشْلَقَنِي عَنِ الْأَيْمَانِ هَذِهِ إِذْ جَاءَنِي وَكَانَ الشَّيْطَنُ لِلنَّاسِ حَذِيرًا ﴿٢٦﴾

﴿25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾

﴿26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.﴾

﴿27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."﴾

﴿28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"﴾

﴿29. "He indeed led me astray from the Reminder after it had come to me. And Shaytân is to man ever a deserter."﴾

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger ﷺ

Here Allâh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujâhid said, "This is as Allâh says:

﴿فَلَمْ يَنْظُرُوهُ إِلَّا أَنْ يَأْتِيهِمُ اللَّهُ فِي ظُلْمٍ مِّنْ أَنْفُسِهِمْ وَالنَّجَّارُهُمْ﴾

﴿Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?﴾¹¹ (2:210)

﴿النَّاجُونَ يَرَوْنَهُمْ الْحَقُّ لِلرَّحْمَنِ﴾

^[11] At-Tabari 19:260.

﴿The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,﴾

This is like the Āyah,

﴿لِمَنِ الْكُلُّ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْغَيْرِيِّ﴾ [٤١]

﴿Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistable!﴾ (40:16)

In the Ḫaḍīṭ it says:

«أَنَّ اللَّهَ تَعَالَى يَطْرُى السَّمَاوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الْأَرْضَ بِيَمِينِهِ الْأُخْرَى، ثُمَّ يَشُوُّلُ: أَنَا النَّبِيلُ أَنَا الدَّيَانُ، أَنَّ مُلُوكَ الْأَرْضِ؟ أَنَّ الْجَبَارُونَ؟ أَنَّ الْمُتَكَبِّرُونَ؟»^[١]

«Allāh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?"»^[١]

﴿وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عَسِيرًا﴾

﴿and it will be a hard Day for the disbelievers.﴾

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allāh says:

﴿فَتَنِيلُكَ يَوْمَ يَوْمٍ عَسِيرٍ﴾ [٢]

﴿Truly, that Day will be a hard Day – Far from easy for the disbelievers﴾ (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allāh says:

﴿لَا يَخْزُنُهُمُ الْقَوْئُ الْأَكْثَرُ﴾

﴿The greatest terror will not grieve them.﴾

﴿وَيَوْمَ يَعْلَمُ الظَّالِمُونَ عَلَى بَيْتِهِ يَكُوْلُ بَيْتِهِ أَخْذَتْ مَعَ الْرَّسُولِ سَيِّلًا﴾ [٣]

﴿And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger."﴾

Here Allāh tells us of the regret felt by the wrongdoer who

^[1] *Fath Al-Bārī* 11:379, *Muslim* 4:2148.

rejected the path of the Messenger ﷺ and what he brought from Allâh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this Āyah was revealed concerning 'Uqbah bin Abi Mu'ît or someone else among the doomed, it applies to every wrongdoer, as Allâh says:

﴿يَوْمَ تُنَقَّبُ وَجْهُهُمْ فِي النَّارِ﴾

«On the Day when their faces will be turned over in the Fire»
as mentioned in those two Āyât [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

﴿بَلَىٰ إِنِّي أَنْهَدْتُ مَعَ الْرَّسُولِ سَيِّدَنَا وَلِيَهُمْ نَبِيَّنَا وَلَكُمْ لِيَهُمْ نَبِيًّا عَلَيْهِمْ لِيَهُمْ نَبِيًّا﴾

«O! 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!»

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

﴿أَنَّذَنَّ أَضَلَّىٰ عَنِ الْآيَاتِ﴾

«He indeed led me astray from the Reminder» means the Qur'ân,

﴿بَتَّةٌ إِذْ جَاءَنِي﴾

«after it had come to me.» means, after it had reached me.

Allâh says:

﴿وَكَانَ الشَّيْطَانُ لِلنَّاسِ هَدَّارًا﴾

«And Shaytân is to man ever a deserter (in the hour of need).»

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

﴿وَقَالَ الرَّسُولُ يَرَيْتَ إِنَّ قَوْمًا أَنْهَدُوا هَذَا النَّعْمَانَ مَنْهُو رَبُّهُمْ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذَّرًا
إِنَّ الظَّاجِنِينَ وَكُفَّنِ بُرْزِيزَكَ هَادِيَنَا وَنَصِيرَنَا﴾

﴿30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴾

﴿31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.﴾

The Messenger ﷺ will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad ﷺ will say: "O my Lord! Verily, my people deserted this Qur'ān." The idolators would not listen to the Qur'ān, as Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِيَنْدَاءَ الْقُرْآنِ وَالْفُرْقَانِ فِيهِ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of it."﴾ (41:26).

When he would recite Qur'ān to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

﴿كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذَابًا بَيْنَ الظَّمَرَيْنِ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur'ān, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:

النَّاسُ لِلَّهِ بِكُلِّ شَيْءٍ
وَلَا يَأْتُونَكُمْ بِمَثِيلٍ إِلَّا جِئْنَاهُمْ بِالْحَقِّ وَأَخْسَنَ شَيْئِهِمْ
ۚ

۲۶۳
الَّذِينَ يَعْشُرُونَ عَلَىٰ مُجْوِهِهِمْ إِنَّ جَهَنَّمَ أُولَئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَيِّلًا ۝ وَلَقَدْ أَتَيْنَا مُؤْمِنَةَ الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَرُونَ وَزَيْرَافَةً ۝ فَقُلْنَا اذْهَبْ إِلَىٰ
الْقَوْمِ الَّذِينَ كَذَّبُوا إِيمَانَنَا فَدَمَّرْنَاهُمْ تَمْرِيدًا ۝ وَقَوْمٌ
ثُوجَرٌ لَمَّا كَذَّبُوا الرَّسُولَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلْسَّارِينَ
مَائِيَةً وَأَعْنَدْنَا لِلظَّالِمِينَ عَذَابَ الْمِسْكِنِ ۝ وَعَادَ أَنْمَوْدًا
وَأَضَبَّ الْرَّيْنَ وَفَرُونَابِنْ ذَلِكَ كَثِيرًا ۝ وَكُلَّا ضَرِبَنَا
لَهُمَا مَثَلًا وَكُلَّا لَأَقْبَرَنَا تَنَيِّرًا ۝ وَلَقَدْ أَتَوْعَلَ الْقَرِيبَ
إِلَيْهِ أَمْطَرَتْ مَطَرَ السَّوَاءَ أَفَلَمْ يَكُنْ ثُوابُ رَبِّنَا بَلْ
كَانُوا لَا يَرْجُونَ شُورَاً ۝ وَلَذَارَوْنَ إِنْ يَسْخَذُونَكَ
إِلَّا هُرُوا أَهْذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۝ إِنْ كَادَ
لِيُضْلِنَاعَنِ الْهَدِيَّةِ نَلَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ الْعِذَابَ مَنْ أَصَلَ سَيِّلًا ۝ أَرَوْيَتَ
مِنْ أَنْخَذَ إِلَيْهِهِ هَوْنَهُ أَفَإِنَّ تَكُونُ عَيْنَهُ وَكِيلًا ۝

﴿هَادِيًّا وَنَصِيرًا﴾

«*a Guide and Helper.*» because the idolators used to try to prevent people from following the Qur'an lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'an. Allâh says:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذَّابًا بَيْنَ الْمُخْرِجِينَ﴾

«*Thus have We made for every Prophet an enemy among the criminals.*»

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جَلَّهُ وَجَدَهُ كَذَلِكَ لَتَبَتَّ يَدُ فَوَادَكَ وَرَتَلَتَهُ
زَرِيلًا ۝ وَلَا يَأْتُونَكَ بِمَثِيلٍ إِلَّا جِئْنَاهُمْ بِالْحَقِّ وَأَخْسَنَ شَيْئِهِمْ ۝ الَّذِينَ يَعْشُرُونَ عَلَىٰ
وَجْهِهِمْ إِنَّ جَهَنَّمَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَيِّلًا ۝﴾

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذَّابًا
شَيَّطِينَ الْأَنْجِنَ وَالْجِنِّ﴾

«And so We have appointed for every Prophet enemies - Shayâṭîn among mankind and Jinn» as stated in these two Ayât. (6:112)

Allâh says here:

﴿وَكَفَنْ بِرِتَلَكَ هَادِيًّا وَنَصِيرًا﴾

«But sufficient is your Lord as a Guide and Helper.»

meaning, for the one who follows His Messenger ﷺ and believes in His Book, Allâh will be his Guide and Helper in this world and the Hereafter. Allâh says

﴿32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

﴿33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.﴾

﴿34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

﴿لَوْلَا نُرِكَ عَنِيهِ الْقُرْآنُ جَمِلاً وَجِدَةً﴾

﴿"Why is not the Qur'ān revealed to him all at once?"﴾

meaning, why was this Qur'ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrāh, Injil, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

﴿وَقُرْآنًا فَرْقَاتٍ﴾

﴿And (it is) a Qur'ān which We have divided (into parts)...﴾
(17:106).

Allāh says:

﴿لِيُنَتَّبَّعَ بِهِ، فَوَكَفَّرَ لَهُ شَيْئاً تَرَكَ لَهُ﴾

﴿that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

Qatādah said it means: "We have explained it." 'Abdur-Rahmān bin Zayd bin Aslam said it means: "We have given its interpretation."^[1]

^[1] At-Tabari 19:266.

﴿وَلَا يَأْتُنَّكُ بِشَيْءٍ﴾

﴿And no example or similitude do they bring,﴾

This means no arguments or doubts,

﴿إِلَّا جِئْنَاكُمْ بِالْحَقِّ وَأَنْسَنَ قَيْرَبًا﴾

﴿but We reveal to you the truth, and the better explanation thereof.﴾

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Râhmân An-Nasâ'i recorded that Ibn 'Abbâs said, "The Qur'ân was sent down all at once to the first heaven on *Laylatul-Qadr* (the Night of Power), then it was revealed over twenty years."^[1] Allâh says:

﴿وَلَا يَأْتُنَّكُ بِشَيْءٍ إِلَّا جِئْنَاكُمْ بِالْحَقِّ وَأَنْسَنَ قَيْرَبًا﴾

﴿And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴾ and:

﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَ عَلَى النَّاسِ عَلَى مُكْثٍ وَزَرْكَ تَرْبِيلًا﴾

﴿And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.﴾ (17:106).

Then Allâh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

﴿الَّذِينَ عَنْدَ رَبِّهِمْ إِنْ جَهَّمُ أُولَئِكَ شَرٌّ شَكَا وَأَكْلَ سَيِّدًا﴾

﴿Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

In the *Sahîh*, it is reported from Anas that a man said, "O Messenger of Allâh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

«إِنَّ الَّذِي أَمْشَأَهُ عَلَى رِجْلَيْهِ قَادِرٌ أَنْ يُمْشِيهَهُ عَلَى وَجْهِهِ بِنَمَاءِ الْقِيَامَةِ»

«The One Who caused him to walk on his two feet is able to

^[1] An-Nasâ'i in *Al-Kubrâ* 6:421.

make him walk on his face on the Day of Resurrection.^[11]

﴿وَلَقَدْ مَاتُنَا مُوسَى الْكَتَبَ وَجَعَلْنَا مَمَّا هَنْدُوكَ وَرِيرَا﴾ فَقُلْتَ أَذْهَبْ إِلَى الْفَتَرْ
 الْأَيْتَ كَذَبُوا يَغَايِبُنَا فَدَمَرْنَاهُمْ تَمَبِرَا﴾ وَقَوْمٌ شَعَ لَمَّا كَذَبُوا الرَّسُولَ أَعْرَفْنَاهُمْ
 وَسَعَلْنَاهُمْ لِلثَّالِسِ مَا يَهُ دَعَنَا لِلظَّالِمِينَ عَذَابًا أَلْيَا﴾ وَعَادَا رَمُورَا وَأَصْبَرَ الرَّقَنَ وَفُرُونَا
 بَنَ ذَلِكَ كَبِيرَا﴾ وَكُلُّا مَرَرَا لَهُ الْأَمْتَلَ وَكُلُّا تَرَزَا تَنْبِيرَا﴾ وَلَقَدْ أَنْوَعْ إِلَى الْفَتَرْ
 الْأَيْتَ أُنْطَرَتْ مَطَرَ النَّوْءَ أَقْسَمْ يَكْتُرُوا يَرْوَنَهَا بَنْ كَانُوا لَا يَرْجُونَكَ شُرُوكَا﴾

﴿35. And indeed We gave Mūsā the Scripture, and placed his brother Hārūn with him as a helper;﴾

﴿36. And We said: "Go you both to the people who have denied Our Āyāt." Then We destroyed them with utter destruction.﴾

﴿37. And Nūh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.﴾

﴿38. And (also) 'Ad and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.﴾

﴿39. And for each We put forward examples, and each We brought to utter ruin.﴾

﴿40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.﴾

Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muhammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Hārūn as a helper – i.e., as another Prophet who helped and supported him – but Fir'awn and his chiefs denied them both:

﴿دَمَرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِ أَشْتَهِمْ﴾

«Allāh destroyed them completely, and similar (awaits) the

^[11] Ahmad 3:229.

disbelievers» (47:10).

And when the people of Nūh denied him, Allāh destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allāh had sent all His Messengers to them, they would have denied them all. Allāh says:

﴿وَقَوْمٌ شَجَرَ لَهُ كَذَبُوا أَرْسَلَ﴾

«And Nūh's people, when they denied the Messengers,» although Allāh sent only Nūh to them, and he stayed among them for 950 years, calling them to Allāh and warning them of His punishment,

﴿وَنَّا مَأْمَنَ سَعَةً، إِلَّا تَلَمِّلُ﴾

«And none believed with him, except a few» (11:40).

For this reason Allāh drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

﴿وَحَمَلْتَهُمْ لِلْكَافِرِ مَا يَعْلَمُونَ﴾

«and We made them a sign for mankind.» meaning a lesson to be learned. This is like the Āyah,

﴿إِنَّا نَنْهَاكُمْ فِي الْمَاءِ لِتَذَكَّرُو وَرَبِّكُمْ أَنَّهُ رَبُّكُمْ﴾

«Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it» (69:11-12),

which means: We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allāh towards you when He saved you from drowning, and made you the descendants of those who believed in Allāh and followed His commandments.'

﴿وَعَادًا وَثَمُودًا وَأَنْصَابَ الْأَرْبَعِ﴾

«And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass,»

We have already discussed their story, which is referred to in more than one Sūrah, such as Sūrat Al-A'rāf,^[1] and there is

^[1] See volume four, the *Tafsir* of *Sūrat Al-A'rāf*.

no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn ‘Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.^[1] Ath-Thawri narrated from Abu Bakayr from Ikrimah that Ar-Rass was a well where they buried (*Rassu*) their Prophet.^[2]

﴿وَقُرْوَنًا بَيْنَ دَلَالَتِ كَثِيرٍ﴾

﴿and many generations in between.﴾ means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

﴿وَكُلُّا مُنِيبًا لَّهُ أَنْتَشَلَ﴾

﴿And for each We put forward examples,﴾

meaning, 'We showed them the proof and gave them clear evidence,' as Qatādah said, "They had no excuse."^[3]

﴿وَكُلُّا تَبَرَّنَا تَنْذِيرًا﴾

﴿and each (of them) We brought to utter ruin.﴾

means, 'We destroyed them completely.' This is like the Āyah,

﴿وَكُمْ أَهْلَكْنَا مِنَ الْقُرُونِ بَيْنَ بَعْدِ نُوحٍ﴾

﴿And how many generations (Qurūn) have We destroyed after Nūh!﴾ (17:17).

"Generations" (Qurūn) here refers to nations among mankind. This is like the Āyah,

﴿فَتَرَأَّسَنَا مِنْ بَعْدِهِ فُرُونًا مُلْكُوتَ﴾

﴿Then, after them, We created other generations (Qurūn).﴾ (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two *Sahīhs*:

^[1] At-Tabari 19:269.

^[2] Al-Baghawi 3:369, Al-Qurṭubi 13:32.

^[3] At-Tabari 19:272.

دَخْيُرُ الْقَرْوَنِ فَزَغَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

«The best of generations is my generation, then the one that follows it, then the one that follows that.»^[1]

﴿وَلَقَدْ أَتَوْا عَلَى الْقَرْبَةِ الَّتِي أُنْطَرَتْ مَطْرَّةً السَّوْءَ﴾

«And indeed they have passed by the town on which was rained the evil rain.»

refers to the town of the people of Lût, which was called Sodom, and the way in which Allâh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allâh says:

﴿وَأَنْثَانَا عَلَيْمَ مَطْرَّةً مَطْرَّةً السَّنَدِينَ﴾

«And We rained on them a rain. And how evil was the rain of those who had been warned!» (26:176),

﴿وَإِنَّكُمْ لَتَرُونَ عَلَيْمَ مُضَبِّجَاتٍ وَبِالَّذِي لَمَّا تَفَلَّتْ﴾

«Verily, you pass by them in the morning. And at night; will you not then reflect?» (37:137-138),

﴿وَإِنَّهَا لِيَسِيلٌ مُّفَسِّرٌ﴾

«And verily, they were right on the highroad.» (15:76),

﴿وَإِنَّهَا لِيَمَامٌ شَيْرٌ﴾

«They are both on an open highway, plain to see.» (15:79).

Allâh says:

﴿أَفَكُمْ بِحَكُورِهَا بَرَزَنَهَا﴾

«Did they not then see it?» meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger ﷺ and going against the commands of Allâh.

﴿بَلْ كَانُوا لَا يَرْجُونَ شَرِّهَا﴾

«Nay! But they used not to expect any resurrection.»

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

^[1] Fath Al-Bâri 5:306, Muslim 4:1963.

الْمُرْسَلُونَ
٢٦٤

أَمْ تَحْسِبُ أَنَّكُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ سَيِّلًا ﴿٤١﴾ أَلَمْ تَرِ إِنْ رَبِّكَ كَيْفَ مَدَّ
الظُّلُلَ وَلَوْشَاءَ لَجْعَلَهُ سَاكِنًا مَجْعَلَنَا الشَّنَسَ عَلَيْهِ دَلِيلًا
﴿٤٢﴾ ثُمَّ قَبْضَتَهُ إِلَيْنَا فَبَصَارِي سِيرًا ﴿٤٣﴾ وَهُوَ الَّذِي جَعَلَ
لَكُمْ أَيْلَلَ يَابِسًا وَأَتَوْمَ سَبَانًا وَجَعَلَ النَّهَارَ شُورَا
وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشَارِيْنَ يَدَى رَحْمَتِهِ وَأَزْلَانًا
مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٤﴾ لَتَخْعِيَ بهُ بَلْدَةَ مَيْتَانَ وَشَقِيقَهُ
مِمَّا لَخَقْنَا أَنْفَسَنَا وَأَنْسَيَ كَثِيرًا ﴿٤٥﴾ وَلَقَدْ صَرَفَنَاهُ يَنْهَمُ
لِيَدَكُرُوا فَإِنِّي أَكْثَرُ النَّاسِ لِلْأَكْفُورَ ﴿٤٦﴾ وَلَوْشَنَا
لِبَعْشَافِ كُثُلَ قَرِيبَةَ نَدِيرًا ﴿٤٧﴾ فَلَا تُطِيعُ الْكَافِرِينَ
وَجَنَّهُنَّهُمْ بِهِ جَهَادًا كَيْرًا ﴿٤٨﴾ وَهُوَ الَّذِي مَرَجَ
الْبَحْرَيْنِ هَذَا عَذْبَ قَرَاثٍ وَهَذَا مَلْعُونٌ لَحَاجٌ وَجَعَلَ يَنْهَمَ بَرَزَخًا
وَجَحْرًا تَجْجُورًا ﴿٤٩﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
نَسَابًا وَصَهْرًا كَمَا رَبِّكَ قَدِيرًا ﴿٥٠﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥١﴾

the Day of Judgement.

﴿وَإِذَا رَأَكَ إِنْ يَنْجُذُونَكَ إِلَّا
مُرْسَلًا أَهْدَى الَّذِي يَسْكُنُ اللَّهُ
رَسُولًا ﴿٤١﴾ إِنْ كَادَ لَيُطْلَبُنَا عَنْ
كَلْهَتَنَا نَلَّا أَنْ مَدَرِسَنَا عَلَيْهَا
وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ
الْعَذَابَ مِنْ أَضَلُّ سَيِّلًا ﴿٤٢﴾ أَوْ بَتَ
مِنَ الْحَمْدَ إِلَيْهِ حَوَّلَهُ أَفَاتَ
تَكُونُ عَلَيْهِ وَسِيِّلًا ﴿٤٣﴾ أَنْ
تَحْسِبَ أَنَّكُلَّنَمْ بَسْمَرَتَ أَوْ
يَعْقِلُوكَ إِنْ هُمْ إِلَّا كَالْأَنْعَمِ بَلْ
هُمْ أَضَلُّ سَيِّلًا ﴿٤٤﴾

﴿٤١. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴾

﴿٤٢. "He would

have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴾

﴿٤٣. Have you seen him who has taken as his god his own vain desire? Would you then be a guardian over him?﴾

﴿٤٤. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the path.﴾

How the Disbelievers mocked the Messenger ﷺ

Allāh tells us how the disbelievers mocked the Messenger ﷺ when they saw him. This is like the Āyah,

﴿إِنَّا رَأَيْنَا الَّذِينَ كَفَرُوا إِنْ يَتَحَدَّثُونَ إِلَّا هُمُّ يَرِيدُونَ﴾

«And when the disbelievers see you, they take you not except for mockery» (21:36),

which means that they tried to find faults and shortcomings in him. Here Allâh says:

﴿وَلَدَّا رَأَيْنَا إِنْ يَتَحَدَّثُونَ إِلَّا هُمُّ يَرِيدُونَ أَهْذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا﴾

«And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"»

i.e., they said this by way of belittling and trying to undermine him, so Allâh put them in their place, and said:

﴿وَلَقَدْ أَسْتَوْتُ يُرْشِلُنِي تَبَّانَ﴾

«And indeed Messengers before you were mocked at» (6:10)

﴿إِنْ كَادَ لَيُبْلِيَنَا عَنْ مَالِهِتَنَا﴾

«He would have nearly misled us from our gods,»

They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allâh said, warning and threatening them:

﴿وَسَرَقَ يَتَّلَوْنَ حِكْمَةَ الْمَذَابَ﴾

«And they will know, when they see the torment...»

They took Their Desires as their gods and were more astray than Cattle

Then Allâh tells His Prophet ﷺ that if Allâh decrees that someone will be misguided and wretched, then no one can guide him except Allâh, glory be to Him:

﴿أَوَّلَيْتَ مَنْ أَنْهَى إِلَهَهُ مَوْئِنَ﴾

«Have you seen him who has taken as his god his own vain desire?»

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allâh says:

﴿فَإِنْ زَرَّنَ لَهُ مُؤْمِنٌ فَرَاءٌ حَسَّاً إِنَّ اللَّهَ يُحِلُّ مَا شَاءَ﴾

﴿Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom he wills.﴾ [35:8]

﴿أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا﴾

﴿Would you then be a guardian over him?﴾

Ibn ‘Abbās said: “During the Jāhiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first.”^[11]

Then Allāh said:

﴿إِنْ تَخْسِبُ أَنْ أَنْتُمْ بَشَّارُكُمْ أَوْ بَقَارُكُمْ﴾

﴿Or do you think that most of them hear or understand?﴾

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

﴿أَنَّمَا تَرَى إِلَى رَبِّكَ كَيْفَ مَذَاقُ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلَنَا النَّاسَ عَلَيْهِ ذِيلًا ﴿١٦﴾
ثُمَّ فَبَغَضَتْهُ إِلَيْنَا قَبْضًا بَيْسِرًا ﴿١٧﴾ وَهُوَ الَّذِي جَعَلَ لِكُمُ الْأَنْلَبَنْ لِيَسَا وَاللَّوْمَ سُبَانَا وَجَعَلَ
النَّهَارَ نُشُورًا ﴿١٨﴾

﴿45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still – but We have made the sun its guide.﴾

﴿46. Then We withdraw it towards Ourselves – a gradual withdrawal.﴾

﴿47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.﴾

Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

^[11] Ad-Durr Al-Manthūr 6:260.

and His perfect power to create various things and pairs of opposites. Allâh says:

﴿أَنْتَ إِلَّا رَبُّكَ كَفَ مَدَ الظُّلْم﴾

﴿Have you not seen how your Lord spread the shadow.﴾

Ibn 'Abbâs, Ibn 'Umar, Abu Al-'Âliyah, Abu Mâlik, Masrûq, Mujâhid, Sa'îd bin Jubayr, An-Nakha'i, Ad-Dâhhabî, Al-Hasan, Qatâdah, As-Suddî and others said, "This refers to the period from the beginning of the dawn until the sun rises."^[1]

﴿وَلَرْ شَاءَ لِجَعْلَهُ سَاكِنًا﴾

﴿If He willed, He could have made it still﴾

meaning, immobile, never changing. This is like the Āyât:

﴿فَلَمَّا أَرَيْتَهُ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ أَئِلَّا سَرَدَنَا﴾

﴿Say : "Tell me! If Allâh made the night continuous for you..."﴾ (28:71)

﴿ثُمَّ جَعَلَنَا النَّفَسَ عَلَيْهِ دَلِيلًا﴾

﴿but We have made the sun its guide.﴾

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatâdah and As-Suddî said, "The sun is a guide which follows the shade until the shade disappears."^[2]

﴿ثُمَّ قَبَضَتْ إِلَيْنَا قِصَّاً بَيْرَازًا﴾

﴿Then We withdraw it towards Ourselves - a gradual withdrawal.﴾

This refers to the shade.

﴿بَيْرَازًا﴾

﴿gradual﴾ meaning slowly. As-Suddî said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

﴿وَقَتَنَا بَيْرَازًا﴾

﴿a gradual withdrawal.﴾ Ayyûb bin Mûsâ said: "Little by

^[1] At-Tabâri 19:275, Al-Qurṭubî 13:37.

^[2] Ad-Durr Al-Manthûr 6:262.

little.^[1]

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَيَّلَ لِيَسَابَ﴾

﴿And it is He Who makes the night a covering for you,﴾
It covers and conceals all things. This is like the Āyah:

﴿وَالَّلَّهُ إِذَا يَشَاءُ﴾ (١)

﴿By the night as it envelops﴾ (92:1).

﴿وَالنَّوْمُ سُبَابًا﴾

﴿and the sleep a repose,﴾ means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

﴿وَجَعَلَ النَّهَارَ نُشُورًا﴾

﴿and makes the day Nushūr﴾ meaning, people get up and go out to earn a living and attend to their business. This is like the Āyah:

﴿وَمَنْ رَحْمَيْهِ جَعَلَ لَكُمُ الْأَيَّلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَنْقُضُوا مِنْ قُصْلِهِ﴾

﴿It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...﴾ (28:73)

﴿وَهُوَ الَّذِي أَوْسَلَ الْرِّيحَ بَثَرًا يَكِيدُ يَدَنِي رَحْمَيْهِ وَأَنْزَلَنَا مِنَ السَّمَاءِ مَا هُوَ بِهِ كَفُورًا﴾ (٦)
يَوْمَ بَلَدَةَ بَيْتِنَا وَتُشَفِّيَهُ مِنَ خَلْقَنَا أَنْشَأَنَا وَلَانْسَأَنَّى كَبِيرًا﴾ (٧) وَلَقَدْ صَرَفَنَاهُ يَنْهَمْ لِيَذْكُرُوا فَإِنَّ
أَكْثَرَ النَّاسِ إِلَّا كَفُورًا﴾ (٨)

﴿48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,﴾

﴿49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.﴾

^[1] Ad-Durr Al-Manthūr 6:262.

﴿50. And indeed We have distributed it among them in order that they may remember the grace of Allâh, but most men refuse (out of) gratitude.﴾

This is also part of His complete power and supreme authority: Allâh sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or “seed” the clouds to make it rain. Allâh says:

﴿وَأَرْسَلْنَا بِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿and We send down pure water from the sky﴾, meaning, as a means of purifying it.

Abu Sa'îd said, “It was said: “O Messenger of Allâh, can we perform *Wuđû'* with the water of the well of *Buđâ'ah*? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

﴿إِنَّ الْمَاءَ طَهُورٌ لَا يُنْجِسُ شَيْءًا﴾

«Water is pure and nothing makes it impure.»

This was recorded by Ash-Shâfi'i and Ahmad, who graded it *Sahîh*, and also by Abu Dâwud and At-Tirmidhi, who graded it *Hasan*, and by An-Nasâ'i.^[1]

His saying:

﴿لَتَخْرُقَ مِنْ بَلْدَةٍ مَيْتَاتٍ﴾

﴿That We may give life thereby to a dead land,﴾

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allâh says:

﴿فَلَمَّا أَرْسَلْنَا عَلَيْهَا اللَّهَ أَمْرَنَا رَبَّنَا﴾

﴿but when We send down water to it, it is stirred to life and

^[1] Musnad Ash-Shâfi'i 1:21, Ahmad 3:31; Abu Dâwud 1:53, Tuhfat Al-Ahwadhi 1:203, An-Nasâ'i 1:174

growth...» (41:39).

His saying:

﴿وَتُشَبِّهُ مَا حَلَقْنَا أَعْنَانَهُ وَأَنَاعِيْسَ كَثِيرًا﴾

«And We give to drink thereof many of the cattle and men that We had created.»

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the Āyah:

﴿وَهُوَ الَّذِي يُرِكِّلُ النَّبَاتَ بِمِنْ بَعْدِ مَا قَنَطُوا﴾

«And He it is Who sends down the rain after they have despaired,» (42:28)

﴿فَانظُرْ إِلَىٰ مَا شَرِّقَ رَبُّكَ اللَّهُ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

«Look then at the effects of Allāh's mercy, how He revives the earth after its death.» (30:50)

His saying:

﴿وَلَقَدْ صَرَّفْنَاهُ يَنْهَمْ لِيَذْكُرُوا﴾

«And indeed We have distributed it among them in order that they may remember»

means, 'We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn 'Abbās and Ibn Mas'ūd, may Allāh be pleased with them said: "One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this Āyah:

﴿وَلَقَدْ صَرَّفْنَاهُ يَنْهَمْ لِيَذْكُرُوا فَإِنَّ أَكْثَرَ أَنَاسٍ إِلَّا كَفَرُوا﴾

«And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.»^[1]

meaning, so that they may be reminded, when Allāh brings

^[1] At-Tabari 19:280.

the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

﴿فَأَنَّ أَكْثَرَ النَّاسِ إِلَّا شُكُورًا﴾

«but most men refuse (out of) ingratitude.»

Ikrimah said, "This refers to those who say that rain comes because of such and such a star."^[1] This view of Ikrimah is similar to the authentic Hadîth recorded in *Şâhîh Muslim*; one day after a night's rain, the Messenger of Allâh ﷺ said to his Companions:

«أَتَنْدِرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord says?»

They said: "Allâh and His Messenger know best." He said:

«قَالَ: أَضَبَحَ مِنْ عَبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرِّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالنَّجْوَى، وَأَمَّا مَنْ قَالَ: مُطَرِّنَا بِنَزَارَةِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالنَّجْوَى»

«He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, 'We have been given rain by the mercy and grace of Allâh,' he is a believer in Me and a disbeliever in the stars. As for the one who said, 'We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars."»^[2]

﴿وَلَرُ شَنَّا لَيْسَنَا فِي كُلِّ قَرْيَةٍ نَّبِرَاءِ ﴿٥٦﴾ فَلَا تُطِعُ الْكُفَّارَ وَجَهَادُهُمْ يَدُهُ ﴿٥٧﴾ كَيْرَاءِ ﴿٥٨﴾ وَهُوَ اللَّهُ مَنْجَ الْعَرْقَنِ هَذَا عَذْبُ فُرَاثَ وَهَذَا مِلْعُ لَاجَ وَهَذَا يَعْلُ بَنَشَانَةَ رَجَبَرُ تَحْجُرَاءِ ﴿٥٩﴾ وَهُوَ اللَّهُ خَالِقُ مِنَ الْكَوَافِرِ بَشَرًا فَجَعَلَهُمْ تَبَّا وَسِهَرًا وَكَانَ زَلْكَ فَلَيْرَاءِ ﴿٦٠﴾

﴿51. And had We willed, We would have raised a warner in every town.﴾

﴿52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.﴾

^[1] At-Tabari 19:280.

^[2] Muslim 1:83.

﴿53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.﴾

﴿54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.﴾

The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind

Allāh says:

﴿وَلَئِنْ شِئْنَا لَعَنَتًا فِي كُلِّ قَرْبَةٍ لَّهُمَا﴾

﴿And had We willed, We would have raised a warner in every town.﴾

'Calling them to Allāh, but We have singled you out, O Muḥammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'ān,'

﴿لَا أَنْذِرُكُمْ بِهِ، وَمَنْ يَلْهُجُ﴾

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

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَخْرَابِ فَالنَّارُ مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

﴿لَتَذَرَّ أَنْتَ وَقَرْيَةً وَمَنْ حَوْلَهُ﴾

﴿that you may warn the Mother of the Towns and all around it﴾ (42:7).

﴿فَلَمَّا يَنْأِيَهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

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

In the Two Ṣaḥīḥs (it is reported that the Prophet ﷺ said):

﴿بَعَثْتُ إِلَى الْأَخْمَرِ وَالْأَسْوَدِ﴾

«I have been sent to the red and the black.» And:

«رَكَانَ النَّبِيُّ يُنَزَّلُ إِلَى قَوْمٍ خَاصَّةً، وَيُؤْتَى إِلَى النَّاسِ عَامَّةً»

«...A Prophet would be sent to his own people, but I have been sent to all of mankind.»^[1]

Allâh says:

﴿فَلَا تُطِعِ الْكَافِرِينَ وَلَا هُنْ مُهْمَّ﴾

«So obey not the disbelievers, but strive hard against them with it.»

meaning, with the Qur'ân. This was the view of Ibn 'Abbâs.^[2]

﴿جِهَادًا كَبِيرًا﴾

«with the utmost endeavour.» This is like the Âyah,

﴿بِأَيْمَانِهِ أَثْلَى جَهَادُ الْكُفَّارِ وَالشَّيْطَانِ﴾

«O Prophet! Strive hard against the disbelievers and the hypocrites,»[»] (9:73)

﴿وَهُوَ الَّذِي مَنَعَ الْبَعْرَقَنِيَّ هَذَا عَذْبُ فُرَاتٍ وَهَذَا مَلْحُ أَحَدٍ﴾

«And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;»[»]

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarîr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allâh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allâh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

﴿وَهَذَا مَلْحُ أَحَدٍ﴾

^[1] Muslim 1:370, Fath Al-Bâri 1:634.

^[2] At-Tabari 19:281.

﴿and that is salty and bitter;﴾ meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for *Wuḍū'*, he said:

﴿هُنَّ الظَّهُورُ مَا ذُرَّ، الْجُلُلُ مُبَيِّنٌ﴾

«*Its water is pure and its dead are lawful.*»

This was recorded by Mālik, Ash-Shāfi‘ī and Ahmad, and by the scholars of *Sunan* with a good [Jayyid] chain of narration.^[1]

﴿وَعَلَىٰ يَنْهَا بِرَبِّنَا وَجِئْرَانَ﴾

﴿and He has set a barrier and a complete partition between them.﴾

meaning, between the sweet water and the saltwater.

﴿بَرِّيَّةٌ﴾

﴿a barrier﴾ means a partition, which is dry land.

﴿وَجِئْرَانٌ مَغْبُرَانَ﴾

^[1] *Al-Muwatta'* 1:22, *Musnad Ash-Shāfi‘ī* 1:23, Ahmad 2:361, Abu Dāwud 1:64, *Tuhfat Al-Ahwadhi* 1:224, *An-Nasā’ī* 1:50, *Ibn Majah* 1:136.

٣٦٥

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٦﴾ قُلْ مَا أَنْتُ مُكَفَّيٌ عَنِي
مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَخَذِ الْرَّهِيلَ، سَيِّلًا ﴿٧﴾ وَتَوَكِّلْ
عَلَى اللَّهِ الَّذِي لَا يُمُوتُ وَسَيِّعْ حَمْدَهُ، وَكَفَى بِهِ بِذُوبِ
عِبَادَةِ خَيْرًا ﴿٨﴾ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يِنْهَا
فِي سَيَّةٍ أَيَّامٍ شَرَّأْسَوْيَ عَلَى الْعَرْشِ الرَّحْمَنِ فَتَنَاهُ
خَيْرًا ﴿٩﴾ وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ فَالْأَوْمَادُ الرَّحْمَنُ
أَسْجُدُلَهُمْ نَارًا وَزَادُهُمْ شَوْرًا ﴿١٠﴾ بَيْرَكَ الَّذِي جَعَلَ
فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سَرِيجًا وَقَسْرًا مُنْبِرًا ﴿١١﴾ وَهُوَ
الَّذِي جَعَلَ الْأَيْلَ وَالنَّهَارَ حَلْفَةً لِمَنْ أَرَادَ أَنْ يَكُنْ أَوْلَادَ
شَكُورًا ﴿١٢﴾ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَسْتَوْنُونَ عَلَى الْأَرْضِ
هُوَنَا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَمًا ﴿١٣﴾ وَالَّذِينَ
يَسْتَوْنُونَ لِرَبِّهِمْ سُجْدًا وَقِيمًا ﴿١٤﴾ وَالَّذِينَ يَقُولُونَ
رَبَّنَا أَصْرِيفْ عَنَّا عَذَابَ جَهَنَّمَ إِنْ عَذَابَهَا كَانَ غَرَامًا
إِنَّهَا سَاءَتْ مُسْتَقْرَأً وَمَقَاماً ﴿١٥﴾ وَالَّذِينَ إِذَا أَنْفَقُوا
لَمْ يُسْرِفُوا وَلَمْ يَقْرُرُوا وَكَانَ بَيْنَ ذَلِكَ فَوْ مَا ﴿١٦﴾

﴿and a complete partition﴾ means, a barrier, to prevent one of them from reaching the other. This is like the Ayāt:

﴿مَنْجَ الْبَحْرَيْنِ بَلْيَقَانَ ﴿١﴾ يَنْهَا
بَرْجَ لَا يَنْبَيَانَ ﴿٢﴾ فَيَأْتِي مَا لَهُ يُنْكَنَا
نَكْذَبَانَ ﴿٣﴾ ﴾

﴿He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny?﴾ (55:19-21)

﴿أَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ
خَلَانَهَا أَنْهَرًا وَجَعَلَ لَهَا رَوْسَى
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ سَاحِرًا
أَوْلَهُ مَعَ اللَّهِ بَلْ أَنْكَذَهُمْ لَا
يَمْلُؤُنَ ﴾

﴿Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not!﴾ (27:61)

﴿وَقَوْ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا﴾

﴿And it is He Who has created man from water,﴾

means, He created man from a weak *Nutrah*,^[1] then gave him shape and formed him, and completed his form, male and female, as He willed.

^[1] A discussion of this term appeared earlier. See the explanation of Sūrat Al-Hajj 22:4, and Sūrat Al-Mu'minūn 23:13.

﴿فَجَعَلَهُ لِبَّا وَسِهْرًا﴾

¶ and has appointed for him kindred by blood, and kindred by marriage.»

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allāh says:

﴿وَرَكَنَ زَرْكَ قَدِيرًا﴾

¶ And your Lord is Ever All-Powerful to do what He wills.»

﴿وَتَبَعِّدُونَ مِنْ دُورِنِ اللَّهِ مَا لَا يَنْتَهُمْ وَلَا يَضْرُبُونَهُ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ طَاهِرًا ۝ وَمَا أَرَسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝ قُلْ مَا أَنْتَ مُخْلِصٌ عَلَيْهِ مِنْ أَنْجَرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَيْنَا رَبِّهِ ۝ سَيِّدَكُمْ ۝ وَتَوَكَّلُ عَلَى الَّذِي لَا يَمْوُتُ وَسَعَيْتَ بِحَمْدِهِ وَسَكَنَنَ بِهِ ۝ يَنْهَاوُهُ ۝ خَيْرًا ۝ الَّذِي حَقَّ أَسْتَوْتُ وَالْأَرْضُ وَمَا يَنْهَا فِي سِرَّهُ أَبْيَامٌ ثُمَّ أَسْتَوْتُ عَلَى الْمَرْءَيْنِ ۝ الرَّحْمَنُ فَتَسْلِي بِهِ خَيْرًا ۝ وَلَمَّا قِيلَ لَهُمْ أَسْهَدُوا لِلرَّجُلِينِ فَالْأَلْوَانُ وَمَا أَرْتَنَنَ أَسْبَدُ لِيَنْأِمُنَا ۝ وَزَادَنَنْ نُورًا ۝﴾

¶ 55. And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.»

¶ 56. And We have sent you only as a bearer of good news and a warner.»

¶ 57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."»

¶ 58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,»

¶ 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.»

¶ 60. And when it is said to them: "Prostrate yourselves to Ar-Rahmān!" They say: "And what is Ar-Rahmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.»

The Ignorance of the Idolators

Allâh tells us how ignorant the idolators are; instead of worshipping Allâh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allâh and His Messenger ﷺ and the believers for their sake. Similarly Allâh says:

﴿وَكَانَ الْكَافِرُونَ عَلَىٰ رَبِّهِمْ ظَاهِرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

meaning, he is a supporter of *Shaytân* against the party of Allâh, but the party of Allâh are the ones who will prevail, as Allâh says:

﴿وَأَنْشَأُوا مِنْ دُونِ اللَّهِ مَا لَهُمْ بِلْهَمَّ يُنَصَّرُونَ ﴿٦﴾ لَا يَسْتَطِعُونَ تَقْرَفُمْ وَهُمْ لَمَّا مُنْذُ
خُنَصُّونَ ﴿٧﴾﴾

﴿And they have taken besides Allâh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.﴾ (36:74-75)

meaning, the gods which they worshipped instead of Allâh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allâh and His Messenger ﷺ and the believers, in this world and the Hereafter.

﴿وَكَانَ الْكَافِرُونَ عَلَىٰ رَبِّهِمْ ظَاهِرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

Mujâhid said: "He supports and helps the *Shaytân* in disobedience towards Allâh."

The Messenger ﷺ brings Glad Tidings and Warnings

Then Allâh tells His Messenger ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴿And We have sent you only as a bearer of good news and a

warner.»

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴿فَلَمَّا أَنْتَكُمْ عَلَيْهِ مِنْ نَّارٍ﴾

«Say: "No reward do I ask of you for this..."»

for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.'

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَعْمِلَ﴾

«To whomsoever among you who wills to walk straight»
(81:28).

﴿إِلَّا مَنْ شَاءَ أَنْ يَسْتَعْجِدَ إِنَّ رَبِّهِ سَيِّدٌ﴾

«save that whosoever wills, may take a path to his Lord.» means, a way and a methodology to be followed.

The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿وَرَبِّكُلَّ عَلَىٰ الَّذِي لَا يَمْوُتُ﴾

«And put your trust in the Ever Living One Who dies not,» meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿الْأَزَلُّ وَالْأَخِرُ وَالظَّهَرُ وَالظَّلَلُ وَمَوْيَكُلُ شَفَاعَةٍ عَلَيْهِ﴾

«is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything» (57:3).

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allah says:

﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّدُنْ تَفَعَّلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

«O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind» (5:67).

﴿وَسَيِّئَتْ بِحَمْدِهِ﴾

«and glorify His praises,» means, combine praising Him with glorifying Him. Hence the Messenger of Allâh ﷺ used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

«Glory be to You, O Allâh, and with Your praise.»^[11]

So the Âyah means: be sincere in worshipping Him and putting your trust in Him. This is like the Âyât:

﴿رَبُّ الْشَّرِيفِ وَالْقَرِيبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّحْنَا وَكِلْنَا﴾

«The Lord of the east and the west; there is no God but He. So take Him as a Trustee.» (73:9)

﴿فَأَنْجِذْنَا وَتَوَكَّلْ عَلَيْهِ﴾

«So worship Him and put your trust in Him» (11:123).

﴿فَقُلْ هُوَ الرَّحْمَنُ مَا مَنَّا بِهِ وَعَنِّيْدُ تَوَكَّلْنَا﴾

«Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust."» (67:29)

﴿وَكَفَنْ بِهِ بَنُوْبِ عِكَادِوْ خَيْرًا﴾

«and sufficient is He as the All-Knower of the sins of His servants»

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

﴿الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

«Who created the heavens and the earth...»

^[11] Fath Al-Bâri 2:328.

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

﴿فِي سَنَةِ أَبْيَارٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ﴾

﴿in six Days. Then He rose over the Throne.﴾

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

﴿ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ مَنْتَهَى بِهِ حَيْرَانٌ﴾

﴿Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muḥammad ﷺ, the absolute leader of the sons of Ādām in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

﴿فَإِن تَنَزَّلُمُ فِي شَيْءٍ﴾

﴿(And) if you differ in anything among yourselves...﴾ (4:59).

﴿وَمَا أَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ وَنَحْكُمُهُ إِلَّا لِلَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh﴾ (42:10).

﴿وَنَعَمَّتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

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

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

﴿مَنْتَهَى بِهِ حَيْرَانٌ﴾

﴿Ask Him, as He is Al-Knower.﴾

Condemnation of the Idolators

Then Allâh rebukes the idolators who prostrate to idols and rivals instead of Allâh:

﴿وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الْرَّحْمَنُ﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Rahmân!" They say: "And what is Ar-Rahmân?"﴾

meaning: we do not know Ar-Rahmân. They did not like to call Allâh by His Name Ar-Rahmân (the Most Gracious), as they objected on the day of (the treaty of) Al-Hudaybiyyah, when the Prophet ﷺ told the scribe:

«اكتب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: "In the Name of Allâh, Ar-Rahmân (the Most Gracious), Ar-Rahîm (the Most Merciful).".»

They said, "We do not know Ar-Rahmân or Ar-Rahîm. Write what you used to write: 'Bismika Allâhumma (in Your Name, O Allâh).'”^[1] So Allâh revealed the words:

﴿فَلَمَّا آتَيْنَاهُمْ مَا ذَهَبُوا فَلَمَّا آتَيْنَاهُمْ مَا تَسْأَلُونَ﴾

﴿Say: "Invoke Allâh or invoke Ar-Rahmân, by whatever name you invoke Him (it is the same), for to Him belong the Best Names.﴾ (17:110).

meaning, He is Allâh and He is the Most Gracious. And in this Āyah, Allâh said:

﴿وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الْرَّحْمَنُ﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Rahmân!" They say: "And what is the Ar-Rahmân?"﴾

meaning: we do not know or approve of this Name.

﴿أَتَشْبَهُ لَهُ بِنَارًا﴾

﴿Shall we fall down in prostration to that which you command us?﴾

means, "Just because you tell us to?"

^[1] Ahmad 3:268, similar with Muslim no. 1784.

﴿وَلَدَّهُمْ شُفُّرٌ﴾

«And it increases in them only aversion.»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Sūrat Al-Furqān, and Allāh knows best.

﴿بَارَكَ اللَّهُ بِحَكْلَ فِي السَّمَاءِ بُرُّوكَ وَجَعَلَ فِيهَا سَرِيعًا وَقَسَرًا مُثِيرِكًا ﴾ وَقَوْ اللَّهُ جَعَلَ أَبْلَلَ وَالنَّهَارَ حَلْقَةً لِتَذَكَّرَ إِذَا دَنَسَكَرَ أَوْ أَزَادَ مُشَكَّرَ ﴾

﴿61. Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp, and a moon giving light.﴾

﴿62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.﴾

Mentioning the Might and Power of Allāh

Here Allāh glorifies Himself and praises the beauty He created in the heavens of Al-Burūj, the giant stars, according to the view of Mujāhid, Sa'īd bin Jubayr, Abu Ṣalih, Al-Hasan and Qatādah.^[1] This is like the Āyah,

﴿وَلَذَّتِ الْمَرْأَةُ الَّتِي يُضَيِّعُونَ﴾

﴿And indeed We have adorned the nearest heaven with lamps﴾ (67:5).

Allāh says:

﴿بَارَكَ اللَّهُ بِحَكْلَ فِي السَّمَاءِ بُرُّوكَ وَجَعَلَ فِيهَا سَرِيعًا﴾

﴿Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp,﴾

which is the sun which shines like a lamp, as Allāh says:

﴿وَرَجَمَنَ سَرِيعًا وَهَابِيَا﴾

﴿And We have made (therein) a shining lamp﴾ (78:13).

^[1] At-Tabari 19:289, Al-Baghawi 3:374.

﴿وَكُلُّ أَنْشَسٍ ثَمِيرًا﴾

«and a moon giving light.» means, shining and illuminated by the light of something else, different from the light of the sun, as Allâh says:

﴿هُوَ الَّذِي جَعَلَ النَّسْرَ ضَيْعَةً وَالقَرْ نُورًا﴾

«It is He Who made the sun a shining thing and the moon as a light» (10:5).

And Allâh tells us that Nûh, peace be upon him, said to his people:

﴿أَلَّا تَرَوْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَجَعَلَ الْقَرَ فِيهِنَّ نُورًا وَجَعَلَ النَّسْرَ

﴿بِرْ كَبَابًا﴾

«See you not how Allâh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?» (71:15-16).

Then Allâh says:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ جِلَانًا﴾

«And He it is Who has put the night and the day in succession (Khilfatan),»

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allâh says:

﴿وَسَخَرَ لَكُمُ الْأَنْشَسُ وَالْقَرَ دَاهِيَنَّ﴾

«And He has made the sun and the moon, both constantly pursuing their courses» (14:33).

﴿يَئْتِيَ الَّيْلَ الَّنَّارَ يَطْلُبُهُ حَيْثَنَادِيَ﴾

«He brings the night as a cover over the day, seeking it rapidly» (7:54).

﴿لَا أَنْشَسُ يَئْتِي لَمَّا أَنْ تَدِيرَكَ الْقَرَ﴾

«It is not for the sun to overtake the moon» (36:40).

﴿لَمَّا أَرَادَ أَنْ يَنْسُخَ أَرَادَ شَرْكَرًا﴾

﴿for such who desires to remember or desires to show his gratitude.﴾

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a *Ṣahīh Hadīth*:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَسْطُطُ يَدَهُ بِاللَّيْلِ لِتُوْبَ مُسِيءُ النَّهارِ، وَيَنْسُطُ يَدَهُ بِالنَّهارِ لِتُوْبَ مُسِيءُ اللَّيْلِ»

«Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.»^[1]

Mujāhid and Qatādah said: “*Khilfatan* means different, i.e., because one is dark and the other is light.”^[2]

﴿وَعِكَادُ الرَّجُنِ الَّذِينَ بَتَشَرُّنَ عَلَى الْأَرْضِ هُنَّا وَإِذَا حَاطَبُهُمُ الْجَنَّهُلُونَ قَاتَلُوا سَلَامًاٰ وَالَّذِينَ يَسْتُرُونَ إِيمَانَهُمْ سُجَّدًا وَقَيْمَاتًاٰ وَالَّذِينَ بَعُولُونَ رَبَّانِيًّا أَصْرِفَ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًاٰ إِنَّهَا سَاءَتْ مُسْتَقْرَرُ وَمُقْنَاتًاٰ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يَسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ فَوَاسِاتًاٰ﴾

﴿63. And the servants of the Most Gracious are those who walk on the earth Hawna, and when the foolish address them they say; "Salāma."﴾

﴿64. And those who spend the night in worship of their Lord, prostrate and standing.﴾

﴿65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."﴾

﴿66. Evil indeed it is as an abode and as a place to rest in.﴾

﴿67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.﴾

^[1] Muslim 4:2113.

^[2] At-Tabari 19:290, 291.

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴿الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَاءٌ﴾

﴿those who walk on the earth Hawna,﴾

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the Āyah:

﴿وَلَا تَتَشَنَّسْ فِي الْأَرْضِ مَرْحَةً﴾

﴿And walk not on the earth with conceit and arrogance...﴾
(17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by *Hawna* is serenity and dignity, as the Messenger of Allāh ﷺ said:

إِذَا أَبْتَئْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَتْهُمْ تَشْعُرُونَ، وَأَتْهُمَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَذْرَكُتُمْ مِنْهَا فَصَلُوا، وَمَا فَاتَكُمْ فَأَتَمْوَا

«When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.»^[1]

﴿وَإِذَا حَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

﴿and when the foolish address them they say: "Salāma."﴾

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سَكَمُوا الظَّفَرَ أَغْرَصُوا عَنْهُ﴾

﴿And when they hear Al-Laghw (evil or vain talk), they withdraw from it﴾ (28:55).

^[1] Fath Al-Bāri 2:453.

Then Allāh says that their nights are the best of nights, as He says:

﴿وَالَّذِينَ يَسْأُلُونَ لِرَبِّهِمْ سُجْدًا وَقَنْدَلًا﴾

﴿And those who spend the night in worship of their Lord, prostrate and standing.﴾

meaning, worshipping and obeying Him. This is like the Āyāt:

﴿كَانُوا قَلِيلًا مِنَ الَّيْلِ مَا يَعْمَلُونَ وَالآتَاهُمْ بَشَّارَةٌ﴾

﴿They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness﴾ (51:17-18).

﴿نَجَّاقَ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds...﴾ (32:16).

﴿أَمَّنْ هُوَ فَيَنْبَغِي إِلَيْهِ الَّيْلَ سَابِدًا وَقَاهِيًّا يَحْذَرُ الْآتِيرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ﴾

﴿Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴾ (39:9).

Allāh says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَضْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

﴿And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment."﴾

meaning, ever-present and never ending.

Al-Hasan said concerning the Āyah,

﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

﴿Verily, its torment is ever an inseparable, permanent punishment.﴾

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.^[1] This was also the view of Sulaymān At-Taymi.^[2]

﴿إِنَّمَا سَاءَتْ مُسْتَقْرَأَ وَمُشَاقَّاتُ﴾

[1] At-Tabari 19:297.

[2] 'Abdur-Razzāq 3:72.

الْمَقْدِرُونَ
بِنْدَلِ الْمُكَفَّرِينَ ٣٦٦

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا أَخْرَى وَلَا يَقْتَلُونَ النَّفْسَ
الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْثُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَيْمَانًا ۝ يَضْعُفُ لَهُ الْمَكَارِبُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ
مَهَاجِنًا ۝ إِلَّا مَنْ تَابَ وَمَاءَنَ وَعَمِلَ عَكْلًا صَلِيلًا
فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَتْ وَكَانَ اللَّهُ عَفُورًا
رَّحِيمًا ۝ وَمَنْ تَابَ وَعَمِلَ صَلِيلًا فَإِنَّهُ يُبُوثُ إِلَى اللَّهِ
مَسَابِقًا ۝ وَالَّذِينَ لَا يَشْهُدُونَ الرُّزُورَ وَلَا مَرْءَوَانِيَّا لِلْغَنْوِ
مَرْ وَأَكْرَامًا ۝ وَالَّذِينَ إِذَا ذَكَرُوا إِيمَانَهُمْ
لَمْ يَخِرُّوْا عَلَيْهَا صَنْعًا وَعُمَيْانًا ۝ وَالَّذِينَ يَقُولُونَ رَبِّنَا
هَبْ لَنَا مِنْ أَرْوَاحِنَا وَذِرِّنَا فَرَّةً أَعْيُنَ وَاجْعَلْنَا
لِلنَّفَقَنِ إِيمَانًا ۝ أُولَئِكَ يَجْزَوُنَ الْفُرْكَةَ بِمَا
صَبَرُوا وَلَقُولُونَ فِيهَا حَسَيْهَةً وَسَلَامًا ۝ خَلِيلِينَ
فِيهَا حَسَنَتْ مُسْتَقْرَرًا مُقَامًا ۝ قُلْ مَا يَغْبُرُ إِلَّا كُوْرَبِي
لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَبْتُمْ فَسُوفَ يَكُونُ لِنَّا مَا ۝

سُورَةُ السَّيْفِ

extreme nor the other.

﴿وَكَانَ بَيْنَ ذَلِكَ قَوَاماً﴾

﴿but are in a just balance between them.﴾ This is like the Āyah,

﴿وَلَا تَجْعَلْ يَدَكَ مُغْلُوْلَةً إِلَى عَنْكَ وَلَا نَسْطَهْكَ كُلَّ الْبَسْطِ﴾

﴿And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.﴾(17:29)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا مَاهِرًا وَلَا يَقْتَلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَرْثُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَأُ أَيْمَانًا ۝ يَضْعُفُ لَهُ الْمَكَارِبُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ
مَهَاجِنًا ۝ إِلَّا مَنْ تَابَ وَمَاءَنَ وَعَمِلَ عَكْلًا صَلِيلًا فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَتْ
وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ۝ وَمَنْ تَابَ وَعَمِلَ صَلِيلًا فَإِنَّهُ يُبُوثُ إِلَى اللَّهِ مَسَابِقًا ۝﴾

﴿Evil indeed it is as an abode and as a place to rest in.﴾

means, how evil it looks as a place to dwell and how evil it is as a place to rest.

﴿وَالَّذِينَ إِذَا آفَقُوا لَمْ يَسْرُفُوا وَلَمْ
يَقْرُؤُوا﴾

﴿And those who, when they spend, are neither extravagant nor stingy...﴾

They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one

﴿68. And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive Athāma.﴾

﴿69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;﴾

﴿70. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.﴾

The Attributes of the Servants of the Most Gracious include avoiding Shirk, Murder and Zinā

Imām Ahmād recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was asked which sin is the most serious?” He said:

«أَنْ تَجْعَلَ شَوِيْدًا وَهُوَ خَلْقَكَ»

«That you appoint a rival to Allāh when He has created you..»

He asked, “Then what?” He said:

«أَنْ تَشْتَرِيْلَ رَذْكَ حَسْبَيْهَ أَنْ يَطْعَمَ مَعَكَ»

«That you kill your child for fear that he may eat with you..»

He said, “Then what?” He said:

«أَنْ تُرَانِيْ حَلِيلَةَ جَارِكَ»

«That you commit adultery with your neighbor's wife..»

‘Abdullāh said, “Then Allāh revealed, confirming that:

﴿وَالَّذِينَ لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَيْهَا مَاءِرَّ﴾

﴿And those who invoke not any other god along with Allāh....﴾^[1]

This was also recorded by An-Nasā'ī,^[2] and by Al-Bukhārī

^[1] Ahmad 1:380.

^[2] An-Nasā'ī in Al-Kubrā 6:420.

and Muslim.^[1]

It was narrated that Sa‘d bin Jubayr heard Ibn ‘Abbās saying that some of the people of *Shirk* killed a great deal and committed *Zinā* a great deal, then they came to Muḥammad ﷺ and said: “What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done.” Then the Āyah:

﴿وَالَّذِينَ لَا يَنْتَهُونَ بِعَنِ اللَّهِ إِلَيْهَا مَا كَرِهُ﴾

﴿And those who invoke not any other god along with Allāh...﴾ was revealed, as was the Āyah,

﴿فَلْ يَكْبَدُوا الَّذِينَ أَنْتَرَقُوا عَلَىٰ أَنْفُسِهِمْ﴾

﴿Say: “O My servants who have transgressed against themselves!”﴾ (39:53).^[2]

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَأْتِي أَثَاماً﴾

﴿and whoever does this shall receive Athāma.﴾

It was recorded that ‘Abdullāh bin ‘Amr said: “Athāma is a valley in Hell.”^[3] Ikrimah also said that Athāma refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa‘d bin Jubayr and Mujāhid.^[4] As-Suddī said that Athāma referred to punishment, which is closer to the apparent meaning of the Āyah. This interpretation makes it interchangeable with what comes next, the Āyah:

﴿يُشَنَّعَ لَهُ الْمَنَابُ يَوْمَ الْيَقْظَةِ﴾

﴿The torment will be doubled for him on the Day of Resurrection,﴾ i.e., repetitive and intensified.

﴿وَمَحْلُولٌ فِيهِ مُهَانًا﴾

﴿and he will abide therein in disgrace;﴾ scorned and humiliated.

﴿إِلَّا مَنْ تَابَ وَمَاءَتْ رَعْيَلَ عَكْلًا صَلَّيَّا﴾

[1] *Fath Al-Bāri* 12:116, Muslim 1:90 91.

[2] At-Tabari 9:414.

[3] At-Tabari 19:308.

[4] At-Tabari 19:308.

﴿Except those who repent and believe, and do righteous deeds;﴾ means, those who do these evil deeds will be punished in the manner described,

﴿لَا مِنْ نَّا﴾

﴿Except those who repent﴾, that is; those who repent in this world to Allāh from all of those deeds, for then Allāh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Āyah in Sūrat An-Nisā':

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴿And whoever kills a believer intentionally﴾ (4:93),

because even though this was revealed in Al-Madīnah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Āyah states that forgiveness is only for those who repent. Moreover Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَغَفِيرُ مَا بُرِئَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him, but He forgives except that to whom He wills﴾ (4:48).

And in the authentic Sunnah, it is reported from the Messenger of Allāh ﷺ that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allāh accepted his repentance, and other Ḥadīths.^[1]

﴿فَأَنْجَيْتَ يَمِينَ اللَّهِ سَيِّئَاتِهِنَّ حَسِّنَتْ بِكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾

﴿for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنِّي لَا عَرِفُ آخِرَ أَهْلِ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: تَهْوِي عَنْهُ كِبَارُ دُنْوِيَّهُ وَسَلُوْهُ عَنْ صِغَارِهَا، قَالَ: فَيَقُولُ لَهُ: عَيْلَتْ يَوْمَ كَذَا، كَذَا وَكَذَا، وَعَيْلَتْ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ

^[1] Al-Bukhārī no. 3470, and Muslim no. 7008.

أَنْ يَنْكِرَ مِنْ ذَلِكَ شَيْئاً، فَيَقُولُ: إِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبَّ عَمِلْتَ أَشْياءً لَا أَزْهَمَا مُهْنَاهَا

«I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here."»

He (Abu Dharr) said: "And the Messenger of Allāh ﷺ smiled so broadly that his molars could be seen."^[1] Muslim recorded it.^[2]

Ibn Abi Ḥātim recorded that Abu Jābir heard Makhūl say, "A very old man with sunken eyes came and said, 'O Messenger of Allāh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?' The Messenger of Allāh ﷺ said:

﴿أَنْتَ؟﴾

«Have you become Muslim?»

He said, "As for me, I bear witness that there is no God but Allāh Alone, with no partner or associate, and that Muḥammad is His servant and Messenger." The Prophet ﷺ said:

﴿إِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ تَذَكَّرُ، وَمُنْدُلُ سَبَبَاتِكَ حَسَنَاتِكَ﴾

«Allāh will forgive you for whatever you have done like that; and will replace your evil deeds with good merits.»

The man said: "O Messenger of Allāh, even my betrayals and immoral actions?" The Prophet ﷺ said:

^[1] Ahmad 5:170.

^[2] Muslim 1:177.

﴿وَغَدَرَ أَنْكَ وَفَجَرَ أَنْكَ﴾

«Even your betrayals and immoral actions.»

“The man went away saying ‘Lā ilāha illallāh’ and ‘Allāhu Akbar.’”^[1]

Allāh tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allāh says:

﴿وَمَنْ تَابَ وَعَمِلَ صَالِكًا فَإِنَّمَا يُؤْتَ إِلَيْهِ مَا تَابَ﴾

«And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.»

meaning, Allāh will accept his repentance. This is like the Ayāt:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجِدُ اللَّهُ عَفْوًا رَّحِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful» (4:110).

﴿أَلَّا يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ الْتَّوْبَةَ عَنِ عِبَادِهِ﴾

«Know they not that Allāh accepts repentance from His servants?...» (9:104).

﴿فَلْ يَتَبَادِئُ الَّذِينَ أَشْرَفُوا عَنْ أَفْسِحِهِمْ لَا تَفْنَطِرُوا بِنَعْمَةِ اللَّهِ﴾

«Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allāh.”» (39:53) - for those who repent to Him.

﴿وَالَّذِينَ لَا يَشَهِدُونَ الْإِلَهَ وَلَا إِلَهَ بِاللَّهِ شَهِدَ وَكَانُوا كُفَّارًا وَالَّذِينَ إِذَا ذُكِّرُوا بِإِيمَانِهِمْ لَمْ يُجِرُّوْ عَلَيْهَا شَهِيدًا وَعَنِيَّاتًا وَالَّذِينَ يَقُولُونَ رَبُّنَا هُنَّ أَنْذَرُنَا وَهُنَّ رَّبِّنَا قُرْبَةُ أَعْيُنْ وَاجْعَلْنَا لِلشَّنَائِبِ إِلَيْنَا﴾

«72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with

^[1] Ibn Abi Ḥātim and Ad-Durr Al-Manthūr 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Ya'la, Al-Bazzār, and At-Ṭabarāni.

dignity.»

﴿73. And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind therat.﴾

﴿74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwâ."﴾

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Āyah,

﴿لَا يَشَهُدُوكُمْ أَنْزُورٌ﴾

«And those who do not bear witness to falsehood,»

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two Ṣaḥîhs that Abu Bakrah said, "The Messenger of Allâh ﷺ said three times:

«أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«Shall I not tell you of the greatest of major sins?»

We said, "Of course, O Messenger of Allâh." The Messenger of Allâh ﷺ said:

«الْمُرْكُ بِإِشْ وَعُثُرُقُ الْأَرْدَلَيْنِ»

«Associating others in worship with Allâh and disobeying one's parents.»

He was lying down, then he sat up and added:

«أَلَا وَنَذِلُ الْرُّوِرُ، أَلَا وَشَهَادَةُ الرُّوِرُ،»

«Beware false speech, and bearing witness to falsehood.»

and he kept repeating it until we thought, would that he would stop.”^[1]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

^[1] *Fath Al-Bâri* 5:309, *Muslim* 1:91.

are not present when it happens. Allāh says:

﴿وَلَا مُشَوِّهٌ بِالْقَوْمِ مُشَوِّهٌ كَرَأْنَ﴾

﴿and if they pass by some evil play or evil talk, they pass by it with dignity.﴾

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allāh says:

﴿مُشَوِّهٌ كَرَأْنَ﴾

﴿they pass by it with dignity.﴾

﴿وَالَّذِينَ إِذَا ذُكِرُوا يُقْبَلُونَ لَمْ يَجْرِئُوا عَلَيْهَا مُشَوِّهٌ وَعَمِيقًا﴾

﴿And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereto.﴾

This is also a characteristic of the believers,

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَتْ قُلُوبُهُمْ وَلَا يُلْتَمِسُ مَا يَكْتُمُونَ رَادُّتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَنْتَهُونَ﴾

﴿Those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord.﴾ (8:2)

Unlike the disbelievers. When they hear the Words of Allāh, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allāh says:

﴿وَلَا مَا أَنْزَلْتَ مِنْ سُورَةٍ فِيهِمْ مَنْ يَقُولُ أَيْكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَإِنَّا لِلَّهِ رَازِدُهُمْ إِيمَانًا وَهُنَّ مُنْتَهَىٰ إِيمَانِهِمْ وَلَا إِيمَانُ الَّذِينَ رَادُّتْهُمْ فَرَادُّتْهُمْ رِجْسًا إِنَّ رِجْسَهُمْ نَجْسٌ﴾

﴿And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt.﴾ (9:124-125).

﴿لَمْ يَجْرِئُوا عَلَيْهَا مُشَوِّهٌ وَعَمِيقًا﴾

﴿fall not deaf and blind thereto.﴾ means, unlike the disbelievers

who, when they hear the *Âyât* of Allâh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

﴿وَالَّذِينَ يَمْلُوكُونَ زَوْجَنَا وَذِيَّلَنَا فَرَّةً أَعْنَبٌ﴾

«And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."»

means those who ask Allâh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn ‘Abbâs said, “This means (offspring) who will strive to obey Allâh and bring them joy in this world and the Hereafter.”^[1]

Imâm Ahmad recorded that Jubayr bin Nufayr said: “We sat with Al-Miqdâd bin Al-Aswad one day, and a man passed by and said, “How blessed are these two eyes which saw the Messenger of Allâh ﷺ! Would that we had seen what you saw and witnessed what you witnessed.” Al-Miqdâd got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, “What makes a man wish to be present when Allâh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allâh, there are people who saw the Messenger of Allâh ﷺ, and Allah will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allâh brought you forth from your mothers’ wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allâh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allâh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allâh referred to in the *Âyah*,

^[1] At-Tabari 19:318.

﴿وَالَّذِينَ يَتَوَلَّنَّ رَبَّنَا هُنَّ مِنْ أَنْذِيَقَاتٍ وَمُرْتَبَاتٍ شَرَّةَ أَغْيَبَنَ﴾

﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴾

Its chain of narrators is *Sahīh*, although they did not report it.^[1]

﴿وَاعْكُنَّا لِلنَّاسِ إِيمَانَهُ﴾

﴿and make us leaders of those who have Taqwā.﴾

Ibn ‘Abbās, Al-Hasan, As-Suddī, Qatādah and Rabī‘ bin Anas said: “Leaders who would be taken as examples in good.”^[2]

Others said: “Guides who would call others to goodness.” They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in *Sahīh Muslim* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

﴿إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ: وَلَدٌ صَالِحٌ يَذْعُورُ لَهُ، أَوْ عِلْمٌ يَتَقْرَبُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٌ حَارِيَةٌ﴾

﴿When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.﴾^[3]

﴿أَوَلَيْكُمْ يَجِزِّكُمُ الْفُرْكَةُ بِسَبَبِهَا وَيَلْتَزِمُ فِيهَا بَعِيشَةً وَسَلَّمًا ﴿٦٧﴾ خَلِيلِهِنَّ فِيهَا حَمَّتْ مُسْتَقْرَأً وَمَقَامًا ﴿٦٨﴾ قُلْ مَا يَمْبُوا يَكُذُّبُونَ لَوْلَا دُعَاؤُكُمْ فَنَدَ كَذَبَنَتْ فَسَوْقَ بَسْكُونَ لِرَبَّانِيَّهُ﴾

﴿75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴾

﴿76. Abiding therein – excellent it is as an abode, and as a place to rest in.﴾

[1] Ahmad 6:2.

[2] At-Tabari 19:319.

[3] Muslim 3:1255.

﴿77. Say : "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."﴾

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allâh then says:

﴿أُولَئِكَ﴾

﴿Those﴾ meaning, the people who are described in this manner,

﴿جَنَّاتٍ﴾

﴿will be rewarded﴾ on the Day of Resurrection,

﴿أَلْتَقِنَةً﴾

﴿with the highest place﴾, which is Paradise. Abu Ja'far Al-Bâqir, Sa'id bin Jubayr, Ad-Dâhîk and As-Suddî said, "It was so called because of its elevation."

﴿بَيْنَ مَكَانَاتٍ﴾

﴿because of their patience.﴾ means, their patience in doing what they did.

﴿وَلِتَقُولُونَ فِيهَا﴾

﴿Therein they shall be met﴾ means, in Paradise.

﴿غَيْرَةً وَسَلَامًا﴾

﴿with greetings and the word of peace and respect.﴾

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

﴿خَلِيلَنِ فِيهَا﴾

﴿Abiding therein﴾ means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Ayah,

﴿وَإِنَّ الَّذِينَ شُونَدُوا فِي الْجَنَّةِ خَلِيلُهُمْ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ﴾

«And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure» (11:108).

﴿حَسِنتُ مُشَقَّرًا وَمَقَامًا﴾

«excellent it is as an abode, and as a place to rest in.»

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allāh says:

﴿فَلَمَّا يَبْتَغُوا يَكُونُ لَهُنَّا﴾

«Say: "My Lord pays attention to you only because of your invocation to Him..."»

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.

His saying:

﴿فَنَذَّلَ كَذِبَتِهِ﴾

«But now you have indeed denied.» “O you disbelievers.”

﴿فَسُوقَ بِكُثُرٍ لِرَبِّهِ﴾

«So the torment will be yours forever.»

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Muḥammad bin Ka'b Al-Quražī, Mujaḥid, Ad-Daḥḥāk, Qatādah, As-Suddī and others.^[1]

﴿فَسُوقَ بِكُثُرٍ لِرَبِّهِ﴾

«So the torment will be yours forever.»

Al-Hasan Al-Baṣrī said: "The Day of Resurrection."^[2] And there is no conflict between the two interpretations.

This is the end of the *Tafsīr* of Sūrat Al-Furqān, all praise and thanks are due to Allāh.

[1] At-Tabari 19:324, 'Abdur-Razzāq 3:72.

[2] *Ad-Durr Al-Manthūr* 6:287.

The Tafsīr of Sūrat Ash-Shu'arā'

(Chapter - 26)

Which was revealed in Makkah

(In the Tafsīr that was narrated from Mālik it was said that this Sūrah is also known as Sūrat Al-Jāmi'ah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٦٧

سُورَةُ الْمُرْسَلِينَ

طَسْمَةٌ ۝ إِنَّكَ مَا يَنْتَ الْكَيْثِيرُ الْمُبِينُ ۝ لَعَلَّكَ بَدْخُونَ فَقَسَكَ
الْأَيْكُورُ أَمْوَالِيْنَ ۝ إِنْ شَاءْنَزَلَ عَلَيْهِمْ مِنَ الْأَسْمَاءِ مَا يَهْدِي
أَعْنَقَهُمْ هَاخَضِيْعِنَ ۝ وَمَا يَأْنِيْمِ مِنْ ذَكْرِ مِنَ الرَّعْنَ حَمْدِيْشِ
إِلَّا كَانُوا عَنْهُ مُغْرِيْبِيْنَ ۝ فَقَدْ كَذَبُوا فَسِيْأِيْسِيْمِ ابْتَوْأَمَا كَانُوا
يَهْدِيْسِيْهِنَ وَنَ ۝ أَوْلَمْ رَوَى إِلَى الْأَرْضِ كَمْ ابْتَسَافَهُمْ مِنْ كُلِّ رَوْجِ
كَرْبِيْمَ ۝ إِنَّهُ فِي ذَلِكَ لَا يَهْدِيْ وَمَا كَانَ أَكْرَمُهُمْ مُؤْمِنِيْنَ ۝ وَلَمَّا
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمَ
الظَّالِمِيْنَ ۝ قَوْمٌ فَرَغُونَ لَا يَنْقُونَ ۝ قَالَ رَبُّكَ إِنِّي أَسْأَفُ
أَنْ يُكَذِّبُوْنَ ۝ وَيَضْبِيْقُ صَدَرِيْ وَلَا سَطْلُقُ لِسَافِيْ فَأَرْسَلَ
إِلَى هَذِهِنَ ۝ وَلَمَّا عَلِيْ ذَنْبُ فَلَخَافَ أَنْ يَقْتُلُوْنَ ۝ قَالَ
كَلَّا فَإِذْهَبَا يَأْتِيْنَا إِنَّا مَعْكُمْ مُسْتَوْعِنُوْنَ ۝ فَأَتَيْنَا فِيْعَوْنَ
فَقَوْلًا إِنَّا رَسُولُ رَبِّ الْعَالَمِيْنَ ۝ أَنَّ أَنْتَ مَنَّا بِيْ لِإِشْرَاعِيْلَ
قَالَ الْمَنْزِرِيْكَ فِنَّا وَلِيْدَارَ لَيْشَتَ فِيْنَا مِنْ عَمْرِكَ سِيْنَ ۝
وَقَعْلَتْ قَعْلَتَ الْقَيْ قَعْلَتْ وَأَنَّتْ مِنَ الْكَيْفِيْرِ ۝

﴿١﴾ يَنْكَ مَا يَنْتَ الْكَيْثِيرُ
الْمُبِينُ ﴿٢﴾ لَعَلَّكَ بَدْخُونَ فَقَسَكَ
يَكْوُرُأُمْوَالِيْنَ ﴿٣﴾ إِنْ شَاءْنَزَلَ عَلَيْهِمْ مِنَ الْأَسْمَاءِ مَا يَهْدِي
أَعْنَقَهُمْ هَاخَضِيْعِنَ ۝ وَمَا يَأْنِيْمِ مِنْ ذَكْرِ مِنَ الرَّعْنَ حَمْدِيْشِ
إِلَّا كَانُوا عَنْهُ مُغْرِيْبِيْنَ ۝ فَقَدْ كَذَبُوا فَسِيْأِيْسِيْمِ ابْتَوْأَمَا كَانُوا
مُغْرِيْبِيْنَ ۝ فَقَدْ كَذَبُوا فَسِيْأِيْسِيْمِ ابْتَوْأَمَا كَانُوا يَهْدِيْ
أَوْلَمْ رَوَى إِلَى الْأَرْضِ كَمْ ابْتَسَافَهُمْ مِنْ كُلِّ رَوْجِ
كَرْبِيْمَ ۝ إِنَّهُ فِي ذَلِكَ لَا يَهْدِيْ وَمَا كَانَ أَكْرَمُهُمْ مُؤْمِنِيْنَ ۝ وَلَمَّا
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمَ
الظَّالِمِيْنَ ۝ قَوْمٌ فَرَغُونَ لَا يَنْقُونَ ۝ قَالَ رَبُّكَ إِنِّي أَسْأَفُ
أَنْ يُكَذِّبُوْنَ ۝ وَيَضْبِيْقُ صَدَرِيْ وَلَا سَطْلُقُ لِسَافِيْ فَأَرْسَلَ
إِلَى هَذِهِنَ ۝ وَلَمَّا عَلِيْ ذَنْبُ فَلَخَافَ أَنْ يَقْتُلُوْنَ ۝ قَالَ

- ﴿١﴾ Ta Sin Mim.»
- ﴿٢﴾ These are Āyāt of the Book Mubin.»
- ﴿٣﴾ It may be that you are going Bākhi' yourself, that they do not become believers.»

﴿٤﴾ If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.»

﴿5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

﴿6. So, they have indeed denied, then the news of what they mocked at will come to them.﴾

﴿7. Do they not observe the earth – how much of every good kind We cause to grow therein?﴾

﴿8. Verily, in this is an Āyah, yet most of them are not believers.﴾

﴿9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed

At the beginning of the explanation of Sūrat Al-Baqarah we discussed the letters which appear at the beginning of some Sūrahs. Allāh's saying:

﴿إِنَّكُمْ مِّا يُنَزَّلُ إِلَيْكُمْ أَكْثَرُهُ تِبْيَانٌ﴾

﴿These are the Āyat of the Book Mubīn.﴾

means, these are the verses of the Clear Qur'ān, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

﴿أَتَلَاكُمْ بَعْضُ نَفْسَكُمْ﴾

﴿It may be that you are going Bâkhi' yourself,﴾

means, destroy yourself – because of your keenness that they should be guided and your grief for them.

﴿أَلَا يَكُونُوا مُنَذِّرِينَ﴾

﴿that they do not become believers.﴾

Here Allāh is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the Āyat:

﴿فَلَا تَذَهَّبْ قَسْكَ عَلَيْهِمْ حَسَرَةً﴾

﴿So destroy not yourself in sorrow for them﴾ (35:8).

﴿فَلَمَّا كَبَّعْ قَسْكَ عَلَى مَا تَرَهُمْ إِنَّ لَهُمْ مَا يَوْمَئِدُونَ هَذَا الْحَدِيثُ أَسْنَانٌ﴾

﴿Perhaps, you would Bākhi' yourself, over their footsteps, because they believe not in this narration﴾ (18:6).

Mujāhid, Ikrīmah, Qatādah, 'Atīyyah, Ad-Dāḥhāk, Al-Hasan and others said that:

﴿أَنْلَكَ بِعَجْمٍ شَكَ﴾

﴿It may be that you are going Bākhi' yourself,﴾ means, 'kill yourself.'^[1]
Then Allāh says:

﴿إِنْ شَاءَ رَبُّكَ نَزَّلَ عَلَيْهِ مِنَ السَّمَاءِ مَا يَرَى نَفَّذَ أَنْفُسُهُمْ فَمَا خَيَّبُوا﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾

meaning, 'if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allāh says:

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جِئِنَّا إِنَّا أَنَّا سَخَّ بِكُوُنُوا
تُؤْمِنُونَ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾ (10:99)

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَجَدَّةً﴾

﴿And if your Lord had so willed, He could surely, have made mankind one Ummah...﴾ (11:118)

But Allāh's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allāh says:

﴿فَمَا يَأْتُونَ بِنَكَرٍ مِنَ الرَّحْمَنِ حَسِنُوا إِلَّا كَثُرًا عَنْهُمْ مُنْظَرُونَ﴾

﴿And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

^[1] At-Tabari 19:330, Ad-Durr Al-Manthūr 6:360.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allâh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَهُمْ بِمَوْعِدِنَ﴾

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

﴿يَحْتَمِلُونَ عَلَى الْجَبَادِ مَا يَأْتِيهِمْ إِذْ رَسُولٌ إِلَّا كَثُرُوا بِهِ بَتَهْمِلُونَ﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾ (36:30)

﴿فَمَنْ أَرْسَلْنَا مِنْ قَبْلِكَ لَمْ يَأْتِهِمْ أَنَّهُ رَسُولُنَا كَذَّابٌ﴾

﴿Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...﴾ (23:44).

Allâh says here:

﴿فَنَذَّرْنَا كَذَّابِينَ أَتَيْنَا مَا كَاثُرُوا بِهِ بَتَهْمِلُونَ﴾

﴿So, they have indeed denied, then the news of what they mocked at will come to them.﴾

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

﴿وَسَبَقْنَا أَلَيْنَ ظَاهِرًا أَئِ مُنْكَرٌ بِنَهْلِيُونَ﴾

﴿And those who do wrong will come to know by what overturning they will be overturned.﴾ (26:227).

Then Allâh tells those who dared to oppose His Messenger ﷺ and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyân Ath-Thawri narrated from a man from Ash-Shâibi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.^[1]

﴿إِنَّ فِي ذَلِكَ لَذِيْنَ﴾

﴿Verily, in this is an Ayah,﴾ meaning an evidence of the power of

^[1] Ad-Durr Al-Manthûr 6:289.

٣٦٨

سورة الشعراً

قَالَ فَلَمْهَا إِذَا دَأَوْنَاهُنَّ الظَّالِمِينَ ﴿١﴾ قَرَرْتُ مِنْكُمْ لِنَأْخْفِضُكُمْ
فَوَهَبْتِ لِي رِئَى حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢﴾ وَلِكَيْفَمَهْ نَهَنَا
عَلَى أَنْ عَبَدْتَ بَنِي إِسْرَائِيلَ ﴿٣﴾ قَالَ فِرْعَوْنُ وَمَارِبُ الْعَالَمِينَ
قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَنْهَا مِنْ كُنْتُ مُوقِنِينَ
﴿٤﴾ قَالَ لِمَنْ حَوْلَهُ لَا سَمِعُونَ ﴿٥﴾ قَالَ رَبِّكَرْبَلَابِيكُمْ
الْأَوَّلِينَ ﴿٦﴾ قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُنْزِلَ إِلَيْكُمْ لِمَجْحُونٌ
قَالَ رَبُّ الْشَّرِقِ وَالْمَغْرِبِ وَمَا يَنْهَا مِنْ كُنْتُ تَعْقِلُونَ ﴿٧﴾ قَالَ
إِنِّي أَخْذَنَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٨﴾ قَالَ
أَوْلَوْ جَنَاحَكَ يَنْتَ وَمُبِينٌ ﴿٩﴾ قَالَ فَأَنِّي بِمَهْدِنِكَ كُنْتَ مِنَ
الْمُصْلِدِينَ ﴿١٠﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ شَبَّانٌ مُبِينٌ ﴿١١﴾ وَقَعَ بِهِ
فَإِذَا هِيَ يَضْعَلُ لِلنَّظَرِينَ ﴿١٢﴾ قَالَ لِلْمَلَائِكَةِ حَوْلَهُ إِنَّ هَذَا السَّاجِرُ
عَلِيهِ ﴿١٣﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ وَسِخِيُّوهُ فَمَا ذَا
تَأْمُرُونَ ﴿١٤﴾ قَالَ لِلْأُرْجَةِ وَلَخَاءِ وَبَعْثَ في الْمَدَائِنِ حَسِيرَينَ
﴿١٥﴾ يَا أَتُؤْكِدُ بِكُلِّ سَحَارِ عَلِيهِ ﴿١٦﴾ فَجَمِيعُ الْسَّحَرَةِ
لِيُقْنَطَ بِوَرَمَلُورِ ﴿١٧﴾ وَقِيلَ لِلناسِ هَلْ أَنْتُ مُحْسِنُونَ ﴿١٨﴾

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

﴿وَلَئِنْ رَأَيْتَ لَهُ الرَّيْزَ﴾

«And verily your Lord, He is truly the All-Mighty,»

means, the One Who has power over all things, to subdue and control them,

﴿أَرْجِمْ﴾

«the Most Merciful.»

means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-'Āliyah, Qatādah, Ar-Rabi' bin Anas and Ibn Ishāq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him."^[11] Sa'īd bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

﴿وَلَذِنَادِي رَبِّكَ مُوَقِّتُ أَنْ أَنْتَ الْقَوْمُ الظَّالِمِينَ ﴿١﴾ قَوْمٌ فِرْعَوْنُ الْآَلَّ يَنْقُونَ ﴿٢﴾ قَالَ رَبِّ إِنِّي أَنْهَى
أَنْ يُكَبِّرُونَ ﴿٣﴾ وَلَا يَعْبَثُنِي صَدِيرِي وَلَا يَنْطَلِقُ لِيَسَافِرُ إِنَّ مَنْزِلَهُ ﴿٤﴾ وَلَمْ يَمْلِمْ عَلَى ذَلِكَ نَاسَانِ
أَنْ يَقْتَلُونِي ﴿٥﴾ قَالَ كَلَّا فَأَذْهَبْنَا بِإِيمَانِنَا إِنَّا مَنْكُمْ شَمِيزُونَ ﴿٦﴾ فَأَنَا فَرَعُونَ فَقَوْلَا إِنَّا رَسُولُ

[11] At-Tabari 33:304, 3:260, 5:511.

رَبُّ الْمُنْذِرِينَ ﴿١﴾ أَنْ أُنْزِلَ مَعَنِي بَقِيَّ إِنْكَارِي ﴿٢﴾ قَالَ أَتَرْ نُرِكُ فِيْنَا وَلَيْدًا وَلَيْسَ فِيْنَا مِنْ عَذَابٍ
بِسْمِ اللَّهِ وَقُلْتَ فَعَلَّمْتَنِي أَلَّيْ فَعَلَّمْتَ رَأْتَ مِنْ الْكَافِرِينَ ﴿٣﴾ قَالَ فَعَلَّمْتَهَا إِذَا وَلَمْ يَنْ
أَشْأَلْنَاهُ ﴿٤﴾ فَقَرَرْتُ مِنْكُمْ لَئَنْ جَنَاحَكُمْ فَوَهَبَ لِي رَبِّيْ شَكَانًا وَعَلَيْنِي مِنَ الْمُرْسَلِينَ ﴿٥﴾ وَلَكَ فَضْلَةٌ
نَسْهَى عَلَى أَنْ عَيْدَثَ بَقِيَّ إِنْكَارِي ﴿٦﴾

﴿10. And (remember) when your Lord called Mûsâ (saying): "Go to the people who are wrongdoers."﴾

﴿11. "The people of Fira'wn. Will they not have Taqwâ?"﴾

﴿12. He said: "My Lord! Verily, I fear that they will deny me,"﴾

﴿13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn."﴾

﴿14. "And they have a charge of crime against me, and I fear they will kill me."﴾

﴿15. (Allâh) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening."﴾

﴿16. "And go both of you to Fira'wn, and say: 'We are the Messengers of the Lord of Al-'Âlamîn,'﴾

﴿17. 'So allow the Children of Israel to go with us.'"

﴿18. (Fir'awn) said (to Mûsâ): "Did we not bring you up among us as a child? And you did dwell many years of your life with us."﴾

﴿19. "And you did your deed, which you did. While you were one of the ingrates."﴾

﴿20. Mûsâ said: "I did it then, when I was in error."﴾

﴿21. "So, I fled from you when I feared you. But my Lord has granted me Hukm,^[1] and made me one of the Messengers."﴾

﴿22. "And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel."﴾

Between Mûsâ and Fir'awn

Allâh tells us what He commanded His servant, son of Imrân and Messenger Mûsâ, peace be upon him, who spoke with

^[1] See Ayah no. 83 as follows later.

Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

﴿إِنَّ أَنْتَ أَنْتُمُ الظَّالِمِينَ ﴾ قَوْمٌ فِرْعَوْنُ أَلَا يَنْقُونُ ﴿ إِنَّ رَبَّكَ أَنِّي أَنَّافُ أَنْ يُكَيِّفُونَ ﴾
وَيَصْبِقُ صَدَرِي وَلَا يَسْطِلُ لِسَانِي فَأَنْزِلْ إِنْ هَرْوَنَ ﴾ وَلَمَّا عَلَّ ذَلِكَ فَأَخَافُ أَنْ
يَقْتُلُونَ ﴾

﴿And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."﴾

So, Mūsā asked Allāh to remove these difficulties for him, as he said in Sūrah Ta Ha:

﴿فَقَالَ رَبِّي أَشْجَعُ لِي صَدَرِي وَجَبَرُ لِي أَنْفِي ﴾

﴿Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."﴾ (20:25-26)

until:

﴿فَنَذَرْتَ مُنَّاكَ بِنَوْمَنِي ﴾

﴿You are granted your request, O Mūsā!﴾ (20:36)

﴿وَلَمَّا عَلَّ ذَلِكَ فَأَخَافُ أَنْ يَقْتُلُونَ ﴾

﴿And they have a charge of crime against me, and I fear they will kill me.﴾

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

﴿لَا جُلَامٌ﴾

﴿(Allāh) said: "Nay!..."﴾ Allāh told him: do not be afraid of anything like that. This is like the Āyah,

﴿سَنَثِّ عَصْدَكَ بِأَجْيَكَ وَجَعْلُ لِكُمَا سُلْطَنَا﴾

﴿Allāh said: "We will strengthen your arm through your brother, and give you both power" meaning, proof;

﴿فَلَا يَصُلُّونَ إِلَيْكُمَا بِإِيمَانًا أَنْتُمَا وَمِنْ أَنْتُمَا الْأَنْصَارُ﴾

﴿so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors﴾ (28:35),

﴿فَأَذْهَبَا بِإِيمَانِنَا مَعَكُمْ مُشْتَقِّمُونَ﴾

﴿Go you both with Our signs. Verily, We shall be with you, listening.﴾

This is like the Āyah,

﴿لَوْلَئِنِي سَمِّحْتَنَا أَتَسْتَعِنُ بِأَرْدَنَ﴾

﴿I am with you both, hearing and seeing﴾ (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

﴿فَأَنْتَمَا فَرَعَتْ قَوْلَا إِنَّ رَسُولَ رَبِّ الْعَالَمِينَ لَكُمَا﴾

﴿And go both of you to Fir'awn, and say: 'We are the Messengers of the Lord of the all that exists.'﴾

This is like the Āyah,

﴿إِنَّ رَسُولًا لِرِبِّكُمَا﴾

﴿Verily, we are both Messengers of your Lord﴾ (20:47).

which means, 'both of us have been sent to you,'

﴿لَمَّا أَرْسَلْنَا مَعَنَّا بَيْتَ إِنْجِيلَ﴾

﴿So allow the Children of Israel to go with us.﴾

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allāh, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

﴿هَلْ أَنْزَلْنَا مَنِّيكَ فِي نَارٍ وَلِيَدَاهُ﴾

﴿Did we not bring you up among us as a child?﴾

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this

manner: you killed one of our men and denied our favors to you.' So he said to him:

﴿وَأَنْتَ مِنَ الْكَافِرِ﴾

﴿While you were one of the ingrates.﴾

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Rahmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.^[1]

﴿فَالَّذِي أَذْهَبَ﴾

﴿(Mūsā) said: "I did it then..."﴾ meaning, at that time,

﴿وَلَا مِنَ الظَّالِمِينَ﴾

﴿when I was in error.﴾ meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

﴿فَفَرِّزْتُ مِنْكُمْ لَئِنْ جِئْنَكُمْ فَوَهَبْتُ لِي رَبِّ حُكْمًا وَحَمَلْتَنِي مِنَ الْمُرْسَلِينَ﴾

﴿So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.﴾

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

﴿وَلِكَ يَضْنَةٌ نَّهَىٰ عَنْ أَنْ يَعْدَثَ بَيْتَ إِبْرَاهِيمَ﴾

﴿And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel.﴾

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

﴿قَالَ فَرَعَوْنُ وَمَا رَبُّ الْفَلَيْبِ﴾ ^{٢٦} قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا يَنْهَا إِنْ كُنْتُ

﴿مُؤْفِرِينَ﴾ ^{٢٧} قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ^{٢٨} قَالَ رَبِّنَا مُوسَىٰ وَرَبُّ مَا يَأْتِكُمُ الْأَوَّلِينَ ^{٢٩} قَالَ إِنَّ

^[1] At-Tabari 19:340.

﴿Fir'aun) said: "Who then, O Musa, is the Lord of you

﴿فَقَالَ فِرْعَوْنُ مَنْ يَرْبِّي أَهْلَ الْأَرْضِ إِنِّي سَاحِرٌ أَوْ أَنَا بَشَّارٌ﴾

interpretations. As-Suddi said, "This Ayah is like the Ayah, interpreted by the scholars of the Salaf and the Imams of later generations. Al-'Alamîn other than me". This is how it was Lord of Al-'Alamîn who is this who you are claiming is the Fu'awn said to him, "Who is this who is the Lord of the worlds," said to them: "I am the Messenger of the Lord of the worlds," believed that they had no other Lord than Fir'aun. When Musa

They used to deny the Creator, may He be glorified, and they

﴿Thus he soaled his people, and they obeyed him.﴾ (43:54)

﴿إِنَّمَا يُنَزِّلُ لِكُلِّ أُمَّةٍ مِّنْ كِتَابٍ﴾

﴿I know not that you have a god other than me.﴾ (28:28)

﴿إِنَّمَا يُنَزِّلُ لِكُلِّ أُمَّةٍ مِّنْ كِتَابٍ﴾

This is because he used to say to his people:

﴿(Fir'aun said): "And what is the Lord of the 'Alamîn?"﴾

﴿كُلُّ أُمَّةٍ مِّنْ كِتَابٍ﴾

Allah tells us about the disbelief, rebellion, oppression and denial of Fir'aun, as He says:

﴿28. (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!"﴾

﴿27. (Fir'aun) said: "Verily, your Messenger who has been sent to you is a madman!"﴾

﴿26. (Musa) said: "Your Lord and the Lord of your ancients (others)!﴾

﴿25. (Fir'aun) said to those around: "Do you not hear (what he says)?!"﴾

﴿24. (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be conjoined with certainty!..."﴾

﴿23. Fir'aun said: "And what is the Lord of Al-'Alamîn?!"﴾

﴿كُلُّ أُمَّةٍ مِّنْ كِتَابٍ﴾

﴿كُلُّ أُمَّةٍ مِّنْ كِتَابٍ﴾

two?" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."» (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir'awn asked him about the Lord of *Al-'Ālamīn*, Mūsā said:

﴿فَنَّالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

«(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them..."»

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

﴿إِنْ كُنْتُ مُوقِنًا﴾

«if you seek to be convinced with certainty.»

means, if you have believing hearts and clear insight. At this, Fir'awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

﴿أَلَا تَسْمَعُونَ﴾

«"Do you not hear?"» meaning, 'are you not amazed by what this man is claiming – that you have another god other than me?' Mūsā said to them:

﴿أَرَيْتُكُمْ رَبِّيْكُمْ أَلَا إِلَهَ إِلَّا إِنِّيْ﴾

«Your Lord and the Lord of your ancient fathr̄s!»

meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

﴿نَعَلَ﴾

﴿He said﴾ that is, Fir'awn said:

﴿إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَجْنَزٌ﴾

﴿Verily, your Messenger who has been sent to you is a madman!﴾

meaning, there is no sense in his claim that there is any god other than me!

﴿نَعَلَ﴾

﴿(Mûsâ) said﴾ – to those in whose hearts Fir'awn had planted doubts:

﴿رَبُّ الْشَّرِيفِ وَالْمُغْرِيبِ وَمَا يَتَهَمَّ إِنْ كُنْتُ مُقْلِنِ﴾

﴿Lord of the east and the west, and all that is between them, if you did but understand!﴾

'He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the Ayah,

﴿أَلَّذِي حَاجَ إِبْرَاهِيمَ فِي دِينِهِ أَنْ يَأْتِئَهُمْ أَنَّهُ أَمْلَكَ إِذَا قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يَنْهَا وَيُؤْمِنُ قَالَ أَنَا أَنْهَا وَأَوْبِسْتُ قَالَ إِبْرَاهِيمُ فَلَكَ اللَّهُ يَعْلَمُ بِالشَّفَاعَةِ فَأَنْتَ بِهَا مِنَ الْمُشَرِّبِ﴾

﴿who disputed with Ibrâhîm about his Lord, because Allâh had given him the kingdom? When Ibrâhîm said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm said, "Verily, Allâh brings the sun from the east. So cause it to rise from the west."﴾ (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mûsâ, peace be upon him, so he said, as Allâh tells us:

﴿فَلَمْ يُنْهَدْ إِلَيْهَا غَرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِ﴾ قَالَ أَوْلَئِكَ يَقْنُو ثَيْنِ ﴿فَأَلَّا
فَأَلَّا يَدْهُ إِنْ كَسْتَ مِنَ الْمَسْدِينِ﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ شَيْنَ ثَيْنِ ﴿وَقَعَ بَدْ فَإِذَا هِيَ
بِيَصَاهِ الْلَّطَّافِينِ﴾ قَالَ لِلَّهِ حَوْلَهُ إِنْ هَذَا لَشَيْرُ عَلِيهِ ﴿بُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
بِسِيرِهِ فَمَاذَا تَأْمُرُونَ﴾ قَالُوا أَنْجِهِ وَأَنْهُ وَيَقْتُلُ فِي الدَّارِينِ خَشِينِ ﴿يَأْنُوكَ يَكُلُّ
سَحَابَ عَلِيهِ﴾

¶29. He said: "If you choose a god other than me, I will certainly put you among the prisoners."»

¶30. He said: "Even if I bring you something manifest?"»

¶31. He said: "Bring it forth then, if you are of the truthful!"»

¶32. So he threw his stick, and behold, it was a serpent, manifest.»

¶33. And he drew out his hand, and behold, it was white to all beholders!»

¶34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."»

¶35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"»

¶36. They said: "Put him off and his brother (for a while), and send callers to the cities;"»

¶37. "To bring up to you every well-versed sorcerer."»

After the Rational Proof, Fir'awn resorts to Force

When proof had been established against Fir'awn, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

﴿لَمْ يُنْهَدْ إِلَيْهَا غَرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِ﴾

¶If you choose a god other than me, I will certainly put you among the prisoners.»

To this, Mūsā responded:

﴿أَوْلَئِكَ يَقْنُو ثَيْنِ﴾

¶Even if I bring you something manifest?» meaning, clear and definitive proof.

﴿فَقَالَ فَأْتُ بِهِ إِن كَثُرَتْ مِنْ الْمُصَدِّقِينَ ﴾ فَلَمَنْ عَصَاهُ فَإِذَا هِيَ شَبَانٌ ثُمَّ ﴾ۚ﴾

﴿Fir'awn said: "Bring it forth then, if you are of the truthful!"
So he threw his stick, and behold, it was a serpent, manifest.﴾

meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

﴿وَرَأَى يَدَهُ﴾

﴿And he drew out his hand,﴾ meaning, from his sleeve,

﴿فَإِذَا هِيَ بَيْضَاءٌ لِلنَّظَرِينَ﴾

﴿and behold, it was white to all beholders!﴾

It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

﴿إِنَّكُمْ تَسْأَلُونَ عَلَيْهِ﴾

﴿Verily, this is indeed a well-versed sorcerer.﴾

One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

﴿وَرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ وَسِرِّي﴾

﴿He wants to drive you out of your land by his sorcery...﴾

meaning, 'he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?'

﴿فَأَلْزَمَهُ رَأْلَهُ وَلَفِقَتْ فِي الدَّارِينَ حَشِيرِينَ ﴾ بَأْنُوكَ بِكُلِّ سَخَابٍ عَلَيْهِ ﴾ۚ﴾

﴿They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."﴾

meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed

٣٦٩

لَعْنَانِيَّ السَّحْرَةِ إِنْ كَانُوا هُمُ الْفَتَّالِينَ ﴿١﴾ فَلِمَاجَاهَ السَّحْرَةُ
 قَالُوا لِفَرْعَوْنَ أَيْنَ لَنَا لَأْجَرٌ إِنْ كَانَخْنَ الْفَتَّالِينَ ﴿٢﴾ قَالَ نَعَمْ
 وَإِنَّكُمْ إِذَا مِنَ الْمُقْرِبِينَ ﴿٣﴾ قَالَ لَهُمْ مُوسَى الْفَرَوْمَانِ مُلْقُونَ
 فَالْقَوْلُ حِلَّاهُمْ وَعَصَيْتُهُمْ وَقَالُوا يُعِزَّزُ فِرْعَوْنُ إِنَّا نَنْحُنَّ
 الْغَنِيُّونَ ﴿٤﴾ فَأَلْقَى مُوسَى عَصَاهُ إِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
 فَأَلْقَى السَّحْرَةُ سَجِيدَنِ ﴿٥﴾ قَالُوا إِمَّا مَارِبُ الْعَالَمِينَ
 رَبِّ مُوسَى وَهُنُورُنَّ ﴿٦﴾ قَالَ أَمْنَسْمَهُ، قَبْلَ أَنْ مَادِنَ لَكُمْ إِلَهُمْ.
 لَكِبِرُكُمُ الَّذِي عَلِمْكُمُ الْيَسْرُ فَلَسَوْفَ تَلْمُونُ لَا يُقْطَعُنَّ أَبِيكُمْ
 وَأَرْجُلُكُمْ مِنْ جَلَبِهِ وَلَا أَصْلِشُكُمْ جَمِيعَكُمْ ﴿٧﴾ قَالُوا إِاصْبَرْنَا
 إِنْ رَبَّنَا مُنْقِبُوْنَ ﴿٨﴾ إِنَّا نَضْطَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَّبِنَا أَنْ كُنَّا
 أُولَئِكُمُ الْمُؤْمِنُونَ ﴿٩﴾ إِنَّا نَرْفَعُ إِلَى مُوسَى أَنْ شَرِسَادِي إِلَكُمْ
 مُشْبِعُونَ ﴿١٠﴾ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَلَائِكَةِ حَشِيرَنَ ﴿١١﴾ إِنْ هُنَّ لَأَهْلَ
 لِشَرِذَمَةٍ قَلِيلُونَ ﴿١٢﴾ وَلَهُمْ نَانِ الْعَابِطُونَ ﴿١٣﴾ وَلَا لَجَعِيْحَ حَذِيرُونَ
 فَأَخْرَجْنَهُمْ إِنْ حَتَّىٰ وَعِيُونَ ﴿١٤﴾ وَكُوْزَ وَمَقَامِ كَرِيمٍ
 كَذَلِكَ وَأَرْسَلَهُمْ إِنْ سَرِّهِ مَلَ ﴿١٥﴾ فَأَتَيْهُمْ شَرِقِينَ
 بِالْيَكُونَ ﴿١٦﴾ فَأَلْقَى مَانَأَ إِرَبُ الْفَتَّالِينَ، رَبِّ مُوسَى وَهُنُورُنَّ ﴿١٧﴾

would happen to them, so that all the people would gather in one place and the signs and proof of Allāh would be made manifest before them all in one day.

﴿وَجْمِيعُ الْأَكْرَمُ لِيُبَيَّنَتِ يَوْمُ
 نَعْلَمُونَ ﴾ وَقَدْ لِلنَّاسِ هُنَّ مَنْ أَنْتُمْ
 مُهْتَمِمُونَ ﴾ۚ لَعْنَانِيَّ السَّحْرَةُ إِنْ
 كَانُوا مُمْ لِلْفَتَّالِينَ ﴾ۖ فَلَعْنَانِيَّ
 السَّحْرَةُ قَالُوا لِفَرْعَوْنَ أَيْنَ لَنَا لَأْجَرٌ
 إِنْ كَانُوا مُنْقِبُوْنَ ﴾ۖ قَالَ نَعَمْ
 وَإِنَّكُمْ إِذَا لَيْلَةَ الْفَتَّالِينَ ﴾ۖ قَالَ لَهُمْ
 مُوسَى الْفَرَوْمَانِ مَا أَنْتُمْ مُلْقُونَ ﴾ۖ فَأَلْقَى
 جَمِيعَهُمْ وَعَصَيْتُهُمْ وَقَالُوا يَوْمَ
 فِرْعَوْنُ إِنَّا نَعْنَنَ الْفَتَّالِينَ ﴾ۖ فَأَلْقَى
 مُوسَى عَصَاهُ إِذَا هِيَ تَلْقَفُ مَا
 يَأْفِكُونَ ﴾ۖ فَأَلْقَى مَانَأَ إِرَبُ الْفَتَّالِينَ،
 رَبِّ مُوسَى وَهُنُورُنَّ ﴾۷﴾

﴿38. So, the sorcerers were assembled at a fixed time on a day appointed.﴾

﴿39. And it was said to the people: "Are you (too) going to assemble?"﴾

﴿40. "That we may follow the sorcerers if they are the winners."﴾

﴿41. So, when the sorcerers arrived, they said to Fir'awn: "Will there surely be a reward for us if we are the winners?"﴾

﴿42. He said: "Yes, and you shall then verily be of those brought near (to myself)."﴾

﴿43. Mūsā said to them: "Throw what you are going to

throw!" ﴿

﴿44. So, they threw their ropes and their sticks, and said : "By the might of Fir'awn, it is we who will certainly win!"﴾

﴿45. Then Mûsâ threw his stick, and behold, it swallowed up all that they falsely showed!﴾

﴿46. And the sorcerers fell down prostrate.﴾

﴿47. Saying : "We believe in the Lord of Al-'Âlamîn."﴾

﴿48. "The Lord of Mûsâ and Hârûn."﴾

Between Mûsâ, peace be upon him, and the Sorcerers

Allâh describes the actual encounter between Mûsâ, peace be upon him, and the Egyptians in *Sûrat Al-A'râf*, *Sûrah Ta Ha*,^[1] and in this *Sûrah*. The Egyptians wanted to extinguish the Light of Allâh with their words, but Allâh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَعُهُ فَإِذَا هُوَ زَاهِقٌ وَكُلُّمُ الْوَيْلِ مِنَ الظَّافِرِ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.﴾ (21:18)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

﴿And say : "Truth has come and falsehood has vanished."﴾ (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allâh Alone, one of them said:

﴿لَئِنْ تَأْتِنَا سَاحِرٌ إِنْ كَانُوا هُمُ الظَّالِمُونَ﴾

﴿That we may follow the sorcerers if they are the winners.﴾

[1] See volume four, *Surat Al-A'râf* (7:79-82), and volume six, *Sûrah Ta Ha* (20:59-76).

They did not say: 'we will follow the truth, whether it rests with the sorcerers or with Mūsā;' the people were followers of the religion of their king.

﴿فَلَمَّا جَاءَهُ الْمُشْرِكُونَ﴾

﴿So, when the sorcerers arrived,﴾ means, when they reached the court of Fir'awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir'awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

﴿أَيْنَ لَنَا لَأَجْرًا إِنْ كَانَتْ أَنْتَ مِنَ الْمُقْرِبِينَ﴾ ﴿٤١﴾

﴿"Will there surely be a reward for us if we are the winners?" He said: "Yes, and you shall then verily be of those brought near."﴾

meaning, 'and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

﴿فَأَلْوَأُ يَنْدُوْسَقَ إِنَّا أَنْ تُلْقِي وَإِنَّا أَنْ تَكُونَ أَوَّلَ مِنَ الْمُقْرِبِينَ﴾ ﴿٤٢﴾

﴿They said: "O Mūsā! Either you throw first or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾ (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

﴿الَّذِي مَا أَنْتُ مُثْقِنٌ﴾ نَأْلَقُوا حِلَامَنِ وَعَصِيبَتْنِ وَقَالُوا يُرَقَّ فَرَعَوْنَ إِنَّا لَعَنَ الْمُقْرِبِينَ﴾ ﴿٤٣﴾

﴿"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"﴾

This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-so!' In Sūrat Al-A'rāf Allāh mentioned that they:

﴿سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْتَهْبُونَهُ وَجَاءَهُ دِبِيْرٌ عَظِيمٌ﴾ ﴿٤٤﴾

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic﴾ (7:116).

And in Sūrah Ta Ha He said:

﴿فَإِنَّا جَعَلْنَا رُوعَبِهِمْ يَجْهَلُ إِلَيْهِ مِنْ سِرِّهِمْ أَنَّهَا تَسْعَ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

until Allâh saying:

﴿وَلَا يُقْلِعُ الْكَاهِنُ حَتَّىٰ أَنْ﴾

﴿and the magician will never be successful, whatever the amount (of skill) he may attain﴾ (20:69).

And here Allâh says:

﴿فَأَلْقَى مُوسَى عَصَاهُ فَإِنَّا هِيَ نَلْقَطُ مَا يَأْكُلُونَ﴾

﴿Then Mûsâ threw his stick, and behold, it swallowed up all that they falsely showed!﴾

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allâh says:

﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَسْتَكْوِنُونَ﴾

﴿Thus truth was confirmed, and all that they did was made of no effect.﴾ until

﴿رَبِّ مُؤْمِنِينَ وَكَذَّارُونَ﴾

﴿The Lord of Mûsâ and Hârûn.﴾ (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mûsâ, were themselves defeated. At that moment they believed in Mûsâ and prostrated to Allâh, the Lord of Al-'Âlamîn Who sent Mûsâ and Hârûn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allâh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ الْمَحْرُّمَ﴾

﴿Verily, he is your chief who has taught you magic.﴾ (20:71).

﴿إِنَّ هَذَا لَكُلْبٌ شَكَرٌ مُّكْتَسِبٌ فِي الْمَدِينَةِ﴾

﴿Surely, this is a plot which you have plotted in the city﴾ (7:123).

﴿فَقَالَ أَسْأَنْتُ لَهُمْ قَبْلَ أَنْ مَادَنَ لَكُمْ إِنَّمَا لِكِبِيرِكُمُ الَّذِي عَلَمْتُكُمْ أَتَتْهُمْ فَلَسْوَقُ شَمَوْنَ لَأَقْوَامَهُمْ وَأَنْيَلَكُمْ وَأَنْيَلَكُمْ مِّنْ خَلْقِنِي وَلَا صِلَانِكُمْ أَعْتَبِكُمْ﴾ ۚ ﴿فَأُولَئِكُمْ لَا يَطِيرُ لِيَآءَ إِنْ رَبَّنَا مُشَفِّعُونَ﴾ ۚ إِنَّمَا
ظَلَّعَ أَنْ يَغْزِيَنَا رَبَّنَا خَطَبَنَا أَنْ كُلُّ أَوَّلِ الْمُقْرِبِينَ﴾ ۚ

﴿49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."﴾

﴿50. They said: "No harm! Surely, to our Lord we are to return."﴾

﴿51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."﴾

Between Fir'awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir'awn said to them:

﴿مَا أَنْتُمْ لَهُمْ قَبْلَ أَنْ مَادَنَ لَكُمْ﴾

﴿You have believed in him before I give you leave.﴾

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

﴿إِنَّهُ لِكِبِيرِكُمُ الَّذِي عَلَمْتُمْ أَتَتْهُمْ﴾

﴿Surely, he indeed is your chief, who has taught you magic!﴾

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Mūsā before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this.

Then Fir'awn threatened to cut off their hands and feet, and crucify them. They said:

﴿لَا ضَرَبٌ﴾

«*No harm!*» meaning, ‘no problem, that will not harm us and we do not care.’

﴿إِنَّا إِنْ رَبَّنَا مُتَّقِلُونَ﴾

«*Surely, to our Lord we are to return.*»

means, ‘the return of us all is to Allāh, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.’ So they said:

﴿إِنَّا نَطَّلَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا حَطَّابِنَا﴾

«*Verily, we really hope that our Lord will forgive us our sins,*» ‘the sins we have committed and the magic you forced us to do.’

﴿أَنْ كُلَّ أَرْزَقَ اللَّهُمَّ بِنَعِيْدِنَّ﴾

«*as we are the first of the believers,*»

means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

﴿وَلَوْجَنَّا إِنَّ مُؤْمِنَ أَنْ أَنْتَ بِسَادِي إِنَّكَ شَهِيْدُنَّ ﴿٥١﴾ قَاتَلَ فَرَعَوْنَ فِي الْمَدَيْنِ حَشِّيْرَنَّ ﴿٥٢﴾ إِنَّ هَذَا لَتَشِيْدَةٌ قَلِيلَنَّ ﴿٥٣﴾ وَلَقَنَّا لَمَّا طَيَّبَنَّ ﴿٥٤﴾ وَلَقَنَّا حَسِيْعَ حَدَّيْرَنَّ ﴿٥٥﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّتِيْنَ ﴿٥٦﴾ وَعَيْرَيْنَ ﴿٥٧﴾ وَكَثِيرٌ وَقَارِبٌ كَبِيرٌ ﴿٥٨﴾ كَذَلِكَ دَأْرَسَهَا يَقِيْنٌ يَسْرِيْلَيْلَ﴾

¶52. And We revealed to Mūsā, saying: “Depart by night with My servants, verily, you will be pursued.”»

¶53. Then Fir'awn sent callers to (all) the cities.»

¶54. (Saying): “Verily, these indeed are but a small band.”»

¶55. “And verily, they have done what has enraged us.”»

¶56. “But we are a host all assembled, amply forewarned.”»

¶57. So, We expelled them from gardens and springs,»

﴿58. Treasures, and every kind of honorable place.﴾

﴿59. Thus and We caused the Children of Israel to inherit them.﴾

The Exodus of the Children of Israel from Egypt

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of *Tafsīr* have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.^[1] And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.^[2]

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

﴿إِنَّ مُرْسَلَنَّ﴾

﴿Verily, these﴾ meaning, the Children of Israel,

﴿تَنْزِيلَةٌ فَلَيُوَلَّنَّ﴾

^[1] At-Tabari 19:354.

^[2] At-Tabari 19:354.

﴿indeed are but a small band.﴾ meaning, a small group.

﴿وَإِذْنُنَا لِنَاطِرِنَا﴾

﴿And verily, they have done what has enraged us.﴾

means, 'every time we have heard anything about them, it has upset us and made us angry.'

﴿وَإِنَّا لَمَنِعْ كُلَّ دُونَ﴾

﴿But we are a host all assembled, amply forewarned.﴾

means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allâh says:

﴿فَأَخْرَجْنَاهُم مِّنْ جَنَّتٍ وَمَغْوِرٍ وَكَثُرَ وَسَارِ كَبِيرٍ﴾

﴿So, We expelled them from gardens and springs, treasures, and every kind of honorable place.﴾

meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

﴿كَذَلِكَ وَأَرْزَقْنَاهُم بِهِ إِيمَانَهُمْ﴾

﴿Thus and We caused the Children of Israel to inherit them.﴾

This is like the Âyât:

﴿وَأَرْزَقْنَا الْقَوْمَ الَّذِينَ كَانُوا بِسْتَفْعَلَةٍ شَرْقَ الْأَرْضِ وَمَغْرِبَهَا أُلَيْقَ بِنَرْكَانِ فِيهَا﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed﴾ (7:137).

﴿وَرَبِّدْنَا أَنْ شَاءَ عَلَى الَّذِينَ أَنْشَقَفُوا فِي الْأَرْضِ وَجَعَلْنَاهُمْ أَئِمَّةً وَبَعَلَهُمْ أَلْوَانِنَ﴾

﴿And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors.﴾
The two Âyat thereafter: [28:5-6].

﴿٦٠. So, they pursued them at sunrise.﴾
 ﴿٦١. And when the two hosts saw each other, the hosts who were sure to be overtaken.﴾
 ﴿٦٢. (Musa) said: " Nay, verily with me is my Lord. He will guide me."﴾
 ﴿٦٣. Then We revealed to Musa (saying): " Strike the sea with your stick." And it parted, and each separate part became like huge mountain.﴾
 ﴿٦٤. Then We brought near the others to that place.﴾
 ﴿٦٥. And We saved Musa and all those with him.﴾
 ﴿٦٦. Then We drowned the others.﴾
 ﴿٦٧. Verily, in this is indeed a sign, yet most of them are not believers.﴾
 ﴿٦٨. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾



Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of *Tafsir* said that Fir'awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

﴿فَأَتَبْعَثُمْ شَرِيكَ﴾

﴿So, they pursued them at sunrise.﴾ means, they caught up with the Children of Israel at sunrise.

﴿فَلَمَّا نَزَّلَ الْجَنَاحَيْنَ﴾

﴿And when the two hosts saw each other,﴾ means, each group saw the other. At that point,

﴿قَالَ أَنْهَىٰ شَوَّحَ إِنَّا لَنَذَرْكُنَّ﴾

﴿the companions of Mūsā said: "We are sure to be overtaken."﴾

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence they said:

﴿إِنَّا لَنَذَرْكُنَّ نَلْ لَلَّا إِنَّمَا يَنْهَا سَبَبِينَ﴾

﴿"We are sure to be overtaken." (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."﴾

meaning, 'nothing of what you fear will happen to you, for Allāh is the One Who commanded me to bring you here, and He does not go back on His promise.' Hārūn, peace be upon him, was in the front, with Yūsha' bin Nūn and a believer from the family of Fir'awn, and Mūsā, peace be upon him, was in the rear.

More than one of the scholars of *Tafsir* said that they stood there not knowing what to do, and Yūsha' bin Nūn or the believer from the family of Fir'awn said to Mūsā, peace be upon him, "O Prophet of Allāh, is it here that your Lord commanded you to bring us?" He said: "Yes." Then Fir'awn and his troops drew near and were very close indeed. At that point Allāh commanded his Prophet Mūsā, peace be upon him,

to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

﴿فَلَفِقَتْ نَكَانٌ كُلُّ فِرْقٍ كَالْجَدَرِ الْمَعْظِيمِ﴾

«And it parted, and each separate part became like huge mountain.»

meaning, like mighty mountains. This was the view of Ibn Mas'ud, Ibn 'Abbās, Muḥammad bin Ka'b, Ad-Dahhāk, Qatādah and others.^[1] 'Atā' Al-Khurasāni said, "It refers to a pass between two mountains." Ibn 'Abbās said, "The sea divided into twelve paths, one for each of the tribes."^[2] As-Suddī added, "And in it there were windows through which they could see one another, and the water was erected like walls."^[3] Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

﴿فَأَنْهَيْتَ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَسِّرًا لَا تَخْفَى دَرَكًا وَلَا تَخْفَى﴾

«and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid» (20:77).

And here He says:

﴿وَأَنْزَلْنَا نَمَاءً الْآخِرِينَ﴾

«Then We brought near the others to that place.»

Ibn 'Abbās, 'Atā' Al-Khurasāni, Qatādah and As-Suddī said:

﴿وَأَنْزَلْنَا﴾

«Then We brought near» means, "We brought Fir'awn and his troops near to the sea."^[4]

﴿وَأَنْجَيْنَا مُوسَى وَنَّمَاءً أَنْجَيْنَا نَمَاءً ثُمَّ أَغْرَقْنَا الْآخِرِينَ﴾

«And We saved Mūsā and all those with him. Then We drowned the others.»

meaning: 'We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

^[1] At-Tabari 19:358.

^[2] Ad-Durr Al-Manthūr 6:299.

^[3] At-Tabari 19:357.

^[4] At-Tabari 19:359.

destroyed, but Fir'awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allâh says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ﴾

﴿Verily, in this is indeed a sign,﴾ meaning, this story with its wonders and tales of aid to the believing servants of Allâh is definitive proof and evidence of Allâh's wisdom.

﴿وَمَا كَانَ أَكْرَمُهُمْ مُؤْمِنِينَ وَلَئِنْ رَبَّكَ لَمْ يَعْلَمُ الْحَمْدُ﴾

﴿yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

The explanation of this phrase has already been discussed above.^[1]

﴿وَقَالَ عَلَيْهِمْ نَّا إِنَّ رَبَّهُمْ لَأَيْمَنُهُ وَقَوْمُهُ مَا تَبْدُونَ فَالْأُفْلُكُ أَنْسَانًا فَنَظَرُ لَهَا عَنِّكِبَيْنِ قَالَ هَلْ يَسْمَعُوكُمْ إِذْ تَدْعُونَ أَوْ يَنْعَثِرُوكُمْ أَوْ يَضْرُبُونَ قَالُوا بَلْ وَيَسْمَعُونَا إِذْ نَدْعُكُمْ كُلُّكُلٍ يَقْتَلُونَ قَالَ أَفَرَبَّ شَرٍّ نَّا كُلُّكُلٍ تَبْدُونَ أَنْشَدَ وَمَبَارِكُمُ الْأَمْلَائُنَ لَأَنَّهُمْ عَدُوٌ لِلَّهِ أَرَبِّ الْعَالَمِينَ﴾

¶69. And recite to them the story of Ibrâhîm.﴾

¶70. When he said to his father and his people: "What do you worship?"﴾

¶71. They said: "We worship idols, and to them we are ever devoted."﴾

¶72. He said: "Do they hear you when you call?"﴾

¶73. "Or do they benefit you or do they cause harm?"﴾

¶74. They said: "(Nay) but we found our fathers doing so."﴾

¶75. He said: "Do you observe that which you have been worshipping -"﴾

¶76. "You and your ancient fathers?"﴾

¶77. "Verily, they are enemies to me, save the Lord of Al-'Âlamîn,"﴾

^[1] See Âyah no. 9 of this Sûrah.

How the Close Friend of Allāh, Ibrāhīm spoke out against Shirk

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad ﷺ to recite this story to his *Ummah* so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing *Shirk* and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

﴿إِذْ قَالَ لِأَيْمَهُ وَقَوْمِهِ مَا تَعْبُدُونَ ﴾

﴿When he said to his father and his people: "What do you worship?"﴾

meaning: what are these statues to which you are so devoted?

﴿فَأَلْرَأُوا نَبِّئْ أَنْتَمَا فَنَظَرُ لَمَّا عَنْكُمْ ﴾

﴿They said: "We worship idols, and to them we are ever devoted."﴾

meaning: we are devoted to worshipping them and praying to them.

﴿فَالَّذِي هُنَّ مُنْسُكُونَ إِذْ تَدْعُونَ أَرُوا يَنْقُونُكُمْ أَرُوا يَصْرُونَ قَالُوا إِنَّا وَجَدْنَا مَآبِّنَاهَا كَذَلِكَ بَقَلُونَ ﴾

﴿He said: "Do they hear you when you call? Or do they benefit you or do they cause harm?" They said: "(Nay) but we found our fathers doing so."﴾

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

﴿أَفَرَبِثُ نَّا كُثْرَ تَعْبُدُونَ أَنْتُمْ وَلِلَّٰهِ كُمُ الْأَقْرَبُونَ فَلَمَّا هَنُّ نَّا إِلَّا رَبُّ الْمُنْتَهٰى ﴾

﴿Do you observe that which you have been worshipping -you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-'Ālamīn.﴾

meaning, ‘if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.’ This is akin to the way Allâh described Nûh:

﴿فَاجْمِعُوا أَهْرَامَهُمْ وَسُرُكَاهُمْ﴾

﴿So devise your plot, you and your partners﴾ (10:71).

And Hûd, upon him be peace, said:

﴿لَبِقْ أَنْتُهُ اللَّهُ وَأَنْهَدُرَا أَنِي بَرِيٌّ مِنْ شَرِكُونِي وَمِنْ دُورِنِي فَكِيدُونِي جِيبِنَا ثُرَّ لَا
ثُطِرُونِي إِنِي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَائِي إِلَّا هُوَ مَالِهُ يَنْاصِيَنَا إِنَّ رَبِّي عَلَى
صَرْطَلِ مُشْتَقِبِي﴾

﴿“I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allâh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path﴾ (11:54-56).

Similarly, Ibrâhîm denounced their gods and idols and said:

﴿وَرَكِبْتُ أَنْجَافَ مَا أَنْتَ كُنْتُمْ وَلَا تَخَافُوتُ أَنْتُمْ أَنْتَكُنْدِي يَا شَوَّ﴾

﴿And how should I fear those whom you associate in worship with Allâh, while you fear not that you have joined in worship with Allâh﴾ (6:81).

And Allâh said:

﴿فَإِذْ كَانَ لَكُمْ أُنْوَةٌ حَسَنَةٌ فِي إِذْهَبِهِ﴾

﴿Indeed there has been an excellent example for you in Ibrâhîm﴾ until His saying;

﴿حَتَّىٰ تَرَشَا يَا اللَّهُ وَتَذَهَّبَ﴾

﴿until you believe in Allâh Alone﴾ (60:4).

﴿فَرَأَىٰ قَالَ إِنِّي عَبْدُكَ لَا يَبْدِئُ وَقَوْمِي إِنِّي بَرِيٌّ مِنْ شَرِكُونِي إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ
سَيِّدُنَا وَجَعَلَهَا كُلَّمَةً بَاقِيَةً فِي عَنْدِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And (remember) when Ibrâhîm said to his father and his people: “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, that they may turn back» (43:26-28).

meaning: “*Lā Ilāha Illallāh.*”

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِنِي ﴾ۚ وَالَّذِي هُوَ يُطْعِمُنِي وَسَقِينِي ﴾ۚ وَإِذَا مَرَضْتَ فَهُوَ يَشْفِي نِبِيلٍ ﴾ۚ وَالَّذِي يُبَشِّرُنِي شَهْرَ بَيْتِنِي ﴾ۚ وَالَّذِي أَطْعَمَنِي إِنْ يَقِيرَ لِي خَلِيقَتِي يَوْمَ الْحِسَابِ ﴾ۚ﴾

﴿88. Who has created me, and it is He Who guides me.﴾

﴿89. And it is He Who feeds me and gives me to drink.﴾

﴿90. And when I am ill, it is He Who cures me.﴾

﴿91. And Who will cause me to die, and then will bring me to life.﴾

﴿92. And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

Ibrāhīm mentions Allāh's Kindness towards Him

Ibrāhīm said, “I will not worship any but the One Who does these things:

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِنِي ﴾ۚ

﴿Who has created me, and it is He Who guides me.﴾

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allāh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَسَقِينِي ﴾ۚ

﴿And it is He Who feeds me and gives me to drink.﴾

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

﴿وَإِذَا مَرَضْتَ فَهُوَ يَشْفِي نِبِيلٍ ﴾ۚ

﴿And when I am ill, it is He Who cures me.﴾

Here he attributed sickness to himself, even though it is Allāh

٣٧١

وَأَجْعَلْنِي لِسَانًا صَدِيقًا فِي الْآخِرِينَ ﴿٤﴾ وَاجْعَلْنِي مِنْ رَّءُوفِنَةِ
 الْعَيْمَ ﴿٥﴾ وَاغْفِرْ لِأَيْدِيَهُ كَمَا كَانَ مِنَ الصَّالِحِينَ ﴿٦﴾ وَلَا تُخْزِنِي يَوْمَ
 يَعْشَوْنَ ﴿٧﴾ يَوْمًا لَا يَقْعُدُ مَالًا وَلَا بُنْوَنَ ﴿٨﴾ إِذَا مَنَّ أَنَّ اللَّهَ يَقْلِبُ
 سَلَمِيْرَ ﴿٩﴾ وَأَزْلَقُتِ الْجَنَّةَ لِلْمُنْقَبِينَ ﴿١٠﴾ وَبَرِزَتِ الْجَمْعُ لِلْمُغَاوِيْنَ
 ﴿١١﴾ وَقَبَلَهُمْ أَنَّ مَا كَثُرَ تَبَعَّدُونَ ﴿١٢﴾ مِنْ دُنُونِ اللَّهِ هُنْ يَصْرُوْكُمْ
 أَوْ يَنْتَصِرُونَ ﴿١٣﴾ فَكُبَكُبُوا فِي هَامِ وَالْفَارُونَ ﴿١٤﴾ وَجَهْدُ الْيَلِيْسَ
 أَجْهَوْنَ ﴿١٥﴾ قَالُوا وَهُمْ فِي هَا يَخْتَصِمُونَ ﴿١٦﴾ تَالَّهُوْنَ كَنَّ الْفَيَّ
 صَلَلِيْلَيْمِيْنَ ﴿١٧﴾ إِذْ سَوَّيْكُمْ بَيْنَ النَّلَيْنَ ﴿١٨﴾ وَمَا أَضَلَّنَا
 إِلَّا مُجْرِيْمُونَ ﴿١٩﴾ فَإِنَّا نَامْ شَفَعِيْنَ ﴿٢٠﴾ وَلَا صَدِيقِيْحِمْ
 فَلَوْلَآنْ لَنَا كَرْكَرَةَ فَنَكُونُ مِنَ الْمُؤْمِنِيْنَ ﴿٢١﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
 أَكْرَهُهُمْ مُؤْمِنِيْنَ ﴿٢٢﴾ وَلَنْ رِيْكَ لَهُ الْعَزِيزُ الرَّحِيمُ ﴿٢٣﴾ كَدَّتْ
 قَوْمُ نُوحَ الْمَرْسَلِيْنَ ﴿٢٤﴾ إِذْ قَالَ لَهُمْ أَجُوْهُرُونَ حَوْلَ الْأَنْتَقَرْنَ
 إِنِّي لِكُمْ رَسُولُ أَمِيْنَ ﴿٢٥﴾ فَأَنْقَوْ اللَّهُ وَلَيْسُوْنَ ﴿٢٦﴾ وَمَا أَنْكَلْتُكُمْ
 عَيْتَهُ مِنْ جَرِيْنَ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِيْنَ ﴿٢٧﴾ فَأَنْقَوْ اللَّهُ
 وَأَطْبَعُوْنَ ﴿٢٨﴾ قَالُوا أَنْتُمْ لَكُمْ وَأَتَبْعَكُ الْأَرْذَلُوْنَ ﴿٢٩﴾

Who decrees it, out of respect towards Allâh. By the same token, Allâh commands us to say in the prayer,
 ﴿أَهْدِنَا الصِّرَاطَ الْمُسْقِدَ﴾

«Guide us to the straight way» (1:6) to the end of the Sûrah. Grace and guidance are attributed to Allâh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jinn said:

﴿وَلَا نَأْنَى لَا نَدِيرَةَ أَنْتَ أَرْبَدْ يَسَنْ فِي
 الْأَرْضِ أَمْ أَرَادَ يَسَنْ شَمَاءَ رَسَنَكَ﴾

«And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path» (72:10)

Similarly, Ibrâhîm said:

﴿وَإِذَا مَرَضْتَ فَهُنْ يَشْفِعُونَ﴾

«And when I am ill, it is He Who cures me.»

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

﴿وَالَّهُ يُبَشِّرُ شَدَّ يَمْبَيْنَ﴾

«And Who will cause me to die, and then will bring me to life.»

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

﴿وَالْأَذْيَاءِ الْمُسْعَىٰ لَنْ يَغْفِرَ لِي خَطَايَايَ بَوْرَ الْتَّبَرِ﴾

﴿And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allāh? For He is the One Who does whatever He wills.

﴿وَرَبِّيْ مَنْ لِيْ حُكْمَكَارَ الْجَنَّةِ لِلْأَصْنَلِيْجِيْنَ﴾ وَأَبْقَيْلَ فِيْ إِسَانَ صِدْقَهِ فِيْ الْآخِرَةِ، وَلَبَعْلَنِيْ
مِنْ وَرَقَهِ جَنَّةِ الْعَيْسِيِّ ﴿وَأَغْفِرْ لِأَقْرَبِ إِلَهَ كَانَ مِنْ الْأَصْلَائِيْنَ﴾ وَلَا تُغْرِيْنِ يَوْمَ يَعْنَوْنَ ﴿يَوْمَ لَا
يَنْعَثُ مَالٌ وَلَا بُنْوَنٌ﴾ إِلَّا مَنْ أَنَّ أَنَّ اللَّهَ يَقْبِرْ سَلِيمَ﴾

﴿83. My Lord! Bestow Hukm on me, and join me with the righteous.﴾

﴿84. And grant me an honorable mention in later generations.﴾

﴿85. And make me one of the inheritors of the Paradise of Delight.﴾

﴿86. And forgive my father, verily, he is of the erring.﴾

﴿87. And disgrace me not on the Day when they will be resurrected.﴾

﴿88. The Day whereon neither wealth nor sons will avail.﴾

﴿89. Except him who brings to Allāh a clean heart.﴾

The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him Hukm. Ibn 'Abbās said, "This is knowledge."^[1]

﴿وَالْأَعْنَىٰ بِالْأَصْنَلِيْجِيْنَ﴾

﴿and join me with the righteous.﴾ means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

«اللَّهُمَّ! فِي الرَّفِيقِ الْأَغْنَىِ»

«O Allāh, with the Exalted Companion (of Paradise).»^[2]

﴿وَأَبْقَيْلَ فِيْ إِسَانَ صِدْقَهِ فِيْ الْآخِرَةِ﴾

[1] Al-Baghawi 3:390.

[2] Fath Al-Bārī 7:743.

﴿And grant me an honorable mention in later generations.﴾

meaning, 'cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Āyah,

﴿وَرَزَّكَ عَلَيْهِ فِي الْآخِرَةِ ۚ كَذَلِكَ تَبَرَّزُ الْمُحْسِنُونَ ۚ﴾

﴿And We left for him (a goodly remembrance) among the later generations: "Salām (peace) be upon Ibrâhîm. Thus indeed do we reward the good doers.﴾ (37:108-110)

﴿وَرَجَلِي مِنْ رَبِّنِي جَنَّةَ النَّصِيرِ ۚ﴾

﴿And make me one of the inheritors of the Paradise of Delight.﴾

meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

﴿وَأَغْفِرْ لِأَبِي ۚ﴾

﴿And forgive my father,﴾ This is like the Āyah,

﴿وَرَبَّنَا أَغْفِرْ لِي وَلِزَوْلَدَنِي ۚ﴾

﴿My Lord! Forgive me, and my parents﴾ (71:28).

But this is something which Ibrâhîm, peace be upon him, later stopped doing, as Allâh says:

﴿وَرَبَّنَا كَانَ اتَّسْفَاقَارُ إِنْرَبِيَّةَ لَبِيَّدَ إِلَّا عَنْ مَتَعِدَّةَ وَعَدَهَا إِبَنَاهَ ۚ﴾

﴿And Ibrâhîm's supplication for his father's forgiveness was only because of a promise he had made to him﴾ (9:114) until:

﴿إِنَّ إِنْرَبِيَّةَ لَأَذْهَبُ كَلِمَةَ ۚ﴾

﴿Verily, Ibrâhîm was Awwâh⁽¹¹⁾ and was forbearing﴾ (9:114).

Allâh stopped Ibrâhîm from asking for forgiveness for his father, as He says:

﴿فَنَذَّ كَانَ لَكُمْ أَنْوَهٌ حَسَنَةٌ فِي إِنْرَبِيَّةَ وَالَّذِينَ سَهَّلُوا ۚ﴾

﴿Indeed there has been an excellent example for you in Ibrâhîm and those with him﴾, until His saying:

⁽¹¹⁾ See volume four, the Tafsîr of Sûrat At-Tawbah (9:114).

﴿وَرَبَا أَتْلَكَ لَكَ مِنْ أَنْتُ مِنْ شَيْءٍ﴾

«but I have no power to do anything for you before Allāh.»
(60:4),

﴿وَلَا تُخْزِنِي يَوْمَ يَعْنَوْنَ﴾

«And disgrace me not on the Day when they will be resurrected.»

means, ‘protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.’ Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ النُّعَيْرَةُ وَالْفَتَرَةُ»

«Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.»^[1]

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبَّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِنِي يَوْمَ يَعْنَوْنَ، فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

«Ibrāhīm will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allāh will say to him: "I have forbidden Paradise to the disbelievers."»^[2]

He also recorded this in the Ḥadīths about the Prophets, upon them be peace, where the wording is:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرِ قَتْرَةُ وَعَبْرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَفْلَمْ لَكَ لَا تُخْصِنِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَغْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبَّ إِنَّكَ وَعَدْتَنِي أَنَّ لَا تُخْزِنِي يَوْمَ يَعْنَوْنَ، فَأَثِي بِخَزِيْ أَخْزَى مِنْ أَبِي الْأَبْنَادِ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يَقُولُ: يَا إِبْرَاهِيمُ اانظُرْ تَحْتَ رِجْلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِدِينِكَ مُتَلَطِّخٌ، فَيُؤْخَذُ بِقَوْابِيهِ فَيَلْقَى فِي النَّارِ»

«Ibrāhīm will meet his father Āzar on the Day of Resurrection,

^[1] Fath Al-Bārī 8:357.

^[2] Fath Al-Bārī 8:357.

and there will be dust and darkness on Āzar's face. Ibrāhīm will say to him, "Did I not tell you not to disobey me?" His father will say to him: "Today I will not disobey you." Ibrāhīm will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allāh will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrāhīm! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.^[1]

This was also recorded by Abu 'Abdur-Rahmān An-Nasā'i in the *Tafsīr* of his *Sunan Al-Kubrā*.^[2]

﴿لَا يَنْفَعُ مَا لَا يَنْتَهِ﴾

﴿The Day whereon neither wealth nor sons will avail,﴾

means, a man's wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

﴿لَا يَنْتَهِ﴾

﴿nor sons﴾ means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of *Shirk* and its people. Allāh says:

﴿لَا مَنْ أَنْ أَنَّ اللَّهَ يَقْبِلُ مِلْكَهُ﴾

﴿Except him who brings to Allāh a clean heart.﴾

meaning, free from any impurity or *Shirk*. Ibn Sīrīn said, "The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves."^[3] Sa'īd bin Al-Musayyib said, "The clean heart is the sound heart."^[4] This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

^[1] *Fath Al-Bārī* 6:445. This was previously explained in volume three, the *Tafsīr* of *Sūrat Al-Anā'm* (6:79).

^[2] An-Nasā'i in *Al-Kubrā* 6:422.

^[3] At-Tabarī 19:366.

^[4] Al-Baghawi 3:390.

Abu Uthman An-Nisaburi said, "It is the heart from innovation and is content with the Sunnah [in their hearts is a disease]" (2:10).

Abu Uthman An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah."

¶ In their hearts is a disease (2:10).

﴿الْمُؤْمِنُونَ﴾

believers.»

﴿104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

Those Who have *Taqwā* and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

﴿وَأَنْزَلْتَ لِبَّنَةً﴾

«And Paradise will be brought near» means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

﴿وَرَزَقْتَ الْمُتَّقِينَ لِتَنَاهِيَنَّ﴾

«And the (Hell) Fire will be placed in full view of the astray.»

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

﴿فَإِنَّ مَا كُنْتُ تَسْبِدُونَ ۝ إِنْ دُنُونَ اللَّهِ هُلْ يَنْصُرُوكُمْ أَوْ يَنْصُرُنَّكُمْ ۝﴾

«Where are those that you used to worship instead of Allāh? Can they help you or help themselves?»

meaning, ‘the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.’

﴿لَمْ يَكُنُوا مِنَ الْمُؤْمِنِينَ ۝﴾

«Then they will be thrown on their faces into it (the Fire), they and the astray.»

Mujāhid said, “This means, they will be hurled into it.”^[1]

Others said: “They will be thrown on top of one another, the disbelievers and their leaders who called them to *Shirk*.”

[1] At-Tabari 19:367.

﴿وَجْهُنَّمَ لِلْيَسِ أَجْمَعُونَ﴾

﴿And all of the hosts of Iblis together.﴾

they will all be thrown into it.

﴿فَالْأَوْلَى وَقُمْ فِيهَا يَخْتَصِمُونَ﴾ ١٦٣ ﴿تَأَشَّوْ إِنْ كُنْتُ لَيْ صَلَلِ شَيْبِنَ﴾ ١٦٤ ﴿إِذْ شَرِيكُمْ بِرَبِّ﴾
 ﴿الْمُنَاهِيَنَ﴾ ١٦٥

﴿They will say while contending therein, "By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists."﴾

The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire?' Then they will realize that themselves are to blame and will say:

﴿تَأَشَّوْ إِنْ كُنْتُ لَيْ صَلَلِ شَيْبِنَ﴾ ١٦٦ ﴿إِذْ شَرِيكُمْ بِرَبِّ الْمُنَاهِيَنَ﴾ ١٦٧

﴿By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.﴾

meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of the all that exists, and we worshipped you along with the Lord of all that exists.'

﴿وَرَبَّا أَحْسَنَ إِلَّا الشَّرِيفُونَ﴾

﴿And none has brought us into error except the criminals.﴾ meaning, 'nobody called us to do that except the evildoers.'

﴿فَنَّا لَنَا بِنِ شَيْءِينَ﴾

﴿Now we have no intercessors.﴾ This is like the Āyah which tells us that they will say:

﴿فَهَلْ لَنَا مِنْ شَفَاعَةٍ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَحْشَلَ عَنِ الْأَذْيَ كَمَا نَسْلَلُ﴾

﴿...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?﴾ (7:53).

Similarly, in this Sūrah, Allāh tells us that they will say:

﴿فَنَّا لَنَا بِنِ شَيْءِينَ﴾ ١٦٨ ﴿وَلَا صَرِيقٌ جَمِيعٌ﴾

﴿Now we have no intercessors, nor a close friend.﴾

﴿فَلَوْلَمْ يَرَكُّبُوا كُلَّهُمْ مِنَ الظَّاهِرِينَ﴾

﴿(Alas!) If we only had a chance to return, we shall truly be among the believers!﴾

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord – as they claim – but Allāh knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allāh tells us in Sūrah Shād about how the people of Hell will argue with one another, as He says:

﴿إِنَّ ذَلِكَ لِتُقْرِنُ عَنَّا مُؤْمِنُونَ أَهْلَ النَّارِ﴾

﴿Verily, that is the very truth – the mutual dispute of the people of the Fire!﴾ (38:64)

Then He says:

﴿إِنَّ فِي ذَلِكَ لَذِيقَةٌ وَمَا كَانَ أَكْثَرُهُمْ شَوِّهِينَ﴾

﴿Verily, in this is indeed a sign, yet most of them are not believers.﴾

meaning, in the dispute of Ibrāhīm with his people and his proof of Tawhīd there is a sign, i.e., clear evidence that there is no God but Allāh.

﴿وَمَا كَانَ أَكْثَرُهُمْ شَوِّهِينَ﴾ ١٤ ﴿رَأَيْتَ رَبَّكَ لَمَّا تَبَرَّزَ الْجِبَرِيلُ﴾

﴿yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.﴾

﴿كَذَّبُوا فِيمَا نُوحَ الْمُرْسَلُونَ﴾ ١٥ إِذْ قَالَ لَهُمْ نُوحٌ أَتُؤْمِنُونَ﴾ ١٦ إِنْ لَكُمْ سُرُولٌ أَمْ بَرِيرٌ
فَأَنْتُمْ أَهْلُهُ وَأَطْيَمُونِي﴾ ١٧ وَمَا أَنْتُمْ عَبْدُو مِنْ أَبْرَئٍ إِنْ لَجَرِي أَلَا عَلَى رَبِّ النَّاسِينَ﴾ ١٨ فَأَنَّقُرُوا أَنَّهُ
وَالْمُلْكُ لِلَّهِ وَلَا يَنْعَلِمُ﴾ ١٩

﴿105. The people of Nūh denied the Messengers.﴾

﴿106. When their brother Nūh said to them: "Will you not have Taqwā?"﴾

﴿107. "I am a trustworthy Messenger to you."﴾

﴿108. "So have Taqwā of Allāh, and obey me."﴾

﴿109. "No reward do I ask of you for it; my reward is only

from the Lord of all that exists."♦

﴿110. "So have Taqwā of Allāh, and obey me."♦

Nūh's preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūh, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

﴿كَذَّبُوا قَوْمٌ نُوحَ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ لَنُخْرُجَنَّ فِيَّ أَلَا تَنْتَهُونَ﴾

﴿The people of Nūh belied the Messengers. When their brother Nūh said to them: "Will you not have Taqwā?"♦

meaning, 'do you not fear Allāh when you worship others instead of Him?'

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

﴿I am a trustworthy Messenger to you.♦

means, I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

﴿فَأَنَّهُرَا اللَّهُ وَأَطِيعُونِي وَمَا أَنَّكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;♦

means, I do not want any payment for the advice I give you; I will save my reward for it with Allāh.'

﴿فَأَنَّهُرَا اللَّهُ وَأَطِيعُونِي﴾

﴿So have Taqwā of Allāh, and obey me.♦

It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.'

No matter what they used to do before, I do not have to check on them and examine their backgrounds; all I have to do is meaning, what does it have to do with me if they follow me? to do?"

They said: "Shall we believe in you, when the inferior follow you?" He said: "And what knowledge have I of what they used

﴿كَمَا يَرَى الْجِنُّ إِذَا كَانُوا مُهَاجِرِينَ﴾

us." They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among you and with my Lord, if you could (but) know;"

The Demand of the People of Nuh and His Response

plain waterer;"
4115. "I am only a
believer;"
going to drive away the
4114. "And I am not
you could (but) know;"
only with my Lord, if
4113. "Their account is
do?"
of what they used to
what knowledge have I
4112. He said: "And
you?"
the inferior follow
use believe in you, when
4111. They said: "Shall



﴿إِنَّمَا يَرَى الْجِنُّ إِذَا كَانُوا مُهَاجِرِينَ﴾

accept it if they believe in me; whatever is in their hearts is for Allāh to know.'

﴿إِنْ جَاءُوكُمْ إِلَّا عَلَىٰ رَبِّكُمْ لَا تَشْرُونَ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ﴾

﴿Their account is only with my Lord, if you could (but) know.
And I am not going to drive away the believers.﴾

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

﴿وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ إِنْ أَنَا إِلَّا نَذِيرٌ مِّنْ نَّارٍ﴾

﴿And I am not going to drive away the believers. I am only a plain warner.﴾

meaning, I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

﴿فَأَلْوَاهُ لَيْسَ لَهُ شَرُوطٌ لِتَكُونُنَّ مِنَ الظَّاهِرِينَ قَالَ رَبِّي إِنَّ فَقِي كَثِيرُونَ فَأَنْتَعَنِي فَقِي وَكُنْتَ مَعِي مِنَ الظَّاهِرِينَ فَأَنْبَهْتَهُ وَكُنْتَ مَعَهُ فِي الْقَلَبِ الْمُشْحُورِ إِنَّمَا أَنْزَقْتَنِي بَيْنَ الْأَقْوَانِ إِنَّ فِي ذَلِكَ لَذِيْجٌ وَمَا كَانَ أَكْثَرُهُمْ شَوِّهِينَ وَلَئِنْ رَأَيْكَ لَهُرَ الْمُرِيزُ الرَّاجِيُّ﴾

﴿116. They said: "If you cease not, O Nūh you will surely be among those stoned."﴾

﴿117. He said: "My Lord! Verily, my people have denied me."﴾

﴿118. "Therefore judge You between me and them, and save me and those of the believers who are with me."﴾

﴿119. And We saved him and those with him in the laden ship.﴾

﴿120. Then We drowned the rest thereafter.﴾

﴿121. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

His People's Threat, Nûh's Prayer against them, and Their Destruction

Nûh stayed among his people for a long time, calling them to Allâh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

﴿لَئِنْ لَّمْ تَنْهَى يُشْرِكُنَّ بِنَ الْمُرْتَبِ﴾

«If you cease not, O Nûh you will surely be among those stoned.»

meaning, ‘if you do not stop calling us to your religion,’

﴿يُشْرِكُنَّ بِنَ الْمُرْتَبِ﴾

«you will surely be among those stoned.»

meaning, ‘we will stone you.’ At that point, he prayed against them, and Allâh responded to his prayer. Nûh said:

﴿وَرَبِّ إِنَّ قَوْمِي كَافُورٌ فَاقْعِنْ بَيْنَ وَيْسَهُمْ فَتَحَاهُمْ﴾

«My Lord! Verily, my people have denied me. Therefore judge You between me and them.»

This is like the Ayah:

﴿فَدَعَا رَبَّهُ أَنِّي مَسْأُوبٌ فَاتَّصِرْ﴾

«Then he invoked his Lord (saying): “I have been overcome, so help (me)!”»(54:10)

And Allâh says here:

﴿فَأَنْجَيْنَاهُ وَمَنْ شَاءَ فِي الْفَلَكِ الْمُنْخَرِقِ فِيمْ لَفَرَقَ بَعْدَ الْأَنْجَانِ﴾

«And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.»

The “laden ship” is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Ayah means: ‘We saved Nûh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.’

﴿إِنَّ فِي ذَلِكَ لَذِيقَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَلَئِنْ رَبَّكَ لَهُمُ الْعَزِيزُ الْأَسْمَى﴾

«Verily, in this is indeed a sign, yet most of them are not

believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.»

﴿كَذَّبُتُمْ عَادٌ الْمَرْسِلِينَ ﴾١٢٣﴾ إِذْ قَالَ لَهُمْ رَبُّهُمْ هُوَ أَلَا نَقْرُونَ ﴾١٢٤﴾ إِنِّي لَكُنْ رَسُولُ أَمِينٍ ﴾١٢٥﴾ فَأَنْتُمْ رَا
إِنَّمَا أَشْكَنْتُمْ عَيْنَهُ بَنْ أَجْزِي إِلَّا عَلَى أَنْ يَرَى اللَّهُ أَعْلَمُ أَنْتُمْ يَكْفُرُونَ ﴾١٢٦﴾
وَإِنَّمَا يَرَى اللَّهُ أَعْلَمُ أَنَّمَا يَرَى أَنَّمَا يَرَى اللَّهُ أَعْلَمُ أَنَّمَا يَرَى
وَإِنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى جَنَابَتِينَ ﴾١٢٧﴾
فَأَنْتُمْ أَنَّمَا يَرَى اللَّهُ أَعْلَمُ أَنَّمَا يَرَى أَنَّمَا يَرَى جَنَابَتِينَ ﴾١٢٨﴾
وَإِنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى أَنَّمَا يَرَى وَيَدِينَ ﴾١٢٩﴾ وَحَتَّى
وَمُغْرِبِينَ ﴾١٣٠﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴾١٣١﴾

¶123. 'Ād denied the Messengers.»

¶124. When their brother Hūd said to them: "Will you not have Taqwā?"»

¶125. "Verily, I am a trustworthy Messenger to you."»

¶126. "So, have Taqwā of Allāh, and obey me."»

¶127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists."»

¶128. "Do you build on every Rī' an Āyah for your amusement?"»

¶129. "And do you get for yourselves Maṣāni' as if you will live therein forever?"»

¶130. "And when you seize (somebody), seize you (him) as tyrants?"»

¶131. "So have Taqwā of Allāh, and obey me."»

¶132. "And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know."»

¶133. "He has aided you with cattle and children."»

¶134. "And gardens and springs."»

¶135. "Verily, I fear for you the torment of a Great Day."»

Hūd's preaching to His People 'Ād

Here Allāh tells us about His servant and Messenger Hūd, when he called his people 'Ād. His people used to live in the Ahqāf, curved sand-hills near Ḥadramawt, on the borders of Yemen. They lived after the time of Nūh, as Allāh says in Sūrat Al-A'rāf.

وَرَأَزَكْرُوتَا إِذْ جَعَلْتُمْ أَهْلَفَّةً مِنْ بَنِي قَوْبَرْ تُوْجَ رَزَادَكُمْ فِي الْعَلْقَبِ بَشْطَلَةً ﴿٧٦﴾

﴿And remember that He made you successors after the people of Nūh and increased you amply in stature﴾ (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūh had said to his people:

﴿أَتَبْنُونَ بِكُلِّ رِيحٍ مَا يَبْتَغُونَ﴾

﴿Do you build on every Rī' an Āyah for your amusement?﴾

The scholars of Tafsir differed over the meaning of the word *Rī'*. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

﴿أَتَبْنُونَ بِكُلِّ رِيحٍ مَا يَبْتَغُونَ﴾

﴿Do you build on every Rī' an Āyah? i.e., a well-known landmark,

﴿يَبْتَغُونَ﴾

﴿for your amusement?﴾ meaning, 'you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

﴿وَتَسْخِدُونَ مَسَانِعَ لَهْلَكْمَ خَلْدَنَ﴾

﴿And do you get for yourselves Maṣāni' as if you will live therein forever?﴾

Mujāhid said, "This means fortresses built up strong and high and structures that are built to last."

﴿لَهْلَكْمَ خَلْدَنَ﴾

٢٧٣

إِنْ هَذَا إِلَّا لُكْلُ الْأَوَّلِينَ ﴿١﴾ وَمَا أَنْ يَعْدِيْنَ فَكَذَبُوهُ
فَأَهْلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَا يَهُ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٢﴾ وَلَنْ
رِبِّكَ هُوَ الْغَنِيُّ بِالرَّحْمَةِ ﴿٣﴾ كَذَبَتْ نَعْدَدُ الرَّسُولِينَ إِذَا قَالَ
لَهُمْ أَخْوَهُمْ صَلَحُ الْأَنْقَوْنَ ﴿٤﴾ إِنِّي لِكُمْ رَسُولٌ أَمِينٌ
فَأَنْقُوا إِلَهَهُ وَأَطِيعُونِ ﴿٥﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي
إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٦﴾ أَنْتُرُكُونَ فِي مَا هَنَّا مِنْ أَمْيَنَاتِ
فِي جَهَنَّمْ وَعَشِيْنَ ﴿٧﴾ وَرَزُوْعٌ وَخَلْ طَلْمَهَا هَصِيمٌ
وَسَجْنُونَ مِنَ الْجِبَالِ بِيُوْنَافِرِهِنَ ﴿٨﴾ فَأَنْقُوا إِلَهَهُ وَأَطِيعُونِ
وَلَا تُقْطِعُوا أَذْرَقَ السَّرَّفِينَ ﴿٩﴾ الَّذِينَ يَقْسِدُونَ فِي الْأَرْضِ
وَلَا يَصْلِحُونَ ﴿١٠﴾ قَالُوا إِنَّا أَنَاٰتُ مِنَ الْمُسَحَّرِينَ
إِلَّا شَرْ مِنْنَا فَأَقْبَلَتِ بِيَاهِيَةٍ كَثُرَ مِنَ الْأَصْدِرِقَتِ ﴿١١﴾ قَالَ
هَذِهِ نَاقَةٌ لَهَا يَنْزِبُ وَلَكُنْزِنْبُ يَوْمَ مَلْعُومٍ ﴿١٢﴾ وَلَا تَسْهُوا
سُوْءِيَّا خَذُوكُمْ عَذَابٌ يَوْمَ عَظِيمٍ ﴿١٣﴾ فَمَقْرُوهَا فَاصْبَحُوا
نَدِيمِينَ ﴿١٤﴾ فَأَخْذَهُمُ الْعَذَابُ إِنْ فِي ذَلِكَ لَا يَهُ وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥﴾ وَلَنْ رِبِّكَ لَهُوَ الْغَنِيُّ بِالرَّحْمَةِ

as if you will live therein forever» means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

﴿وَلَا يَكْنُشُ بَطْشُنَةً

جَارِيْنَ ﴿١٦﴾

«And when you seize (somebody), seize you (him) as tyrants?»

They are described as being strong, violent and tyrannical.

﴿فَأَنْقُوا إِلَهَهُ وَأَطِيعُونِ﴾

«So, have Taqwā of Allāh, and obey me.»
'Worship your Lord and obey your Messenger.' Then Hūd began reminding them of the blessings that Allāh had bestowed upon them. He said:

﴿وَأَنْقُوا إِلَيَّ أَمْدُكُ بِمَا تَكْلُونَ ﴿١﴾ أَنْدُكُ يَأْنِشُرُ وَيَيْنَ ﴿٢﴾ يَعْتَشُرُ وَعَيْنَ ﴿٣﴾ إِنَّ أَنَّا

عَيْنَكُمْ عَذَابٌ يَوْمَ عَظِيمٍ ﴿٤﴾

«And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.»

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allāh with words of encouragement and words of warning, but it was to no avail.

﴿فَأَلْوَ سَوَادَ عَيْنَاهَا أَوْعَنَتَ أَرْ لَرْ تَكُنْ مِنْ الْرَّاعِيْكَ ﴿٥﴾ إِنْ هَذَا إِلَّا لُكْلُ الْأَوَّلِينَ ﴿٦﴾ وَمَا مَنْ

سَمْلَيْنَ ٢٨ فَكَذَبُوهُ فَأَهْلَكُتُهُمْ إِنَّ فِي ذَلِكَ لَذِيْهُ وَمَا كَانَ أَكْذَرُهُ مُؤْمِنِينَ ۖ وَلَئِنْ رَأَيْكَ لَمْ يُ

¶136. They said: "It is the same to us whether you preach or be not of those who preach."»

¶137. "This is no other than Khuluq of the ancients,"

¶138. "And we are not going to be punished." ¶

﴿139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

¶140. And verily your Lord, He is indeed the Almighty, the Most Merciful.»

The Response of the People of Hūd, and Their Punishment

Allah tells us how the people of Hud responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

﴿فَالْوَسَاءُ سَوَاءٌ عَلَيْنَا أَوْعَذْتَ أَمْ لَمْ شُكِّنْ مِنَ الْأَوْعَظِينَ﴾

¶They said: "It is the same to us whether you preach or be not of those who preach."»

meaning, 'we will not give up our ways.'

﴿٥٣﴾ هُوَ مَا نَخْرُقُ مِنْ أَيْكَهُ مَا لَهُنَا عَنْ قَوْلِكَ وَمَا نَعْنُ لَكَ بِمُؤْمِنِينَ

¶And we shall not leave our gods for your (mere) saying! And we are not believers in you!» (11:53).

This is how it was, as Allāh says:

هُوَ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

«Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe» (2:6).

فَوَيْلٌ لِّلَّذِينَ حَمَّلْتُمْ عَلَيْهِمْ كَلَمَاتٍ رَّبِكَ لَا يَؤْمِنُونَ ﴿٦﴾

¶Truly, those, against whom the Word of your Lord has been justified, will not believe» (10:96-97).

And they said:

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأُوَلَيْنَ﴾

﴿This is no other than Khuluq of the ancients.﴾

Some scholars read this: "Khalaq". According to Ibn Mas'ud and according to 'Abdullāh bin 'Abbās – as reported from Al-'Awfi – and 'Alqamah and Mujaħid, they meant, "What you have brought to us is nothing but the tales (Akhlāq) of the ancients."^[1] This is like what the idolators of Quraysh said:

﴿وَقَالُوا أَسْطِرُ الْأُوَلَيْنَ أَكَتَبَهَا فَهِيَ تُثَنَّ عَلَيْهِ بُكْرَةً وَأَصِلَّا﴾

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾
(25:5)

And Allāh said:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِنْفُقَةٌ وَأَعْنَمَ عَلَيْهِ قَوْمٌ مَا حَرَرُوا فَقَدْ جَاءُوكُمْ مَذَاقُهُمْ وَنَذَارُكُمْ وَقَالُوا أَسْطِرُ الْأُوَلَيْنَ﴾

﴿Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients..."﴾
(25:4-5)

﴿وَإِذَا قِيلَ لَهُمْ نَادَاهُ أَنْزَلَ رَبُّكُمْ فَالْوَالَّا أَسْطِرُ الْأُوَلَيْنَ﴾

﴿And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!"﴾
(16:24).

Some other scholars recited it,

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأُوَلَيْنَ﴾

﴿This is no other than Khuluq of the ancients.﴾

"as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

﴿وَمَا تَنْهَىٰ نَفْسٌ بِمُسَدِّدِينَ﴾

^[1] At-Tabari 19:378.

﴿And we are not going to be punished.﴾

Allāh's saying:

﴿فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴾

﴿So they denied him, and We destroyed them.﴾

meaning, they continued to disbelieve and stubbornly oppose Allāh's Prophet Hūd, so Allāh destroyed them. The means of their destruction has been described in more than one place in the Qur'ān: Allāh sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allāh overpowered them with something that was even stronger and fiercer than them, as Allāh says:

﴿وَلَمْ يَرَ كُلَّ فَلَّ رُكْنَكُمْ إِنَّمَا نَاتَ الْمَسَادُ﴾

﴿Have you not seen how your Lord dealt with 'Ād of Iram?
Possessors of the pillars﴾ (89:6-7).

This refers to the former 'Ād, as Allāh says:

﴿وَإِنَّهُ أَنْلَقَ عَادًا أَلْوَانَ﴾

﴿And that it is He Who destroyed the former 'Ād﴾ (53:50).

They were descendants of Iram bin Sām bin Nūh,

﴿نَاتَ الْمَسَادُ﴾

﴿Possessors of the pillars﴾ They used to live among pillars. Those who claim that Iram was a city take this idea from Isrā'īliyyāt¹¹ narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allāh says:

﴿أَلَيْ لَمْ يُعْنِقْ بَنَاهَا فِي الْأَرْضِ﴾

﴿The like of which were not created in the land﴾ (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allāh says:

﴿فَأَنَّا عَادٌ فَاسْتَكْبَرْنَا فِي الْأَرْضِ بَغْرِيْلِيقٍ وَقَالُوا مَنْ أَنْدَى مِنَّا فُؤْجَةً أُولَئِنَّا بَرُزْنَا أَنَّ اللَّهَ أَنْدَى﴾

[11] See the author's introduction to volume one.

سَلَّمُوكُمْ هُوَ أَنْدَادُكُمْ فَوْزٌ دَكَانُوا بِإِيمَانِكُمْ بِهِمْ سَدُونَ ﴿٤﴾

﴿As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴾ (41:15)

And Allāh says:

﴿وَلَمَّا عَادَ تَأْفِكُرًا بِرِيحٍ مَرْتَبِي عَذَابَنَا ﴿٥﴾

﴿And as for 'Ād, they were destroyed by a furious violent wind!﴾ until His saying:

﴿خَسِنَاتٍ﴾

﴿in succession﴾ (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَنَ كَافِرُهُمْ أَغْبَارٌ تَحْلِي خَلَوَيْنَ﴾

﴿so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!﴾ (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا يُؤْخَرُ﴾

﴿Verily, the term given by Allāh, when it comes, cannot be delayed!﴾ (71:4). Allāh says here:

﴿فَكَذَبُوهُ فَأَهْلَكْنَاهُمْ﴾

﴿So they denied him, and We destroyed them.﴾

﴿كَذَبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٦﴾ إِذْ قَالَ لَهُمْ أَخْوَهُمْ صَلَاحٌ لَا تَنْقُوتُنَّ ﴿٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٨﴾

﴿لَا نَنْقُوتُ اللَّهَ وَأَطْبِعُونَ ﴿٩﴾ وَنَأَمْلَأُهُمْ عَلَيْهِ مِنْ أَنْجَرٍ إِنَّ لَنَبْرَى إِلَّا عَلَى رَبِّ الْكَلَبِينَ ﴿١٠﴾﴾

﴿141. Thamūd denied the Messengers.﴾

﴿142. When their brother Șâlih said to them: "Will you not have Taqwâ?"﴾

﴿143. "I am a trustworthy Messenger to you."﴾

﴿144. "So, have Taqwâ of Allâh, and obey me."﴾

﴿145. "No reward do I ask of you for it; my reward is only from the Lord of Al-Ālamîn."﴾

Şâlih and the People of Thamûd

Here Allâh tells us about His servant and Messenger Șâlih, whom He sent to his people Thamûd. They were Arabs living in the city of Al-Hîjr – which is between Wâdi Al-Qurâ and Greater Syria. Their location is well known. In our explanation of Sûrat Al-A'râf, we mentioned the *Hadîths* which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabûk, then he went back to Al-Madînah to prepare himself for the campaign.^[1]

Thamûd came after 'Ad and before Ibrâhim, peace be upon him. Their Prophet Șâlih called them to Allâh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allâh. Then he reminded them of the blessings of Allâh.

﴿أَتَرْكُونَ فِي مَا هَنُّا مَا يَرِيكُ ﴾٤١﴿ فِي جَنَّاتٍ وَعَبْوِينَ ﴾٤٢﴿ وَنَزَعَ وَخَلَ طَلَّهَا هَضِيمٌ ﴾٤٣﴿ وَتَجْزِيئُنَ مِنَ الْجَيَالِ بِمَا تَرَكُ ﴾٤٤﴿ فَلَقْتُهُمُ اللَّهُ وَأَطْبَعْتُهُمْ ﴾٤٥﴿ وَلَا ظَبْغُوا أَرَقَ التَّسْفِيرَةِ ﴾٤٦﴿ الَّذِينَ يَقْسِمُونَ فِي الْأَرْضِ وَلَا يَسْلِمُونَ ﴾٤٧﴾

﴿146. "Will you be left secure in that which you have here?"﴾

﴿147. "In gardens and springs."﴾

﴿148. "And crops and date palms with soft clusters."﴾

﴿149. "And you hew out in the mountains, houses with great skill."﴾

﴿150. "So, have Taqwâ of Allâh, and obey me."﴾

﴿151. "And follow not the command of the extravagant,"﴾

﴿152. Who make mischief in the land, and reform not."﴾

A Reminder to Them of their Circumstances and the Blessings They enjoyed

Ṣāliḥ preached to them, warning them that the punishment of Allāh could overtake them and reminding them of the blessings that Allāh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

﴿وَتَعْلُمُ طَلَّمَهَا مَفْسِدَهَا﴾

﴿and date palms with soft clusters.﴾ Al-'Awfi narrated from Ibn 'Abbās, "Ripe and rich."^[1] 'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās that this meant growing luxuriantly. Ismā'īl bin Abi Khālid narrated from 'Amr bin Abi 'Amr – who met the Companions – from Ibn 'Abbās that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Ḥātim, then he said: "And something similar was narrated from Abu Ṣāliḥ."

﴿وَتَنْجُونَ مِنْ أَلْيَالِ بُرُّنَاتِ قَرْبَنَ﴾

﴿And you hew out in the mountains, houses with great skill.﴾

Ibn 'Abbās and others said, "With great skill."^[2] According to another report from him: "They were greedy and extravagant." This was the view of Mujāhid and another group.^[3] There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Ṣāliḥ said to them:

﴿فَأَقْتُلُ أَللَّهَ وَأَطْبَعُونَ﴾

﴿So, have Taqwā of Allāh, and obey me.﴾

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

^[1] *Fath Al-Bārī* 7:731. See the *Tafsīr* of *Sūrat Al-A'rāf* (7:79).

^[2] At-Ṭabarī 19:380.

^[3] At-Ṭabarī 19:382.

^[4] At-Ṭabarī 19:383.

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

﴿وَلَا ظُلْمَوْا أَئِمَّةَ الْمُشْرِكِينَ ﴾ إِنَّ الَّذِينَ يَعْصِيُونَ فِي الْأَرْضِ وَلَا يَعْصِيُونَ ﴾﴾

﴿And follow not the command of the extravagant, who make mischief in the land, and reform not.﴾

meaning, their chiefs and leaders, who called them to *Shirk*, disbelief and opposition to the truth.

﴿فَالْأَرْجُوا إِنَّا أَنَا أَنَا إِلَّا بَشَرٌ مُّثَلُّنَا قَاتِلُ بَيَانِهِ إِنْ كُنَّ مِّنَ النَّاسِ﴾ قَالَ هَذِهِ نَاقَةٌ لَّمْ يَرَتْ وَلَكُنْ شَرِبَتْ يَوْمَ مَتَّلِبِرِهِ ﴿وَلَا تَسْتَوْنَ بِمَا لَدُنُّكُمْ﴾ عَذَابٌ يَوْمَ عَظِيمٍ ﴿فَمَرْفُوعًا فَأَصْبَحُوا نَذِيرِينَ ﴾ فَأَخْذَمُمُ الْعَذَابَ إِنَّهُ فِي ذَلِكَ لَذِيَّةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴾ وَلَئِنْ رَأَيْكُمْ لَهُمُ الْأَزِيزُ الرَّحِيمُ ﴾﴾

﴿153. They said: "You are only of those bewitched!"﴾

﴿154. "You are but a human being like us. Then bring us a sign if you are of the truthful."﴾

﴿155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."﴾

﴿156. "And touch her not with harm, lest the torment of a Great Day should seize you."﴾

﴿157. But they killed her, and then they became regretful.﴾

﴿158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.﴾

The Response of Thamūd, Their Demand for a Sign, and Their Punishment

Allāh tells us how Thamūd responded to their Prophet Ṣāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

﴿فَالْأَرْجُوا إِنَّا أَنَا مِنَ الْمُسْكُنِينَ ﴾﴾

﴿They said: "You are only of those bewitched!"﴾

Mujāhid said, "They meant he was one affected by

witchcraft."^[1] Then they said:

﴿أَنْتَ إِلَّا بَشَرٌ مُّثْنَثٌ﴾

﴿You are but a human being like us.﴾ meaning, ‘how can you receive Revelation when we do not?’ This is like the Āyah where they are described as saying:

﴿إِنَّمَا الظَّكَرُ عَلَيْهِ مِنْ يَقِينِنَا أَنَّهُ مُّرْكَبٌ أَنْتَ وَالْمُجْرِمُونَ غَدَى مِنَ الْكَذَابِ 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!﴾ (54:26-27)

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh’s Prophet Ṣalīḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Ṣalīḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

﴿قَالَ مُنَذِّرٌ لَّمَّا شَرِبَتِ الْجَنَّةُ يَوْمَ تَلَوِّحِ الْمَاءِ﴾

﴿He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.﴾

meaning, ‘she will drink from your water one day, and on the next day you will drink from it.’

﴿وَلَا تُشْرِكَا بِسُورَةِ فِي أَخْذَنَكُمْ مَذَابٌ يَوْمَ عَظِيمٍ﴾

﴿And touch her not with harm, lest the torment of a Great Day should seize you.﴾

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

^[1] At-Ṭabarī 19:384, 385.

Tagwa?"

﴿١٦١. When their brother Lut said to them : "Will you not have

﴿١٦٠. The people of Lut denied the Messengers.﴾

﴿وَقَالُوا إِنَّا لَا نَرَى مِنْكُمْ إِلَّا مُنْتَدِرٌ فَإِنْ تَرَوْنَا مُنْتَدِرًا فَلَا يُنَزِّلُنَا مِنْهُ مَاءً وَلَا هُنَّ بِهِ مُنْتَدِرٌ﴾

﴿وَقَالُوا إِنَّا لَا نَرَى مِنْكُمْ إِلَّا مُنْتَدِرٌ فَإِنْ تَرَوْنَا مُنْتَدِرًا فَلَا يُنَزِّلُنَا مِنْهُ مَاءً وَلَا هُنَّ بِهِ مُنْتَدِرٌ﴾

﴿Verily, in this is indeed a sign, yet most of them are not

believers. And verily your Lord, He is indeed the All-Mighty,

the Most Merciful.﴾

were left (dead), lying prostrate in their homes.

overaken by events which they were not expecting, so they

places. They were

their hearts from their

(shout) which took

overwhelming Sayaqah

came to them an

earthquake, and three

shaken by a strong

Their land was

ment overtook them.﴾

So, the tor-

rential. And then they became

regretful. But they killed her,

and then they drew

to kill her:

near, they conspired

their destruction drew

time, and the time for

gone on for a long

his fill. After this had

every one to drink

in sufficient quantities

milk which they took

benefited from her

Tagfir Ibn Kathir

﴿162. "Verily, I am a trustworthy Messenger to you."﴾

﴿163. "So, have Taqwā of Allāh, and obey me."﴾

﴿164. "No reward do I ask of you for it; my reward is only from the Lord of all that exists."﴾

Lūt and His Call

Here Allāh tells us about His servant and Messenger Lūt, peace be upon him. He was Lūt bin Hārān bin Azār, the nephew of Ibrāhīm Al-Khalil, upon him be peace. Allāh sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allāh destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allāh, to worship Him alone with no partner or associate, and to obey the Messenger whom Allāh sent to them. He forbade from disobeying Allāh and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allāh said:

﴿أَتَأْتُنَّ الْذِكْرَ مِنَ الْمُنَاهِبِينَ ﴾١٦٠﴿ وَنَذَرْنَّ مَا حَلَقَ لَكُمْ رِيمُّمٌ مِّنْ أَنْزِيلِكُمْ تَلَ أَنْتُمْ قَوْمٌ
حَادُورُكُمْ ﴾١٦١﴿ قَالُوا لَئِنْ لَّزِمَّنَا يَكْلُطُ لَتَكُونُنَّ مِنَ الظَّاهِرِينَ ﴾١٦٢﴿ قَالَ إِنِّي لِعَسِيلُكُمْ مِّنَ الظَّاهِرِينَ ﴾١٦٣﴿
نَّبِيٌّ بَعْنَىٰ وَأَهْلٌ مِّنَ يَقْتَلُونَ ﴾١٦٤﴿ فَنَجَّيْتُهُ وَأَهْلَهُ أَجْمَعِينَ ﴾١٦٥﴿ إِلَّا عَجَزْنَا فِي الظَّاهِرِينَ ﴾١٦٦﴿ ثُمَّ دَرَّنَا
الْآخَرِينَ ﴾١٦٧﴿ وَأَنْهَلْنَا عَلَيْمَ طَلَّرَ فَلَمَّا مَطَّرَ الْمُنَاهِبِينَ ﴾١٦٨﴿ إِنَّ فِي ذَلِكَ لَذِيَّةٌ وَمَا كَانَ أَكْثَرُهُمْ
ثَوَّابِينَ ﴾١٦٩﴿ وَلَدَّ رَبَّكَ لَمَّا تَمَرَّرَ الْجَبَّدُ ﴾١٧٠﴾

﴿165. "Go you in unto the males of Al-'Ālamīn (people),"﴾

﴿166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"﴾

﴿167. They said: "If you cease not, O Lūt, verily, you will be one of those who are driven out!"﴾

﴿168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior!"﴾

﴿169. "My Lord! Save me and my family from what they do."﴾

﴿170. So, We saved him and his family, all,﴾

﴿171. Except an old woman among those who remained behind.﴾

﴿172. Then afterward We destroyed the others.﴾

﴿173. And We rained on them a rain, and how evil was the rain of those who had been warned!﴾

﴿174. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

Lüt's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allâh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allâh had created for them. Their response was only to say:

﴿لَئِنْ لَّمْ تَنْهَى بَنَطُوط﴾

﴿If you cease not, O Lüt,﴾ meaning, 'if you do not give up what you have brought,'

﴿لَكُونُنَّ مِنَ الظَّاهِرِينَ﴾

﴿verily, you will be one of those who are driven out!﴾

meaning, 'we will expel you from among us.' This is like the Āyah,

﴿فَمَا كَانَ جَوَابَ قَوْمٍ إِلَّا أَنْ كَافَرُوا أَخْرِجُوكُمْ مَّا لَمْ تُؤْتُوهُ مِنْ فَرِيَدِكُمْ إِنَّهُمْ أُنَاسٌ يَنْهَا﴾

(٤٥)

﴿There was no other answer given by his people except that they said: "Drive out the family of Lüt from your city. Verily, these are men who want to be clean and pure!"﴾ (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

﴿إِنِّي لِعَسِيلُكُمْ بَنَانِي﴾

﴿I am, indeed, of those who disapprove with severe anger and

fury»

'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allāh against them and said:

﴿هَرِبَّ يَعْنَى وَاهْلَ مِنَ يَمْكُلُونَ﴾

«My Lord! Save me and my family from what they do.»

Allāh says:

﴿فَجَنَّتْهُ وَاهْلَهُ لَعْنَيْنَ إِلَّا عَجَزُوا فِي الظَّرَفِينَ﴾

«So, We saved him and his family, all. Except an old woman among those who remained behind.»

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allāh says about them in Sūrat Al-A'rāf and Sūrah Hūd, and in Sūrat Al-Hijr,^[1] where Allāh commanded him to take his family at night, except for his wife, and not to turn around when they heard the Ṣayḥah as it came upon his people. So they patiently obeyed the command of Allāh and persevered, and Allāh sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allāh says:

﴿فَمَنْ دَرَأْنَا إِلَّا خَرَقْنَا وَأَنْطَرْنَا عَلَيْمَ طَرَّا﴾

«Then afterward We destroyed the others. And We rained on them a rain»^[2] until Allāh's saying:

﴿وَلَئِنْ رَأَيْتَ مِنَ الظَّرِيفِ أَلْشَدَهُ﴾

«And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.»

﴿كَذَّبَ أَصْنَابُ لَتِيكَ الْمَرْسَلِينَ إِذْ قَالَ لَمَنْ شَاءَتْ إِلَّا تَنَاهَوْنَ إِنِّي لَكُمْ بِرَوْلَ أَمِينٌ فَأَنْهَرُوا أَنَّهُ وَالْجَيْمُونَ وَمَا أَنْكُلُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرَى إِلَّا عَلَى رَبِّ الْعَالَمِينَ﴾

«176. The companions of Al-Aykah denied the Messengers.»

[1] See 7:80-81, 11:77, 15:58-76.

[2] That was a storm of stones. See the previous references for its explanation.

﴿177. When Shu'ayb said to them: "Will you not have Taqwâ?"﴾

﴿178. "I am a trustworthy Messenger to you."﴾

﴿179. "So, have Taqwâ of Allâh, and obey me."﴾

﴿180. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Âlamîn."﴾

Shu'ayb and His Preaching to the Dwellers of Al-Aykah

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allâh Shu'ayb was one of them, but it does not say here, their brother Shu'ayb, because they called themselves by a name denoting their deification of Al-Aykah, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allâh said that the companions of Al-Aykah denied the Messengers, He did not say, "When their brother Shu'ayb said to them." Rather, He said:

﴿إِنَّمَا قَاتَلُوكُمْ شَيْءٌ﴾

﴿When Shu'ayb said to them﴾ He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of Al-Aykah were different from the people of Madyan, and claimed that Shu'ayb was sent to two nations; some said that he was sent to three.

﴿أَنْتُمْ لَنِيَّةٌ﴾

﴿The companions of Al-Aykah﴾ were the people of Shu'ayb. This was the view of Ishâq bin Bishr.^[1] Someone besides Juwaybir said, "The dwellers of Al-Aykah and the people of Madyan are one and the same."^[2] And Allâh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different

[1] *Ad-Durr Al-Manthûr* 6:318

[2] At-Tabari 19:390.

٢٧٥

وَأَنْقُوا الَّذِي خَلَقْتُمُ وَالْجِلَةَ الْأَوَّلَيْنَ ﴿١﴾ قَالُوا إِنَّمَا أَنَا مِنَ السَّاحِرِينَ ﴿٢﴾ وَمَا أَنَا إِلَّا بَشَرٌ مِّنْ نَّاسٍ أَنْ شَطِئَكُمْ لِمَنْ أَنْكَدْتُمْ ﴿٣﴾ فَأَسْقَطْتُ عَلَيْنَا كَسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتُ مِنَ الصَّادِقِينَ ﴿٤﴾ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٥﴾ فَكَذَبُوهُ فَأَخْذَهُمْ عَذَابٌ يَوْمَ أَنْظَاهَ إِنَّهُ كَانَ عَذَابُ يَوْمِ عَظِيمٍ ﴿٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْرَهُمْ مُّؤْمِنِينَ ﴿٧﴾ وَإِنْ رَبَّكَ هُوَ الْعَرَبَرُ الرَّحِيمُ ﴿٨﴾ وَإِنَّهُ لَنِزَلَ بِالْمُنَزَّلِ الْمُنَزَّلِيِّنَ ﴿٩﴾ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٠﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذَرِينَ ﴿١١﴾ يَسِّرْ إِلَيْكُمْ عَرْفَتِي شَيْنِ ﴿١٢﴾ وَإِنَّهُ لَنَّيْ زَرَّ الْأَوَّلَيْنَ ﴿١٣﴾ أَوْ لَرَبِّكُمْ هُمْ أَنْ يَعْلَمُهُ عَلَمْتُ أَنِّي بِإِشْرَاعِيَّةٍ يَلِي ﴿١٤﴾ وَلَوْزَلَنَّهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٥﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٦﴾ كَذَلِكَ سَلَكْتُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٧﴾ لَا يُؤْمِنُونَ بِهِ حَتَّى يَرُوا الْعَذَابَ الْأَلِيمَ ﴿١٨﴾ فَيَأْتِيهِمْ بَعْثَةٌ وَهُمْ لَا يَشْعُرُونَ ﴿١٩﴾ فَيَقُولُوا هَلْ حَنَّ مُنْظَرُونَ ﴿٢٠﴾ أَفَيُعْدُ إِنَّا يَسْتَعْجِلُونَ ﴿٢١﴾ أَفَرَبَّتْ إِنْ مَتَعَنَّهُمْ سِينَ ﴿٢٢﴾ ثُرَّجَاهُمْ هُمْ مَا كَانُوا بِهِ عَدُونَ ﴿٢٣﴾

balance."»

﴿183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."»

﴿184. "And have Taqwā of Him Who created you and the generations of the men of old."»

The Command to give Full Measure

Allāh commanded them to give full measure, and forbade them to give short measure. He said:

﴿أَوْفُوا الْكِيلَ وَلَا تَنْكِفُوا مِنَ النَّخْسِرِينَ ﴾

«Give full measure, and cause no loss.»

meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure,

places. Shu'ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

﴿أَوْفُوا الْكِيلَ وَلَا تَنْكِفُوا مِنَ النَّخْسِرِينَ ﴾ وَرِزِّقُوا بِالْغَنَمَاتِ الْمُنْتَهِيَّةِ وَلَا تَنْخَسِرُوا مِنَ النَّاسِ أَشْيَاءَهُمْ وَلَا تَنْقُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾ وَأَنْقُوا الَّذِي خَلَقْتُمُ وَالْجِلَةَ الْأَوَّلَيْنَ ﴾

﴿181. "Give full measure, and cause no loss (to others)."»

﴿182. "And weigh with the true and straight balance."»

while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

﴿وَرِزُّقُوا بِالْقِنْطَابِ الْمُسْتَقِيمِ﴾

«And weigh with the true and straight balance.»

The balance is the scales.

﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءً فِيهَا﴾

«And defraud not people by reducing their things,» means, do not shortchange them.

﴿وَلَا تَعْمَلُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

«nor do evil, making corruption and mischief in the land.» means, by engaging in banditry. This is like the Āyah,

﴿وَلَا تَقْعُدُوا يَمْكُلُ صَرَاطَ رَوَّادِنَ﴾

«And sit not on every road, threatening» (7:86).

﴿وَإِنَّفُوا الَّذِي خَلَقْنَاهُمْ وَالْجِلَّةَ الْأَوَّلَيْنَ﴾

«And have Taqwâ of Him Who created you and the generations of the men of old.»

Here he is frightening them with the punishment of Allâh Who created them and created their forefathers. This is like when Mûsâ, peace be upon him, said:

﴿وَرَبُّكُمْ وَرَبُّ الْأَوَّلِيَنَ﴾

«Your Lord and the Lord of your ancient fathers!» (26:26).

Ibn 'Abbâs, Mujaahid, As-Suddî, Sufyân bin 'Uyaynah and 'Abdur-Rahmân bin Zayd bin Aslam said:

﴿وَالْجِلَّةَ الْأَوَّلَيْنَ﴾

«the generations of the men of old.» means, He created the early generations. And Ibn Zayd recited:

﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِلَّا كَثِيرًا﴾

«And indeed he (Shaytân) did lead astray a great multitude of you» (36:62).^[11]

^[11] At-Tabari 19:392.

﴿فَالْأَنِّي أَنَا أَنْتَ مِنَ الْمُسْحَرِينَ﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِنْنَا وَإِنْ تَظْنُكَ لَيْنَ الْكَبِيرِينَ ﴿١٨٥﴾
 فَأَنْسَيْتَ عَلَيْنَا كَثِيرًا مِنَ النَّاسَ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٦﴾ قَالَ رَبِّنَا أَطْلُمْ مَا تَسْكُنُونَ ﴿١٨٧﴾
 مَذَدِّيُّهُ فَأَخْذَهُمْ عَذَابٌ بِمَا تَرَوْنَ إِنَّمَا كَانَ عَذَابُنَا بِمَا كَانُوا فِي ذَلِكَ لَذَّةٌ وَمَا كَانَ
 أَكْرَاهُمْ مُؤْمِنِينَ ﴿١٨٨﴾ وَلَذَّ رِبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٨٩﴾

﴿185. They said: "You are only one of those bewitched!"﴾

﴿186. "You are but a human being like us and verily, we think that you are one of the liars!"﴾

﴿187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"﴾

﴿188. He said: "My Lord is the Best Knower of what you do."﴾

﴿189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.﴾

﴿190. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

﴿إِنَّا أَنَا أَنْتَ مِنَ الْمُسْحَرِينَ﴾

﴿You are only one of those bewitched!﴾ meaning, 'you are one of those who are affected by witchcraft.'

﴿وَمَا أَنْتَ إِلَّا بَشَرٌ مِنْنَا وَإِنْ تَظْنُكَ لَيْنَ الْكَبِيرِينَ﴾

﴿You are but a human being like us and verily, we think that you are one of the liars!﴾

means, 'we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.'

﴿فَأَنْسِقْ عَيْنَا كَمَّا فِي السَّمَاءِ﴾

﴿So cause a piece of the heaven to fall on us,﴾

Ad-Dahhāk said: "One side of the heavens."^[1] Qatādah said: "A piece of the heaven."^[2] As-Suddī said: "A punishment from heaven." This is like what the Quraysh said, as Allāh tells us:

﴿وَقَالُوا لَنْ تُؤْمِنَ لَكَ حَتَّى تُنْجِرَ لَنَا مِنَ الْأَرْضِ بَلْعًا﴾

﴿And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us" until:

﴿أَزْ شَطِطَ السَّمَاءَ كَمَا زَعَمْتَ عَيْنَا أَوْ تَأْتِي بِاللهِ وَالْمَلَائِكَةِ فَإِنَّا﴾

﴿Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face."﴾ (17:90-92)

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْطِرْ عَيْنَاهَا حِجَارَةً مِنْ السَّمَاءِ﴾

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky...."﴾ (8:32).

Similarly, these ignorant disbelievers said:

﴿فَأَنْسِقْ عَيْنَا كَمَّا فِي السَّمَاءِ﴾

﴿So, cause a piece of the heaven to fall on us, if you are of the truthful!﴾

﴿فَقَالَ رَبِّنَا أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿He said: "My Lord is the Best Knower of what you do."﴾

means, 'Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them – as they asked for – an exact recompense. Allāh says:

﴿كَذَّابُهُمْ فَأَنْذَلْهُمْ عَذَابٌ يَوْمَ الظُّلُمَّ إِنَّمَا كَانَ عَذَابُ يَوْمٍ عَظِيمٍ﴾

[1] At-Tabari 19:393.

[2] At-Tabari 22:485.

﴿But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.﴾

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allāh made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allāh sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty Ṣayḥah which destroyed their souls. Allāh says:

﴿لَهُمْ كَانَ عَذَابٌ يَوْمَ عَظِيمٍ﴾

﴿Indeed that was the torment of a Great Day.﴾

Allāh has mentioned how they were destroyed in three places in the Qur'ān, in each of which it is described in a manner which fits the context. In Sūrat Al-A'rāf He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

﴿لَنُخْرِجَنَّكُمْ بِشَيْءٍ وَالَّذِينَ مَأْتُمُوا مَعَكُمْ إِذْ لَمْ تُؤْمِنُوا فِي مَا يَنْهَاهُمْ﴾

﴿“We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.”﴾ (7:88).

They had sought to scare the Prophet of Allāh and those who followed him, so they were seized by the earthquake.

In Sūrah Hūd, Allāh says:

﴿وَأَنْذَنَّتِ الَّذِينَ طَلَّمُوا النَّبِيَّهُ﴾

﴿And Aṣ-Ṣayḥah seized the wrongdoers﴾ (11:94).

This was because they mocked the Allāh's Prophet when they said:

﴿أَسْأَلُوكُمْ أَنْ تُنْزِلَنَا مَا يَشَاءُنَا أَوْ أَنْ شَمَلَ فِي أَنْزَلَنَا مَا نَشَاءُ إِنَّكُمْ لَا تَعْلَمُونَ أَرْشِيدُ﴾

﴿“Does your Ṣalāh command that we give up what our fathers used to worship, or that we give up doing what we like with

our property? Verily, you are the forbearer, right-minded!"» (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the Ṣayḥah should come and silence them, as Allāh says:

﴿فَأَخْذَهُمُ الظِّيْنَةُ﴾

«*So As-Ṣaiḥah overtook them» (15:73).*

﴿وَلَخَذَتِ الَّذِينَ ظَمِنُوا الظِّيْنَةَ﴾

«*And As-Ṣaiḥah seized the wrongdoers» (11:94).*

And here, they said:

﴿فَأُنْسِقْطَ عَلَيْنَا كِفَّا بِنَ أَشَدَّ﴾

«*So, cause a piece of the heaven to fall on us,»*

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

﴿فَأَخْذَهُمْ عَذَابٌ يَوْمَ الْأَظْلَانِ إِنَّمَا كَانَ عَذَابُ يَوْمَ عَظِيمٍ﴾

«*so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.*»

Muhammad bin Jarīr narrated from Yazid Al-Bāhili: "I asked Ibn 'Abbās about this Āyah:

﴿فَأَخْذَهُمْ عَذَابٌ يَوْمَ الْأَظْلَانِ﴾

«*so the torment of the Day of Shadow seized them.*»

He said: 'Allāh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allāh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allāh sent fire upon them.' Ibn 'Abbās said, 'That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"^[1]

﴿إِنَّ فِي ذَلِكَ لَذَّةً وَبِمَا كَانُوا كُفَّارًا مُّثْرِبِينَ ﴿١١﴾ وَلَئِنْ رَأَكُوكُمْ لَهُمُ الْعَذَابُ أَشَدُّ﴾

^[1] At-Tabari 19:394.

﴿Verily, in this is an Āyah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.﴾ (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

﴿وَلَهُ تَنْزِيلُ رَبِّ الْمَلَائِكَةِ نَزَّلَ بِالرُّوحِ الْأَمِينِ عَلَىٰ فَلَيْكَ لَا تَكُونُ مِنَ الظَّالِمِينَ بِلْ سَانِ عَرَفَتِ شِيرِن﴾

﴿192. And truly, this is a revelation from the Lord of all that exists,﴾

﴿193. Which the trustworthy Rūh (Jibril) has brought down.﴾

﴿194. Upon your heart that you may be (one) of the warners,﴾

﴿195. In the plain Arabic language.﴾

The Qur'ān was revealed by Allāh

Here Allāh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

﴿وَإِنَّهُ﴾

﴿And truly, this﴾ refers to the Qur'ān, which at the beginning of the Sūrah was described as

﴿وَمَا يَأْتِيهِمْ بِنَذْكُرٍ مِّنَ الرَّحْمَنِ تَعْذِيْلًا﴾

﴿and never comes there unto them a Reminder as a recent revelation from the Most Gracious...﴾ (26:5).

﴿تَنْزِيلُ رَبِّ الْمَلَائِكَةِ﴾

﴿is a revelation from the Lord of Al-'Ālamīn.﴾

means, Allāh has sent it down to you and revealed it to you.

﴿نَزَّلَ بِالرُّوحِ الْأَمِينِ﴾

﴿Which the trustworthy Rūh has brought down.﴾

This refers to Jibril, peace be upon him. This was the view of more than one of the Salaf: Ibn 'Abbās, Muḥammad bin Ka'b, Qatādah, 'Atīyyah Al-'Awfi, As-Suddī, Ad-Daḥḥāk, Az-Zuhri and Ibn Jurayj.^[11] This is an issue concerning which there is

^[11] At-Ṭabarī 19:396.

no dispute. Az-Zuhri said, "This is like the Āyah:

﴿فَلَمْ يَكُنْ عَذَّابًا لِّجَاهِيلَةَ زَرَّامَ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُسْتَقِلًا إِلَّا يَكُونَ يَدِيهِ﴾

﴿Say: "Whoever is an enemy to Jibril – for indeed he has brought it down to your heart by Allāh's permission, confirming what came before it..."﴾ (2:97).

﴿عَلَىٰ قَلْبِكَ﴾

﴿Upon your heart﴾ 'O Muḥammad, free from any contamination, with nothing added or taken away.'

﴿لَا يَكُونُ مِنَ الظَّالِمِينَ﴾

﴿that you may be of the warners,﴾ means, 'so that you may warn people with it of the punishment of Allāh for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

﴿وَلِكَانَ عَزِيزٌ شَيْئَنَ﴾

﴿In the plain Arabic language.﴾ meaning, 'this Qur'ān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

﴿وَلَمْ يَكُنْ لِّي ذِي أَوْلَيْنَ﴾ أَوْلَى يَكُنْ لَمْ يَكُنْ مِنْ نَا يَأْتِيَ أَنْ يَعْلَمَ عَلَيْهَا يَقِيْنٌ وَلَوْ تَرَكْتُهُ عَلَىٰ

﴿تَعْصِيَ الْأَنْفَاعِيْنَ﴾ قَرَأَهُ عَلَيْهِمْ تَأْكِلُوا يَوْمَ مُؤْمِنِيْكَ

﴿196. And verily, it is in the Zubur of the former people.﴾

﴿197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾

﴿198. And if We had revealed it unto any of the non-Arabs,﴾

﴿199. And he had recited it unto them, they would not have believed in it.﴾

The Qur'ān was mentioned in the Previous Scriptures

Allāh says: this Qur'ān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allāh took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of

Aḥmad:

﴿وَرَأَنَّ قَالَ يَعْسَى ابْنُ مَرْيَمَ يَتَبَقَّبِ إِنْكَرَ بَلْ إِنْكَرَ أَنْتَ أَنْتَ الْمُصَدِّقُ لِتَا يَقِنَّ بِهِنَّ مِنَ الْقُرْآنِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِكَ أَنَّهُ أَنَّهُ﴾

«And (remember) when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.» (61:6)

Zubur here refers to Books; Zubur is the plural of Az-Zabūr, which is also the name used to refer to the Book given to Dāwūd. Allāh says:

﴿وَكُلُّ شَيْءٍ وَفَعْلَوْهُ فِي الْزُّبُرِ﴾

«And everything they have done is noted in the Az-Zubur.» (54:52),

meaning, it is recorded against them in the books of the angels. Then Allāh says:

﴿فَأَرَأَرَبِّيْنَ لَمْ يَأْتِهِ لَمْ يَعْلَمْهُ عَلَمْتُو بِهِ إِنْكَرَ بَلْ﴾

«Is it not a sign to them that the learned scholars of the Children of Israel knew it?»

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'ān mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad ﷺ and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others who met the Prophet ﷺ.

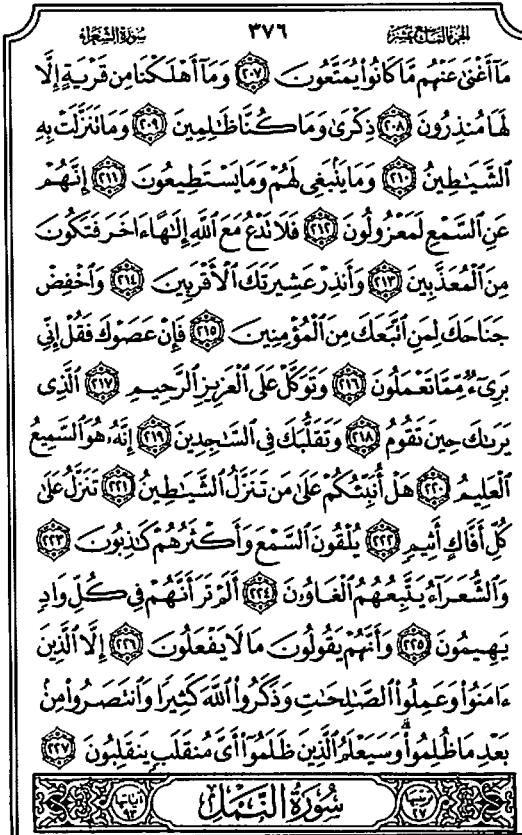
Allāh said:

﴿الَّذِينَ يَنْجِعُونَ إِلَرْسُولِ النَّبِيِّ الْأَنْبَيِّ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write ...» (7:157)

The Intense Disbelief of Quraysh

Then Allāh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'ān. If this Book with



all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allâh says:

﴿وَلَوْ زَرَنَاهُ عَلَىٰ بَعْضِ
الْأَغْيَانِ ﴾ فَقَرَأَ عَلَيْهِمْ مَا
كَانُوا بِهِ مُؤْمِنِينَ ﴾﴾

«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.»

And Allâh says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابَنِ
السَّمَاءِ فَظَلُّوا فِيهِ يَمْرُجُونَ ﴾
لَقَالُوا إِنَّا شَرِكَتُ أَبْصَرَنَا﴾

«And even if We

opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..."» (15:14-15)

﴿وَلَوْ أَنَا زَرَنَا إِلَيْهِمُ النَّهَيَكَةَ وَلَكُمْ الْوَقْتُ﴾

«And even if We had sent down unto them angels, and the dead had spoken unto them...» (6:111)

﴿إِنَّ الَّذِينَ حَفَّتْ عَلَيْهِمْ سَكِينَتَ رَبِّكَ لَا يُؤْمِنُونَ ﴾﴾

«Truly, those, against whom the Word of your Lord has been justified, will not believe.» (10:96)

﴿كَذَّالِكَ سَكِينَتَهُ فِي قُلُوبِ الْجَنِيدِ ﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْكِتَابَ الْأَيْمَدَ
فَبِأَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴾﴿ فَيَقُولُوا هَلْ مَنْ مُظْرُونَ ﴾﴿ أَفَعَلَانَا يَسْتَعْلَمُونَ ﴾﴾

أَنْوَيْتَ إِنْ تَعْنَتْهُ سِرَّهُ ۝ فَلَا يُعْذِبُكَ ۝ مَا أَنْفَقَ عَنْهُ ۝ فَلَا كُفَّارٌ
يَمْتَهِنُكَ ۝ وَمَا أَفْلَكَنَا مِنْ قَرْبَةٍ إِلَّا لِمَا نَزَّلْنَاهُ ۝ ذَكْرٌ وَمَا كَشَّا طَلَبِينَ ۝

﴿200. Thus have We caused it to enter the hearts of the criminals.﴾

﴿201. They will not believe in it until they see the painful torment.﴾

﴿202. It shall come to them of a sudden, while they perceive it not.﴾

﴿203. Then they will say: "Can we be respite?"﴾

﴿204. Would they then wish for Our torment to be hastened on?﴾

﴿205. Think, if We do let them enjoy for years,﴾

﴿206. And afterwards comes to them that which they had been promised.﴾

﴿207. All that with which they used to enjoy shall not avail them.﴾

﴿208. And never did We destroy a township but it had its warners﴾

﴿209. By way of reminder, and We have never been unjust.﴾

The Deniers will never believe until They see the Torment

Allāh says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

﴿لَا يُؤْمِنُونَ بِهِ.﴾

﴿They will not believe in it﴾, i.e., the truth,

﴿حَقًّا بِرَبِّ النَّاسِ الْأَلِيمِ﴾

﴿until they see the painful torment.﴾ means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

﴿بِأَنَّهُمْ بَغَتُوهُ﴾

﴿It shall come to them of a sudden,﴾ means, the punishment of Allāh will come upon them suddenly,

﴿وَهُمْ لَا يَشْعُرُونَ ۖ بِقُلُوبٍ مُّلْفَلِفَةٍ مُّنْكَرِونَ﴾

«while they perceive it not. Then they will say: "Can we be respite?"»

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allāh – or so they claim. This is like the Āyah:

﴿وَأَنذِرْ أَنَاسًا يَوْمَ يَأْتِيهِمُ الْسَّدَابَ﴾

«And warn mankind of the Day when the torment will come unto them» until:

﴿كَمْ لَكُمْ مِّنْ زَوَالٍ﴾

«that you would not leave» (14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'awn, when Mūsā prayed against him:

﴿وَرَبَّا إِنَّكَ مَاتَتْ فِرْعَوْنَ وَلَّا مَرْسَأَ لِرَبِّكَ فِي الْأَيَّارِ الدُّنْيَا﴾

«Our Lord! "You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world» until:

﴿قَالَ قَدْ أُبَيَّبَتْ دُنْعَتْ كُلُّمَا﴾

«(Allāh) said: "Verily, the invocation of you both is accepted."» (10:88-89).

This supplication had an effect on Fir'awn: he did not believe until he saw the painful torment:

﴿حَتَّىٰ إِذَا أَذْرَكَهُ النَّارُ قَالَ مَا مَنَّتْ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مَا مَنَّتْ يَوْمَئِيلَ﴾

«till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe."» until:

﴿وَكُنْتَ مِّنَ الْمُفْلِسِينَ﴾

«and you were one of the mischief-makers» (10:90-91).

And Allāh says:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا مَا مَنَّا بِاللَّهِ وَمَنْدُومُ﴾

«so when they saw Our punishment, they said: "We believe in

Allāh Alone..."» (40:84-85).

﴿أَئِنَّا لَنَا بِسْتِحْلُونَ﴾

﴿Would they then wish for Our torment to be hastened on?﴾

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

﴿أَنْتَ بِعَذَابِ اللَّهِ﴾

﴿Bring Allāh's torment upon us﴾ (29:29). This is as Allāh said:

﴿رَسِّخْلُوكَ بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment...﴾ (29:53-55).

Then Allāh says:

﴿أَفَرَبِتَ إِنْ تَمْتَهِنَ سَيِّنَةَ فَتَرَ جَاهَمُ مَا كَثُرَا يُوَعْدُوكَ مَا أَغْنَى عَنْهُمْ مَا كَثُرَا
يَسْتَعْرُكَ﴾

﴿Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.﴾

meaning, 'even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?'

﴿كَانُوكُمْ يَوْمَ يَوْمِنَا فَرِيقًا إِلَّا عَيْنَةً أَوْ حَمْنَكًا﴾

﴿The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning﴾ (79:46).

And Allāh says:

﴿وَرَوْزَ أَمْدَنْ فَرِيزَ أَنَّكَ سَكَنَ وَكَا مُوْبِرْنِجِهِ، مِنَ الْمَذَابِ أَنْ يَسْتَرُ﴾

﴿Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment﴾ (2:96).

﴿وَمَا يَنْقِنُ عَنَهُ نَالُهُ إِنَّمَا تَرَدَّدَ﴾

﴿And what will his wealth avail him when he goes down?﴾ (92:11)

Allâh says here:

﴿لَمْ يَأْتِهُمْ مَا كَانُوا يَسْتَوْكِ﴾

«All that with which they used to enjoy shall not avail them.»

According to an authentic *Hadîth*:

﴿يُؤْتَى بِالْكَافِرِ فَيُقْسَمُ فِي النَّارِ عَمْسَةٌ ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ تَعْبِيْمًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبَّ، نَبَوَّتِي إِنَّ النَّاسَ يُؤْسَى كَانَ فِي الدُّنْيَا، فَيَقْسِنُونَ فِي الْجَنَّةِ صَبْنَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ يُؤْسَى قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبَّ﴾

«The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord."»

meaning: as if nothing ever happened.^[1]

Then Allâh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

﴿وَرَبَّا أَنْذَكَنَا مِنْ قَرْيَةٍ إِلَّا لَمَّا مُنْذَرُهُنَّ ذُكْرَنَا وَمَا كُنَّا ظَلِيلِينَ﴾

«And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.»

This is like the Âyât:

﴿وَمَا كَانَ مُعَذَّبِينَ حَتَّىٰ يَعْنَتْ رَسُولُنَا﴾

«And We never punish until We have sent a Messenger» (17:15).

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّىٰ يَبْعَثَ فِي أُمَّهَا رَسُولًا يَتَلَوَّ عَلَيْهِمْ مَا يَنْهَا﴾

«And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Âyât.» until;

^[1] Ahmad 3:203. Muslim recorded a similar narration, no. 2807.

﴿وَأَهْمَلُهَا ظَلَّمُوكُ﴾

﴿the people thereof are wrongdoers﴾ (28:59).

﴿وَنَزَّلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَا يُنَزَّلُ إِلَيْكُم مِّنْ حُكْمٍ وَمَا يُنَبِّئُ لَكُمْ وَمَا يُنَظِّمُ لَكُمْ إِنَّمَا نَزَّلْنَا إِلَيْكُم مِّنَ الْحَقِيقَةِ لِتَعْرِفُوهُونَ﴾

﴿210. And it is not the Shayātīn (devils) who have brought it down.﴾

﴿211. Neither would it suit them nor are they able.﴾

﴿212. Verily, they have been removed far from hearing it.﴾

The Qur'ān was brought down by Jibrīl, not Shayātīn

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Rūh (i.e., Jibrīl) who is helped by Allāh,

﴿وَنَزَّلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَا يُنَزَّلُ إِلَيْكُم مِّنْ حُكْمٍ وَمَا يُنَبِّئُ لَكُمْ وَمَا يُنَظِّمُ لَكُمْ إِنَّمَا نَزَّلْنَا إِلَيْكُم مِّنَ الْحَقِيقَةِ لِتَعْرِفُوهُونَ﴾

﴿And it is not the Shayātīn who have brought it down.﴾

Then He tells us that it could not be the case for three reasons that the Shayātīn brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayātīn, Allāh says:

﴿وَمَا يُنَبِّئُ لَكُمْ وَمَا يُنَظِّمُ لَكُمْ﴾

﴿Neither would it suit them﴾

﴿وَمَا يُنَظِّمُ لَكُمْ﴾

﴿nor are they able.﴾ meaning, even if they wanted to, they could not do it. Allāh says:

﴿لَوْ أَنَّا هَذَا الْقُرْآنَ عَلَى جَبَلٍ رَأَيْتَهُ خَشِعاً مُّضَدِّعاً بِنَ حَنْقِيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear

of Allâh» (59:21).

Then Allâh explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'ân when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'ân was being revealed to the Messenger of Allâh ﷺ, so none of the *Shayâtîn* could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allâh's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger ﷺ. Allâh says:

﴿إِنَّهُمْ عَنِ السَّمْعِ لَغَافِلُونَ﴾

﴿Verily, they have been removed far from hearing it.﴾

This is like what Allâh tells us about the Jinn:

﴿وَإِنَّا لَسْنَا الشَّاهَدَ فَوَجَدْنَاهَا مُؤْمِنَةً حَرَسًا شَيْبِدًا وَشَهِيدًا ﴿٤٦﴾ وَإِنَّا كَانَتْ نَفْرَةً مِنْهَا مَقْتَدِيَةً لِلْكَسْنِيَّعِ فَمَنْ يَتَسْعَى لِأَنَّ يَجِدَ لَهُ شَهِيدًا رَّدِيدًا﴾

﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾ until;

﴿أَزَرْ أَزَرْ بَيْنَ رَبْعَتَيْنِ رَدِيدَاتِ﴾

﴿or whether their Lord intends for them a right path﴾ [72:8-10].

﴿فَلَا تَنْعِمْ بَعْدَ اللَّهِ إِلَيْهَا مَلَكُوكْ مِنَ الْمُعْذِنِينَ ﴿٤٧﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٤٨﴾ وَلَخِيفِنَ جَنَاحَكَ لِيَنْ أَبْعَدَكَ مِنَ الْمُؤْمِنِينَ ﴿٤٩﴾ فَلَذْ عَصْرَنِكَ فَلَذْ لَبِيْرِيْهُ ﴿٥٠﴾ مِنْتَ نَمَانَهُ ﴿٥١﴾ وَتَوْقِلْ عَلَى الْأَقْرَبِ الرَّجِيسِ ﴿٥٢﴾ الَّذِي يَرِيكَ حِينَ تَقْعُمَ ﴿٥٣﴾ وَتَقْبِلَكَ فِي الْأَشْجِينِ ﴿٥٤﴾ إِنَّهُ مِنَ الْمَسِيءِ الْمُلِيمِ﴾

﴿213. So, invoke not with Allâh another god lest you should be among those who receive punishment.﴾

﴿214. And warn your tribe of near kindred.﴾

﴿215. And be kind and humble to the believers who follow you.﴾

﴿216. Then if they disobey you, say: "I am innocent of what

you do." ﴿

﴿217. And put your trust in the All-Mighty, the Most Merciful,﴾

﴿218. Who sees you when you stand up.﴾

﴿219. And your movements among those who fall prostrate.﴾

﴿220. Verily, He, only He, is the All-Hearer, the All-Knower.﴾

The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

﴿فَإِنْ عَصَرَكُمْ قُتْلٌ إِنِّي بَرِيءٌ مِّمَّا تَعْبُدُونَ﴾

﴿Then if they disobey you, say: "I am innocent of what you do."﴾

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

﴿إِذْنِنَرْ قَوْمًا نَّأْنِرْ أَبَاوُمْ فَهُمْ غَافِلُونَ﴾

﴿In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾ (36:6),

﴿إِذْنِنَرْ أَمْ الْشَّرِّي وَمَنْ حَوْلَهُ﴾

﴿that you may warn the Mother of the Towns and all around it﴾ (42:7),

﴿وَأَنِنَرْ يَهُ الَّذِينَ يَغْافِلُونَ أَنْ يَمْكَرُونَ إِنْ رَبِّهِمْ﴾

﴿And warn therewith those who fear that they will be gathered before their Lord﴾ (6:51),

﴿إِذْنِنَرْ يَهُ الْمُتَّبِعُونَ وَثَنِنَرْ يَهُ قَوْمًا لَّذَا﴾

﴿that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people.﴾ (19:97),

﴿لَا يُنذِّرُكُمْ بِهِ وَمَنْ يَتَّبِعُهُ﴾

﴿that I may therewith warn you and whomsoever it may reach﴾ (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْرَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

According to Ṣahīh Muslim, [the Prophet ﷺ said:]

«وَالَّذِي نَفِيَ يُنَذَّرُ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصَارَىٰ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.»^[1]

Many *Hadīths* have been narrated concerning the revelation of this Āyah, some of which we will quote below:

Imām Aḥmad, may Allāh have mercy on him, recorded that Ibn ‘Abbās, may Allāh be pleased with him, said: “When Allāh revealed the Āyah,

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

﴿And warn your tribe of near kindred.﴾, the Prophet ﷺ went to As-Ṣafā, climbed up and called out,

﴿إِنَّا صَبَّاحُوا﴾

“O people!”

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allāh ﷺ said:

﴿يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فَهْرِ، يَا بَنِي لَوْيِ، أَرَأَيْتُمْ لَئِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا يَسْتَحْيِي
هَذَا الْجَبَلِ تُرِيدُ أَنْ تُثْبِرَ عَلَيْكُمْ صَدَقَتُمُونِي؟﴾

^[1] Muslim 1:134.

«O Bani 'Abd Al-Muṭṭalib, O Bani Fihir, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you – would you believe me?»

They said, "Yes." He said:

﴿فَإِنِّي نُذِيرُ لَكُمْ بَيْنَ يَدَيِّي عَذَابٌ شَدِيدٌ﴾

«Then I warn you of a great punishment that is close at hand.»

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allāh revealed:

﴿وَتَبَّأْلِي لَهُمْ وَتَبَّأْلِي﴾

«Perish the two hands of Abū Lahab and perish he!» [111:1]^[1]

This was also recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'i.^[2]

Imām Ahmad recorded that 'Ā'ishah, may Allāh be pleased with her said: "When the Āyah:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

«And warn your tribe of near kindred» was revealed, the Messenger of Allāh ﷺ stood up and said:

«يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةِ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِّنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شَاءْ»

«O Fātimah daughter of Muḥammad, O Safiyyah daughter of 'Abd Al-Muṭṭalib, O Bani 'Abd Al-Muṭṭalib, I cannot help you before Allāh. Ask me for whatever you want of my wealth.»^[3]
This was recorded by Muslim.^[4]

Imām Ahmad recorded that Qabisah bin Mukhāriq and Zuhayr bin 'Amr said: "When the Āyah:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

[1] Ahmad 1:307.

[2] Fath Al-Bāri 8:206, Muslim 1:193, Tuhfat Al-Ahwadhi 9:296, An-Nasā'i in Al-Kubrā 6:526.

[3] Ahmad 6:187.

[4] Muslim 1:192.

﴿And warn your tribe of near kindred.﴾ was revealed, the Messenger of Allāh ﷺ climbed on top of a rock on the side of a mountain and started to call out:

«بِنَيْ عَبْدٍ مَّنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجْلٍ رَأَى الْعَدُوَّ فَذَمَّبَ يَرِبَّا أَهْلَهُ بِخَشْيَةِ أَنْ يَسْقُطُوهُ، فَجَعَلَ يَنْادِي وَيَهْبِطُ: يَا صَبَّاخَاهُ»

«O Bani 'Abd Manāf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.» And he started to call out, «O people!»^[11] It was also recorded by Muslim and An-Nasā'i.^[12]

Allāh's saying:

﴿وَتَوَكَّلْ عَلَى الْمَنِيرِ الْجَيْحَنِ﴾

﴿And put your trust in the All-Mighty, the Most Merciful,﴾ means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿أَنَّهُ يَرَكَ جِينَ تَقْوُمُ﴾

﴿Who sees you when you stand up.﴾ means, He is taking care of you. This is like the Āyah,

﴿وَأَنْذِرْ لِمَكْرُوكَ رَبِّكَ فَإِنَّكَ يَأْتِيَنَا﴾

﴿So wait patiently for the decision of your Lord, for verily, you are under Our Eyes﴾ (52:48)

Ibn 'Abbās said that the Āyah,

﴿أَنَّهُ يَرَكَ جِينَ تَقْوُمُ﴾

﴿Who sees you when you stand up.﴾

means, "To pray."^[3] Ikrimah said: "He sees him when he stands and bows and prostrates."^[4] Al-Hasan said:

﴿أَنَّهُ يَرَكَ جِينَ تَقْوُمُ﴾

[1] Ahmad 5:60.

[2] Muslim 1:193, An-Nasā'i in Al-Kubrā 6:423.

[3] Al-Qurtubī 13:144.

[4] At-Tabarī 19:412.

﴿Who sees you when you stand up.﴾ “When you pray alone.”

Ad-Dahhāk said:

﴿اللَّهُ يَرَكُّبْ جِنَّ تَقْوُمٌ﴾

﴿Who sees you when you stand up.﴾ “When you are lying in bed and when you are sitting.”^[1]

Qatādah said:

﴿اللَّهُ يَرَكُّبْ﴾

﴿Who sees you﴾ “When you are standing, when you are sitting, and in all other situations.”^[2]

﴿وَقَبْلَكَ فِي السَّجْدَتَيْنِ﴾

﴿And your movements among those who fall prostrate.﴾ Qatādah said:

﴿اللَّهُ يَرَكُّبْ جِنَّ تَقْوُمٌ وَقَبْلَكَ فِي السَّجْدَتَيْنِ﴾

﴿Who sees you when you stand up. And your movements among those who fall prostrate.﴾

“When you pray, He sees you when you pray alone and when you pray in congregation.”^[3] This was also the view of Ikrimah, ‘Atā’ Al-Khurāsāni and Al-Ḥasan Al-Baṣrī.^[4]

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower.﴾

He hears all that His servants say and He knows all their movements, as He says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ إِنْ قُرْآنٌ وَلَا تَتْلُو مِنْ عَمَلٍ إِلَّا كَنَّا عَلَيْكُمْ شُهُودًا إِذَا
ثُبِّصُوكُمْ فِيهِ﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof, when you are doing it.﴾ (10:61).

[1] Ad-Durr Al-Manthūr 6:330.

[2] 'Abdur-Razzāq 3:77.

[3] Ad-Durr Al-Manthūr 6:331.

[4] At-Tabari 19:413.

﴿هَلْ أَتَيْتُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَطِينُ ۝ تَنَزَّلُ عَلَىٰ كُلِّ أَفَالِهِ أَئْسِرٌ ۝ يُنَقُّلُونَ السَّعْدَ وَأَخْنَثُهُمْ كُبَيْرُهُمْ ۝ وَالشَّرَّةَ يَنْهَا مُنَاهِرُهُمْ ۝ أَنَّهُمْ فِي كُلِّ خَلْقٍ وَارِدُهُمُونَ ۝ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝ إِلَّا الَّذِينَ كَاسَوْا وَعَسِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَبِيرًا وَأَنْصَرُوا مِنْ بَعْدِ مَا طَلَبُوا وَسَيَرَدُ الَّذِينَ طَلَبُوا أَئْ مُنْقَلِبٌ يَنْقَلِبُونَ ۝﴾

- ﴿221. Shall I inform you upon whom the Shayātīn descend?﴾
- ﴿222. They descend on every lying, sinful person (Athīm).﴾
- ﴿223. Who gives ear, and most of them are liars.﴾
- ﴿224. As for the poets, the astray follow them.﴾
- ﴿225. See you not that they speak about every subject in their poetry?﴾
- ﴿226. And that they say what they do not do.﴾
- ﴿227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.﴾

Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayātīn, because they have no desire for anything like this Noble Qur’ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

﴿هَلْ أَتَيْتُكُمْ﴾

﴿Shall I inform you?﴾ meaning, shall I tell you,

﴿عَلَىٰ مَنْ تَنَزَّلُ الشَّيَطِينُ ۝ تَنَزَّلُ عَلَىٰ كُلِّ أَفَالِهِ أَئْسِرٌ ۝﴾

```upon whom the Shayātīn descend? They descend on every lying, sinful person (Athīm).````

meaning, one whose speech is lies and fabrication.

﴿أَثِيمٌ﴾

﴿Athīm﴾ means, whose deeds are immoral. This is the person upon whom the *Shayātīn* descend, fortune-tellers and other sinful liars. The *Shayātīn* are also sinful liars.

﴿يُلْقَوْنَ السَّمْعَ﴾

﴿Who gives ear,﴾ means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen; then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic *Hadīth* recorded by Al-Bukhārī from 'Ā'ishah, may Allāh be pleased with her, who said, "The people asked the Prophet ﷺ about fortune-tellers, and he said:

«إِنَّهُمْ لَيُسَا بَشِّيْءَ»

«They are nothing.»

They said: "O Messenger of Allāh, they say things that come true." The Prophet ﷺ said:

«تَلَكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنُّ فَيَقْرَفُهَا فِي أَذْنِ وَلِيٍّ كَفَرَةَ الدُّجَاجِ،  
فَيَخْلُطُونَ مَعَهَا أَكْثَرَ مِنْ مَا تَبَرَّأَ إِذْنِيَّةَ»

«That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.»<sup>(11)</sup>

Al-Bukhārī also recorded that Abu Hurayrah said, "The Prophet ﷺ said:

«إِذَا نَصَّى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْيَحِتِهَا حُضُّنَانِ لِقْزِيلِهِ، كَأَنَّهَا سَلِيلَةُ عَلَى صَفْرَانِ، فَإِذَا فَرَغَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا [لِلَّذِي قَالَ]: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُشْتَرِقُ السَّمْعِ، وَمُشْتَرِقُ السَّمْعِ هُكْدَا بَعْضُهُمْ فَوْقَ بَعْضٍ - وَضَفَ سُفَيَّانُ يَبْدِيُهُ، فَحَرَقَهَا وَبَدَّ بَيْنَ أَصْبَابِهِ - فَيَسْمَعُ

<sup>(11)</sup> Fath Al-Bārī 13:545.

الكلمة فلقيها إلى من تخنه، ثم يلقيها الآخر إلى من تخنه، حتى يلقيها على لسان الشاجر أو الكاهن، فربما أدركه الشهاب قبل أن يلقيها، وربما ألقاها قبل أن يدركه، فكذب معها مائة كذبة، فيقال: أليس قد قال لنا يومئذ وعدها: كذا وعدها؟ فيصدق بذلك الكلمة التي سمعت من السماء»

«When Allâh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other» – and Sufyân illustrated this with a gesture, holding his hand vertically with his fingers outspread – «when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.»

This was recorded by Al-Bukhâri.<sup>[1]</sup>

Al-Bukhâri recorded from 'Âishah, may Allâh be pleased with her, that the Prophet ﷺ said:

إِنَّ الْمُلَائِكَةَ تَحَدُّثُ فِي الْمَنَانِ - وَالْمَنَانُ: الْعَنَامُ - بِالْأَمْرِ [يَكُونُ] فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقْرُأُهَا فِي أُذْنِ الْكَاهِنِ كَمَا تَقْرُأُ الْفَارُورَةُ، فَيُزِيدُونَ مَعَهَا مائةً كَذْبَةً،

«The angels speak in the clouds about some matter on earth, and the Shayâṭîn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.»<sup>[2]</sup>

## Refutation of the Claim that the Prophet ﷺ was a Poet

﴿وَالشَّعْرَةَ بِلَيْلِهِمُ الْفَاوِذَةَ﴾

<sup>[1]</sup> Fath Al-Bâri 8:398.

<sup>[2]</sup> Al-Bukhâri no. 3288

﴿As for the poets, the astray ones follow them.﴾

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that this means: "The disbelievers follow the misguided among mankind and the Jinn."<sup>[1]</sup> This was also the view of Mujāhid, 'Abdur-Rahmān bin Zayd bin Aslam, and others.<sup>[2]</sup> Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the Āyah,

﴿وَالشَّعْرَةُ بِئْمُهُمُ الْمَأْوَانُ﴾

﴿As for the poets, the erring ones follow them.﴾<sup>[3]</sup>

﴿إِذْ تَرَ أَنَّهُمْ فِي كُلِّ وَابِ يَهْبِطُونَ﴾

﴿See you not that they speak about every subject in their poetry?﴾

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that this means: "They indulge in every kind of nonsense."<sup>[4]</sup> Ad-Dahhāk reported that Ibn 'Abbās said, "They engage in every kind of verbal art."<sup>[5]</sup> This was also the view of Mujāhid and others.<sup>[6]</sup>

﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَنْتَلِكُونَ﴾

﴿And that they say what they do not do.﴾

Al-'Awfi reported that Ibn 'Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

﴿وَالشَّعْرَةُ بِئْمُهُمُ الْمَأْوَانُ إِذْ تَرَ أَنَّهُمْ فِي كُلِّ وَابِ يَهْبِطُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَنْتَلِكُونَ﴾

﴿As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

<sup>[1]</sup> At-Tabari 19:416.

<sup>[2]</sup> At-Tabari 19:415 416.

<sup>[3]</sup> Ad-Durr Al-Manthūr 6:323.

<sup>[4]</sup> At-Tabari 19:418.

<sup>[5]</sup> Ad-Durr Al-Manthūr 6:334.

<sup>[6]</sup> At-Tabari 19:417.

*say what they do not do.»<sup>[11]</sup>*

What is meant here is that the Messenger ﷺ, to whom this Qur'aan was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

﴿وَمَا أَنْتَ بِشَاعِرٍ وَمَا أَنْتَ بِرَّفِيقٍ لَهُمْ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾

«And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'aan.» (36:69),

﴿إِنَّمَا نَزَّلْنَا عَلَيْكُمْ رُسُولُنَا كَيْفَ يَرَوْنَ﴾ وَمَا هُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَا تَوْهِيدُنَا لَوْلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا تَدَّعُونَا لَوْلَا تَرَوْنَ مِنْ رَبِّ الْجَنَّاتِنَّ﴾

«That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.» (69:40-43)

### The Exception of the Poets of Islām

﴿إِلَّا الَّذِينَ مَأْمُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Except those who believe and do righteous deeds,»

Muhammad bin Ishāq narrated from Yazid bin 'Abdullāh bin Qusayt, that Abu Al-Hasan Sālim Al-Barrād, the freed servant of Tamim Ad-Dāri said: "When the Āyah -

﴿وَالشَّعَرَةَ يَبْيَهُمُ الْمَأْوَانُ﴾

«As for the poets, the erring ones follow them.»

was revealed, Ḥassān bin Thābit, 'Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: "Allāh knew when He revealed this Āyah that we are poets. The Prophet ﷺ recited to them the Āyah,

﴿إِلَّا الَّذِينَ مَأْمُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Except those who believe and do righteous deeds,» and said:

﴿أَنْتُمْ﴾

[11] At-Tabari 19:416.

﴿(This means) you.﴾

﴿وَذَكِّرُوا اللَّهَ كَيْرًا﴾

﴿and remember Allāh much﴾. He said:

﴿أَنْتُمْ﴾

﴿(This means) you.﴾

﴿وَانْصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا﴾

﴿and vindicate themselves after they have been wronged.﴾ He said:

﴿أَنْتُمْ﴾

﴿(This means) you.﴾

This was recorded by Ibn Abi Hātim and Ibn Jarīr from the narration of Ibn Iṣhāq.<sup>[1]</sup>

But this Sūrah was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all *Mursal* and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the *Jāhiliyyah* who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] 'Abdullāh bin Az-Zab'ari said when he became Muslim:

"O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the *Shaytān* during the years of misguidance, and whoever inclines towards his way is in a state of loss."

Similarly, Abu Sufyān bin Al-Hārith bin 'Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

<sup>[1]</sup> At-Tabārī 19:420. This is not authentic as the author mentions below. There is a narration from Ibn 'Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.

mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allāh ﷺ. He began to praise the Messenger of Allāh ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

﴿وَانصُرُوا مِنْ بَعْدِ مَا ظُلِمُوا﴾

«and vindicate themselves after they have been wronged.»

Ibn ‘Abbās said, “They responded in kind to the disbelievers who used to ridicule the believers in verse.”<sup>[1]</sup> This was also the view of Mujāhid, Qatādah and several others.<sup>[2]</sup> It was also recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said to Hassān:

«أَفْجُهُمْ»

«Ridicule them in verse.» Or he said:

«هَاجِهُمْ وَجِبْرِيلُ مَقْلَكَ»

«Ridicule them in verse, and Jibril is with you.»<sup>[3]</sup>

Imām Ahmad recorded that Ka'b bin Mālik said to the Prophet ﷺ, “Allāh has revealed what He revealed about the poets. The Messenger of Allāh ﷺ said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيِّفِهِ وَلِسَانِهِ، وَالَّذِي تَفْسِيْبِي بِيَدِهِ! لَكَانَ مَا تَرْمُونَهُمْ بِهِ نَضْخُنَّ إِلَيْهِمْ»

“The believer wages Jihād with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.”<sup>[4]</sup>

﴿وَسَيَقْدِرُ اللَّيْنَ طَلَمُوا أَئِ مُنْقَلَبٌ يَنْقِلُونَ﴾

«And those who do wrong will come to know by what overturning they will be overturned.»

This is like the Āyah,

﴿بَرَّمْ لَا يَنْعَثُ الظَّالِمِينَ مَغْزِلَةً﴾

[1] At-Tabari 19:420.

[2] At-Tabari 19:419-420.

[3] Fath Al-Bāri 6:351.

[4] Ahmad 6:387.

«The Day when their excuses will be of no profit to wrongdoers» (40:52).

According to the *Šaḥīḥ*, the Messenger of Allāh ﷺ said:

إِيَّاكُمْ وَالظُّلْمُ، فَإِنَّ الظُّلْمَ ظُلْمٌ يَوْمَ الْقِيَامَةِ

«Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.»<sup>[1]</sup>

Qatādah bin Di'āmah said concerning the Āyah –

وَسَيَّئُكُمْ أَلَيْهِ طَمَّوْرًا أَيْ مُنْكَبٍ يَنْقِذُونَ

«And those who do wrong will come to know by what overturning they will be overturned.»

this refers to the poets and others.

This is the end of the *Tafsīr Sūrat Ash-Shu'arā'*. Praise be to Allāh, Lord of the worlds.

<sup>[1]</sup> Ahmad 2:106.

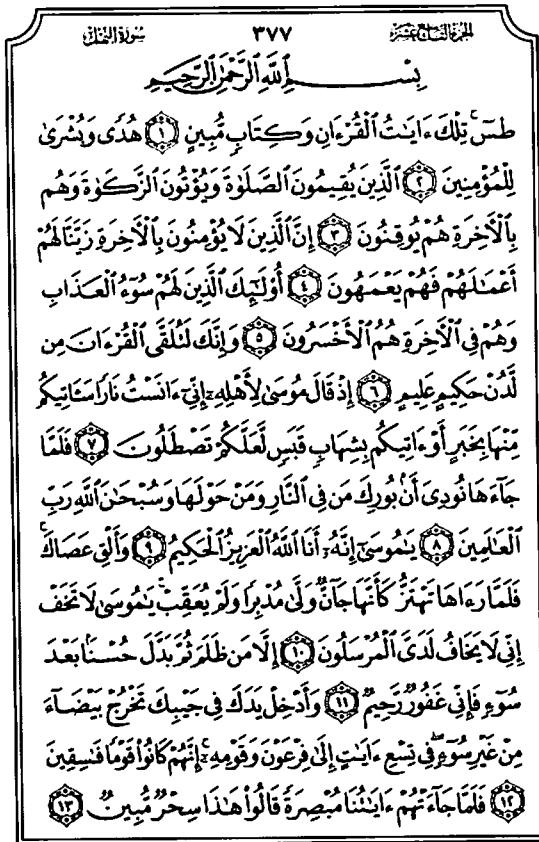
## The Tafsīr of Sūrat An-Naml

### (Chapter - 27)

Which was revealed in Makkah

نَسْمَةُ الْكِتَابِ الْجَيْحَةِ

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



﴿ مُطَّلٌ بِلَكَ مَا يَنْهَا  
وَصِكَّابٌ شَيْئِينَ ﴾ هَذِي رَبُّنَا  
لِلْمُؤْمِنِينَ ﴿ أَلَّا إِنَّمَا يُقْسِمُونَ الْأَصْلَوَةَ وَمِنْ  
وَرَقْنَوْنَ الرَّكْوَةَ وَهُمْ  
بِرَقْنَوْنَ الرَّكْوَةَ وَهُمْ يَالْآخِرَةِ هُمْ  
بِرَقْنَوْنَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَيَنْتَهُمْ  
أَعْمَالَهُمْ فَهُمْ يَسْمَهُونَ ﴿ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ  
الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴾ وَلَكَ لَئِنِي الْفَرَّاتُ مِنْ  
لَدُنْ حَكِيمٍ عَلَيْهِ ﴿ إِذَا قَالَ مُوسَى لِأَهْلِهِ إِنِّي  
يَتَهَاجِرُ أَفَمَتَكُمْ شَيْئًا بِقَبْرِي لَعَلَّكُمْ تَضَطَّلُوْكُ ﴾ فَلَمَّا  
جَاءَهَا حَانُورٌ يَأْنِي بُرُوكَهُ مِنْ فِي الْأَنَارِ وَمَنْ حَوْلَهَا وَسَبَخَ  
الْأَعْلَمَيْنَ ﴿ يَسْمُوْسَى إِنَّهُ وَأَنَّ اللَّهَ أَعْلَمُ  
الْحَكَمَ ﴾ وَأَلَيْ عَصَالَكَ  
فَلَمَّا هَاهَتَهُ كَانَتْ جَانَ وَلَنْ مَذْرِكَ وَلَمْ يَعْقِبَ يَمْوَسَى لَا خَفَ  
إِنِّي لَا يَغْافِلُ لَدَيَ الْمُرْسَلُونَ ﴿ الْأَمْنُ ظَلَّمَتْ بَدَلَ حُسْنَابَدَ  
سُوْسُوْفَيْنَ عَمُورَيْجَمَ ﴾ وَأَذْخَلَ يَدَكَ فِي جَبِيكَ غَرْجَعَ يَسْنَادَ  
مِنْ غَيْرِ مُوْسَوْفَيْنَ تَسْعَ مَا يَسْتَيْ إِلَيْ فَرَعُونَ وَقَوْمَهُمْ كَثُرُوا وَمَا فَسِيْفِيْنَ  
فَلَمَّا جَاءَهُمْ مَا يَنْتَهِيْتُ بِهِرَقْلَهَا سَحْرَشِيْتُ ﴿

﴿ ١. تَأْ سِنْ . These are the Ayāt of the Qur'ān, and (it is) a Book (that is) clear. ﴾

﴿ ٢. A guide and glad tidings for the believers. ﴾

﴿ ٣. Those who perform the Salāh and give the Zakāh and they believe with certainty in the Hereafter. ﴾

﴿ ٤. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly. ﴾

﴿5. They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.﴾

﴿6. And verily, you are being taught the Qur'ân from One, All-Wise, All-Knowing.﴾

### The Qur'ân is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allâh

In (the comments on) Sûrat Al-Baqarah, we discussed the letters which appear at the beginning of some Sûras.

﴿تَنَزَّلَ الْكِتَابُ بِرَحْمَةِ رَبِّكَ مُبَشِّرًا لِّلْمُسْلِمِينَ﴾

﴿These are the Âyât of the Qur'ân, and (it is) a Book (that is) clear.﴾

It is plain and evident.

﴿هُدًى وَرُشْدٌ لِّلْمُتَّقِينَ﴾

﴿A guide and glad tidings for the believers.﴾

meaning, guidance and good news may be attained from the Qur'ân for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay Zakâh and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the Âyât:

﴿فَقُلْ هُوَ لِلّٰهِ مَا سُئِلَ هُدًى وَرُشْدٌ وَالَّذِي لَا يُؤْمِنُونَ فِي مَا أَذَانُوهُمْ وَقُرْآنٌ﴾

﴿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..."﴾ (41:44).

﴿إِنَّمَا يَنْهَا الظَّنَّ وَالْمُشَكِّكُونَ قُرْآنًا لَّذِي يُنْجِلُ﴾

﴿that you may give glad tidings to those who have Taqwâ, and warn with it the Ludd (most quarrelsome) people.﴾ (19:97).

Allâh says here:

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ﴾

﴿Verily, those who believe not in the Hereafter,﴾

meaning, those who deny it and think that it will never happen,

﴿لَمْ أُغْنِهُمْ فَهُمْ يَعْمَلُونَ﴾

﴿We have made their deeds fair seeming to them, so that they wander about blindly.﴾

means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allāh says:

﴿وَنَقْبَلُ آثَارَهُمْ وَأَبْصَرُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَئِكَ مَرْجُونُ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time﴾ (6:110).

﴿وَأُولَئِكَ الَّذِينَ لَمْ سُوَّهُ الْعَذَابُ﴾

﴿They are those for whom there will be an evil torment.﴾ in this world and the Hereafter.

﴿وَرَفِعْتُمْ فِي الْآخِرَةِ هُمُ الْأَكْفَارُ﴾

﴿And in the Hereafter they will be the greatest losers.﴾

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

﴿وَإِنَّكَ لَتَقُولُ الْفَرَمَاتِ مِنْ لِذْنِ حَكِيمٍ عَلَيْهِ ﴾

﴿And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.﴾

﴿وَإِنَّكَ﴾

﴿And verily, you﴾ O Muḥammad. Qatādah said:

﴿لَتَقُولُ﴾

﴿are being taught﴾ "Are receiving."

﴿الْفَرَمَاتِ مِنْ لِذْنِ حَكِيمٍ عَلَيْهِ﴾

﴿the Qur'ān from One, All-Wise, All-Knowing.﴾

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allāh says:

المرآة العجيبة  
سورة العنكبوت  
٣٧٨

وَحَمَدُوا بِهَا وَاسْتَيقنُتْهَا أَنْفُسُهُمْ طُلْمًا وَعَلَوْا فَانْظَرْ كَيْفَ كَانَ عَيْنَةُ الْمُقْسِدِينَ ﴿١﴾ وَلَقَدْ أَتَيْنَا دَأْدُ وَسُلَيْمَنَ عَلَمًا وَقَالَ الْحَمْدُ لِلّٰهِ الَّذِي فَضَلَّنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿٢﴾ وَوَرِثَ سُلَيْمَنَ دَأْدُ وَقَالَ إِتَّاهَا النَّاسُ عِلْمَنَا مَطْقَ الطَّيْرِ وَأُوتِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿٣﴾ وَحَشِرَ سُلَيْمَنَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسَ وَالْطَّيْرِ فَهُمْ يُوَزَّعُونَ ﴿٤﴾ حَتَّىٰ إِذَا تَوَاعَلُوا وَادَّتِ الْتَّمْلِ فَقَالَ نَمْلَةٌ إِنَّا نَتَمَلُّ أَذْخُلُوا مَسَنِكُمْ لَا يَخْطُطْنَا كُمْ سُلَيْمَنَ وَجُنُودُهُ وَهُنَّ لَا يَتَعْرُونَ ﴿٥﴾ فَبَسَّرَ صَاحِبَ الْكَوْنَ قُولَهَا وَقَالَ رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلِدَيَّ وَأَنْ أَعْمَلَ صَلِحَّا تَرْضَهُ وَأَدْخُلَنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٦﴾ وَنَقَدَ الطَّيْرُ فَقَالَ مَالِكٌ لَا أَرَى الْهُدًى هُدًامْ كَانَ مِنَ الْفَاسِدِينَ ﴿٧﴾ لَا عُذْشَهُ عَذَابًا شَدِيدًا أَوْ لَا ذَمَّهُ أَوْ لَا سَيِّئَاتِهِ ﴿٨﴾ أَوْ لَا تَبِعَقِي بِسُلْطَنِنِ مَثِينَ ﴿٩﴾ فَسَكَتَ غَيْرُ بَعِيدٍ فَقَالَ أَحْطَطْتِ بِمَا لَمْ تُحْطِبْ يِهِ وَجَنَّثَكِ مِنْ سَيِّئَاتِهِنَّ ﴿١٠﴾

﴿وَرَبَّتْ كَلْمَتُ رَبِّكَ صَدَقًا وَعَدَ لَهُ﴾

«And the Word of your Lord has been fulfilled in truth and in justice» (6:115).

هُنَّا قَالَ مُوسَى لِأَهْلِيهِ إِنِّي مَائِشٌ تَارِكًا سَنَابِكَ يَتَّهِمُنِي بِغَيْرِ أَنْ مَائِكَمْ يَشَاهِدُنِي فَيُسَيِّرُنِي لَنَلَكَ تَسْطُولُكَ ﴿١﴾ فَلَمَّا جَاءَهُمْ نُورٌ أَنَّ بُرُوكَ مِنْ فِي الْأَثَارِ وَقَنَقَ حَوْلَهَا وَسَبَحُوكَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٢﴾ يَسْمُوعُ إِلَيْهِ أَنَّ اللَّهَ الْعَزِيزُ لِنَفْكِمْ ﴿٣﴾ وَأَنَّ عَصَمَكَ لَنَّكَ زَاهِمًا ثَبَّرَ كَانَهُ جَادَ وَلَكَ مُدِيرًا زَلَّ بَعْثَيْتُ بِنَمُوسَ لَا تَخْفَتْ إِنِّي لَا يَخَافُ لَدَقَ الْمُرْسَلَةَ ﴿٤﴾ إِلَّا مَنْ ظَلَّ فَرَدَ بَذَلَ حَسْنًا بَعْدَ سُوءٍ فَإِنِّي غَنُومٌ رَّحِيمٌ ﴿٥﴾ وَأَنْجَلَ يَنَكَ فِي جَيْكَ تَعْنِي بِسَهَّةٍ مِّنْ غَيْرِ سُورَةٍ فِي نَعْجَنِي إِلَيْكَ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَافُرُوا فَوْمَا فَسِيقُنِي ﴿٦﴾ فَلَمَّا جَاءَهُمْ مَائِشًا تَبَهَّرَهُمْ فَلَمُّا هُنَّا هُنَّا سِخْرَيْتُ بِهِنَّ ﴿٧﴾ وَجَمَدُوا يَمَا وَاسْتَيقنُتْهَا أَنْفُسُهُمْ طُلْمًا وَعَلَوْا فَانْظَرْ كَيْفَ كَانَ عَيْنَةُ الْمُقْسِدِينَ ﴿٨﴾

47. (Remember) when Mûsâ said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves."

48. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allâh, the Lord of all that exists."

49. "O Mûsâ! Verily, it is I, Allâh, the All-Mighty, the All-Wise."

﴿10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā! Fear not: verily, the Messengers fear not in front of Me."﴾

﴿11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful."﴾

﴿12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious."﴾

﴿13. But when Our Āyāt came to them, clear to see, they said: "This is a manifest magic."﴾

﴿14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.﴾

### The Story of Mūsā and the End of Fir'awn

Here Allāh tells His Messenger Muḥammad ﷺ about what happened to Mūsā, peace be upon him, how Allāh chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir'awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allāh says:

﴿إذ قَالَ مُوسَى لِهُنَّا يَقْرَئُونَ﴾

﴿when Mūsā said to his household﴾

meaning, remember when Mūsā was traveling with his family and lost his way. This was at night, in the dark. Mūsā had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

﴿لِأَنَّمَا يَرَى مَا تَرَى نَارًا مَّا تَرَى كُلُّ مَنْ يَتَكَبَّرُ﴾

﴿to his household: "Verily, I have seen a fire; I will bring you from there some information..."﴾ meaning, 'about the way we should take.'

﴿أَوْ مَا تَرَى كُلُّ مَنْ يَشَاءُ قَبْرًا لَّمَّا كُنُوا نَصَارَى﴾

﴿or I will bring you a burning ember, that you may warm yourselves.﴾

meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allāh says:

﴿لَئِنْ جَاءَكُمْ نُورٌ أَنَّ بُرُوكَ مَنْ فِي الْأَنْارِ وَمَنْ حَرَّكَهَا﴾

﴿But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!"﴾

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn 'Abbās and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn 'Abbās, it was the Light of the Lord of the worlds.<sup>[1]</sup> Mūsā stood amazed by what he was seeing, and

﴿نُورٌ أَنَّ بُرُوكَ مَنْ فِي الْأَنْارِ﴾

﴿he was called: "Blessed is whosoever is in the fire..."﴾

Ibn 'Abbās said, "This means, Holy is (whosoever is in the fire)."<sup>[2]</sup>

﴿وَمَنْ حَرَّكَهَا﴾

﴿and whosoever is round about it﴾ means, of the angels. This was the view of Ibn 'Abbās, Ikrimah, Sa'īd bin Jubayr, Al-Hasan and Qatādah.<sup>[3]</sup>

﴿وَشَبَّخَنَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿And glorified be Allāh, the Lord of all that exists﴾,

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly

[1] At-Tabārī 19:428.

[2] At-Tabārī 19:428.

[3] At-Tabārī 19:429, Al-Muhibbāt Al-Wajīz 4:250, Ad-Durr Al-Manthūr 6:341

unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

﴿يَسْأَلُكُمْ إِنَّمَا أَنَاَ الْعَزِيزُ الْحَكِيمُ﴾

﴿O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.﴾

Allāh told him that the One Who was addressing him was his Lord Allāh, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Mūsā threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allāh says:

﴿فَلَمَّا رَأَاهَا فَرَأَىٰ كُلَّ جَانِبٍ﴾

﴿But when he saw it moving as if it were a Jānn (snake).﴾

Jānn refers to a type of snake that is the fastest-moving and most agile. When Mūsā saw that with his own eyes,

﴿وَلَنْ تَرِدَ وَلَرْ بِعْقَبَ﴾

﴿he turned in flight, and did not look back.﴾

meaning, he did not turn around, because he was so afraid. Allāh's saying:

﴿بَلْتَرَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَنِي الْمُرْسَلُونَ﴾

﴿O Mūsā! Fear not: verily, the Messengers fear not in front of Me.﴾

means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

﴿إِلَّا مَنْ ظَلَمَ فَرَبَّهُ حُسْنَاتِهِ بَعْدَ شَرِّهِ فَإِنِّي عَفُورٌ نَّاجِمٌ﴾

﴿Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.﴾

This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it

up and repents and turns to Allāh, Allāh will accept his repentance, as He says:

﴿وَإِنِّي لَغَافِرٌ لِّنَّ إِنَّ تَابَ وَبَاءَنَ وَعَلَ صَلِيمًا ثُمَّ أَفْتَدَهُ﴾

«And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtadā.<sup>[1]</sup>» (20:82)

﴿وَمَنْ يَعْمَلْ سُوءًا أُوْزَانِهِ نَفْسَهُ﴾

«And whoever does evil or wrongs himself...» (4:110).

And there are many other Āyāt which say the same.

﴿وَأَدْخِلْ بَذْكَ فِي جَبِيلَ تَعْنِي يَضْطَاهِ إِنْ عَبَرْ شَوَّ﴾

«And put your hand into the opening of your garment, it will come forth white without hurt.»

This is another sign, further brilliant proof of the ability of Allāh to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allāh commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

﴿فِي نَجْعَ مَكْنَتَ﴾

«among the nine signs» means, ‘these are two of the nine signs which you will be supported with and which will serve as proof for you.’

﴿إِنَّ فِرْعَوْنَ وَقَوْمَهُ إِنْ هُمْ كَافِرُوا فِي مَا فَيْقَنَ﴾

«to Fir'awn and his people. Verily, they are a people who are rebellious.»

These were the nine signs of which Allāh said:

﴿وَلَقَدْ مَلَيْنَا مُؤْمِنَيْ نَجْعَ مَكْنَتَ يَشْتَتَ﴾

«And indeed We gave Mūsā nine clear signs» (17:101) – as we have stated there.<sup>[2]</sup>

﴿فَلَمَّا جَاءَهُمْ مَالَيْنَا مُبَوْهَ﴾

<sup>[1]</sup> Meaning, he is guided. See the Tafsir of Sūrah Ta Ha (20:82).

<sup>[2]</sup> See volume nine, the Tafsir of Sūrat Al-Isrā (17:101)

﴿But when Our Āyāt came to them, clear to see,﴾, i.e., clear and obvious,

﴿فَالْآنَ هَذَا يَسِيرٌ مُّبِينٌ﴾

﴿they said : "This is a manifest magic".﴾

They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

﴿وَجَاهُوكُمْ بِهَا﴾

﴿And they belied them﴾ means, verbally,

﴿رَأَيْتُمْنَا أَنْفَاسَنِنَا﴾

﴿though they themselves were convinced thereof.﴾

means, they knew deep down that this was truth from Allāh, but they denied it and were stubborn and arrogant.

﴿فَنَلَّا وَعَزَّزَ﴾

﴿wrongfully and arrogantly﴾ means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allāh said:

﴿فَأَنْظُرْ كَيْتَ كَيْتَ عَذَابَ الْمُفْسِدِينَ﴾

﴿So, see what was the end of the mischief-makers.﴾

meaning, 'see, O Muḥammad, what were the consequences of their actions when Allāh destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, 'O you who disbelieve in Muḥammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muḥammad ﷺ is nobler and greater than Mūsā, and his proof is stronger than that of Mūsā, for the signs that Allāh has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

﴿وَلَقَدْ مَأْتَنَا دَاوُدَ وَشَلَّيْهِ عَلَيْهِ وَقَالَ الْمُحَمَّدُ يَلُو أَلَّيْ فَقْسَلَنَا عَلَىٰ كَيْبِرٍ مِّنْ يَعَادُو الْمُؤْمِنِينَ﴾

وَوَرِيَتْ شَيْئَنْ دَاؤُدْ وَقَالَ يَكَائِهَا الْأَنْثَى عِلْمَنَا سَطْرَقَ الظَّبَّارِ وَأَوْيَنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُ  
الْفَضْلُ الْبَيْنُونَ وَمُخْرِجَ لِشَيْئَنْ جَهُودُنَّ مِنَ الْجِنِّ وَالْإِنْسِ وَالظَّبَّارِ فَهُمْ بُرْعَوْنَ حَتَّى إِذَا  
أَتَاهُمْ عَلَى وَادِ الْأَنْتَلْ قَاتَ نَفْلَةً يَكَائِهَا الْأَنْتَلْ أَذْخَلُوا سَكِّيْكَحُمْ لَا يَمْكُثُنَّكُمْ شَيْئَنْ جَهُودُنَّ  
وَغَرْ لَا يَشْعُرُونَ نَبَسَّةً ضَابِعَكَاهِنْ قَوْلَهَا وَقَالَ رَبِّ أَوْيَغِيْنَ أَنْ أَشْكَرْ يَفْتَلَكَ الْأَقْ  
أَفْسَنَتْ عَلَى وَكَلْ وَلَدَكَ وَأَنْ أَعْلَمْ سَلِيلَهَا تَرْضَنَهَا وَأَذْنَانِي بِرَحْمَيْنَ فِي عِبَادَكَ  
﴿الْمُصْلِيْحُونَ﴾

¶15. And indeed We gave knowledge to Dâwud and Sulaymân, and they both said: "All praise be to Allâh, Who has preferred us above many of His believing servants!"»

¶16. And Sulaymân inherited from Dâwud. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace."»

¶17. And there were gathered before Sulaymân his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).»

¶18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaymân and his armies should crush you, while they perceive not."»

¶19. So he (Sulaymân) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants."»

### Dâwud and Sulaymân (peace be upon them), the organization of Sulaymân's Troops and His passage through the Valley of the Ants

Here Allâh tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dâwud (David) and his son Sulaymân (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allâh says:

﴿وَلَقَدْ مَأْتَنَا دَاؤِدٌ وَسُلَيْمَانٌ عَلَيْنَا وَقَالَا لَهُنَّا بِلِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ  
الْمُؤْمِنِينَ ﴾

*«And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All the praises and thanks be to Allāh, Who has preferred us above many of His believing servants!"»*

﴿وَرَبِّكَ سُلَيْمَانُ دَاؤِدٌ﴾

*«And Sulaymān inherited from Dāwud.»* means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulaymān would not have been singled out from among the sons of Dāwud, as Dāwud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ لَا تُرَثُّ، مَا تَرَكْنَاهُ فَهُوَ صَدَقَةٌ»

*«We Prophets cannot be inherited from; whatever we leave behind is charity.»*<sup>[11]</sup>

And Sulaymān said:

﴿بِئَابِهَا أَنَّا مُنْتَهَى مَنْطِقَ الظَّيْرِ وَأَوْتَنَا مِنْ كُلِّ شَيْءٍ﴾

*«O mankind! We have been taught the language of birds, and we have been given from everything.»*

Here Sulaymān was speaking of the blessings that Allāh bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allāh and His Messenger ﷺ told us. Allāh enabled Sulaymān to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymān said:

﴿عَلَيْنَا مَنْطِقَ الظَّيْرِ وَأَوْتَنَا مِنْ كُلِّ شَيْءٍ﴾

<sup>[11]</sup> Tuhfat Al-Ahwadhi 5:234. Similar was recorded by Al-Bukhāri no. 6727.

﴿We have been taught the language of birds, and we have been given from everything.﴾

i.e., all things that a king needs.

﴿إِنَّهَا كُلُّ الْفَضْلِ الَّتِيْنِ﴾

﴿This, verily, is an evident grace.﴾ means, ‘this is clearly the blessings of Allāh upon us.’

﴿وَجَعَلَ لِشَيْئَنَ جُنُودًا مِّنَ الْجِنِّ وَالْأَنْدَادِ فَهُمْ يُؤْمِنُونَ﴾

﴿And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order.﴾

means, all of Sulaymān’s troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.

﴿فَقَمُوا بِرُزْغَانِهِ﴾

﴿and they all were set in battle order.﴾

The first and the last of them were brought together, so that none of them would step out of place. Mujāhid said: “Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays.”<sup>[1]</sup>

﴿حَقَّ إِذَا أَتَاهَا أَنْتَلُوا مَسِكَتُكُمْ لَا يَجِدُونَكُمْ شَيْئًا وَجْهُوكُمْ لَا يَنْتَهُونَ﴾

﴿Till, when they came to the valley of the ants,﴾

meaning, when Sulaymān, the soldiers and the army with him crossed the valley of the ants,

﴿فَأَتَتْ نَسْلَةٌ يَتَأْبِئُهَا الْأَنْتَلُوا أَذْلَلُوا مَسِكَتُكُمْ لَا يَجِدُونَكُمْ شَيْئًا وَجْهُوكُمْ لَا يَنْتَهُونَ﴾

```one of the ants said: “O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not.”``»

Sulaymān, peace be upon him, understood what the ant said,

﴿فَبَتَسَمَّ ضَاحِكًا تِنْ قَوْلَهَا وَقَالَ رَبِّ أُرْزِعْنِي أَنْ أَشْكَرَ يَسْتَكَ الْأَنْقَاصَتِ عَلَى وَعْلَ الْأَدَافَ﴾

^[1] At-Tabari 19:500, 501.

وَلَنْ أَعْلَمْ صَلِيْحًا تَرَضَّهُ ﴿١٩﴾

﴿So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,﴾

meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

﴿وَلَنْ أَعْلَمْ صَلِيْحًا تَرَضَّهُ ﴿٢٠﴾

﴿and that I may do righteous good deeds that will please You,﴾ means, 'deeds that You love which will earn Your pleasure.'

﴿وَأَدْعُوكَ بِرَحْمَتِكَ فِي عِبَادَةِ الصَّالِيْحِينَ ﴿٢١﴾

﴿and admit me by Your mercy among Your righteous servants.﴾

means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

﴿وَتَقْنَدَ الظَّيْرَ فَقَالَ مَا لِي لَا رَأَى الْهُنْدُ لَمْ كَانَ مِنَ الْكَايِنِينَ ﴿٢٢﴾ لِأَنَّمِنَةَ عَذَابًا

﴿كَوِيْنًا أَوْ لَاذِعَةً أَوْ لَيْلَاتَقِيْ بِسُلْطَنِ شَيْرِنَ ﴿٢٣﴾ ﴾

﴿20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴾

﴿21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason."﴾

The Absence of the Hoopoe

Mujāhid, Sa'īd bin Jubayr and others narrated from Ibn 'Abbās and others that the hoopoe was an expert who used to show Sulaymān where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed

him where the water was, Sulaymân would command the *Jinn* to dig in that place until they brought water from the depths of the earth. One day Sulaymân went to some open land and checked on the birds, but he could not see the hoopoe.

﴿شَدِّلْ مَلِكٌ لَا أَرَى الْمُنْتَهَىٰ إِنْ كَانَ مِنْ الْمُكَبِّرِينَ﴾

﴿and (Sulaymân) said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴾

One day 'Abdullâh bin 'Abbâs told a similar story, and among the people was a man from the Khawârij whose name was Nâfi' bin Al-Azraq, who often used to raise objections to Ibn 'Abbâs. He said to him, "Stop, O Ibn 'Abbâs; you will be defeated (in argument) today!" Ibn 'Abbâs said: "Why?" Nâfi' said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn 'Abbâs said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbâs in argument, I would not even answer." Then he said to Nâfi': "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nâfi' said: "By Allâh I will never dispute with you concerning anything in the Qur'ân."^[1]

﴿لَا أَعْذِنُهُ عَذَابًا شَكِيرًا﴾

﴿I will surely punish him with a severe torment﴾

Al-A'mash said, narrating from Al-Minhâl bin 'Amr from Sa'îd that Ibn 'Abbâs said: "He meant, by plucking his feathers."^[2] 'Abdullâh bin Shaddâd said: "By plucking his feathers and exposing him to the sun."^[3] This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

﴿أَوْ لَا يَذْبَحُهُ﴾

﴿or slaughter him,﴾ means, killing him.

^[1] Al-Qurṭubi 13:177 178.

^[2] At-Ṭabarî 19:443.

^[3] At-Ṭabarî 19:443.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٧٩

إِنِّي وَجَدْتُ أُمَّةً تَنْلَمِكُوهُمْ وَأَوْتَتْ مِنْ كُلِّ شَيْءٍ وَهَا
عَرْشُ عَظِيمٍ ﴿٢٢﴾ وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ اللَّهِ وَرَبِّنَاهُمْ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ التَّبِيِّلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٢٣﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْحَبَّةَ
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلَمُونَ ﴿٢٤﴾ اللَّهُ
لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٥﴾ قَالَ سَنَنَطَرَ
أَصَدَّقَ أَمْ كَثُرَ مِنَ الْكَذَبِينَ ﴿٢٦﴾ أَذْهَبْتِي كَتَبِي هَذَا
فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ قُولَّ عَنْهُمْ فَأَنْظُرْ مَا ذَرْ جَعْنَونَ ﴿٢٧﴾ قَالَ يَنْتَهِيَا
الْمَلَوْأُ إِلَيْهِ الَّتِي إِلَى إِكْتَبَ كُرْمَ ﴿٢٨﴾ إِنَّمَا مِنْ سَلَيْمَ وَإِنَّهُ يُسْمِ
اللَّهُ الرَّحْمَنُ الرَّحِيمُ ﴿٢٩﴾ أَلَا اتَّلَعَّلُوا عَلَىٰ وَأَتَوْفُ مُسْلِمِينَ
قَالَ يَنْتَهِيَا الْمَلَوْأُ أَنْتُنِي فِي أَتْرِي مَا كَنْتُ قَاطِنِهِ أَنْرَحَنِي
تَشَهِّدُونَ ﴿٣٠﴾ قَالُوا عَنْنَاهُ أَلْوَأْ قُوَّةً وَأَلْوَأْ بَأْنَىٰ شَدِيدِ الْأَمْرِ إِلَيْكَ
فَأَنْظُرْهُ مَا ذَرَّ أَمْرِيَنَ ﴿٣١﴾ قَالَتْ إِنَّ الْمَلَوْكَ إِذَا دَخَلُوا قَرْبَكَ
أَفْسَدُهُوْهُوْ وَجَعَلُوا أَعْزَمَهُ أَهْلِهَا أَذْلَلَهُ وَكَذَلِكَ يَفْعَلُونَ
فَلَمَّا مَرَّتِ الْأَنْوَمُ بِهَدِيَّةٍ فَنَاطَرَهُ بِمِرْجِعِ الْمُرْسَلِينَ
﴿٣٢﴾

﴿أَنْ لَيْسَنِي بِسُلطَنِي شَيْئَنَ﴾

(unless he brings me a clear reason.) i.e., a valid excuse. Sufyān bin 'Uyaynah and 'Abdullāh bin Shaddād said: "When the hoopoe came back, the other birds said to him: "What kept you? Sulaymān has vowed to shed your blood." The hoopoe said: "Did he make any exception [did he say 'unless']?" They said, "Yes, he said:

﴿لَا عَذَّبْتَهُ عَذَابًا شَدِيدًا أَوْ
لَا ذَهَبْتَهُ أَوْ لَيْسَنِي بِسُلطَنِي
شَيْئَنَ﴾

﴿٣٣﴾

(I will surely punish him with a severe torment or slaughter him,

unless he brings me a clear reason.)

The hoopoe said, "Then I am saved."

﴿فَسَكَّ غَيْرَ بَعِيلٍ فَقَالَ أَحْطَثُ بِمَا لَمْ تُحْطِ بِهِ وَرِجْنَكَ مِنْ سَلَكَ بِتَلَقِينَ ﴿٣٤﴾ إِنِّي
رَجَدْتُ أُمَّةً تَنْلَمِكُوهُمْ وَأَوْتَتْ مِنْ كُلِّ شَيْءٍ وَلَمَّا عَرْشُ عَظِيمٍ ﴿٣٥﴾ وَجَدْنَاهَا وَقَوْمَهَا
يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبِّنَاهُمْ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ التَّبِيِّلِ فَهُمْ لَا
يَهْتَدُونَ ﴿٣٦﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْحَبَّةَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا
تُلْمِنُونَ ﴿٣٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٣٨﴾

﴿22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news."﴾

﴿23. "I found a woman ruling over them, she has been given

all things, and she has a great throne."♦

﴿24. "I found her and her people worshipping the sun instead of Allâh, and Shaytân has made their deeds fair seeming to them to prevent them from the way, so they have no guidance."♦

﴿25. So they do not prostrate themselves before Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.♦

﴿26. Allâh, La ilâha illâ Huwa, the Lord of the Supreme Throne!"♦

How the Hoopoe came before Sulaymân and told Him about Saba'

Allâh says:

﴿فَسَكَّ عَنْ بَيْدِهِ﴾

﴿But (the hoopoe) stayed not long,♦

meaning, he was absent for only a short time. Then he came and said to Sulaymân:

﴿أَعْطَتُ بِنَانَ شَجَرَ يَدِي.﴾

﴿I have grasped which you have not grasped,♦ meaning, I have come to know something that you and your troops do not know.」

﴿وَرَبِّنَاكَ مِنْ سَلَكَ بَلَقَ بَقِينَ﴾

﴿and I have come to you from Saba' with true news.♦

meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said:

﴿إِنِّي وَبَدِثُ أَمْرَأَ تَرَكَهُمْ﴾

﴿I found a woman ruling over them,♦

Al-Hasan Al-Bâṣrî said, "This is Bilqîs bint Sharâhil, the queen of Saba'.」¹¹ Allâh's saying:

﴿وَأَوْيَتْ مِنْ كُلِّ حَنْوَ﴾

﴿she has been given all things,♦ means, all the conveniences of

¹¹ Ad-Durr Al-Manthûr 6:351.

this world that a powerful monarch could need.

﴿وَنَّا عَرْشَ عَظِيمٍ﴾

¶ and she has a great throne. » meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

﴿وَجَدْنَاهَا وَقَمَّهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَذَيْنَ لَهُمُ الشَّيْطَانُ أَعْنَاهُمْ فَصَدَّمْنَعَنِ التَّبِيرِ﴾

¶ I found her and her people worshipping the sun instead of Allāh, and Shaytān has made their deeds fair seeming to them, and has prevented them from the way, »

meaning, from the way of truth,

﴿فَهُمْ لَا يَهْتَدُونَ﴾

¶ so they have no guidance. »

Allāh's saying:

﴿وَذَيْنَ لَهُمُ الشَّيْطَانُ أَعْنَاهُمْ فَصَدَّمْنَعَنِ التَّبِيرِ فَهُمْ لَا يَهْتَدُونَ ﴾ ﴿أَلَا يَسْجُدُوا لِلَّهِ﴾

¶ and Shaytān has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allāh. »

They do not know the way of truth, prostrating only before Allāh alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Āyah:

﴿وَمِنْ مَا يَنْهَا النَّارُ وَالنَّهَارُ وَالشَّمْسُ وَالقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ إِيمَانًا تَبْدُونَ﴾

¶ And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you indeed worship Him. » (41:37)

﴿الَّذِي يُنْجِعُ الْعَنْبَةَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿Who brings to light what is hidden in the heavens and the earth,﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said: "He knows everything that is hidden in the heavens and on earth."^[1]

This was also the view of Ikrimah, Mujāhid, Sa'īd bin Jubayr, Qatādah and others.^[2] His saying:

﴿وَرَبِّكَ مَا تُخْفِنَ وَمَا تُلْهِنَ﴾

﴿and knows what you conceal and what you reveal.﴾

means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Āyah:

﴿سَوَاءٌ مَنْ يَنْكُرُ مِنْ أَسْرَ اللَّوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخِفٌ بِالَّيْلِ وَسَارِثٌ بِالنَّهَارِ﴾

﴿It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day﴾ (13:10).

His saying:

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿Allāh, Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴾

means, He is the One to be called upon, Allāh, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allāh alone, it would have been forbidden to kill him.

Imām Ahmad, Abu Dāwud and Ibn Mājah recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is *Sahīh*.^[3]

[1] *Ad-Durr Al-Manthūr* 6:352.

[2] At-Ṭabarī 19:445, 'Abdur-Razzāq 3:81, *Ad-Durr Al-Manthūr* 6:352

[3] Ahmad 1:332, Abu Dāwud 5:418, Ibn Mājah 2:1074, also narrated from Ibn 'Abbās.

﴿فَلَمْ يَنْظُرْ أَصَدَقَتْ أَمْ كُنَّ مِنَ الْكَاذِبِينَ﴾ (٤) أَذْهَبْ يِنْكَنِي هَذِهَا فَأَقْتَلْهُ إِلَيْهِ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ﴾ (٥) قَالَتْ يَكِيَّا إِلَيْهِ أَنْتَ إِنَّكَ كُنْتَ كَوْنَمْ (٦) إِلَهٌ مِّنْ شَيْئَنَنْ وَإِنَّمَا يُسَجِّدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ (٧) أَلَا تَنْلُوْ عَلَى وَأَنْوَى مُشَوِّبِيَّةِ﴾ (٨)

﴿27. (Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴾

﴿28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return."﴾

﴿29. She said: "O chiefs! Verily, here is delivered to me a noble letter,"﴾

﴿30. "Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful;'"﴾

﴿31. 'Be you not exalted against me, but come to me submitting (as Muslims).'"﴾

Sulaymān's Letter to Bilqīs

Allāh tells us what Sulaymān said to the hoopoe when he told him about the people of Saba' and their queen:

﴿فَلَمْ يَنْظُرْ أَصَدَقَتْ أَمْ كُنَّ مِنَ الْكَاذِبِينَ﴾ (٩)

﴿(Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴾

meaning, 'are you telling the truth?'

﴿أَمْ كُنَّ مِنَ الْكَاذِبِينَ﴾

﴿or you are (one) of the liars.﴾ meaning, 'or are you telling a lie in order to save yourself from the threat I made against you?'

﴿أَذْهَبْ يِنْكَنِي هَذِهَا فَأَقْتَلْهُ إِلَيْهِ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ﴾ (١٠)

﴿Go you with this letter of mine and deliver it to them then draw back from them and see what they return.﴾

Sulaymān wrote a letter to Bilqīs and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqīs, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of

good manners. Bilqīs was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

﴿إِنَّمَا مِنْ شَيْءَنِي وَلَئِنْ يَنْسِهَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ إِلَّا تَقْرُأُ عَلَىٰ وَلَئِنْ فَتَلَوْنَ مُشْرِبِينَ﴾

«it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).」»

So she gathered her commanders and ministers and the leaders of her land, and said to them:

﴿يَا أَيُّهَا الْمُلُوكُ إِنَّمَا كَانَ كَفِيرُ كُوُنُمْ﴾

«“O chiefs! Verily, here is delivered to me a noble letter.”»

She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

﴿إِنَّمَا مِنْ شَيْءَنِي وَلَئِنْ يَنْسِهَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ إِلَّا تَقْرُأُ عَلَىٰ وَلَئِنْ فَتَلَوْنَ مُشْرِبِينَ﴾

«Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).」»

Thus they knew that it was from Allāh's Prophet Sulaymān, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

﴿إِلَّا تَقْرُأُ عَلَىٰ﴾

«Be you not exalted against me,» Qatādah said: “Do not be arrogant with me.

﴿وَلَئِنْ فَتَلَوْنَ مُشْرِبِينَ﴾

«but come to me submitting (as Muslims).»^[1]

'Abdur-Rahmān bin Zayd bin Aslam said: “Do not refuse or be too arrogant to come to me

﴿وَلَئِنْ فَتَلَوْنَ مُشْرِبِينَ﴾

«but come to me submitting (as Muslims).»^[2]

^[1] Ad-Durr Al-Manthūr 6:354.

^[2] At-Tabari 19:453.

﴿فَاتَّبَعَتِي أَنْلَوْا أَنْتُرُونِي فِي أَمْرِي مَا كَسْتَ قَاطِعَةً أَكْرَحَنِي تَشَدِّدُونِ﴾ ﴿فَأَلْزَمْتُنِي أَنْلَوْا فَقَرَزْتُ رَازِلْزَنْ بَلِيزْ شَبِيرْ وَالْأَكْرَرْ إِلَيْكَ فَانْظَرِي مَاذَا تَأْمِنِينِ﴾ ﴿فَاتَّبَعَتِي أَنْلَوْا إِذَا دَخَلْتُنِي فَرِيْسَةً أَنْسَدْتُهَا وَجَعَلْتُهَا أَغْرِيَةً أَمْلِهَنَا أَدَلَّهُ وَكَذَلِكَ يَفْسُلُونِ﴾ ﴿فَلَيْقَ مَرِسَلَةَ لَيْلَمَ يَهَدِيْنَقَنَاطِرَهُ يَمْ بَرِيجْ أَمْرُسُلُونَ﴾

¶32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me."»

¶33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."»

¶34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do."»

¶35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."»

Bilqis consults with Her Chiefs

When she read Sulaymān's letter to them and consulted with them about this news, she said:

﴿بَيَّنَتِي أَنْلَوْا أَنْتُرُونِي فِي أَمْرِي مَا كَسْتَ قَاطِعَةً أَكْرَحَنِي تَشَدِّدُونِ﴾

¶"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."»

meaning, 'until you come together and offer me your advice.'

﴿فَأَلْزَمْتُنِي أَنْلَوْا فَقَرَزْتُ رَازِلْزَنْ بَلِيزْ شَبِيرْ﴾

¶They said: "We have great strength, and great ability for war..."»

They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

﴿وَالْأَكْرَرْ إِلَيْكَ فَانْظَرِي مَاذَا تَأْمِنِينِ﴾

¶but it is for you to command; so think over what you will command.»

meaning, 'we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn 'Abbās said:

الْمُرْسَلُونَ

٣٨٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمَّا جَاءَهُ سُلَيْمَانَ قَالَ أَئْتِنِي مِنْ يَمَالٍ فَمَا أَتَنِي إِنَّ اللَّهَ خَيْرٌ مِّمَّا
عَاهَنَكُمْ بِلَمَّا أَتَنُوكُمْ كُوْنَقْرُونَ ﴿٢٧﴾ أَتْرَجَعُ إِلَيْهِمْ فَلَمَّا أَتَنَاهُمْ
بِخُشُودٍ لَا يُقْبِلُ لَهُمْ بِهَا وَلَا تُخْرِجُهُمْ مِّنْهَا إِذْلَهُ وَهُمْ صَاغِرُونَ ﴿٢٨﴾ قَالَ
يَتَأْتِيَ الْمُلُوكُ إِلَيْكُمْ بِأَنْتُمْ يَعْرِشُونَ قَبْلَ أَنْ يَأْتُوكُمْ مُّسْلِمِينَ ﴿٢٩﴾
قَالَ عَغْرِيْبٌ مِّنَ الْمُغْرِبِ إِنَّمَا يَأْتِيَكُمْ بِهِ قَبْلَ أَنْ تَقْوُمُوا مِنْ مَقَابِلِكُمْ وَلِنِ
عَلَيْهِ لَقْوَىٰ أَمِينٌ ﴿٣٠﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ إِنَّمَا يَأْتِيَكُمْ
بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكُمْ طَرْفُكُمْ فَلَمَّا رَأَوْهُمْ مُّسْتَقْرِئِينَ قَالَ هَذَا
مِنْ قَصْلِ رَبِّ لِبَلْوَفِنْ أَمْكُرَامَ أَكْفُرَوْنَ شَكْرَ فَإِنْسَا شَكْرَ
لِنَفْسِهِ وَمِنْ كَفْرَ فَلَانَ رَبِّ غَنِّ كَرِمٌ ﴿٣١﴾ قَالَ نَكْرُوا هَا عَرْشَهَا
نَظَرَ أَنْتَدَىْ أَمْتَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٣٢﴾ فَلَمَّا جَاءَتْ قِيلَ
أَهْكَدَأَعْشَكْ قَالَتْ كَانَهُ هُوَ وَأَوْتَنَا الْعِلْمَ مِنْ قِلْهَا وَكَادَ مُسْلِمِينَ
وَصَدَهَا مَا كَانَ تَعْدِمُ مِنْ دُونِ اللَّهِ أَعْلَمُ بِهَا كَانَتْ مِنْ قَوْمٍ كَفَرِينَ ﴿٣٣﴾
قِيلَ طَاهَدُلِي الصَّرَحْ فَلَسَارَ أَتَهُ حَسِيْتَهُ لُجَّهَ وَكَنْفَتَعَنَّ
سَاقِيَهَا قَالَ إِنَّهُ صَرَحٌ ثُمَرَدٌ مِّنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي
ظَلَمْتُ نَشِيْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٤﴾

“Bilqis said:

﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوا أَعْزَاءَ أَهْلِهَا
أَذْلَهُمْ﴾

«Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.»

And Allāh said:

﴿وَكَذَلِكَ يَفْعَلُونَ﴾

«And thus they do.»^[11]
Then she resorted to peaceful means, seeking a truce and trying to placate Sulaymān, and said:

﴿وَرَأَنِي مَرْسَلَةُ إِلَيْهِ بِمَدِيْرَهِ
فَنَاظَرَهُ بِمَمْرَأَةِ الْمُرْسَلُونَ﴾

«But verily, I am

going to send him a present, and see with what the messengers return.»

meaning, ‘I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.’ Qatādah said: “May Allāh have mercy on her and be pleased with her – how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people.” Ibn ‘Abbās and others said: “She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a

[11] At-Tabari 19:455.

Prophet, so follow him.”^[1]

﴿فَقَاتَ جَاهَ سُلَيْمَانَ قَالَ أَئِذْوَنِي بِسَارِ فَقَاتَ مَا تَنِينَهُ إِنَّ اللَّهَ خَيْرٌ مِّنْهَا مَا تَنِينُكُمْ إِنَّمَا أَنْشَأَنِي بِأَنَّمَا أَنْشَأَكُمْ لَأَنَّمَا يَعْلَمُ لَكُمْ لَمَّا هِيَ وَلَمَّا تُغْنِنُهُمْ بِنَهَا أَوْلَادُهُ وَمَمْ صَوْرُونَ﴾

﴿36. So, when (the messengers with the gift) came to Sulaymān, he said: “Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!”﴾

﴿37. “Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.”﴾

The Gift and the Response of Sulaymān

More than one of the scholars of *Tafsīr* among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulaymān, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

﴿أَئِذْوَنِي بِسَارِ﴾

﴿“Will you help me in wealth?”﴾ meaning, ‘are you trying to flatter me with wealth so that I will leave you alone with your Shirk and your kingdom?’

﴿فَقَاتَ مَا تَنِينَهُ إِنَّ اللَّهَ خَيْرٌ مِّنْهَا مَا تَنِينُكُمْ﴾

﴿What Allāh has given me is better than that which He has given you!﴾

means, ‘what Allāh has given to me of power, wealth and troops, is better than that which you have.’

﴿إِنَّمَا أَنْشَأَنِي بِأَنَّمَا أَنْشَأَكُمْ لَأَنَّمَا يَعْلَمُ لَكُمْ لَمَّا هِيَ وَلَمَّا تُغْنِنُهُمْ بِنَهَا أَوْلَادُهُ وَمَمْ صَوْرُونَ﴾

﴿Nay, you rejoice in your gift!﴾ means, ‘you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islām or the sword.’

﴿أَتَيْخُ لِلَّتِينَ﴾

^[1] At-Tabari 19:455.

﴿Go back to them﴾ means, with their gift,

﴿لَنَتَأْتِهِمْ بِغُصَّنِيرٍ لَا فِلَقَ فَمَنْ يَعْلَمُ﴾

﴿We verily, shall come to them with armies that they cannot resist,﴾

they have no power to match them or resist them.

﴿وَلَنُخْرِجَنَّهُمْ مِنْ أَذْلَالِهِ﴾

﴿and we shall drive them out from there in disgrace,﴾
 ‘we shall drive them out in disgrace from their land.’

﴿وَرَمَّتْ صَبَرُونَ﴾

﴿and they will be abased.﴾ means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Sulaymān said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulaymān and intending to follow him in Islām. When Sulaymān, peace be upon him, realized that they were coming to him, he rejoiced greatly.

﴿فَالَّذِي أَنْتُمْ تَلْوَ إِلَيْكُمْ يَأْتِيَنِي بِعِزْمَتِهِ قَبْلَ أَنْ يَأْتُوكُمْ سُلَيْمَانُ ۖ ۗ قَالَ عَفِيتُ مِنْ لَفِينَ أَنَا مَا يَكِيدُ
 يَوْمٌ قَبْلَ أَنْ تَقْعُمُ مِنْ مَقَامِكُمْ وَلَمْ يَأْتِنِي لَقُوَّتُ أَيْمَنِ ۖ ۗ قَالَ أَلَيْهِ عِنْدَهُ عَلَيْهِ مِنَ الْكِتَابِ أَنَا مَا يَكِيدُ
 يَوْمٌ قَبْلَ أَنْ يَرَنَّ إِلَيْكُمْ طَرُوفُكُمْ مُتَسْقِرًا عِنْدَهُمْ قَالَ مَنْدَمًا مِنْ قَضِيلِ رَبِّي لَبِلُوقَ مَا نَكِرَ أَنَّمِ
 أَكْفَرَ وَمَنْ شَكَرَ فَإِنَّمَا يَنْكِرُ لِتَقْيَةَ وَمَنْ كَفَرَ فَأُنَّ رَبِّي غَيْثَ كَرِيمٌ ۖ ۗ﴾

﴿38. He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?”﴾

﴿39. An ‘Ifrit from the Jinn said: “I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work.”﴾

﴿40. One with whom was knowledge of the Scripture, said: “I will bring it to you within the twinkling of an eye!” Then when he saw it placed before him, he said: “This is by the grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful.”﴾

How the Throne of Bilqis was brought in an Instant

Muhammad bin Ishāq reported from Yazid bin Rūmān: "When the messengers returned with word of what Sulaymān said, she said: 'By Allāh, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: 'I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion.' Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, 'Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you.' Then she set off to meet Sulaymān with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulaymān sent the Jinn to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and said:

﴿بَيْأَنِ اللَّهُ أَكْمَلَ يَأْتِيَنِي بِرَبِّهَا قَبْلَ أَنْ يَأْتُونِي مُشَاهِدِيهِ﴾

﴿O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?﴾^[1]

﴿فَأَلَّا عِنْدِي مِنْ لَّهِنِ﴾

﴿An 'Ifrit from the Jinn said :﴾

Mujāhid said, "A giant Jinn." Abu Ṣalih said, "It was as if he was a mountain."^[2]

﴿إِنَّ مَالِكَ يَدِهِ قَبْلَ أَنْ نَفُومَ بِنْ مَقْلِبِكَ﴾

﴿I will bring it to you before you rise from your place.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Before you get up from where you are sitting."^[3]

^[1] At-Tabari 9:520.

^[2] Ad-Durr Al-Manthūr 6:359.

^[3] Al-Baghawi 3:420.

As-Suddī and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

﴿وَلِيَ عَلَيْهِ لَقَرْبَ أَمْنٍ﴾

﴿And verily, I am indeed strong and trustworthy for such work.﴾

Ibn ‘Abbās said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulaymān, upon him be peace, said, "I want it faster than that."^[1] From this it seems that Sulaymān wanted to bring this throne as a demonstration of the greatness of the power and authority that Allāh had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqīs and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulaymān said, "I want it faster than that,

﴿فَتَلَّ اللَّهُ عِذْنَ عَذْنَ الْكِتَابِ﴾

﴿One with whom was knowledge of the Scripture said :﴾

Ibn ‘Abbās said, "This was Āṣif, the scribe of Sulaymān." It was also narrated by Muḥammad bin Ishāq from Yazid bin Rūmān that he was Āṣif bin Barkhiyā' and he was a truthful believer who knew the Greatest Name of Allāh.^[2]

Qatādah said: "He was a believer among the humans, and his name was Āṣif."

﴿أَنَا عَلَيْكَ بِهِ قُلْ أَنْ يَرَهُ إِلَيْكَ طَرْفَكَ﴾

﴿I will bring it to you within the twinkling of an eye!﴾

Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allāh, may He be exalted. Mujāhid said: "He said, O Owner of majesty and honor."^[3]

^[1] Al-Baghawi 3:420.

^[2] Al-Baghawi 3:420.

^[3] At-Ṭabarī 19:466.

When Sulaymān and his chiefs saw it before them,

﴿فَالَّذِي أَنْتَ مِنْ فَقِيلَ رَبِّ﴾

﴿he said: "This is by the grace of my Lord..."﴾

meaning, 'this is one of the blessings which Allāh has bestowed upon me.'

﴿لِتَدْرُكَ مَا شَكَرَ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ﴾

﴿to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;﴾

This is like the Āyāt:

﴿مَنْ عَلَى صَلِيمًا فَلَيَنْفِئِيهِ وَمَنْ أَسَأَ فَلَيَنْهَا﴾

﴿Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.﴾ (41:46)

﴿وَمَنْ عَلَى صَلِيمًا فَلَا نَشِيمُ بِمَهْدِنَ﴾

﴿and whosoever does righteous good deed, then such will prepare a good place for themselves.﴾ (30:44).

﴿وَمَنْ كَفَرَ فَإِنَّ رَبَّهُ غَنِيٌّ كُثُرٌ﴾

﴿and whoever is ungrateful, certainly my Lord is Rich, Bountiful.﴾

He has no need of His servants or their worship.

﴿كَرِيمٌ﴾

﴿Bountiful﴾ He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Mūsā said:

﴿إِنْ تَكُونُوا أَنْتُمْ فِي الْأَرْضِ بِعِيشَةً فَإِنَّ اللَّهَ لَهُ مَحِيدٌ﴾

﴿If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.﴾ (14:8).

It is recorded in Ṣaḥīḥ Muslim:

«يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي لَنْ أَنْ أُؤْلَكُمْ وَآخِرُكُمْ وَإِنْتُمْ كُلُّكُمْ كَانُوا عَلَى أَنْقَى قَلْبٍ رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ غَيْرَ مُلْكِي شَيْئًا. يَا عِبَادِي لَنْ أَنْ أُؤْلَكُمْ وَآخِرُكُمْ وَإِنْتُمْ كُلُّكُمْ كَانُوا عَلَى أَقْرَبِ قَلْبٍ رَجُلٍ مِنْكُمْ مَا تَقْصَنَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا

عَبْدِي إِنَّا هُنَّ أَغْمَالُكُمْ أَخْصِبُهَا لَكُمْ ثُمَّ أَوْفِيْكُمْ إِلَيْهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَخْمَدِ
الله، وَمَنْ وَجَدَ غَيْرًا ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسُهُ

«Allâh, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allâh, and whoever finds otherwise, let him blame no one but himself."»^[11]

﴿قَالَ نَذَرُوا لَهَا عَرْشَهَا نَظَرٌ أَتَهْدِي أَوْ تَكُونُ مِنَ الظَّالِمِينَ لَا يَسْتَوْدُونَ ﴾ فَلَمَّا جَاءَتْ فِيلَ أَهْكَمَنَا عَرْشَهُ فَلَمَّا كَانَتْ هُوَ وَأَهْلُنَا الْمُلْكَ مِنْ قِبَلِهَا وَكُلُّ مُشْلِيمٍ ﴿ۚ وَسَدَّعَمَا مَا كَانَ شَبَدُ مِنْ دُونِ أَنْوَهٖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَفِيرِينَ ﴾ قِيلَ لَهَا أَذْنِي الْأَسْنَاجَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَثُفتَ عَنْ سَاقِهَا فَقَالَ إِنَّهُ صَاحِبُ مُحَمَّدٍ مِنْ قَوْمَابْرِ قَالَتْ رَبِّيْ إِنِّي طَلَّمْتُ نَفْسِي وَأَشَلَّمْتُ مَعْ سَلَبِكَنَ اللَّهُ رَبِّيْ
الْمُتَلِّيْنَ ﴾

¶41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."»

¶42. So when she came, it was said, "Is your throne like this?" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allâh (as Muslims)."

¶43. And Şaddaha that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.»

¶44. It was said to her: "Enter Aş-Şârh," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaymân said: "Verily, it is a Şârh Mumarrad of Qawârîr." She said: "My Lord! Verily, I have

^[11] Muslim 4 :1994.

wronged myself, and I submit, together with Sulaymān to Allāh, the Lord of all that exists.”»

The Test of Bilqis

When Sulaymān brought the throne of Bilqīs before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not? So he said:

﴿نَكِرُوكُمْ لَا عَرْشَهَا نَظَرْتُ أَنْهِيَ أَنْ تَكُونُ مِنَ الظَّالِمِينَ لَا يَسْتَدِعُونَ﴾

«Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.»

Ibn ‘Abbās said: “Remove some of its adornments and parts.”^[1] Mujāhid said: “He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered.” Ikrimah said, “They added some things and took some things away.” Qatādah said, “It was turned upside down and back to front, and some things were added and some things were taken away.”^[2]

﴿فَلَمَّا جَاءَتْ قَبْلَ أَمْكَنَنَا عَرْشَكِهِ﴾

«So when she came, it was said: “Is your throne like this?”»

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

﴿كَانَةُ مُرَجِّعٌ﴾

«(It is) as though it were the very same.» This is the ultimate in intelligence and strong resolve.

^[1] At-Tabari 19:469.

^[2] At-Tabari 19:469.

﴿وَأُولَئِنَا الْمُلْكُ مِنْ قَبْلِهَا وَكُلُّ مُسْلِمٍ﴾

﴿Knowledge was bestowed on us before her, and we had submitted to Allāh.﴾

Mujāhid said, "This was spoken by Sulaymān."^[1]

﴿وَرَدَّهَا مَا كَانَتْ شَهِيدًا مِنْ دُونِ اللَّهِ إِنَّمَا كَانَتْ مِنْ قَوْمٍ كُفَّارٍ كُفَّارِيْنَ﴾

﴿And Ṣaddaha that which she used to worship besides Allāh has prevented her, for she was of a disbelieving people.﴾

This is a continuation of the words of Sulaymān – according to the opinion of Mujāhid and Sa‘id bin Jubayr, may Allāh be pleased with them both – i.e., Sulaymān said:

﴿وَأُولَئِنَا الْمُلْكُ مِنْ قَبْلِهَا وَكُلُّ مُسْلِمٍ﴾

﴿Knowledge was bestowed on us before her, and we had submitted to Allāh.﴾

and what stopped her from worshipping Allāh alone was

﴿إِنَّمَا كَانَتْ شَهِيدًا مِنْ دُونِ اللَّهِ إِنَّمَا كَانَتْ مِنْ قَوْمٍ كُفَّارٍ كُفَّارِيْنَ﴾

﴿that which she used to worship besides Allāh, for she was of a disbelieving people.﴾

What Mujāhid and Sa‘id said is good; it was also the view of Ibn Jarīr.^[2] Then Ibn Jarīr said, "It could be that the subject of the verb.

﴿وَرَدَّهَا﴾

﴿And Ṣaddaha﴾ refers to Sulaymān or to Allāh, so that the phrase now means:

﴿إِنَّمَا كَانَتْ شَهِيدًا مِنْ دُونِ اللَّهِ﴾

﴿She would not worship anything over than Allāh.﴾

﴿إِنَّمَا كَانَتْ مِنْ قَوْمٍ كُفَّارٍ كُفَّارِيْنَ﴾

﴿for she was of a disbelieving people.﴾ I say: the opinion of Mujāhid is supported by the fact that she declared her Islām after she entered the Ḫarāb, as we shall see below.

[1] At-Tabari 19:471.

[2] At-Tabari 19:472

﴿فَقَالَ لَهَا أَذْنِي أَنْتَجُ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لَجْنَةً وَكَفَرَتْ عَنْ سَاقِيهِنَّ﴾

﴿It was said to her: "Enter Aṣ-Ṣarḥ" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.﴾

Sulaymān had commanded the *Shayāṭīn* to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

Verily, it is a Ṣarḥ Mumarrad of Qawārīr

Ṣarḥ means a palace or any lofty construction. Allāh says of Fir‘awn – may Allāh curse him – that he said to his minister Hāmān:

﴿أَبْنِي لِي صَرْمَّا لَمَّا كُنْ أَبْنَيْتَ﴾

﴿Build me a Ṣarḥ that I may arrive at the ways.﴾ (40:36-37)

Ṣarḥ is also used to refer to the high constructed palaces in Yemen. Mumarrad means sturdily constructed and smooth.

﴿فِينَ قَوَافِرُ﴾

﴿of Qawārīr﴾ means, made of glass, i.e., it was built with smooth surfaces. Mārid is a fortress in Dawmat Al-Jandal. What is meant here is that Sulaymān built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allāh had given him and how majestic his position was, she submitted to the command of Allāh and acknowledged that he was a noble Prophet, so she submitted to Allāh and said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي﴾

﴿My Lord! Verily, I have wronged myself,﴾

meaning, by her previous disbelief and *Shirk* and by the fact that she and her people had worshipped the sun instead of Allāh.

﴿وَأَسْلَمْتُ مَعَ سُبْطَيْنَ لِلَّهِ رَبِّ الْعَالَمَيْنَ﴾

﴿and I submit, together with Sulaymān to Allāh, the Lord of all that exists.﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨١

وَلَقَدْ أَرْسَلْنَا إِلَيْنَاهُمْ صَلِيْحًا أَنْ أَعْبُدُوا اللَّهَ فَإِذَا
هُمْ فِي كَانِيَةٍ يَخْتَصِمُونَ ١٩ فَالْيَقُولُ لِمَ رَسَّعَ جُلُونَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۖ وَلَا تَسْتَغْفِرُونَ اللَّهَ لَمْلَكُمْ
ثُرَحُونَ ٢٠ فَالْأَطْيَرُنَا إِلَيْكُمْ وَيَمِنَ مَعَكُمْ قَالَ طَهِيرُكُمْ
عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تَقْتَلُونَ ٢١ وَكَانَ فِي الْمَدِينَةِ شَعْةٌ
رَهْطٌ يَقْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ٢٢ قَالُوا
نَقَاسِمُوا بِاللَّهِ الْتَّبِيِّنَةَ ۖ وَأَهْلُهُمْ شَدَّلُونَ لَوْلَيْهِ مَا تَهْدِنَا
مَهْلِكٌ أَهْلِهِ ۖ وَإِنَّا لَاصْدِقُونَ ٢٣ وَمَكْرُومَكَرًا
وَمَكْرُونَ مَكْرُورًا وَهُمْ لَا يَشْعُرُونَ ٢٤ فَأَظْنَرْ كَيْفَ كَيْفَ
كَانَ عَنْقَبَةُ مَكْرِيْهِمْ أَشَادَ مَرْتَهُمْ وَقَوْمُهُمْ جَمِيعُهُمْ
فَقَاتَلَكَ يُوَثِّمُهُمْ خَاوِيْكَهُ يُمَاطِلُمُوا إِلَيْكَ فِي ذَلِكَ
لَا يَأْتِيَ لِقَوْمٍ يَعْلَمُونَ ٢٥ وَأَجَبَنَا الَّذِينَ مَأْمُوا
وَكَانُوا يَقْنُوتُ ٢٦ وَلُوطًا إِذْ كَالَ لِقَوْمَهُ
أَنَّا ثُوْتُ الْفَحْشَةَ وَأَنْتُمْ تَبْصِرُونَ ٢٧ أَيْسُكُنْ لَنَا قُوْنَ
الرِّجَالُ شَهْرٌ مِنْ دُونِ النِّسَاءِ إِلَّا نَمْ قَمْ بِجَهَلَوْنَ ٢٨

meaning, following the religion of Sulaymân, worshipping Allâh alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْنَاهُمْ أَنْ شَرُودَ الْأَخَامَنْ
صَلِيْحًا أَنْ أَعْبُدُوا اللَّهَ فَإِذَا مَمْ
فِي كَانِيَةٍ يَخْتَصِمُونَ ۚ قَالَ يَقُولُ
لِمَ رَسَّعَ جُلُونَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ ۖ وَلَا تَسْتَغْفِرُونَ اللَّهَ
لَمْلَكُمْ ثُرَحُونَ ۚ قَالَ طَهِيرُكُمْ
أَطْيَرُنَا إِلَيْكُمْ وَيَمِنَ مَعَكُمْ قَالَ طَهِيرُكُمْ
عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تَقْتَلُونَ ۚ وَكَانَ فِي الْمَدِينَةِ شَعْةٌ
رَهْطٌ يَقْسِدُونَ ۖ قَالُوا نَقَاسِمُوا بِاللَّهِ الْتَّبِيِّنَةَ ۖ وَأَهْلُهُمْ شَدَّلُونَ لَوْلَيْهِ مَا تَهْدِنَا
مَهْلِكٌ أَهْلِهِ ۖ وَإِنَّا لَاصْدِقُونَ ۚ وَمَكْرُومَكَرًا
وَمَكْرُونَ مَكْرُورًا وَهُمْ لَا يَشْعُرُونَ ۚ فَأَظْنَرْ كَيْفَ كَيْفَ
كَانَ عَنْقَبَةُ مَكْرِيْهِمْ أَشَادَ مَرْتَهُمْ وَقَوْمُهُمْ جَمِيعُهُمْ
فَقَاتَلَكَ يُوَثِّمُهُمْ خَاوِيْكَهُ يُمَاطِلُمُوا إِلَيْكَ فِي ذَلِكَ
لَا يَأْتِيَ لِقَوْمٍ يَعْلَمُونَ ۚ وَأَجَبَنَا الَّذِينَ مَأْمُوا
وَكَانُوا يَقْنُوتُ ۚ وَلُوطًا إِذْ كَالَ لِقَوْمَهُ
أَنَّا ثُوْتُ الْفَحْشَةَ وَأَنْتُمْ تَبْصِرُونَ ۚ أَيْسُكُنْ لَنَا قُوْنَ
الرِّجَالُ شَهْرٌ مِنْ دُونِ النِّسَاءِ إِلَّا نَمْ قَمْ بِجَهَلَوْنَ ۚ﴾

¶ 45. And indeed We sent to

Thamûd their brother Shâlih, (saying): "Worship Allâh." Then look! They became two parties quarreling with each other.»

¶ 46. He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the forgiveness of Allâh, that you may receive mercy?"»

¶ 47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allâh; nay, but you are a people that are being tested."»

Shâlih and Thamûd

Allâh tells us about Thamûd and how they responded to their Prophet Shâlih, when Allâh sent him to call them to worship Allâh alone, with no partner or associate.

﴿فَإِذَا هُنْ فِي كَانِ يُخْتَصِّمُونَ﴾

«Then look! They became two parties quarreling with each other.»

Mujāhid said, "These were believers and disbelievers."^[1] This is like the Āyah,

﴿قَالَ اللَّهُ أَكْبَرُ إِنَّ الَّذِينَ أَسْتَكَبُرُوا مِنْ قَوْمِهِ لِلَّذِينَ أَسْتَكَبُرُوا لِمَنْ مَأْمَنَ وَمِنْهُمْ أَشْكُرُوا أَكْثَرُهُمْ شَرَّلٰ مِنْ رَّبِّهِمْ قَالُوا إِنَّا بِكَا أَرْمَلُوا بِهِ مُؤْمِنُونَ ﴿٦﴾ قَالَ الَّذِينَ أَسْتَكَبُرُوا إِنَّا بِالَّذِي مَانَشَمْ بِهِ كُفَّارُونَ ﴿٧﴾﴾

«The leaders of those who were arrogant among his people said 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)

﴿قَالَ يَنْقُوُرُ لَدَ تَسْتَجِلُونَ بِالشِّيَّءَةِ قَبْلَ الْحَسَنَةِ﴾

«He said: "O my people! Why do you seek to hasten the evil before the good?"»

meaning, 'why are you praying for the punishment to come, and not asking Allāh for His mercy?' Then he said:

﴿أَزَلَّ تَسْتَغْفِرُونَ اللَّهَ لَنَلَّكُمْ تُرْحَمُونَ قَالُوا أَنْزَلَنَا إِلَكَ وَيَنْ شَكَلَ﴾

«"Why seek you not the forgiveness of Allāh, that you may receive mercy?" They said: "We augur an omen from you and those with you."»

This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Shāliḥ and his companions." Mujāhid said, "They regarded them as bad omens."^[2] This is similar to what Allāh said about the people of Fir'awn:

﴿فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَلَنْ تُصْبِحُنِمْ سَيِّئَةً يَطْلِرُوا بِمُؤْسَنِ وَمَنْ مَعَهُ﴾

[1] At-Tabari 19:475.

[2] Ad-Durr Al-Manthūr 6:369.

﴿But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Mûsâ and those with him﴾ (7:131).

And Allâh says:

﴿وَلَمْ تُؤْمِنُهُمْ حَتَّىٰ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُؤْمِنُهُمْ سَيِّئَةً يَقُولُوا هَذِهِ مِنْ عِنْدِكُمْ قَلِيلٌ مِّنْ عِنْدِ اللَّهِ﴾

﴿And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allâh."﴾ (4:78)

i.e., by virtue of His will and decree.

And Allâh tells us about the dwellers of the town, when the Messengers came to them:

﴿فَالَّذِي نَطَّبَنَا بِكُمْ لَمْ أَرْتُهُمْ لَزِجَّا وَلَيَسْتُمْ بِرَبِّنَا عَذَابُ اللَّهِ إِنَّمَا طَعَّنُوكُمْ بِأَنَّكُمْ شَكَّرٌ﴾

﴿They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!"﴾ (36:18)

And these people [Thamûd] said:

﴿أَنْبَرْنَا يَكُوكَ وَبَنَ مَلِكَ كُوكَ عِنْدَ اللَّهِ﴾

﴿"We augur an omen from you and those with you." He said: "Your omen is of Allâh;"﴾

meaning, Allâh will punish you for that.

﴿بَلْ أَنْتُمْ قَوْمٌ مُّشْتَرِكُونَ﴾

﴿nay, but you are a people that are being tested.﴾

Qatâdah said: "You are being tested to see whether you will obey or disobey."^[1] The apparent meaning of the phrase

﴿مُّشْتَرِكُونَ﴾

﴿are being tested﴾ is: you will be left to get carried away in your state of misguidance.

^[1] Ad-Durr Al-Manthûr 6:369.

﴿وَكَاتِ فِي الْأَرْضِ نِسْمَةً رَقْطَةً يَنْهَا وَلَا يُضْلِلُونَ ﴾١٨٦ ﴿فَالْأُرْثُ تَنَاسَمُوا بِإِنْ شَاءُوا لَتَبَيَّنَهُ وَلَعِلَّهُمْ مَذَرَّ لَنَقُولَنَّ لَوْلَيْهِ مَا شَهَدَنَا مَهْلِكَ أَهْلِهِ وَلَئِنْ لَصَدِيقُونَ ﴾١٨٧ وَكَاتِ مَكْرَهُ
وَمَكْرَهُنَا مَكْرَهُ وَمَهْمُ لَا يَنْهَا وَكَاتِ قَاتِلُهُ كَاتِ كَاتِ عَيْنَهُ مَكْرِيمُهُ أَهْلُهُ
دَمَرْتُهُمْ وَقَوْمُهُمْ لَغَيْبَهُ ﴾١٨٨ فَتَلَكَ مَيْوَسُهُمْ خَارِجَهُ بِمَا ظَلَمُوا إِنَّكَ فِي ذَلِكَ لَآتِيَهُ
لَقُومٍ يَعْلَمُونَ ﴾١٨٩ وَأَعْجَبَنَا الْأَرْبَكُ مَأْمُوا وَكَانُوا يَنْهَا وَكَاتِ ﴾١٩٠﴾

﴿48. And there were in the city nine Rahtin, who made mischief in the land, and would not reform.﴾

﴿49. They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"﴾

﴿50. So, they plotted a plot, and We planned a plan, while they perceived not.﴾

﴿51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.﴾

﴿52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Āyah for people who know.﴾

﴿53. And We saved those who believed, and had Taqwā of Allāh.﴾

The Plot of the Mischief-Makers and the End of the People of Thamūd

Allāh tells us about the evildoers of Thamūd and their leaders who used to call their people to misguidance and disbelief, and to deny Sālih. Eventually they killed the she-camel and were about to kill Sālih too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allāh says:

﴿وَكَاتِ فِي الْأَرْضِ﴾

﴿And there were in the city﴾ meaning, in the city of Thamūd,

﴿نِسْمَةً رَقْطَةً﴾

﴿نِسَاطٌ رَّاهِطٌ﴾ meaning, nine people,

﴿يُثْقِلُونَ فِي الْأَرْضِ وَلَا يُضْلِلُونَ﴾

﴿who made mischief in the land, and would not reform.﴾

They forced their opinions on the people of Thamūd, because they were the leaders and chiefs. Al-'Awfi reported that Ibn 'Abbās said: "These were the people who killed the she-camel."^[1] Meaning, that happened upon their instigation, may Allāh curse them. Allāh says:

﴿فَادْعُوا صَاحِبَنَا فَمَنْعَلٌ﴾

﴿But they called their comrade and he took (a sword) and killed (the she-camel).﴾ (54:29)

﴿إِذْ أَبْيَثْتَ أَنْقَنَهَا﴾

﴿When the most wicked man among them went forth (to kill the she-camel).﴾ (91:12)

'Abdur-Razzāq said that Yahyā bin Rabi'ah As-San'āni told them, "I heard 'Atā' – i.e. Ibn Abi Rabāh – say:

﴿وَكَاتَ فِي الْبَيْتَنَةِ نِسَاطٌ رَّاهِطٌ يُثْقِلُونَ فِي الْأَرْضِ وَلَا يُضْلِلُونَ﴾

﴿And there were in the city nine Raḥṭ, who made mischief in the land, and would not reform.﴾

They used to break silver coins.^[2]^[2] They would break off pieces from them, as if they used to trade with them in terms of numbers [as opposed to weight], as the Arabs used to do.

Imām Mālik narrated from Yahyā bin Sa'īd that Sa'īd bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imāms.

﴿فَالْأُولُوا نَفَاسِعُوا بِاللَّهِ لَتَبِعُنَّهُ وَلَنَلْعُنَّهُ﴾

﴿They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household..."﴾

[1] At-Tabari 19:477.

[2] Abdur-Razzāq 3:83.

They took a mutual oath, pledging that during the night, whoever met the Allāh's Prophet Ṣalīḥ, peace be upon him, he would assassinate him. But Allāh planned against them and caused their plot to backfire. Mujaḥid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed."^[1]

'Abdur-Rahmān bin Abi Hātim^[2] said: "When they killed the she-camel, Ṣalīḥ said to them:

﴿تَسْمَعُوا فِي دَارِكُمْ نَلَةً أَبَأْوَ ذَلِكَ وَقْدَ عَيْرَ مَكْذُوبٍ﴾

«Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied.» (11:65).

They said: 'Ṣalīḥ claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Ṣalīḥ had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, 'When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allāh sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allāh punished some of them here, and some of them there, and He saved Ṣalīḥ and the people who were with him. Then he recited:

﴿وَنَكِرُوا مَكْرَهًا وَقُمْ لَا يَشْتُرُونَ ﴿١﴾ فَانظُرْ كَيْفَ كَانَ عَيْنَهُ
مَكْرِهِمْ أَنَا دَمَرْتُهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٢﴾ فَتَلَكَ بَيْوَثُمْ خَاوِيْسَهُ﴾

«So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,» i.e., deserted."

﴿وَبِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَذِكَرٌ لِفُقَرَاءِ الْمُلْمُونَ ﴿٣﴾ وَأَغْيَسْنَا أَلْرَبَكَ رَامَشَا وَكَانُوا
بَشْتُرُونَ ﴿٤﴾﴾

^[1] At-Tabari 19:478.

^[2] That is 'Abdur-Rahmān bin Zayd. This narration is recorded by Ibn Abi Hātim no. 16485, and At-Tabari no. 27054.

٣٨٢

سَيِّدُ الْجَنَّاتِ

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ كَانُوا أَخْرِجُوهَا إِلَى
 تُوطِينَ قَرْبَتِكُمْ إِنَّهُمْ أُنَاسٌ يَطْهَرُونَ ﴿٦﴾ فَأَبْعَدْنَاهُ
 وَأَهْلَهُمْ إِلَّا أَمْرَأَتُهُ فَدَرَّنَاهَا مِنَ النَّعِيْدِ ﴿٧﴾ وَأَمْطَرْنَا
 عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٨﴾ قُلْ لِلْمُحْمَدِ لَهُ وَسَلَّمَ
 عَلَى عِصَادِهِ الْبَرِّ أَصْطَفَنِي اللَّهُ خَيْرُ أَمَانِشِرِكُورَتْ ﴿٩﴾
 أَمْنَ حَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ
 مَاهَ فَأَنْبَتَنَا يَهِ، حَدَّاقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُنْ
 أَنْ تُنْبِتُوا شَجَرَهَا أَوْ لَهُمْ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدَلُونَ ﴿١٠﴾
 أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ جَانِهَا أَنْهَرًا وَجَعَلَهَا
 رَوْسِيًّا وَجَعَلَ بَيْتَ الْبَحْرِ بَيْنَ حَلَاجِزًا أَوْ لَهُمْ مَعَ اللَّهِ بَلْ
 أَكْثَرُهُمْ لَا يَلْعَلُونَ ﴿١١﴾ أَمْنَ يُبَيِّثُ الْمُضْطَرَّ إِذَا دَعَاهُ
 وَيُكْثِفُ الشَّوَّهَ وَيَجْعَلُكُمْ خَلْفَكَاهُ الْأَرْضَ أَوْ لَهُمْ
 مَعَ اللَّهِ قِيلًا مَا لَذَكَرُوكْ ﴿١٢﴾ أَمْنَ يَهْدِي يَكُمْ فِي
 ظُلْمَتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ شَرَّابِينَ يَدْعَى
 رَحْمَيْهِ أَوْ لَهُمْ مَعَ اللَّهِ تَعَالَى اللَّهُ عَسْتَائِشِرِكُورَتْ ﴿١٣﴾

for they did wrong. Verily, in this is indeed an Ayah for people who know. And We saved those who believed, and had Taqwā of Allāh.»

﴿وَلَوْلَا إِذْ قَالَ يَقُولُونَ
 أَنْأُنَا نَقْرِئُ الْقُرْآنَ وَإِنَّهُ
 نَبِيُّنَا ﴿١﴾ لَهُمْ لَأَنُؤْنَ أَيْمَانَ
 شَهْوَةً مِنْ دُونِ الْأَنْسَابِ إِنْ أَنْتُمْ قَوْمٌ
 يَتَهَلَّكُونَ ﴿٢﴾ فَنَا كَانَ جَوَابَ
 قَوْمِهِ إِلَّا أَنْ كَانُوا أَخْرِجُوا مَا
 لَوْلَهُ مِنْ قَرْبَتِكُمْ إِنَّهُمْ أُنَاسٌ
 يَنْطَهِيُونَ ﴿٣﴾ فَأَبْعَدْنَاهُمْ إِلَّا
 أَمْرَأَتُهُمْ فَدَرَّنَاهَا مِنَ النَّعِيْدِ ﴿٤﴾
 وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
 الْمُنْذَرِينَ ﴿٥﴾

﴿٤٥﴾. And (remember) Lüt! When he said to his people: "Do you commit

immoral sins while you see?"»

﴿٤٥﴾. "Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly."»

﴿٤٦﴾. There was no other answer given by his people except that they said: "Drive out the family of Lüt from your city. Verily, these are men who want to be clean and pure!"»

﴿٤٧﴾. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.»

﴿٤٨﴾. And We rained down on them a rain. So, evil was the rain of those who were warned.»

Lüt and His People

Allāh tells us about His servant and Messenger Lüt, peace be

upon him, and how he warned his people of Allāh's punishment for committing an act of immorality which no human ever committed before them – intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lūt said:

﴿أَتَأْتُوكُمْ الْفَحْشَةَ وَأَنْتُمْ تُصْرِّفُونَ﴾

«Do you commit immoral sins while you see?»

meaning, 'while you see one another, and you practice every kind of evil in your meetings.'

﴿أَيُّكُمْ لَا تَأْتُنَّ أَلْيَالَ شَهْرَةَ مِنْ دُونِ النَّاسِ إِلَّا أَنْتُمْ قَوْمٌ جَاهِلُونَ﴾

«Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly.»

means, 'you do not know anything of what is natural or what is prescribed by Allāh.' This is like the Āyah:

﴿أَتَأْتُونَ النُّذُرَ مِنَ الْمَلَئِينَ فَلَا يَنْدَرُونَ مَا خَلَقَ اللَّهُ رَبُّكُمْ مِنْ أَنْتُمْ كُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ﴾

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

﴿فَنَّا كَاتَ بَوَابَ قَوْمِهِ إِلَّا أَنْ قَاتَلُوا أَخْرِجُوا مَالَ لُوطٍ مِنْ قَرِيبِكُمْ إِنَّهُمْ أَنَّاسٌ بَلَّهُرُونَ﴾

«There was no other answer given by his people except that they said: "Drive out the family of Lūt from your city. Verily, these are men who want to be clean and pure!"»

means, 'they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allāh destroyed them, and a similar end awaits the disbelievers. Allāh says:

﴿فَأَبْيَثْتُهُ دَأْفَلَهُ إِلَّا أَنْزَلْتُهُ مَذَرَّنَهَا مِنَ النَّارِ﴾

«So, We saved him and his family, except his wife. We

destined her to be of those who remained behind.♦

meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lüt so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lüt and not because of any honor on her part.

﴿وَأَنْظَرْنَا عَلَيْهِمْ مَطَرًا﴾

«And We rained down on them a rain.♦»

means; stones of *Sijjil*,^[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allāh said:

﴿فَنَزَّلَنَا مَطَرًا مُّنْدَبِّرًا﴾

«So, evil was the rain of those who were warned.♦»

meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

﴿قُلْ لِلْمُتَّسِّرِينَ إِلَيْهِ وَسَلَّمُ عَلَىٰ يَعْكَابِ الظَّالِمِينَ أَنْبَطَقَ فِيَّ اللَّهُ سَمِيرٌ أَمَّا يَتَرَكَّبُونَ﴾ ﴿أَنْ هُنَّ خَلْقُ أَنْتَ كُوْنُتُ وَالْأَرْضُ وَأَنْزَلَ لَكُمُ مِّنَ السَّمَاءِ مَا شَاءَ فَلَيَسْتَنِي بِهِ حَلَاقِي ذَاتَ بَهْجَتِكَ شَاءَ كَانَ لَكُمْ أَنْ تُشْتَرِوا سَجَرًا مَّا أَوْلَهُ بَلْ هُمْ قَوْمٌ بَعْدَلُونَ﴾ ﴿ۚ﴾

¶59. Say : "Praise and thanks be to Allāh, and peace be on His servants whom He has chosen! Is Allāh better, or what they ascribe as partners?"♦

¶60. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allāh? Nay, but they are a people who ascribe equals!♦

The Command to praise Allāh and send Blessings on His Messengers

Allāh commands His Messenger ﷺ to say:

﴿إِنَّ اللَّهَ يَعْلَمُ﴾

^[1] See volume five, the *Tafsir* of *Sūrah Hūd* (11:82).

﴿Praise and thanks be to Allāh,﴾

meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allāh whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allāh be upon them. This was the view of ‘Abdur-Rahmān bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, “This like He said in the Āyah;

﴿سَبَّحَ رَبِّكَ رَبِّ الْأَزْمَرَ عَمَّا يَصْنُوُتُ وَسَلَّمَ عَلَى الْمَرْسَلِينَ وَلَا هُدَى لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾ (37:180-182).

Ath-Thawri and As-Suddī said, “This refers to the Companions of Muḥammad ﷺ, may Allāh be pleased with them all.” Something similar was also narrated from Ibn ‘Abbās, and there is no contradiction between the two views, because they were also among the servants of Allāh whom He had chosen, although the description is more befitting of the Prophets.

﴿إِنَّ اللَّهَ خَيْرٌ أَنَّا مُشْرِكُونَ﴾

﴿Is Allāh better, or what they ascribe as partners (to Him)?﴾

This is a question aimed at denouncing the idolators for their worship of other gods besides Allāh.

Some more Proofs of Tawhīd

Then Allāh begins to explain that He is the Only One Who creates, provides and controls, as He says:

﴿وَمَنْ خَلَقَ السَّمَاوَاتِ﴾

﴿Is not He Who created the heavens?﴾

meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of

all different kinds and colors and shapes, etc.

﴿وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً﴾

﴿and sends down for you water from the sky,﴾ means, He sends it as a provision for His servants,

﴿فَأَنْبَتَنَا بِهِ حَلَافَةً ذَاتَ بَهْجَةٍ﴾

﴿whereby We cause to grow wonderful gardens full of beauty and delight?﴾

means, beautiful and delightful to behold.

﴿فَنَّا كَانَ لَكُمْ أَنْ شَيْئُوا شَجَرَةً﴾

﴿It is not in your ability to cause the growth of their trees.﴾

meaning, 'you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allâh says in another Âyah:

﴿وَرَبُّنَا سَأَلْتُهُمْ مَنْ خَلَقُوهُمْ لَيَقُولُونَ اللَّهُ﴾

﴿And if you ask them: "Who has created them?" they will certainly say: "Allâh."﴾ (31:25)

﴿وَرَبُّنَا سَأَلْتُهُمْ مَنْ زَرَّ مِنَ السَّمَاءِ مَاءً فَأَنْجَبَ بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُونَ اللَّهُ﴾

﴿And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh."﴾ (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allâh says:

﴿أَرَيْتَ مَعَ اللَّهِ﴾

﴿Is there any god with Allâh?﴾ meaning, 'is there any god that can be worshipped alongside Allâh, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit?' Then Allâh says:

﴿بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾

﴿Nay, but they are a people who ascribe equals (to Him)!﴾

meaning, they describe others as being equal and comparable to Allāh.

﴿أَنَّ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خَلْلَاهَا أَنْهَرًا وَجَعَلَ مَا رَوَسَ وَجَعَلَ بَيْنَ الْجَنِينِ حَلْجَرًا أُولَئِكَ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَشْعُورُونَ﴾ (٦١)

﴿61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilāh (god) with Allāh? Nay, but most of them know not!﴾

Allāh says:

﴿أَنَّ جَعَلَ الْأَرْضَ قَرَارًا﴾

﴿Is not He Who has made the earth as a fixed abode,﴾

meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the Ayah,

﴿الَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَاسِطَةً﴾

﴿Allāh, Who has made for you the earth as a dwelling place and the sky as a canopy﴾ (40:64).

﴿وَجَعَلَ خَلْلَاهَا أَنْهَرًا﴾

﴿and has placed rivers in its midst,﴾ means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

﴿وَجَعَلَ مَا رَوَسَ﴾

﴿and has placed firm mountains therein,﴾

means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

﴿وَيَعْلَمُ بَيْنَ الْبَحْرَيْنِ حَاجِزًا﴾

﴿and has set a barrier between the two seas﴾

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allâh says:

﴿وَهُوَ الَّذِي سَجَقَ الْعَرْقَيْنِ هَذَا عَذْبٌ وَهَذَا مِلْحٌ لَيْلَجُ وَسَعَلَ يَنْهَا بَرْزَقًا وَيَعْجِزُ﴾

﴿تَعْجِزُ﴾

﴿And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.﴾ (25:53)

Allâh says:

﴿إِنَّ اللَّهَ مَعَ النَّاسِ﴾

﴿Is there any god with Allâh?﴾ meaning, any god who could do this, or who deserves to be worshipped? Both meanings are indicated by the context.

﴿بَلْ أَنْتُمْ لَا يَعْلَمُونَ﴾

﴿Nay, but most of them know not!﴾ means, in that they worship others than Allâh.

﴿فَأَنَّمَّا يُجَبِّبُ الْمُضْطَرُ إِذَا دَعَاهُ وَيَكْشِفُ أَشْوَمَهُ وَيَخْلُصُ مُخْفَأَةَ الْأَرْضِ أَوَلَمْ تَعْلَمْ أَنَّمَا تَذَكَّرُونَ﴾

﴿فَلِمَّا نَذَكَّرُونَ﴾

﴿62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allâh? Little is that you remember!﴾

Allâh points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when

calamity strikes, as He says elsewhere:

﴿وَإِذَا مَسَّكُمُ الظُّرُفُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَيْهِ﴾

«And when harm touches you upon the sea, those that you call upon vanish from you except Him» (17:67),

﴿فَتَرَى إِذَا مَسَّكُمُ الظُّرُفُ فَإِلَيْهِ يَتَعَشَّرُونَ﴾

«Then, when harm touches you, unto Him you cry aloud for help» (16:53).

Similarly, Allāh says here:

﴿أَمَنَ نُورُبُ الْمُضطَرِ لِيَدِ دَعَاهُ﴾

«Is not He Who responds to the distressed one, when he calls on Him,»

meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm? Imām Ahmad reported that a man of Balhajīm said: “O Messenger of Allāh, what are you calling for?” He said:

﴿أَدْعُو إِلَى اللَّهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرًّا فَدَعْوَتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضْلَلَتْكَ بِأَزْضِي قَفْرٍ فَدَعْوَتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَمَّاً فَدَعْوَتَهُ أَنْبَتَ لَكَ﴾

“I am calling people to Allāh Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.”

He said: “Advise me.” He ﷺ said:

﴿لَا تَشْيِئْ أَحَدًا وَلَا تَزْهَدْنَ في الْمَعْرُوفِ، وَلَوْزَ أَنْ تُلْقِي أَخَاكَ وَأَنْتَ مُتَبَطِّطٌ إِلَيْهِ وَجْهُكَ، وَلَوْزَ أَنْ تُفْرَغَ مِنْ ذُلْوِكَ فِي إِنَاءِ الْمُسْتَقِيِّ، وَلَوْزَ إِلَى بِضَفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِلَيْكَ وَإِسْبَالَ الْأَزَارِ فَإِنْ إِشْبَالَ الْأَزَارِ مِنَ الْمُخْلِلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُخْلِلَةَ﴾

“Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf

length, or – if you insist – let it reach your ankles, and beware of lowering the garment below the ankles along the ground,^[1] for it is a form of showing-off, and Allāh does not like showing-off.^[2]

The Story of a *Mujāhid* who fought for the sake of Allāh

In his biography of Fātimah bint Al-Ḥasan Umm Aḥmad Al-‘Ajaliyyah, Al-Ḥafiz bin ‘Asākir reported that she said: “One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, ‘What is the matter with you? Woe to you! I was only preparing you for a day such as this.’ The horse said to him: ‘How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little?’ The man said, ‘I make you a promise before Allāh that from this day on, only I will feed you from my own lap.’ So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: ‘A city where this man is, will be kept safe from harm.’ He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islām) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islām and its followers were good, so the *Mujāhid* trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the *Mujāhid* prisoner. When they made their move, he lifted his gaze to the sky and said, ‘O Allāh! He has deceived me by swearing in Your Name, so protect me in whatever way You will.’ Then two wild animals came out and seized them, and the *Mujāhid* came back safe and sound.”^[3]

[1] To let one's lower garment trail along the ground.

[2] Ahmad 5:64. This narration is not authentic. Most parts of the text are found in other authentic *Hadiths*.

[3] *Tārīkh Dimashq* 19:489 MS.

The Inheritance of the Earth

﴿وَيَعْلَمُونَ مُلْكَةَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth,﴾

means, each generation inherits from the generation that came before them, one after the other, as Allāh says:

﴿إِنَّمَا يَنْهَا بِنَهْبِكُمْ وَتَسْلُفِ مِنْ بَعْدِكُمْ تَمَّا يَنْهَا كَمَا أَنْتُمْ فِي ذِرْيَتِكُمْ فَوْرِيْ
نَاحِيَتِكُمْ﴾

﴿if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people﴾ (6:133),

﴿وَمَوْلَى الَّذِي جَعَلَكُمْ حَلَّيْتَ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْرَيْ
بَعْضٍ دَرَجَاتٍ﴾

﴿And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others﴾ (6:165),

﴿وَإِذْ قَالَ رَبُّكَ لِلنَّاسِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيلَةً﴾

﴿And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth."﴾ (2:30)

meaning, people who will come after one another, as we have already stated.

Allāh's saying:

﴿وَيَعْلَمُونَ مُلْكَةَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth,﴾

means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Ādām from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one

another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allâh has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allâh says:

﴿أَمْ يُحِبُّ الْمُعْنَطَرُ إِذَا دَعَا وَيَكْثِفُ الشَّوَّهَ وَيَجْعَلُكُمْ خُلْفَةً أَلَّا يَرَوْهُنَّ تَعَّالَى اللَّهُ﴾

﴿Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allâh?﴾

meaning, is there anyone else able to do that, or a god with Allâh worth worshipping – while you know that He is the only one who can do that, having no partners?

﴿فَإِلَّا نَّا نَذَّرُونَ﴾

﴿Little is that you remember!﴾ meaning, how little they think about that which would guide them to the truth and show them the straight path.

﴿أَمْ يَهْدِي يَكُنْ فِي ظُلْمَتِ النَّارِ وَالْبَحْرِ وَمَنْ بُرِسْلُ الْيَمَّاحَ بَشَّرًا بَيْتَ يَدَى رَجَبِيَّةِ أَلَّا يَرَوْهُنَّ تَعَالَى اللَّهُ تَعَالَى اللَّهُ عَنَّا يَشْرِكُونَ﴾

﴿63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allâh? Exalted be Allâh above all that they associate as partners!﴾

Allâh says,

﴿أَمْ يَهْدِي يَكُنْ فِي ظُلْمَتِ النَّارِ وَالْبَحْرِ﴾

﴿Is not He Who guides you in the darkness of the land and the sea,﴾

meaning, by means of what He has created of heavenly and earthly signposts. This is like the Ayah,

﴿وَعَلَكُمْ وَإِلَّا تَجْعِيْمُ هُمْ يَتَّكَلُّوْنَ﴾

سورة النمل
٢٨٣

أَمْ يَدْعُوا الْخَلْقَ شَرِيعَتُهُ، وَمَنْ يَرْفَعُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
 أَوْ لَهُ مُعَذَّبٌ قُلْ كَاوَبُرْ هَنَّكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٣﴾
 قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ غَيْرَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
 أَيَّانَ يَعْثُورُونَ ﴿٦٤﴾ إِلَيْكُمْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ
 فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَامُونَ ﴿٦٥﴾ وَقَالَ الَّذِينَ كَفَرُوا
 أَوْ ذَاكَارُنَا وَإِبْرَاهِيمَ أَيَّنَا الْمُخْرُجُونَ ﴿٦٦﴾ لَقَدْ وَعَدْنَا
 هَذَا نَحْنُ وَإِبْرَاهِيمَ قَبْلَ إِنْ هَذَا إِلَّا سَطِيرُ الْأَوَّلِينَ ﴿٦٧﴾
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَيْنُهُمُ الْمُخْرِبِينَ
 ﴿٦٨﴾ وَلَا تَخْرُنْ عَلَيْهِمْ وَلَا تُكُنْ فِي ضَيْقٍ تَعْيَسْكُرُونَ ﴿٦٩﴾
 وَقَوْلُوكُنْ مَقْى هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٠﴾ قُلْ عَسَىٰ
 أَنْ يَكُونَ رَدْفَ لِكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧١﴾ وَإِنْ رَدَكَ
 لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكُنَّ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٧٢﴾ وَإِنْ
 رَدَكَ لِيَعْلَمُ مَا تُكِنُ صُدُورُهُمْ وَمَا يُعْلِمُونَ ﴿٧٣﴾ وَمَا مِنْ غَائِبٍ
 فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٤﴾ إِنَّ هَذَا الْقُرْآنَ
 يَعْصُ عَلَى بَنِي إِسْرَئِيلَ أَكْثَرُ الَّذِي هُمْ فِيهِ يَعْتَلُونَ ﴿٧٥﴾

which Allāh shows His mercy to His servants who are suffering drought and despair.

﴿أَوْ لَهُ مَعَ اللَّهِ قُنْتَلَ اللَّهُ عَنَّا يُنْتَكُونَ﴾

«Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!»

«أَمْ يَدْعُوا الْخَلْقَ شَرِيعَتُهُ وَمَنْ يَرْفَعُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَوْ لَهُ مُعَذَّبٌ قُلْ كَاوَبُرْ هَنَّكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٣﴾

64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allāh? Say: "Bring forth your proofs, if you are truthful."»

He is the One Who, by His might and power, originates

«And landmarks and by the stars, they guide themselves.» (16:16)

هُوَمُ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
 لِتَهْتَدُوا بِهَا فِي ظُلْمَتِ النَّهَارِ
 وَاللَّيْلِ»

«It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...» (6:97)

«وَمَنْ يُرْسِلُ الْإِنْسَاحَ بُشْرًا بَيْتَ
 يَدِي رَحْمَةٍ»

«and Who sends the winds as heralds of glad tidings, going before His mercy?»

meaning, ahead of the clouds which bring rain, by means of

creation and then repeats it. This is like the Āyât:

﴿إِنَّ رَبَّكَ لَشَدِيدٌ إِنَّهُ هُوَ الْبَيِّنُ وَيَعِدُ﴾

«Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.» (85:12-13)

﴿وَمَنْ أَلَّى يَبْدِئُ الْخَلْقَ مَذْبُودٌ وَهُوَ أَفْوَثُ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27)

﴿وَمَنْ يَرْتَكِبُ مِنَ الْأَسْءَالِ وَالْأَنْوَافِ﴾

«and Who provides for you from heaven and earth?»

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

﴿وَالْأَرْضَ زَانَ السَّقَاعَ﴾

«By the sky which gives rain, again and again. And the earth which splits.» (86:11-12)

﴿يَسْلِمُ مَا يَلْجُعُ فِي الْأَرْضِ وَمَا يَمْرُغُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَمْجُعُ فِيهَا﴾

«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.» (34:2).

Allâh, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

﴿كُلُّا وَأَنْعَزُ أَنْتُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولَئِكَ الظَّاهِرَاتِ﴾

«Eat and pasture your cattle; verily, in this are signs for men of understanding.» (20:54).

Allâh says:

﴿إِنَّهُ نَعَّلَمُ أَنَّ اللَّهَ يَعْلَمُ﴾

«Is there any god with Allâh?» meaning, who did this? Or, according to another interpretation: after this (who could be worth worship)?

﴿فَلَمْ يَكُنْ لَهُ مَنْتَهَى إِنْ كَثُرْ مَدْقِنَةً﴾

﴿Say: "Bring forth your proofs, if you are truthful."﴾

Produce the evidence of that. But it is known that they have no proof or evidence, as Allāh says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًاٰ لَا يُرْكِنُ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُشْفَعُ عَنْهُ إِنَّ الْكَافِرِينَ هُمُ الظَّالِمُونَ﴾
[IV: 46]

﴿And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ (23:117)

﴿فَلَمَّا يَقْتَلُهُمْ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ أَتَتْهُمْ إِلَيْهِ إِنَّ اللَّهَ يَعْلَمُ بِمَا يَصْنَعُونَ بَلْ أَنَّهُمْ يَعْلَمُونَ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍ يَنْهَا بَلْ هُمْ يَنْهَا عَمَّا يَعْمَلُونَ﴾

﴿65. Say: "None in the heavens and the earth knows the Unseen except Allāh, nor can they perceive when they shall be resurrected."﴾

﴿66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.﴾

The One Who knows the Unseen is Allāh

Allāh commands His Messenger ﷺ to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allāh.

﴿إِلَّا اللَّهُ﴾

﴿except Allāh﴾ This is an absolute exception, meaning that no one knows this besides Allāh, He is alone in that regard, having no partner in that knowledge. This is like the Āyāt:

﴿وَعَنَدَهُ مَغَانِيمُ النَّبِيِّ لَا يَعْلَمُهُمْ إِلَّا هُوَ﴾

﴿And with Him are the keys of the Unseen, none knows them but He﴾ (6:59).

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَجَادِيرِ وَمِنْهُ أَنْتَ﴾

﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain﴾ (31:34).

until the end of the Sūrah. And there are many Āyāt which mention similar things.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثَرُونَ﴾

«nor can they perceive when they shall be resurrected.»

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allâh says:

﴿هَلْ نَفَّثْتُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَنِيَّكُ إِلَّا بَنَتْهُ﴾

«Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden» (7:187).

meaning, it is a grave matter for the dwellers of heaven and earth.

﴿لِلَّذِي أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ يَنْتَهُ﴾

«Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.»

means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning “their knowledge is all the same with regard to that,” which reflects the meaning of the *Hadîth* in *Šâhîh Muslim* which states that the Messenger of Allâh ﷺ said to Jibril, when the latter asked him when the Hour would come:

«مَا الْمَسْئُولُ عَنْهَا إِلَّا غَلَمَ مِنَ السَّائِلِ»

«The one who is being asked about it does not know any more than the one who is asking.»⁽¹⁾

In other words, they were both equal in the fact that their knowledge did not extend that far.

﴿لِلَّذِي أَذْرَكَ عِلْمُهُمْ فِي شَكٍّ يَنْتَهُ﴾

«Nay, they are in doubt about it.» This refers to the disbelievers in general as Allâh says elsewhere:

﴿وَغَرِّضُوا عَلَى رَبِّكَ مَا لَقِدْ جَنَحُوا كَمَا حَلَقْتُكُمْ أَوَّلَ مرَّةٍ إِلَّا زَعَزَنَّ أَنَّ يَجْهَلَ لَكُمْ مَوْعِدَنَا﴾

«And they will be set before your Lord in rows, (and Allâh will say:) “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no

⁽¹⁾ Muslim 1:36.

meeting for you (with Us).” (18:48)

i.e., the disbelievers among you. By the same token, Allāh says here:

﴿بَلْ مُّنْ فِي سُكُونٍ﴾

﴿Nay, they are in doubt about it.﴾ meaning, they doubt that it will come to pass.

﴿بَلْ هُم مِّنْهَا عَمُورٌ﴾

﴿Nay, they are in complete blindness about it.﴾

They are blind and completely ignorant about it.

﴿وَقَالَ الَّذِينَ كَفَرُوا إِذَا كَانَتْ نُرْثًا وَمَا يَأْتِنَا أَبْيَانًا لِتَعْرِيغِهِنَّ﴾ ٤٦
يَقُولُ إِنَّ هَذَا إِلَّا أَسْطِيلُ الْأَوَّلِينَ ۝ قُلْ يَبْدُوا فِي الْأَرْضِ فَأَنْظُرُوهُ كَمْ كَانَ عَيْنَةً
الْخَيْرِيْنَ ۝ وَلَا تَحْزُنْ عَلَيْهِمْ وَلَا تَكُونْ فِي حَسْبِيْنَ مِنْكُمْ ۝﴾ ٤٧

﴿67. And those who disbelieve say: “When we have become dust – we and our fathers – shall we really be brought forth?”﴾

﴿68. “Indeed we were promised this – we and our forefathers before, verily, these are nothing but tales of ancients.”﴾

﴿69. Say to them: “Travel in the land and see how has been the end of the criminals.”﴾

﴿70. And grieve you not over them, nor be straitened (in distress) because of what they plot.﴾

Scepticism about the Resurrection and Its Refutation

Allāh tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

﴿لَقَدْ وُعِدْنَا هَذَا حَنْ ۚ وَإِنَّا نَحْنَ مِنْ قَلْدٍ﴾

﴿Indeed we were promised this – we and our forefathers before,﴾

meaning, ‘we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.’

﴿إِنَّ هَذَا إِلَّا أَسْطِيلُ الْأَوَّلِينَ﴾

﴿verily, these are nothing but tales of ancients.﴾

the promises that bodies will be restored are

﴿إِلَّا أَسْطِرُ الْأَوَّلِينَ﴾

«nothing but tales of ancients.» meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allāh said,

﴿قُل﴾

﴿Say﴾ 'O Muḥammad, to these people,'

﴿بِرُّوا فِي الْأَرْضِ فَأَنْتُرُوا كَيْفَ كَانَ عَيْنَةُ الْمُغْرِبِينَ﴾

«Travel in the land and see how has been the end of the criminals.»

meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allāh struck them and how Allāh saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet ﷺ, Allāh says:

﴿وَلَا تَعْزَمْنَ لَنَّهُمْ﴾

«And grieve you not over them,» meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

﴿وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَنْكُرُونَ﴾

«nor be straitened because of what they plot.»

means, 'because they plot against you and reject what you have brought, for Allāh will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

﴿وَقَوْلُوكُمْ مَنِ هَذَا الْوَعْدُ إِنْ كُثُرْ صَدِيقُونَ﴾ ٦٧ قُلْ عَسَى أَنْ يَكُونَ رَوْفٌ لَكُمْ بَعْضُ الَّذِي
تَشْتَقِلُونَ ٦٨ وَلَئِنْ يَكُنْ لَكُمْ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ٦٩ وَلَئِنْ يَكُنْ لَكَ لِعْنَمُ
مَا تُكِنُّ صُدُورُكُمْ وَمَا يَعْلَمُونَ ٧٠ وَمَا يَنْهَا فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ٧١﴾

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

﴿72. Say: "Perhaps that which you wish to hasten on, may be

close behind you." ﴿

﴿73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.﴾

﴿74. And verily, your Lord knows what their breasts conceal and what they reveal.﴾

﴿75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.﴾

Allāh tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

﴿وَيَقُولُونَ مَنْ هَذَا الْعَدُوُّ إِنْ كُشْتَ صَدْفِينَ﴾

﴿And they say: "When (will) this promise (be fulfilled), if you are truthful?"﴾

Allāh said, responding to them:

﴿قُلْ﴾

﴿Say﴾ 'O Muhammad,'

﴿عَسَّى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَغْرِفُونَ﴾

﴿Perhaps that which you wish to hasten on, may be close behind you.﴾

Ibn ‘Abbās said, "That which you wish to hasten on has come close to you, or some of it has come close."^[1] This was also the view of Mujāhid, Ad-Dahhāk, ‘Atā Al-Khurāsāni, Qatādah and As-Suddī.^[2] This is also what is meant in the Āyāt:

﴿رَبُّهُمْ هُوَ قُلْ عَسَّى أَنْ يَكُونَ قَرِيبًا﴾

﴿And they say: "When will that be?" Say: "Perhaps it is near!"﴾ (17:51)

﴿يَسْتَغْرِيُوكَ بِالْمَدَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطٌ بِالْكَفَّارِ﴾

﴿They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers﴾ (29:54).

﴿عَسَّى أَنْ يَكُونَ رَدْفَ لَكُمْ﴾

[1] At-Tabari 19:492.

[2] At-Tabari 19:492 Ad-Durr Al-Manthūr 6:375.

﴿may be close behind you.﴾ means, it is being hastened for you. This was reported from Mujāhid.^[1]

Then Allāh says:

﴿وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ﴾

﴿Verily, your Lord is full of grace for mankind,﴾

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

﴿وَإِنَّ رَبَّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلَمُونَ﴾^[2]

﴿And verily, your Lord knows what their breasts conceal and what they reveal.﴾

means, He knows what is hidden in their hearts just as He knows what is easily visible.

﴿سَوَاءٌ مِنْكُمْ مَنْ أَسْرَى النَّفَرَ وَمَنْ جَهَرَ بِهِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly﴾ (13:10),

﴿يَعْلَمُ الْأَيْمَنَ وَالْأَيْمَنَ﴾^[3]

﴿He knows the secret and that which is yet more hidden﴾ (20:7),

﴿أَلَا جِئَنَ يَسْتَغْشُونَ يَابْهُنْ يَعْلَمُ مَا يُبَرُّونَ وَمَا يُعْلَمُونَ﴾

﴿Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal﴾ (11:5).

Then Allāh tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see. And Allāh says:

﴿وَنَا مِنْ غَافِلِي﴾

﴿and there is nothing hidden﴾ Ibn ‘Abbās said, “This means, there is nothing^[2]

﴿فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

[1] At-Tabari 19:492.

[2] At-Tabari 19:494.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٨٤

وَإِنَّهُ لَطَّافٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧﴾ إِنَّ رَبَّكَ يَعْلَمُ بِيَنْهُمْ
 بِحُكْمِهِ، وَهُوَ الْغَنِيرُ الْمُلِيسُ ﴿٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى
 الْحَقِّ أَمِينٌ ﴿٩﴾ إِنَّكَ لَا تُشْعِنُ الْمَوْقَعَ وَلَا تُشْعِنُ الصُّمَ الْدَّعَاءَ
 إِذَا وَلَأْنَمْدِينَ ﴿١٠﴾ وَمَا أَنَّهُ يَهْدِي الْعَمَّيْ عَنْ ضَلَالِهِمْ إِنَّ
 شَيْعَ إِلَّا مَنْ يُؤْمِنُ بِمَا يَنْهَا فَهُمْ مُسْلِمُونَ ﴿١١﴾ وَإِنَّ
 وَقْعَ الْقَوْلِ عَلَيْهِمْ أَخْرَجَنَاهُمْ دَانِيَةً مِنَ الْأَرْضِ شَكَمْهُمْ أَنَّ
 الْأَنَاسُ كَانُوا يَأْتِيَنَا لَا يُؤْفِقُونَ ﴿١٢﴾ وَيَوْمَ تَخْشَى مِنْ كُلِّ أُمَّةٍ
 فَوْجًا مِنْ يُكَيْبِ بِيَنْهُمْ يُوَزَّعُونَ ﴿١٣﴾ حَقٌّ إِذَا جَاءَهُ
 قَالَ أَكَذَّبُ بِمَا يَنْهَا وَلَا تُحْجِطُوا هَبَّا عَلَمًا أَمَّا ذَكُرُنَا فَعَلَمُونَ
 وَوَقْعَ الْقَوْلِ عَلَيْهِمْ يَمْأَظِلُّهُمْ لَا يَظْهُرُونَ ﴿١٤﴾ الَّذِي
 يَرَوُا أَنَا جَعَلْنَا إِلَيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرَ إِلَيْهِ فِي
 ذَلِكَ لَا يَدِيْتُ لِقَوْمٍ يُؤْمِنُونَ ﴿١٥﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَغَ
 مِنْ فِي السَّمَوَاتِ وَمِنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَلِلَّهِ أَنْوَهُ
 ذَاهِرِينَ ﴿١٦﴾ وَرَزَى الْجِبَالَ تَحْسِبَاهَا جَامِدَةً وَهِيَ تَمْرِزُ السَّحَابَ
 صَنَعَ اللَّهُ الْأَكْبَرُ أَنْفَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ مَا فَعَلَوْنَ ﴿١٧﴾

وَإِنَّهُ لَطَّافٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧﴾ إِنَّكَ لَا تُشْعِنُ الصُّمَ الْدَّعَاءَ إِذَا وَلَأْنَمْدِينَ ﴿٨﴾ وَمَا أَنَّهُ يَهْدِي الْعَمَّيْ عَنْ ضَلَالِهِمْ إِنَّ
 شَيْعَ إِلَّا مَنْ يُؤْمِنُ بِمَا يَنْهَا فَهُمْ مُسْلِمُونَ ﴿٩﴾

in the heaven and the earth but it is in a Clear Book.»

This is like the Ayah,
 «أَتَرْ نَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّكَلَ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ»

«Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.» (22:70)

«إِنَّ هَذَا الْقُرْآنَ يَعْلَمُ عَلَى بَيْنِ إِسْرَئِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَمْنَثِرُونَ وَلَقَدْ لَهُ رَحْمَةٌ لِلْمُؤْمِنِينَ ﴿١﴾ إِنَّ رَبَّكَ يَعْلَمُ بِيَنْهُمْ بِحُكْمِهِ وَهُوَ الْغَنِيرُ الْمُلِيسُ ﴿٢﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ أَمِينٌ ﴿٣﴾ إِنَّكَ لَا تُشْعِنُ الْمَوْقَعَ وَلَا تُشْعِنُ الصُّمَ الْدَّعَاءَ إِذَا وَلَأْنَمْدِينَ ﴿٤﴾ وَمَا أَنَّهُ يَهْدِي الْعَمَّيْ عَنْ ضَلَالِهِمْ إِنَّ شَيْعَ إِلَّا مَنْ يُؤْمِنُ بِمَا يَنْهَا فَهُمْ مُسْلِمُونَ ﴿٥﴾

¶76. Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ.»

¶77. And truly, it is a guide and a mercy for the believers.»

¶78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.»

¶79. So, put your trust in Allāh; surely, you are on manifest truth.»

¶80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their

backs.»

﴿81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Âyât, so they submit (became Muslims).﴾

The Qur'ân tells the Story of the Differences among the Children of Israel, and Allâh judges between Them

Allâh tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrâh and Injil.

﴿أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْلُقُونَ﴾

«most of that in which they differ.» such as their different opinions about 'Isâ. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'ân came with the moderate word of truth and justice: that he was one of the servants of Allâh, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'ân says:

﴿وَذَلِكَ عَبْدُ اللَّهِ الْأَعْلَمُ فَلَمَّا كَانَ الْحَقُّ أَعْلَمُ فِيهِ بَشَّارُونَ﴾

«Such is 'Isâ, son of Maryam. (It is) a statement of truth, about which they doubt.» (19:34).

﴿إِنَّمَا لَهُ دِرْسَةٌ لِلظَّاهِرِينَ﴾

«And truly, it is a guide and a mercy for the believers.»

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allâh says:

﴿إِنَّ رَبَّكَ يَعْلَمُ بِتِبْيَانِهِ﴾

«Verily, your Lord will decide between them.»

meaning, on the Day of Resurrection,

﴿يَعْلَمُهُ وَهُوَ أَعْلَمُ﴾

«by His judgement. And He is the All-Mighty.»

means, in His vengeance,

﴿أَنْعَلَمُ﴾

﴿the All-Knowing.﴾ Who knows all that His servants do and say.

The Command to put One's Trust in Allāh and to convey the Message

﴿تَرْكُوا عَلَى اللَّهِ﴾

﴿So, put your trust in Allāh;﴾ in all your affairs, and convey the Message of your Lord.

﴿إِنَّكَ عَلَى الْحَقِيقَةِ أَنْتَ مُبِينٌ﴾

﴿surely, you are on manifest truth.﴾ meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allāh says:

﴿إِنَّكَ لَا تُشْعِي الْمَوْتَ﴾

﴿Verily, you cannot make the dead to hear﴾

meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allāh says:

﴿وَلَا تُشْعِي الْقُمَّ الْدُّعَاءَ إِذَا وَلَوْا مُذْبِرِينَ ﴿٢٧﴾ وَمَا أَنْ يَهْدِي الصَّفَنِ عَنْ حَلَالِهِمْ إِنْ شَيْءَ إِلَّا
مَنْ يُؤْمِنُ بِمَا نَبَّأْنَا فَهُمْ مُسْلِمُونَ﴾

﴿nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).﴾

meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allāh and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

﴿وَلَمَّا وَقَعَ الْقَرْنَ عَلَيْهِمْ أَغْرَقْنَا لَمَّا مِنَ الْأَرْضِ شَكَّنَاهُمْ أَنَّ الْأَنْسَ كَافُوا بِمَا نَبَّأْنَا لَا
يُوقِنُونَ﴾

﴿82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.﴾

The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allāh and changed the true religion. Then Allāh will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allāh wills. The beast will speak to people about matters. Ibn 'Abbās, Al-Hasan and Qatādah said, and it was also narrated from 'Ali, may Allāh be pleased with him, that it will speak words, meaning, it will address them.^[1]

Many *Hadīths* and reports have been narrated about the beast, and we will narrate as many of them as Allāh enables us to, for He is the One Whose help we seek.

Imām Ahmad recorded that Ḥudhayfah bin Asid Al-Ghifāri said, "The Messenger of Allāh ﷺ came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَثُرُّ السَّاعَةَ حَتَّى تَرِزَّ عَشْرَ آيَاتٍ: طَلْرُّ الشَّنْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانُ
وَالدَّابَّةُ وَخُرُوجُ يَأْجُورٍ وَمَأْجُورٍ، وَخُرُوجُ عَيْسَى ابْنِ مَزِيزٍ عَلَيْهِ السَّلَامُ،
وَالدَّجَّالُ، وَثَلَاثَةُ خُسُوفٍ: خُسُوفٌ بِالْمَغْرِبِ، وَخُسُوفٌ بِالْمَشْرِقِ، وَخُسُوفٌ بِجَزِيرَةِ
الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْدَنِ شَوْقٍ أَوْ تَخْرُجُ النَّاسَ، تَبَيَّثُ مَعْهُمْ حَيْثُ باَتُوا
وَتَبَيَّلُ مَعْهُمْ حَيْثُ قَالُوا»

"The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhān); emergence of the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Isā bin Maryam, upon him be peace; the Dajjāl; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day."^[2]

This was also recorded by Muslim and the *Sunan* compilers from Ḥudhayfah, in a *Mawquf*^[3] report. At-Tirmidhi said, "It is

[1] At-Tabārī 19:500.

[2] Ahmad 4:6.

[3] A narration reaching to a Companion only.

Hasan Ṣahīh.^[1] It was also recorded by Muslim from Hudhayfah in a *Marfū'* report.^[2] And Allāh knows best.

Another Hadīth

Muslim bin Al-Hajjāj recorded that ‘Abdullāh bin ‘Amr said, “I memorized a *Hadīth* from the Messenger of Allāh ﷺ which I never forgot afterwards. I heard the Messenger of Allāh ﷺ say:

إِنَّ أَوَّلَ الْأَيَّاتِ خُرُوجًا طَلْوَعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ
ضَحْكًا، وَأَيْتَهُمَا مَا كَانُتْ قَبْلَ صَاحِبِنَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا

«The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.»^[3]

Another Hadīth

In his *Ṣahīh*, Muslim recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

بَايِرُوا بِالْأَغْمَالِ سِتًا، طَلْوَعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانُ، وَالدَّجَّالُ، وَالدَّابَّةُ،
وَخَاصَّةً أَخِيدُكُمْ، وَأَمْرَ الْعَائِمَّةِ

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the *Dajjāl*; the beast; the (death) of one of your favorite, or general affliction.»

This was recorded by Muslim alone.^[4] Muslim also recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

بَايِرُوا بِالْأَغْمَالِ سِتًا: الدَّجَّالُ، وَالدُّخَانُ، وَدَابَّةُ الْأَذْضِ، وَطَلْوَعُ الشَّمْسِ مِنْ
مَغْرِبِهَا، وَأَمْرَ الْعَائِمَّةِ، وَخُوَيْصَةُ أَخِيدُكُمْ

«Hasten to do good deeds before six things appear: the *Dajjāl*;

[1] Muslim 4:2225, Abu Dāwud 4:491, *Tuhfat Al-Ahwadhi* 6:413, An-Nasā'ī in in *Al-Kubrā* 6:456, Ibn Mājah 2:1341.

[2] Muslim 4:2226. *Marfū'* meaning a *Hadīth* referred to the Prophet ﷺ.

[3] Muslim 4:2260.

[4] Muslim 4:2267.

the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.^[1]

Another Ḥadīth

Ibn Mājah recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said:

بِمَا دُرُوا بِالْأَعْمَالِ سَيِّئًا: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانُ، وَالدَّجَّالُ، الدَّجَّالُ،
وَخُونِصَّةُ أَحِدُهُمْ، وَأَنْزَلَ النَّاسَةَ»

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjāl; and the (death of one of your favorite) or general affliction.»

He was the only one who recorded this version.^[2]

Another Ḥadīth

Abu Dāwud At-Tayālisi recorded from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

تَخْرُجُ ذَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِيمُ
أَنْفَ الْكَافِرِ بِالْعَصَا، وَتَجْلِي رَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى
الْجِزَانِ يُعْرَفُ الْمُؤْمِنُ مِنَ الْكَافِرِ»

«A beast will emerge from the earth, and with it will be the staff of Mūsā and the ring of Sulaymān, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.»^[3]

It also was recorded by Imām Aḥmad, with the wording:

فَتَخْطِيمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلِي رَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْجِزَانَ
الْوَاجِدَ لِيَجْتَمِعُونَ يَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ»

«It will strike the nose of the disbelievers with the ring, and

[1] Muslim 4:2267.

[2] Ibn Mājah 2:1348.

[3] At-Tayālisi 334.

will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.^[1]

It was also recorded by Ibn Mājah.^[2]

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, “Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Mūsā and the ring of Sulaymān. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, ‘How much is this, O believer?’ ‘How much is this, O disbeliever?’ And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: ‘O so-and-so, enjoy yourself, for you are among the people of Paradise.’ And it will say: ‘O so-and-so, you are among the people of Hell,’ This is what Allāh says:

﴿وَلَمَّا وَقَعَ الْقُرْلُ عَلَيْهِمْ أَخْرَجْنَا فَمِمْ دَائِبَةً مِنَ الْأَرْضِ شَكَلْنَاهُ أَنَّ النَّاسَ كَانُوا يَأْتِينَا لَا

بُونُشُونَ﴾

﴿And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayāt.﴾^[3]

﴿وَوَيْمَ تَحْسُرُ مِنْ كُلِّ أُنْثَى فَوْمًا يَمْنَنْ يَكْيَذِبُ يَأْتِينَا فَمِمْ بُورَعُونَ ﴿٨٧﴾ حَقَّ إِذَا جَاءُوكَ أَكْدَمْتُمْ يَأْتِيَ وَلَرْ تُحِيطُرَا بِهَا عِلْمًا أَنَّا نَعْلَمْ كُنْتُمْ تَسْلُمُونَ ﴿٨٨﴾ وَقَعَ الْقُرْلُ عَلَيْهِمْ يَمَا ظَلَمُوا فَمِمْ

[1] Ahmad 2:295.

[2] Ibn Mājah 2:1351.

[3] Al Baghwi 3:429.

لَا يَنْطِقُونَ ﴿٤٤﴾ إِذْ يَرَوْنَا أَنَّا جَعَلْنَا الْأَيْلَلِ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكُمْ فِي ذَلِكَ لَا تَبْيَنُونَ ﴿٤٥﴾

﴿83. And (remember) the Day when We shall gather out of every nation a Fâwj of those who denied Our Âyât, and they shall be driven,﴾

﴿84. Till, when they come, He will say: "Did you deny My Âyât whereas you comprehended them not by knowledge, or what was it that you used to do?"﴾

﴿85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴾

﴿86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Âyât for the people who believe.﴾

Gathering the Wrongdoers on the Day of Resurrection

Allâh tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allâh will be gathered before Allâh, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

﴿وَيَوْمَ نَخْرُجُ مِنْ كُلِّ أُمَّةٍ فَنَبَيِّنُ لَهُمْ﴾

﴿And the Day when We shall gather out of every nation, a Fâwj﴾

means, from every people and generation a group

﴿وَنَسْنَبُ لَكُمْ بِمَا بَيْنَ أَيْمَانِكُمْ﴾

﴿of those who denied Our Âyât.﴾ This is like the Âyât:

﴿أَخْرِزُوا أَلِلَّيْنَ طَلَّوْا وَأَنْذِرُوهُمْ﴾

﴿"Assemble those who did wrong, together with their companions (from the devils)."﴾ (37:22)

﴿وَإِذَا الْأَنْفُسُ رُبَّجْتُ﴾

﴿And when the souls are joined with their bodies﴾ (81:7).

﴿فَهُمْ يَوْمَئِنَ﴾

﴿and they shall be driven,﴾

Ibn ‘Abbās, may Allāh be pleased with him, said: “They will be pushed.”^[1] ‘Abdur-Rahmān bin Zayd bin Aslam said: “They will be driven.”^[2]

﴿فَرَجَعُوا إِذَا جَاءُوكُمْ﴾

﴿Till, when they come,﴾ and stand before Allāh, may He be glorified and exalted, in the place of reckoning,

﴿قَالَ أَكَنْتُمْ يَأْتِيَنِي وَلَا تُحِيطُوا بِهَا أَمَّا ذَلِكُمْ فَسَلُونَ﴾

﴿He will say: “Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?”﴾

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allāh says:

﴿فَلَا مُؤْمِنٌ لَا صَلَاتٌ ﴿٢١﴾ زَلَّكَ كَذَبَ وَرَوْلَ﴾

﴿He neither believed nor performed Ṣalāh! But on the contrary, he denied and turned away!﴾ (75:31-32)

Then the proof will be established against them and they will have no excuse whatsoever, as Allāh says:

﴿فَهَذَا يَوْمٌ لَا يَطْغَى ﴿٢٢﴾ وَلَا يَوْمٌ لَا يُعَذَّبُونَ﴾

﴿That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse﴾ (77:35-36).

Similarly, Allāh says here:

﴿وَرَفَعَ الْقَوْلَ عَلَيْهِمْ بِمَا ظَلَمُوا نَهْمٌ لَا يَنْطَلِقُونَ﴾

﴿And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴾

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allāh points out His complete power, immense authority and greatness, all dictating that He is to be obeyed

^[1] At-Tabari 19:501.

^[2] At-Tabari 19:438.

الْغَيْرِ
٢٨٥
مِنْ جَاهَةِ الْحَسَنَةِ فَلَهُ خَدِيرَتِنَا وَهُمْ مِنْ فَرِجَ يَوْمَيْنَ مَا مَنُونَ
وَمِنْ جَاهَةِ الْسَّيِّئَةِ فَكَبَتْ وُجُوهُهُمْ فِي الظَّارِهِ مَلَّ شَجَرَوْنَ
إِلَّا مَا كَثُرَ تَعْمَلُونَ ﴿١﴾ إِنَّمَا أَمْرَتُ أَنْ أَعْبُدُ رَبَّكَ هَذِهِ
الْبَلْدَةُ الَّتِي حَرَمَهَا وَهُمْ كُلُّ شَيْءٍ وَأَمْرَتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٢﴾ وَأَنْ أَنْلُو الْأَقْرَبَ مَمْفِنْ أَهْتَدَى فَلَمَّا آتَيْنَاهُ
لِنَفْسِهِ وَمِنْ ضَلَالَ فَقَلَ إِنَّمَا أَنَا مِنَ الْمُنْذَرِينَ ﴿٣﴾ وَقِيلَ الْحَمْدُ
لِلَّهِ سَيِّدِنَا وَآبَائِنَا فَنَعَّرْ قَوْنَاهُ وَمَارِبَكَ يَقْنَلِ عَمَّا تَعْمَلُونَ ﴿٤﴾

شَوَّدَةُ الْقَصْدِرَةِ

سَرَّ اللَّهِ الْمَرْأَةُ الْجَنَاحِ
طَسْمَةٌ ﴿١﴾ ذَلِكَ لَآيَتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ تَلَوَّأُ عَلَيْكَ
مِنْ تَبَاعًا مُوسَى وَفِرْعَوْنُ وَالْحَقِيقَ لِقَوْمِيْمُوسَىنَ ﴿٣﴾ إِنَّ
فِرْعَوْنَ عَلَىٰ فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْعَانِيَّا يَسْتَعِفُ
طَالِيفَةً مِنْهُمْ يُدْرِجُ أَبْنَاهُمْ وَيَسْتَخِيُّ نِسَاءَهُمْ إِنَّهُ كَانَ
مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَرَبِّيْدَ أَنْ تَمَّ عَلَى الَّذِينَ أَسْتَضْعِفُوْا
فِي الْأَرْضِ وَيَعْلَمُهُمْ أَيْمَةً وَيَجْعَلُهُمْ الْوَرَثِينَ ﴿٥﴾

giving)

meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمِيْمُوسَىنَ﴾

﴿Verily, in this are Ayāt for the people who believe.﴾

﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَقَرَعَ مَنْ فِي السَّكُونِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَنْوَهٌ
دَخَرَهُنَّ ﴿٦﴾ وَكَيْ لِجَاهَلَ تَحْسِبَهَا جَاهِدَةً وَكَيْ تَرُثُ مَنْ مَرَّ الْتَّحَاجَبُ شَعَّ اللَّهُ الْأَكْبَرُ أَنْفَنَ كُلُّ شَفَّةٍ إِلَيْهِ
خَيْرٌ بِمَا تَعْمَلُونَ ﴿٧﴾ مَنْ جَاهَ بِالْسَّيِّئَةِ ثُلَمَ شَدَّ مِنْهَا وَقُمْ مِنْ فَرِجَ يَوْمَيْنَ مَا مَنُونَ ﴿٨﴾ وَمَنْ جَاهَ
بِالْسَّيِّئَةِ فَكَبَتْ وُجُوهُهُمْ فِي الظَّارِهِ مَلَّ شَجَرَوْنَ إِلَّا مَا كَثُرَ تَعْمَلُونَ ﴿٩﴾﴾

487. And (remember) the Day on which the Trumpet (Sūr) will

and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allah says:

﴿أَلَّا يَرَوْا أَنَّا جَعَلْنَا لَيْلَ لِيَسْكُنُوا
فِيهِ﴾

﴿See they not that We have made the night for them to rest therein,﴾

Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

﴿وَالنَّهَارَ مُبِيسًا﴾

﴿and the day sight-

be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh wills. And all shall come to Him, humbled.»

¶88. *And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily, He is well-acquainted with what you do.»*

¶89. *Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.»*

¶90. *And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"»*

The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allāh tells us about the terrors of the Day when the Ṣūr will be blown. The Ṣūr, as described in the *Hadīth*, is,

﴿قُرْنَ يَنْشَحُ فِيهِ﴾

«a horn which is blown into.»

According to the *Hadīth* about the Ṣūr (Trumpet), it is (the angel) Isrāfil who will blow into it by the command of Allāh, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

﴿إِلَّا مَنْ شَاءَ اللَّهُ﴾

¶*except him whom Allāh wills.» these are the martyrs, for they are alive, with their Lord, and being provided for.^[1]*

Imām Muslim bin Al-Hajjāj recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that a man came to him and said, “What is this *Hadīth* that you are narrating, that the Hour will come upon such and such people?” He said, “*Subḥān Allāh* or *‘Lā Ilāha Illallāh* (or something similar), I had decided

^[1] See volume two, the *Tafsīr* of Sūrah Al ‘Imrān (3:169).

that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House [the Ka'bah], and such and such will happen." Then he said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَالُ فِي أَمْبَيِنْ فَيَمْكُثُ أَرْبَعِينَ - لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَمْكُثُ اللَّهُ عَيْسَى ابْنُ مَرْيَمَ كَانَهُ عُزُورًا بْنُ مَسْوُدٍ قَبْطُلُهُ فَيَهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ أَشْتَنِ عَدَاوَةً، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَقْنَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِنْ قَالُ ذَرَّةً مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبْضَةٌ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

«The Dajjal will emerge in my Ummah, and will remain for forty - I do not know whether he said forty days, or forty months, or forty years - then Allāh will send 'Isā son of Maryam, who looks like 'Urwah bin Mas'ūd, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allāh will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.»

He said, "I heard it from the Messenger of Allāh ﷺ who said:

«فَيَئْتَى شَرَارُ النَّاسِ فِي خَفْفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ لَا يَغْرِفُونَ مَغْرُوفًا، وَلَا يَنْكِرُونَ مُنْكَرًا، فَيَمْتَلَّ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَشْتَجِيُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأُوتَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ حَسَنٌ عَبْسُهُمْ، ثُمَّ يَقْنَعُ فِي الصُّورِ فَلَا يَشْمَعُهُمْ أَحَدٌ إِلَّا أَضَغَى لَيْتَ وَرَفَعَ لَيْتَ - قَالَ - وَأَوْلَى مَنْ يَشْمَعُهُ رَجْلٌ يَلْوَطُ حَوْضَ إِبْلِهِ، قَالَ: فَيَقْسِعُ وَيَضْعُنَ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ يُرْسِلُ اللَّهُ - مَطْرًا كَانَهُ الطَّلْلُ - أَوْ قَالَ: الطَّلْلُ - نُعْمَانُ الشَّاءُ - فَنَبَتَتْ وَهَةُ أَجْسَادِ النَّاسِ، ثُمَّ يَنْتَخُ فِيهِ أَخْرَى فَإِذَا هُمْ قِيَامٌ يَنْتَظِرُونَ، ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ هَلْمُوا إِلَى رَبِّكُمْ وَقَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ، ثُمَّ يَقُولُ: أَخْرِجُوا بَعْثَ النَّارِ، يَقُولُ: مِنْ كَمْ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ يَشْعِيَّةَ وَيَشْعِيَّةَ، قَالَ: فَلَذِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شَيْبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقِهِ»

«Then the most evil of people will remain, and they will be as

nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shayṭān will appear to them and will say, "Will you do as I tell you?" They will say, "What do you command us to do?" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Sūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down. Then Allāh will send – or send down – rain like dew – or he said, like shade (Nu'mān was the one who was not sure) – from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they?" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.^{١١}

His ﷺ saying;

﴿ثُمَّ يُنْتَهِ فِي الصُّورِ فَلَا يَنْتَهِ أَحَدٌ إِلَّا أَشْفَى لِيَ وَرَقَعَ لِيَ﴾

«Then the Sūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.»

means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Sūr which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds – this is when all of the creation will be brought forth from their graves. Allāh says:

﴿وَرَأَلُوا أَنَّهُ دَخِيرَةٌ﴾

«And all shall come to Him, humbled.» meaning, humbling

^{١١} Muslim 4:2258.

themselves and obeying Him, and no one will go against His command. This is like the Âyât:

﴿وَمِنْ يَدْعُوكُمْ فَتَسْجِدُونَ حَمْدَه﴾

«On the Day when He will call you, and you will answer with His praise and obedience» (17:52).

﴿فَمَنْ إِذَا دَعَاكُمْ مَغْوِيٌّ مِنَ الْأَرْضِ إِذَا أَشْرَقَ نَارُهُنَّ﴾

«Then afterwards when He will call you by a single call, behold, you will come out from the earth» (30:25).

According to the *Hadîth* about the *Sûr*,⁽¹⁾ when it is blown for the third time, Allâh will command the souls to be put into the hole of the *Sûr* (Trumpet), then Isrâfil will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the *Sûr* (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allâh will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allâh says:

﴿وَمِنْ يَحْرُثُونَ مِنَ الْأَهْنَاكَ سِرَالاً كَانُوكُمْ إِلَى نُسُبِ بُوْفُرَنَ﴾

«The Day when they will come out of the graves quickly as racing to a goal.» (70:43)

﴿وَرَبَّى لِيَلَالَ تَحْسِبُهُ جَاهِدَةَ وَهِيَ شَرٌّ مِنَ الْأَكْبَابِ﴾

«And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.» (27:88)

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

⁽¹⁾ At-Tabarâni in *Aṭ-Tiwal* 36. The author is referring to an unauthentic *Hadîth*. Most of the scholars say that the *Sûr* will be blown two times, based upon the authentic *Hadîths*, including those seen in this discussion.

This is like the Āyāt:

﴿يَوْمَ تَمُورُ السَّمَاوَاتُ مَوْرًا وَتَسْبِيرُ الْجِبَالُ سِنَرًا﴾

«On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.» (52:9-10)

﴿وَسَأَلْتُكُمْ عَنِ الْجِبَالِ نَقْلٌ يَنْسِهُمَا رَبِّي تَسْقَى فَيَدُهَا قَاعًا صَفَصَفًا لَا تَرَى فِيهَا عَوْنَى وَلَا أَنْتَ﴾

«And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."» (20:105-107),

﴿يَوْمَ سُبْرَةُ الْجِبَالِ وَرَقَّتِ الْأَرْضِ بَارِزَةً﴾

«And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.» (18:47).

﴿صَنَعَ اللَّهُ الْأَنْجَى أَنْفَنَ كُلَّ شَيْءٍ﴾

«The work of Allāh, Who perfected all things,» means, He does that by His great power.

﴿الَّذِي أَنْفَنَ كُلَّ شَيْءٍ﴾

«Who perfected all things,» means, He has perfected all that He has created, and has fashioned it according to His wisdom.

﴿إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ﴾

«verily, He is well-acquainted with what you do»

means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allāh describes the state of the blessed and the doomed on that Day, and says:

﴿مَنْ جَاءَ بِالْمُسْكَنَ فَلَمْ يُحِدْ مِنْهَا﴾

«Whoever brings a good deed, will have better than its worth.» Qatādah said, "That is sincerely for Allāh alone."^[1] Allāh has

^[1] At-Tabarāni 19:508.

explained elsewhere in the Qur'an that He will give ten like it.

هُوَ هُمْ مِنْ فَرَّعَ يَوْمَئِذٍ مَا مِنْ شَفِيعٍ

(and they will be safe from the terror on that Day.)

This is like the *Ayah*,

﴿لَا يَخْرُجُونَ إِلَّا مَرَّةً أَكْبَرُ﴾

﴿The greatest terror will not grieve them﴾ (21:103) and Allāh said:

﴿وَأَفَنْ يُلْقَى فِي الْأَنَارِ خَيْرٌ أَمْ مَنْ يَأْتِيَنَا بِآمِنَةٍ يَوْمَ الْقِيَمَةِ﴾

﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾ (41:40),

﴿وَهُمْ فِي الْغُرْفَاتِ لَا يَمْتَنُونَ﴾

¶and they will reside in the high dwellings in peace and security» (34:37).

هُوَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكَبَّتْ وُجُوهُهُمْ فِي الظَّارِفَةِ

﴿And whoever brings an evil deed, they will be cast down on their faces in the Fire.﴾

means, whoever comes to Allāh with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allāh says:

﴿مَلِئْتُ بِخَرْزَقَتٍ إِلَّا مَا كُنْتُ تَعْمَلُونَ﴾

﴿(And it will be said to them) "Are you being recompensed anything except what you used to do?"﴾

﴿٤﴾ قُلْ لَعْنَدَ اللَّهِ سَبِيلُكُمْ يَا أَيُّوبَ، تَعْرُفُونَهَا وَمَا رَبُّكَ يَعْتَزِلُ عَنَّا تَسْلُمُونَ **﴿٥﴾**

¶91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.»

¶92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."»

﴿93. And say: "All the praises and thanks be to Allāh. He will show you His Āyāt, and you shall recognize them. And your Lord is not unaware of what you do."﴾

The Command to worship Allāh and to call People with the Qur'ān

Allāh commands His Messenger ﷺ to say:

﴿إِنَّمَا أُنْزِلْتُ أَنْ أَنذِرَكُمْ مَنْ نَذَرْتُ لِلْأَنْوَارِ الَّتِي حَرَّمْتُهَا وَلَمْ يَكُنْ لِّقُولٍ شَفِيعًا﴾

﴿I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.﴾

This is like the Āyah,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ يَنْ وَبِنِي فَلَا أَعْبُدُ الَّذِينَ تَبَدَّلُونَ إِنْ دُونَ اللَّهِ وَلَكُنْ أَعْبُدُ اللَّهَ الَّذِي يَسْأَلُكُمْ﴾

﴿Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die.﴾ (10:104)

The fact that the word “Rabb” (Lord) is connected to the word city (in the phrase “the Lord of this city”) is a sign of honor and divine care for that city. This is like the Āyah,

﴿لَا يَقْبَدُونَا رَبُّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ بَنْ جُوعٍ وَمَاءَنَاهُمْ بَنْ خَوْفٍ﴾

﴿So let them worship the Lord of this House (the Ka'bah), Who has fed them against hunger, and has made them safe from fear.﴾ (106:3-4)

﴿الَّذِي حَرَّمَهَا﴾

﴿Who has sanctified it﴾ means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two Sāhiḥs that Ibn 'Abbās said: “On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَيْهِ يَوْمُ الْقِيَامَةِ، لَا يَغْضُدُ شَرْوَمَهُ، وَلَا يَنْقُرُ صَبِيَّهُ وَلَا يَلْتَقِطُ لَعْنَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلِّ خَلَانَاهُ»

«Verily, this city was made sacred by Allāh the day He

created the heavens and the earth, so it is sacred by the sanctity of Allāh until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...»^[1]

This was reported in *Ṣaḥīḥ, Ḥasan, Muṣnād* narrations, through various routes, by such a large group that it is absolutely unquestionable,^[2] as has been explained in the appropriate place in the book *Al-Aḥkām*, to Allāh is the praise and thanks.

﴿وَلِهِ كُلُّ شَيْءٍ﴾

«*and to Whom belongs everything.*» This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

﴿وَأَمْرَتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

«*And I am commanded to be from among the Muslims.*»

means, those who believe in Allāh alone, who are sincere towards Him and who obediently follow His commands.

﴿وَإِنَّ أَنَا لَرَبُّ الْقَرْنَاتِ﴾

«*And that I should recite the Qur'ān,*» means, to people, so as to convey it to them. This is like the Āyah,

﴿ذَلِكَ نَذِيرٌ عَلَيْكَ مِنْ أَنَّابِنِي وَالَّذِي أَعْلَمُ بِهِ﴾

«*This is what We recite to you of the Āyāt and the Wise Reminder.*» (3:58)

﴿نَذِيرٌ عَلَيْكَ مِنْ نَّبِيٍّ مُّصَدِّقٍ وَفِرْغَوْنَ يَأْلَمُ﴾

«*We recite to you some of the news of Mūsā and Fir'aun in truth.*» (28:3)

meaning, 'I am a conveyer and a warner.'

^[1] *Fath Al-Bārī* 4:56.

^[2] Muslim 2:986, Abu Dāwud 2:517, An-Nasā'ī 5:203, Ibn Mājah 2:1038, Ahmad 1:253.

﴿فَمَنْ أَنْتَهُنَّ إِلَيْكُمْ بَاهِثِينَ وَمَنْ حَسَّلَ نَقْلَ إِنَّا أَنَا مِنَ الْمُنذِّرِينَ﴾

﴿then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴾

meaning, I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allāh will judge their nations to whom they were sent, as He says:

﴿فَإِنَّا عَلَيْكَ أَلَيْكَ الْبَغْشُ وَعَلَيْنَا الْعِصَابُ﴾

﴿your duty is only to convey and on Us is the reckoning﴾ (13:40).

﴿إِنَّا أَنَا نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ دَوِيلٌ﴾

﴿But you are only a warner. And Allāh is a Protector over all things﴾ (11:12).

﴿وَقُلْ لِلْمُنْذِرِ يَوْمَ سَرِيرَكُ مَا يَشَاءُ فَنَعْرُوفُهُنَّا﴾

﴿And say: "All the praises and thanks be to Allāh. He will show you His Āyāt (signs), and you shall recognize them."﴾

means, praise be to Allāh, Who does not punish anyone except after establishing plea against him, warning him [and leaving him with no excuse]. Allāh says:

﴿سَرِيرَكُ مَا يَشَاءُ فَنَعْرُوفُهُنَّا﴾

﴿He will show you His Āyāt (signs), and you shall recognize them.﴾

This is like the Āyah,

﴿سَرِيرَهُنَّا فِي الْأَكَافِيفِ وَنَحْنُ أَنْشِئُهُمْ حَقَّا يَبْيَّنُ لَهُمْ أَنَّهُ الْحَقُّ﴾

﴿We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth.﴾ (41:53).

﴿وَمَا رَبُّكَ يَنْعِلِلُ عَنَّا تَسْلُونَ﴾

﴿And your Lord is not unaware of what you do.﴾

means, on the contrary, He witnesses and sees all things. It

was recorded that Imām Aḥmad, may Allāh have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

"If you are alone one day, do not say, 'I am alone.' Rather say, 'Someone is watching me.'

Do not think that Allāh will let His attention wander for even an instant, or that anything is hidden from Him."

This is the end of the *Tafsīr* of *Sūrat An-Naml*. All praise and thanks be to Allāh.

The Tafsīr of Sūrat Al-Qasas

(Chapter - 28)

Which was revealed in Makkah

٣٨٦

الْمَقْدِنُونَ

وَتَسْكِنُ لَهُمْ فِي الْأَرْضِ وَرُزِقُوهُنَّ وَهُنَّ مَنْ وُحْنُودُهُمَا
مِنْهُمْ مَا كَانُوا يَحْذِرُونَ ۝ وَأَوْحَيْنَا إِلَيْهِ أَنَّ أَمْرَ مُوسَى
أَنَّ أَرْضَهُمْ فَإِذَا خَفِتْ عَلَيْهِ فَأَقْبِلُهُ فِي الْيَمِّ وَلَا تَخَافِ
وَلَا تَخْرُقِ فَإِنَّا رَادُوهُ إِلَيْكُوكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ ۝
فَالْقَطْطَةُ هُمْ أَلَّا فِرَغُونَ لِيَكُونُ لَهُمْ عَدُوٌّ وَأَعْزَمُونَ
فِرَغُونَ وَهُنَّ مَنْ وُحْنُودُهُمَا كَانُوا خَطَّافِينَ ۝
وَقَالَتْ أُمَّرَاتُ فِرَغُونَ قُرْتَ عَيْنِي لَوْلَكَ لَا نَقْتُلُهُ عَسَى
أَنْ يَفْعَلُنَا أَوْ نَتَخَذَهُ وَلَدَأَوْهُمْ لَا يَسْتَعِرُونَ ۝ وَأَصْبَحَ
فَوْأَدُّ أَمْرَ مُوسَى فَنَرِغَانٌ كَادَتْ لَنْبَدِي بِهِ لَوْلَا أَنْ
رَبَطْنَا عَلَى قَلْبِهَا التَّكُونَ مِنَ الْمُزَمِّنِينَ ۝ وَقَالَتْ
لِأَخْتِهِ قُصْبِيَّةُ فَبَصَرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَسْتَعِرُونَ
۝ وَحَرَمَنَ عَلَيْهِ الْمَرَاضِمَ مِنْ قَبْلِ فَقَاتَ هَلْ أَدْلَكُوكُ
عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُمْ نَاصِحُونَ ۝
فَرَدَدْنَاهُ إِلَيْهِ أَمْرَهُ كَنْقَرَعْنَاهَا وَلَا تَخَرَّجَتْ وَلَنْتَلَمَّ
أَنْ وَغَدَ اللَّهُ حَقًّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, recorded that Ma'diykarib said: "We came to 'Abdullāh and asked him to recite to us:

﴿١﴾

﴿Ta Sin Mim.﴾

the two hundred. He said, I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ Khabbāb bin Al-Aratt.' So we went to Khabbāb bin Al-Aratt and he recited it to us, may Allāh be pleased with him."^[1]

نَسَهُ أَلْقَبُ الْمَكْنُونَ

^[1] Ahmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about Sūrat Ash-Shu'arā' (26) which contains two hundred and twenty-seven Āyāt. However Ibn Kathīr mentions a narration about Ibn Mas'ūd's recitation of the twentieth Āyah of Ash-Shu'arā', indicating that he did know that Sūrah, yet that narration, recorded by At-Tabārī and others is, like this one, not authentic. Allāh knows best.

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

﴿ طس ﴾ ﴿ إِنَّا مَاكِثُ الْكِتَابِ الْبَيِّنِ ﴾ تَنَوُّ عَيْنَكَ مِنْ نَبَأٍ مُّؤْمِنٍ وَفِرْغَوْنَ بِالْحَقِّ لَقَوْمَ بَقْمَوْنَ ﴾ إِنَّ فِرْغَوْنَ عَلَى الْأَرْضِ يَعْكِلُ أَنْلَهَا شَيْئًا يَسْتَضْعِفُ طَاهِفَةً مِنْهُمْ يُدْعِيُّ أَنَّهُمْ رَيْسَنَّا. نَسَاءُهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴾ وَرَبِّيُّ أَنَّهُمْ عَلَى الْأَرْضِ أَسْتَضْعِفُوا فِي الْأَرْضِ وَجَنَاحَلُّهُمْ أَيْمَنَهُ وَجَنَاحَلُّهُمْ الْوَرِثَةَ ﴾ وَنُكَلَّ لَهُمْ فِي الْأَرْضِ وَرَبِّيَ فِرْغَوْنَ وَهَمَنَ وَهُودُهُمَا يَنْهَمُمْ نَأْ كَانُوا يَخْذُلُونَ ﴾

﴿ 1. Tâ Sîn Mîm ﴾

﴿ 2. These are the Âyât of the manifest Book. ﴾

﴿ 3. We recite to you some of the news of Mûsâ and Fir'awn in truth, for a people who believe. ﴾

﴿ 4. Verily, Fir'awn exalted himself in the land and made its people Shiya'a, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers. ﴾

﴿ 5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors, ﴾

﴿ 6. And to establish them in the land, and We let Fir'awn and Hâmân and their armies receive from them that which they feared. ﴾

The Story of Mûsâ and Fir'awn, and what Allâh intended for Their Peoples

We have already discussed the significance of the separate letters.

﴿ إِنَّا مَاكِثُ الْكِتَابِ الْبَيِّنِ ﴾

﴿ These are the Âyât of the manifest Book. ﴾

means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

﴿ تَنَوُّ عَيْنَكَ مِنْ نَبَأٍ مُّؤْمِنٍ وَفِرْغَوْنَ بِالْحَقِّ ﴾

﴿ We recite to you some of the news of Mûsâ and Fir'awn in truth, ﴾

This is like the Āyah,

﴿عَنْ تَقْصُّلِ عَيْنَكَ أَخْسَنَ الْقَصَصِ﴾

﴿We relate unto you the best of stories﴾ (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allāh says:

﴿إِنَّ فِرْعَوْنَ كَانَ مَنْ لِمَنْ فِي الْأَرْضِ﴾

﴿Verily, Fir'awn exalted himself in the land﴾

means, he was an arrogant oppressor and tyrant.

﴿وَجَعَلَ أَهْلَهَا شَيْبَانِ﴾

﴿and made its people Shīya'﴾

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

﴿بَسْتَحْيِفُ طَائِفَةً مِّنْهُمْ﴾

﴿weakening a group among them.﴾

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allāh comes, it cannot be delayed, and for each and every matter there is a decree from Allāh. Allāh says:

﴿وَرِيدُّ أَنْ نَمُّ عَلَى الْأَيْرَكَ أَسْتَحْيِفُوا فِي الْأَرْضِ﴾

﴿And We wished to do a favor to those who were weak in the land,﴾ until His saying:

﴿عَذَّرْكَ﴾

﴿which they feared.﴾ And Allāh did indeed do this to them, as He says:

﴿وَأَرْسَلْنَا الْقَوْمَ الَّذِينَ كَانُوا يُنْتَهَىٰ إِلَيْهِمْ﴾

﴿And We made the people who were considered weak﴾ until His saying;

﴿يَتَرْبَشُوكَ﴾

﴿they erected﴾ (7:137).

And Allâh said:

﴿كَذَلِكَ وَأَرْسَلْنَا بَنِي إِسْرَائِيلَ﴾

﴿Thus and We caused the Children of Israel to inherit them﴾ (26:59).

Fir'awn hoped that by his strength and power he would be saved from Mûsâ, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allâh, which can never be overcome. On the contrary, Allâh's ruling was carried out, for it had been written and decreed from past eternity that Fir'awn would meet his doom at the hands of Mûsâ.

﴿وَأَوْجَبْنَا إِنَّ أَنْ مُوسَىٰ أَنْ أَضْعِفَهُ فَإِذَا خَفِيَ عَلَيْهِ كَلْيَمِهِ فَأَلْبَثْنَا فِي الْأَرْضِ مَا لَمْ يَرَهُ إِلَّا رَأَيْهُ وَجَاءَهُ مِنْ كُلِّ أَنْوَاعٍ فَأَنْقَلَهُمْ بِالْأَنْقَلَةِ إِلَّا فَرَغَتْ فَلَمْ يَكُنْ لَهُمْ عَدُوٌّ وَمَرَّنَا إِلَّا فَرَغَتْ وَهَمَّنَا وَجَهَوْدَهُمْ كَانُوا خَطَّابِيِّينَ وَقَالَ إِنَّ رَبِّيَ فِرْعَوْنَ قُرْتَ عَيْنَيْ لِي وَلَكَ لَا نَشْلُوْهُ عَيْنَيْ أَنْ يَنْقُنَنَا أَوْ شَجِيْدَهُمْ وَلَكَ وَهُمْ لَا يَشْرُونَكَ﴾

﴿7. And We inspired the mother of Mûsâ: "Suckle him (Mûsâ), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers."﴾

﴿8. Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'awn, Hâmân and their armies were sinners.﴾

﴿9. And the wife of Fir'awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.﴾

How Mûsâ's Mother was inspired and shown what to do
It was mentioned that when Fir'awn killed so many of the

males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir'awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir'awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

﴿وَأَنْتَ عَلَيْكَ حَمْبَةٌ مِّنِي﴾

«And I endowed you with love from Me» (20:39).

Mūsā, peace be upon him, in the House of Fir'awn

When Mūsā's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

﴿وَأَرْجَيْنَا إِنَّ أُمَّ مُوسَى أَنْ تُضْعِفَهُ فَلَذَا خَفِتْ عَلَيْهِ فَكَانَ قِبَهُ فِي الْبَيْتِ وَلَا تَحَافَدَ وَلَا
خَرَقَ إِنَّا رَأَدْدُهُ إِلَيْكَ وَسَاعَلَهُ بَيْنَ الْمُرْسَلِينَ﴾

﴿And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."﴾

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir'awn, where some servant women picked the box up and took it to Fir'awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband's doom. Allāh says:

﴿فَالنَّفَّاثَةُ مَا لَمْ يَتَعْرِكْ لِيَكُونَ لَهُمْ عَذَابًا وَزَرْبَانًا﴾

﴿Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴾

Allāh says:

﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمْ كَانُوا حَاطِئِينَ﴾

﴿Verily, Fir'awn, Hāmān and their armies were sinners.﴾

﴿وَقَالَ أَمْرَأٌ فِرْعَوْنَ قُرْشُ عَيْنَ لِي وَلَكَ﴾

﴿And the wife of Fir'awn said: "A comfort of the eye for me and for you..."﴾

means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyah bint Muzāhim came to the child's defence and tried to endear him to Fir'awn, saying,

﴿قُرْشُ عَيْنَ لِي وَلَكَ﴾

﴿A comfort of the eye for me and for you.﴾

Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allāh guided her because of him, and destroyed him at his hands.

﴿عَنْ أَنْ يَنْفَعُنَا﴾

﴿perhaps he may be of benefit to us.﴾ This is indeed what happened in her case, for Allāh guided her through him and caused her to dwell in Paradise because of him.

﴿أَزْ شَجَدْ وَلَدَنَ﴾

﴿or we may adopt him as a son.﴾ She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

﴿وَرَبِّمْ لَا يَتَشَرُّكَ﴾

﴿And they perceived not.﴾ means, they did not know what Allāh planned for them when they picked him up, by His great wisdom and definitive proof.

﴿وَأَتَسْبِحُ فَوَادُ أَرْ مُوسَى فَرِغَ إِنْ حَكَادَتْ لَثَبَيْدَ يِهِ لَوْلَا أَنْ رَبَّنَا عَلَى قَلْبِهَا
لَتَكُونَ مِنَ الظَّمِينَ﴾ وَقَالَتْ لِأَخْتِهِ فُضْيَةَ بَصَرَتْ يِهِ عَنْ مُبْشِرٍ فَقُمْ لَا
يَتَشَرُّكَ﴾ وَحَرَّمَنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَذْلَكُ عَلَى أَهْلِ بَيْتٍ بِكَفُولَنَمْ
لَكُمْ وَهُنْ لَمْ تَصِيُّوكَ﴾ فَرَدَدَتْهُ إِلَى أُمِّهِ كَيْ نَقَرْ عَيْنَهَا وَلَا تَخْرَكَ وَلَقَلَمَهَ
أَنْ وَغَدَ أَنَّهُ حَقٌّ وَلِكَنْ أَخْرَهُمْ لَا يَتَلَمُوكَ﴾

﴿10. And the heart of the mother of Mūsā became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.﴾

﴿11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.﴾

﴿12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

﴿13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.﴾

The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujaħid, Ikrīmah, Sa'īd bin Jubayr, Abu 'Ubaydah, Ad-Daħħāk, Al-Hasan Al-Baṣrī, Qatādah and others.^[1]

﴿إِن كَادَتْ لَنْبَيِّ بِهِ﴾

﴿She was very near to disclose his (case),﴾

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

﴿لَوْلَا أَن رَّبَطْنَا عَلَى قُلُوبِهَا لِتَكُونُنَّ مِنَ الظَّالِمِينَ وَقَاتَلَتْ لِأَخْرِيَهُ فَقِيلَتْ﴾

﴿had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him."﴾

means, she told her daughter, who was older and was of an age to understand things,

﴿فَقِيلَتْ﴾

﴿Follow him.﴾ means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

﴿فَقَصَرَتْ بِهِ عَنْ مُشَبِّهٍ﴾

﴿So she watched him from a far place (secretly),﴾

Ibn 'Abbās said, "Off to the side."^[2] Mujaħid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."^[3]

When Mūsā had settled into the house of Fir'aun, after the king's wife had begun to love him and asked Fir'aun not to kill him, they brought to him the wet nurses who were to be

^[1] At-Tabari 19:529.

^[2] At-Tabari 19:532.

^[3] At-Tabari 19:532.

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

﴿وَرَحِمْنَا عَيْنَهُ الْمَرَاضِعَ مِنْ قَبْلٍ﴾

﴿And We had already forbidden foster suckling mothers for him,﴾

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

﴿فَقَالَتْ هَلْ أَذْكُرُ عَنْ أَهْلِ بَيْتٍ يَكْفُلُونَ لَكُمْ وَهُنَّ لَهُ نَصِيرُوكُمْ﴾

﴿she said : "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

Ibn ‘Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir‘awn. She called for Mūsā’s mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir‘awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the

الْمَرْسَلُونَ

بِيَدِهِ التَّعْظِيمُ

٣٨٧

وَلَمَّا بَلَغَ أَشْدَهُ، وَاسْتَوَى مَائِنَةً حَكِيمًا وَعَلَمًا وَكَذَّابًا نَجَّرِي
 الْمُحْسِنِينَ ﴿١﴾ وَدَخَلَ الْمَدِينَةَ عَلَى جِينِ غَفَلَةٍ مِّنْ أَهْلِهَا
 فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَا لَهُنَّا هَذَا مِنْ شَيْعَتِهِ، وَهَذَا مِنْ عَدُوِّهِ
 فَأَسْقَطَهُ اللَّذِي مِنْ شَيْعَتِهِ، عَلَى الَّذِي مِنْ عَدُوِّهِ، فَوَكَرَهُ مُوسَى
 فَقَضَى عَلَيْهِ قَالَ هَذَا إِنْ عَمَلَ الشَّيْطَانُ إِنَّهُ عَدُوٌّ مُضِلٌّ شَيْئًا
 ﴿٢﴾ قَالَ رَبِّي إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ
 الْفَقُورُ الرَّاجِيمُ ﴿٣﴾ قَالَ رَبِّي بِسَاءَ نَعْمَتُ عَلَى فَلْنَ أَكُونَ
 ظَاهِرًا لِلْمُجْرِمِينَ ﴿٤﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَلِيقًا يَرْقُبُ فَإِذَا
 الَّذِي أَسْتَصْرَهُ بِالْأَمْسِ يَسْتَصْرِهُ، قَالَ لَهُ مُوسَى إِنَّكَ لَهُوَ
 شَيْئًا ﴿٥﴾ فَلَمَّا أَرَادَ أَنْ يَطْبَشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ
 يَمْوَسِي أَنْ تَرِيدُ أَنْ تَقْتَلَنِي كَمَا قَاتَلْتَ نَفْسًا بِالْأَمْمَنِ إِنْ تَرِيدُ إِلَّا
 أَنْ تَكُونَ جَارِيًّا فِي الْأَرْضِ وَمَا تَرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿٦﴾
 وَجَاءَ رَجُلٌ مِّنْ أَفْصَا الْمَدِينَةِ يَسْعَى فَالَّذِي يَمْوَسِي إِنْكَ الْمَلَأُ
 يَأْتِيُونَ بِكَ لِيُقْتَلُوكَ فَأَخْرَجَ إِلَيَّ لَهُ مِنَ التَّصْحِيفِ
 فَرَجَ مِنْهَا خَلِيقًا يَرْقُبُ فَالَّذِي يَمْوَسِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٧﴾

him.

﴿وَلَنْلَدَ أَنْ رَعَدَ اللَّهُ حَتَّى﴾

﴿and that she might know that the promise of Allâh is true.﴾

meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

﴿وَلَكِنَّ أَكْرَمَمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾ means, they do not know the wisdom of Allâh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences

way out, a day and night, or thereabouts - and Allâh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allâh said:

﴿فَرَدَدْنَاهُ إِلَى اُمِّهِ، كَنْ نَثَرَ عَيْنَهَا﴾

«So We restored him to his mother, that her eye might be comforted,» means, by him,

﴿وَلَا تَحْزَنْ﴾

«and that she might not grieve,» means, for

are good, as Allāh says:

﴿وَعَسَىٰ أَن تَكْرِهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾

¶ and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you» (2:216).

﴿فَعَسَىٰ أَن تَكْرِهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

¶ it may be that you dislike a thing and Allāh brings through it a great deal of good» (4:19).

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ مَائِتَةَ حُكْمًا وَعَلَيْهَا وَكَذَلِكَ تَعْرِي الْمُخْرِبِينَ ﴿١١﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ جِبِلٍ غَفَلَةً مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَاهُنَّ هَذَا مِنْ شَيْءِهِ وَهَذَا مِنْ عَذَابِهِ فَأَنْتَسَهُمَا الَّذِي مِنْ شَيْءِهِمْ عَلَىٰ الَّذِي مِنْ عَذَابِهِ فَوَكَرُوا مُؤْمِنٍ فَقَضَى اللَّهُ عَزَّ ذَلِكَ هَذَا مِنْ عَلَىٰ الشَّيْطَانِ إِنَّ اللَّهَ عَزَّ ذَلِكَ مُهِلْ ثَيْنَ ﴿١٢﴾ قَالَ رَبِّي إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ اللَّهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٣﴾

¶ 14. And when he reached maturity, and was complete, We bestowed on him Ḥukm and knowledge. And thus do We reward the doers of good.»

¶ 15. And he entered the city when its people were unaware: and he found there two men fighting, - one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shaytān's doing, verily, he is a plain misleading enemy."»

¶ 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.»

¶ 17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"»

How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him Ḥukm and religious knowledge. Mujāhid said that this means prophethood.^[1]

^[1] Ad-Durr Al-Manthūr 5:231.

﴿وَكَذَلِكَ تَجْزَى الْمُحْسِنُونَ﴾

﴿And thus do We reward the doers of good.﴾

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

﴿وَدَخَلَ الْمَدِينَةَ عَلَىٰ جِبِيلَ فَعَلَّقَتْ زَيْنَ أَهْلَهَا﴾

﴿And he entered the city when its people were unaware.﴾

Ibn Jurayj narrated from ‘Aṭā’ Al-Khurāsāni, from Ibn ‘Abbās, “That was between *Maghrib* and *Ishā’”.^[1] Ibn Al-Munkadir narrated from ‘Aṭā’ bin Yasār from Ibn ‘Abbās, “That was in the middle of the day”.^[2] This was also the view of Sa‘d bin Jubayr, Ikrimah, As-Suddī and Qatādah.*

﴿فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَاهُانِ﴾

﴿and he found there two men fighting,﴾ meaning, hitting one another and struggling with one another.

﴿هُدَنَا بْنُ شِعْبَنِ﴾

﴿one of his party,﴾ meaning, an Israelite,

﴿وَهُدَنَا مِنْ عَدُوِّهِ﴾

﴿and the other of his foes.﴾ meaning, a Coptic.^[3] This was the view of Ibn ‘Abbās, Qatādah, As-Suddī and Muḥammad bin Ishāq.^[4] The Israelite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

﴿وَوَكَرَهُ مُؤْمِنٌ نَفَضَنَ عَلَيْهِ﴾

﴿so Mūsā struck him with his fist and he died.﴾

Mujāhid said, “This means he punched him with his fist.”^[5]

^[1] At-Tabari 19:538.

^[2] At-Tabari 19:538.

^[3] At-Tabari 19:539.

^[4] At-Tabari 19:539, 540.

^[5] At-Tabari 19:540.

And then he died.

﴿قَالَ﴾

﴿He said﴾ refers to Mūsā.

﴿هَذَا مِنْ عَلَى الشَّيْطَانِ إِنَّهُ عَذُولٌ شَيْءٌ لِّي قَالَ رَبِّي إِنِّي طَلَّتْ نَفْسِي فَأَغْنِنْ لِي فَعَنِّي
لَهُ إِنْكَمْ هُوَ الْغَفُورُ الرَّحِيمُ﴾ قَالَ رَبِّي بِمَا أَعْنَتْ عَلَيْهِ

﴿“This is of Shaytān’s doing, verily, he is a plain misleading enemy.” He said: “My Lord! Verily, I have wronged myself, so forgive me.” Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: “My Lord! For that with which You have favored me,﴾

meaning, ‘what You have given me of prestige, power and blessings – ’

﴿فَلَنْ أَكُونَ ظَاهِرًا﴾

﴿I will nevermore be a helper of the criminals!﴾

‘those who disbelieve in You and go against Your commands.’

﴿فَأَنْسَحَ فِي الْمَدِينَةِ حَلِيلًا يَرْقَبُ فِلَانًا الَّتِي أَسْتَصْرَمَ بِالْأَنْتِي بَسْتَصْرِيمُهُ قَالَ لَمْ مُؤْمِنْ إِنَّكَ
لَتَوْيِي شَيْئِنْ﴾ قَلَّتْ أَنْ أَرَادَ أَنْ يَبْطَشَ بِالْأَنْوَى هُوَ عَذُولٌ لَهُمَا قَالَ يَنْسُونَ أَنْرِيدُ أَنْ تَمْلَكَي كَمَا
تَمَلَّكَتْ نَفْسًا بِالْأَنْتِي إِنْ رُبِيدُ إِلَّا أَنْ تَكُونَ جَيْلَارًا فِي الْأَرْضِ وَمَا رُبِيدُ أَنْ تَكُونَ مِنْ
الْمُقْلِبِينَ﴾

﴿18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: “Verily, you are a plain misleader!”﴾

﴿19. Then when he decided to seize the man who was an enemy to both of them, the man said: “O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.”﴾

How the Secret of this Killing became known

Allāh tells us that when Mūsā killed that Coptic,

﴿فِي الْمَدِينَةِ حَلِيلًا﴾

﴿he became afraid in the city﴾ meaning, of the consequences of his action,

﴿يَنْتَقِبُ﴾

﴿looking about﴾ means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

﴿إِنَّكَ لَمُؤْمِنٌ﴾

﴿Verily, you are a plain misleader!﴾ meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

﴿يَشْوِقُ أَنْرِيدُ أَنْ تَقْتَلَنِي كَمَا قُتِلَ نَفْسًا بِالْأَمْنِ﴾

﴿O Mūsā! Is it your intention to kill me as you killed a man yesterday?﴾

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

﴿وَرَجَاهَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ بَسْمَ فَالْ يَشْوِقُ إِنْكَ أَنْلَأَ يَأْتِمُونَ بِكَ لِيَتَلَوَّكَ تَأْخُذْ إِنِ﴾

﴿لَكَ مِنْ أَشْتَهِرِي﴾

﴿20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."﴾

﴿وَرَجَاهَ رَجُلٌ﴾

﴿And there came a man﴾ He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,

﴿إِنْكَ أَنْلَأَ يَأْتِمُونَ بِكَ﴾

422. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way."
423. And when he arrived at the water of Madyan, he found there a group of men waiting, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water our flocks until the shepherds take (their flocks). And our father is wrongdoers!"

ଶ୍ରୀ ମହାଦେଵ ପାତ୍ର

means, from this land.
to kill you, so escape.

«Everyday the changes are taking counsel together about you.»

a very old man."»

﴿24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

Mûsâ, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mûsâ about how Fir'awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

﴿فَرَجَعَ مِنْهَا مُلْتَهِّي بِرُغْبَةٍ﴾

﴿So he escaped from there, looking about in a state of fear.﴾ meaning, turning around and watching.

﴿فَأَلَّا يَرَيَنِي وَمِنَ الْقَوْمِ الظَّالِمِينَ﴾

﴿My Lord! Save me from the people who are wrongdoers!﴾

means, from Fir'awn and his chiefs. It was mentioned that Allâh sent to him an angel riding a horse, who showed him the way. And Allâh knows best.

﴿وَلَئِنْ تَرَهُ مِنْهُ نَدِيدًا﴾

﴿And when he went towards (the land of) Madyan,﴾

means, he took a smooth and easy route – and he rejoiced because of that.

﴿فَأَلَّا عَنِ رَبِّكَ أَنْ يَهْدِيَنِي سَلَةَ الْكَيْلِ﴾

«he said: "It may be that my Lord guides me to the right way."»

meaning, the most straight route. And Allâh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

﴿وَلَئِنْ وَدَدْ مَنْ مَنِيدًا﴾

﴿And when he arrived at the water (a well) of Madyan,﴾

means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

﴿وَجَدَ عَلَيْهِ أُمَّةً مِنْ الْكَافِرِ بَسْقَرُونَ وَجَدَ مِنْ دُولِيهِمْ أَثْرَاثَيْنِ تَذَوَّلَاتِ﴾

﴿he found there a group of men watering, and besides them he found two women who were keeping back.﴾

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

﴿فَقَالَ مَا حَذَبْكُمْ﴾

﴿He said: "What is the matter with you?"﴾ meaning, 'why do you not water your flocks with these people?'

﴿فَأَلَّا لَا نَتَنِي حَتَّى يُضْرِبَ الرِّعَاةُ﴾

﴿They said: "We cannot water until the shepherds take..."﴾ meaning, 'we cannot water our flocks until they finish.'

﴿وَأَبُوكَا شَيْخٌ كَيْدُ﴾

﴿And our father is a very old man.﴾ means, 'this is what has driven us to what you see.'

﴿فَسَقَنَ لَهُمَا﴾

﴿So he watered (their flocks) for them,﴾

﴿فَلَمَّا نَوَّلَ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴿then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

﴿إِلَى الظِّلِّ﴾

﴿to shade,﴾ Ibn ‘Abbās, Ibn Mas‘ūd and As-Suddī said: "He sat beneath a tree."^[1] ‘Atā’ bin As-Sā’ib said: "When Mūsā said:

﴿رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴿"My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

the women heard him.^[2]

^[1] At-Tabari 19:556.

^[2] At-Tabari 19:557.

﴿فَقَاتَهُ إِنْدَهُمَا تَنْتَهِي عَلَى أَشْتِيجِيَّاً وَقَالَ إِنَّكَ أَيْ يَدْعُوكَ لِيَجْزِيَكَ أَبْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُمْ وَقَضَى عَلَيْهِ الْقَصَصَ قَالَ لَا تَخْفَى بَحْوَتْ مِنَ الْقُرْبَى الْقَلْبَلِيَّةِ ﴾ ﴿فَقَالَ إِنَّكَ إِنْدَهُمَا يَتَأْبَتْ أَسْتَجِرْهُ إِنَّكَ خَذَ مِنْ أَسْتَجِرْتَ الْقَوْيَ الْأَبْيَنِ ﴾ ﴿فَقَالَ إِنَّكَ أَيْدِيْ أَنْ أَنْدَهُمَا لِيَكْمَكَ لِيَعْدَى أَبْنَيَّهُمْ يَنْتَهِيْ عَلَى أَنْ تَأْجِرِيْ تَنْتَهِيْ جَمْعَهُ فَإِنْ أَنْتَسْتَ عَشْرَ شَيْئَنِ عَنْدِكَ وَمَا أَيْدِيْ أَنْ أَنْتَ عَلَيْكَ سَكِيْدُوتْ يَنْ شَاهَ اللَّهُ وَيَنْ الشَّاهِلِيْعِينَ ﴾ ﴿فَقَالَ ذَلِكَ يَبْيَنْ وَيَبْلِيْغُ إِبْنَ الْأَجَلَيْنِ قَضَيْتَ نَلَّا عَذْرَكَ عَلَّ وَاللَّهُ عَلَى مَا تَقُولُ وَكِيلُ ﴾

¶ 25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers." ¶

¶ 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." ¶

¶ 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous." ¶

¶ 28. He (Mūsā) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say." ¶

Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

﴿فَقَاتَهُ إِنْدَهُمَا تَنْتَهِي عَلَى أَشْتِيجِيَّاً﴾

¶ *Then there came to him one of them, walking shyly.* ¶

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may

Allāh be pleased with him: "She was covering herself from them with the folds of her garment."^[1]

Ibn Abi Ḥātim recorded that 'Amr bin Maymūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."^[2] This chain of narrators is *Sahīh*.

﴿قَالَ إِنَّ أَبِي يَدْعُوكَ لِتَجْرِيَكَ أَبْرَارًا مَا مَنَّبَتْ لَنَا﴾

«She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."»

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

﴿فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصْصَ﴾

«So when he came to him and narrated the story,»

means, he told him about his story and why he had to leave his country.

﴿قَالَ لَا تَخَفَ بَعْثَوتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

«he said: "Fear you not. You have escaped from the people who are wrongdoers."»

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

﴿بَعْثَوتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

«You have escaped from the people who are wrongdoers.»

﴿قَالَ إِنَّهُنَّا يَأْبَى أَسْتَغْرِيَهُ إِنَّ خَيْرَ مَنْ أَسْتَغْرِيَ الْقَوْمُ الْأَمِينُ﴾

«And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."»

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

﴿يَأْبَى أَسْتَغْرِيَهُ﴾

[1] At-Tabari 19:558.

[2] At-Tabari 19:559.

﴿O my father! Hire him!﴾ as a shepherd to look after the sheep. ‘Umar, Ibn ‘Abbās, Shurayḥ Al-Qādī, Abu Mālik, Qatādah, Muḥammad bin Ishāq and others said: “When she said:

﴿إِنَّ خَيْرَ مَنْ أَسْتَعْبُرَتِ الْقَوْمُ الْأَيْمَنُ﴾

﴿Verily, the best of men for you to hire is the strong, the trustworthy.﴾

her father said to her, ‘What do you know about that?’ She said to him, ‘He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.’^[1] ‘Abdullāh (Ibn Mas’ūd) said, “The people who had the most discernment were three: Abu Bakr’s intuition about ‘Umar; the companion of Yūsuf when he said, ‘Make his stay comfortable’; and the companion of Mūsā, when she said:

﴿يَكْبَتُ أَسْتَغْبُرُهُ إِنَّ خَيْرَ مَنْ أَسْتَعْبُرَتِ الْقَوْمُ الْأَيْمَنُ﴾

﴿O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.﴾^[2]

﴿إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِخْدَى أَبْنَائِي مَنْ تَبَرَّعَ﴾

﴿I intend to wed one of these two daughters of mine to you,﴾ means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

﴿عَلَّقَ أَنْ تَأْجِرَنِي شَيْئاً حَسِيقاً فَإِنْ أَتَمْتَ عَشْرَ قَرِينَ عَنِيدَكَ﴾

```on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.﴾ meaning, ‘on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.’

﴿وَمَا أُرِيدُ أَنْ أُشْقِي عَلَيْكَ سَتَرِيدُتْ إِنْ شَاءَ اللَّهُ مِنَ الْمُصْكِلَاتِ﴾

```But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.﴾

means, ‘I do not want to put pressure on you or cause you

^[1] At-Tabari 19:562-564.

^[2] Ibn Abi Shaybah 14:574.

any inconvenience or argue with you.'

Ibn Abi Ḥātim recorded that ‘Ali bin Rabāḥ Al-Lakhmi said, "I heard ‘Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh ﷺ narrating that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ أَجَرَ نَفْسَهُ بِعِصْمَةٍ فَرَّجَهُ وَطَعْنَةً بَطْنَهُ»

«Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.»^[1]

And Allāh tells us about Mūsā, peace be upon him:

﴿قَالَ ذَلِكَ بَيْنَ وَيْنَتَهَيْ أَيْنَا الْأَجَلَيْنِ قَضَيْتَ قَدْرَتَ عَلَى اللَّهِ عَلَى مَا تَقْرُبُ وَكَيْلٌ﴾

«He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."»

Mūsā said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

﴿أَيْنَا الْأَجَلَيْنِ قَضَيْتَ قَدْرَتَ عَلَى﴾

«whichever of the two terms I fulfill, there will be no injustice to me,»

meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the Āyah,

﴿كَمْ شَاءَ لِي فِي يَوْمَئِنْ فَلَا إِثْمَ عَلَيْهِ وَمَنْ شَاءَ لَمْ يَأْمُرْ فَلَا إِثْمَ عَلَيْهِ﴾

«But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him» (2:203).

And the Messenger of Allāh ﷺ said to Hamzah bin ‘Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

^[1] Al-Bazzār 1495. This Ḥadīth has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some Ḥadīth scholars would consider it a valid witness.

٣٨٩

فَلَمَّا قُضِيَ مُوسَى الْأَجَلُ وَسَارَ بِأَهْلِهِ مَا تَشَاءَ مِنْ جَانِبِ
الظُّرُورِ كَارَقَالْ لِأَهْلِهِ أَنْكَثَوْ إِذْنَهُ مَاتَتْ نَارًا لَعْنَ مَا يَكُونُ
مِنْهَا إِحْبَرٌ أَوْ حَذَرٌ فَرَبَّ النَّارِ لَعْلَكُمْ تَصْطَلُوكُ
فَلَمَّا آتَاهُنَّا نُودِيَ مِنْ شَطِّيِّ الْوَادِيَيْنِ فِي الْبَقْعَةِ
الْمُبَرَّكَةِ مِنَ الشَّجَرَةِ أَنْ يَشُوعَ إِذْنَهُ اللَّهُ رَبُّ
الْمُكَلَّبِينَ وَإِنَّ الْقَوْمَ عَصَاكَ فَلَمَّا رَأَهَا تَهَنَّزَ كَائِنًا
جَانَ وَلَيْ مُنْبِرًا وَلَمْ يَعْقِبْ يَمْوَقَ أَقْبَلَ وَلَا تَخْفَ إِنَّكَ
مِنَ الْأَمِينِ أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَمْرُجْ يَضْنَاهَ مِنْ
غَيْرِ سُورٍ وَأَصْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبَنَيْ فَذَرْلَكَ
بِرْهَنَاهَنَ مِنْ رَيْلَكَ إِلَى فَرْعَوْنَ وَمَلَوْنَهَ إِنَّهُمْ كَانُوا
قَوْمًا فَدَسِيقِينَ قَالَ رَبِّي إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِي وَأَخَى هَذِهِرُوتْ هُوَ فَصَحْ مِنِ إِسْكَانِ
فَأَرْسِلْهُ مَعِيَ رِدَّهَ أَيْصَدِقُونِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِي
قَالَ سَنَشَدُ عَصْدَكَ يَا شِيكَ وَيَجْعَلُ لَكُمْ سُلْطَنَاهَا فَلَا
يَصْلُونَ إِلَيْكُمَا يَأْتِنَا أَتَمَا وَمِنْ أَتَبَعَكُمَا الْغَلَبُونَ

Arabs and ask him.' So I went to Ibn 'Abbās, may Allāh be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhāri.^[2]

«فَلَمَّا قُضِيَ مُوسَى الْأَجَلُ وَسَارَ بِأَهْلِهِ كَارَقَالْ لِأَهْلِهِ أَنْكَثَوْ إِذْنَهُ
مَاتَتْ نَارًا لَعْنَ مَا يَكُونُ يَتَهَنَّزَ أَوْ حَذَرٌ فَرَبَّ النَّارِ لَعْلَكُمْ تَصْطَلُوكُ فَلَمَّا
أَتَهَا نُودِيَ مِنْ شَطِّيِّ الْوَادِيَيْنِ فِي الْبَقْعَةِ الْمُبَرَّكَةِ مِنَ الشَّجَرَةِ أَنْ يَشُوعَ إِذْنَهُ
اللَّهُ رَبُّ الْمُكَلَّبِينَ وَإِنَّ الْقَوْمَ عَصَاكَ فَلَمَّا رَأَهَا تَهَنَّزَ كَائِنًا جَانَ وَلَيْ مُنْبِرًا وَلَمْ يَعْقِبْ

إِنْ شِئْتَ فَصُمِّ، وَإِنْ شِئْتَ
فَأَفْطِرِ»

*"If you wish, then fast,
and if you wish, do not
fast." [1]*

even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhāri recorded that Sa'īd bin Jubayr said: "A Jew from the people of Hīrah asked me; 'Which of the two terms did Mūsā fulfill?' I said, 'I do not know until I go to the scholar of the

[1] Al-Bukhāri no. 1943.

[2] See volume six, the *Tafsīr* of *Sūrah Ta Ha* (20:11-16).

بَشِّرْتُكَ أَفْلَى وَلَا تَخْفَتْ إِنَّكَ مِنَ الْأَمِينِ ﴿٢٩﴾ أَنْذَلَ يَدَكَ فِي جَيْرِكَ غَنِيمَةً يَعْصَمُهُ مِنْ عَذَابٍ
سُوْلُو وَأَنْصَمْتُ إِلَيْكَ جَانِحَكَ مِنَ الرَّقْبِ فَذَلِكَ بِرَهْبَانٍ مِنْ رَبِّكَ إِنَّ فِرْعَوْنَ وَالْمَلِكَيْنِ
إِنَّهُمْ كَانُوا فَرِّيْسَ نَذِيرِكَ ﴿٣٠﴾

﴿29. Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Tūr. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."﴾

﴿30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh, the Lord of all that exists!"﴾

﴿31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā! Draw near, and fear not. Verily, you are of those who are secure."﴾

﴿32. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir'awn and his chiefs. Verily, they are the people who are rebellious."﴾

Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous Āyah, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the Āyah where Allāh says:

﴿فَلَمَّا قَضَى مُوسَى الْأَجَلَ﴾

﴿Then, when Mūsā had fulfilled the term,﴾ meaning, the longer of the two; and Allāh knows best.

﴿وَسَارَ يَأْغِيلَهُ﴾

﴿and was traveling with his family,﴾ They said: "Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir'awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,

and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

﴿فَأَنْسَكَ مِنْ جَانِبِ الْأَطْوَرِ تَارِأً﴾

﴿he saw a fire in the direction of At-Tūr﴾ he saw a fire burning from a far.

﴿فَقَالَ لِأَهْلِهِ أَنْكُنُوا إِيَّهُ مَا نَشَاءُ تَارِأً﴾

﴿He said to his family: "Wait, I have seen a fire..."﴾ meaning, 'wait while I go there,'

﴿لَعْلَكُمْ مِنْهَا يَعْتَبِرُونَ﴾

﴿perhaps I may bring to you from there some information,﴾ This was because they lost their way.

﴿أَنْ جَنَدَرَ فِيَّتْ أَثَابَ لَنَّكُمْ تَضَلُّوْكُ﴾

﴿or a burning firebrand that you may warm yourselves.﴾ so that they could get warm and find relief from the cold.

﴿فَلَمَّا أَنْهَا نُورِكَ مِنْ شَطِّيِّ الْأَوَادِ الْأَيْمَنِ﴾

﴿So when he reached it (the fire), he was called from the right side of the valley,﴾

From the side of the valley that adjoined the mountain on his right, to the west. This is like the Āyah,

﴿وَوَنَا كَتَبْ كِتَابَ النَّارِ إِذْ قَصَّيْنَا إِنْ مُوسَى الْأَنْزَ﴾

﴿And you were not on the western side, when We made clear to Mūsā the commandment﴾ (20:44).

This indicates that when Mūsā headed for the fire, he headed in the direction of the *Qiblah* with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

﴿مِنْ شَطِّيِّ الْأَوَادِ الْأَيْمَنِ فِي الْمَقْعَدِ الْبَرَكَةِ مِنْ الشَّجَرَةِ﴾

﴿from the right side of the valley, in the blessed place, from the tree.﴾

﴿أَنْ يَسْوِقَ إِذْتَ أَنَّ اللَّهَ رَبُّ الْمَكَافِ﴾

﴿O Mūsā! Verily, I am Allāh, the Lord of all that exists!﴾

meaning, ‘the One Who is addressing you and speaking to you is the Lord of all that exists, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

﴿وَإِنْ أَنْتَ عَصَمَكَ﴾

﴿And throw your stick!﴾ ‘the stick that is in your hand’ – as was stated in the Āyah,

﴿هُوَ مَا تَلَكَ سَيِّئَكَ يَنْشُونَ﴾ ﴿فَالَّذِي هُنَّ عَصَمَاءٌ أَنْوَحْكُمُّ عَلَيْهَا وَأَعْلَمُ بِهَا عَلَىٰ عَنْهُمْ وَلِهِ فِيهَا مَنَارَبُ أُخْرَىٰ﴾

﴿“And what is that in your right hand, O Mūsā?” He said: “This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.”﴾ (20:17-18).

The meaning is: ‘this stick, which you know so well;’

﴿أَلَّهُمَا يَنْشُونَ﴾ ﴿فَالَّذِنَاهَا لَمَّا دَرَأَهُ حَيَّةً نَسْنَى﴾

﴿“Cast it down, O Mūsā!” He cast it down, and behold! It was a snake, moving quickly.﴾ (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, “Be!” and it is, as we have already stated in (the explanation of) Sūrah Ta Ha.^[11] And here Allāh says:

﴿فَقَسَطَ رَجُلًا تَهْرُبُ كَانَتْ جَانَّ وَلَلَّ مُنْدِرًا﴾

﴿But when he saw it moving as if it were a snake, he turned in flight,﴾

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

﴿وَلَلَّ مُنْدِرًا وَلَنَّ بَعْثَابًا﴾

﴿he turned in flight, and looked not back.﴾ he did not turn around,

^[11] Fath Al-Bāri 5:342.

because it is human nature to flee from such a thing. But when Allâh said to him:

﴿بِئْتُهُوَقَ أَقْلَ وَلَا خَفَّ إِنَّكَ مِنَ الْأَمْيَنَ﴾

«O Mûsâ! Draw near, and fear not. Verily, you are of those who are secure.»

he came back to his original position. Then Allâh said:

﴿إِنَّكَ يَدْكُ فِي جَيْبِكَ تَمْرُجُ يَسْرَةً مِنْ غَيْرِ سُوْرَ﴾

«Put your hand into the opening of your garment, it will come forth white without a disease;»

meaning, ‘when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.’ Allâh said:

﴿مِنْ غَيْرِ سُوْرَ﴾

«without a disease» i.e., with no trace of leukoderma.

﴿وَأَنْسِمْ إِلَيْكَ جَنَاحَكَ بَنَّ الرَّقِبَ﴾

«and draw your hand close to your side to be free from the fear.»

Mujâhid said, “To be free from terror.” Qatâdah said, “To be free from fear.”^[1] Mûsâ was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mûsâ, and puts his hand over his heart, his fear will disappear or be lessened, if Allâh wills; in Allâh we place our trust.

﴿فَذَلِكَ بِرَبِّكَانَ مِنْ رَبِّكَ﴾

«These are two proofs from your Lord»

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allâh said:

[1] At-Tabari 19:575.

﴿إِنَّ فَرْعَوْنَ وَمَلَائِكَتَهُ﴾

﴿to Fir'awn and his chiefs.﴾ meaning his leaders and prominent followers.

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِدِينَ﴾

﴿Verily, they are the people who are rebellious.﴾

means, who are disobedient towards Allāh and who go against His commands and His religion.

﴿فَقَالَ رَبِّي إِنِّي قَاتَلْتُ مِنْهُمْ نَفْسًا أَنْ يَقْتُلُونِي ۚ وَأَنِّي هَرُوتُ هُوَ أَفْسَحُ بَيْنَ يَدَيْنِي ۖ إِنَّا نَارِسِلُهُ مَعِي رِزْكًا يَصْرِفُنِي إِنِّي لَمَّا أَنْ يَكْتُبُونِي ۚ فَإِنَّ سَنَدَهُ عَصْدَكَ يَأْخِذُكَ ۖ وَجَعْلَلُ لَكُمْ سُلْطَنَةً لَا يَمْلُؤُنَّ إِلَيْكُمْ إِيمَانُنَا وَمِنْ أَنْتُمْ كُمَا الْمُتَكَبِّرُونَ﴾

﴿33. He said : "My Lord! I have killed a man among them, and I fear that they will kill me."﴾

﴿34. "And my brother Hārūn – he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me."﴾

﴿35. Allāh said : "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors."﴾

How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'awn, the one who he had run away from and whose vengeance he feared,

﴿فَقَالَ رَبِّي إِنِّي قَاتَلْتُ مِنْهُمْ نَفْسًا﴾

﴿Mūsā said : My Lord! I have killed a man among them,﴾ meaning, that Coptic,

﴿فَنَأْمَأْنَ أَنْ يَقْتُلُونِي﴾

﴿and I fear that they will kill me.﴾ i.e., 'when they see me.'

﴿وَأَنِّي هَرُوتُ هُوَ أَفْسَحُ بَيْنَ يَدَيْنِي ۖ إِنَّا نَارٌ﴾

﴿And my brother Hārūn – he is more eloquent in speech than me,﴾

Mūsā, peace be upon him, had a speech defect, because when

he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.⁽¹⁾ Mûsâ said:

﴿وَلَمْلُلْ عَنْتَةَ بَنْ لِكَانَ ﴿١﴾ يَسْهُرَا قَلْ ﴿٢﴾ وَأَعْمَلْ لَيْ دَرِيَا بَنْ أَلْفَى ﴿٣﴾ هَرْدَةَ أَحَى ﴿٤﴾ أَشَدَّ ﴿٥﴾ بُو، أَزِيَّ ﴿٦﴾ وَأَشِرَكَهُ فِي أَمْرِي ﴿٧﴾﴾

﴿“And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hârûn, my brother. Increase my strength with him, And let him share my task.”﴾ (20:27-32)

meaning, ‘give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.’ Hence Mûsâ said:

﴿وَأَنِي مَكْرُوتُ هُوَ أَقْبَعُ بِنِي لِكَانَ فَارِسَةً مَعِي زَادَهُ﴾

﴿And my brother Hârûn – he is more eloquent in speech than me: so send him with me as a helper﴾

meaning, as a support to give strength to my cause and confirm what I say and convey from Allâh, because the word of two carries more weight in people’s minds than the word of one. So he said:

﴿إِنِّي لَأَخَافُ أَنْ يُكَيِّنُونِي﴾

﴿Verily, I fear that they will deny me.﴾

Muhammad bin Ishâq said:

﴿إِذْهَا يُصَدِّقُونِي﴾

﴿as a helper to confirm me.﴾ means, ‘to explain to them what I say, for he can understand me where they may not.’ When Mûsâ asked for this, Allâh said to him:

﴿يَسْتَدِعُ عَصْدَكَ بِأَيْنِكَ﴾

﴿We will strengthen your arm through your brother,﴾

meaning, ‘We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.’ This is like the Ayât;

⁽¹⁾ This is based upon a narration from Saïd bin Jubayr which was recorded by At-Tabari in his comments on Sûrah Ta Ha (20:27).

فَقَدْ أُتِيتَ شَوَّلَكَ بِشَوَّلِيٍّ ﴿٤﴾

﴿You are granted your request, O Mūsā!﴾ (20:36)

﴿وَرَبَّنَا لَمْ يَرَنْنَا لَهُ مَرْءَةً بَعْدَكَ﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy﴾ (19:53).

One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'aun and his chiefs. Allāh said concerning Mūsā:

﴿وَكَانَ عِنْدَ اللَّهِ وَجِيلًا﴾

﴿he was honorable before Allāh﴾ (33:69).

﴿وَخَلَقْنَا لَكُمَا سُلْطَنَاتٍ﴾

﴿and (We will) give you both power﴾ means, overwhelming evidence.

﴿فَلَا يَصُلُّونَ إِلَيْكُمَا بِغَایْثَتِهِ﴾

﴿so they shall not be able to harm you, with Our Āyāt;﴾ means, 'they will have no way or means of harming you because you are conveying the signs of Allāh.' This is like the Āyāt:

﴿يَأَيُّهَا الرَّسُولُ بَلَغْنَا مَا أَنْزَلَ إِلَيْكَ مِنْ رِزْقٍ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.﴾ until His saying:

﴿وَاللَّهُ يَعْلَمُكَ مِنَ النَّاسِ﴾

﴿Allāh will protect you from mankind﴾ (5:67).

﴿أَلَّا يَرْجِعُونَ يَرَانِي اللَّهُ﴾

﴿Those who convey the Message of Allāh﴾ until His saying:

﴿وَكَفَنَ يَأْلَمُ حَيْبَيَا﴾

﴿And sufficient is Allāh as a Reckoner﴾ (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh

٣٩٠

النَّذِيرُ

فَلَسَاجَاهُمْ مُوسَىٰ يَقَاتِلُنَا بِيَتَّشَتْ قَالُوا مَا هَذَا إِلَّا إِسْرَارٌ
مُفْتَرٌ وَمَا سِعْنَا بِهِ كَذَافِي مَا كَبَآتِنَا الْأَوْلَيْنَ ﴿٢٧﴾ وَقَالَ
مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ
لَهُ عَيْقَةً الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٨﴾ وَقَالَ فَرْعَوْنُ
يَقَاتِلُهَا الْمَلَائِكَةُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْزَدَهُ
لِي يَهْمَدُنَ عَلَى الظَّيْنِ فَاجْعَلُنِي صَرْخًا عَكَبِي أَطْلَعَ إِلَيْهِ
إِلَهُكُمْ وَإِنِّي لَأَظْنُهُ مِنَ الْكَذَّابِينَ ﴿٢٩﴾ وَاسْتَكَرَ
هُوَ حُشُودُهُ فِي الْأَرْضِ يَغْتَرِرُ الْحَقَّ وَظَنُّوْنَاهُمْ إِنْتَنَا
لَا يُرِجُعُونَ ﴿٣٠﴾ فَأَخْذَنَهُ وَحْشُودَهُ فَنَبَذَهُمْ فِي
الْيَمَّ فَانْظُرْ كَيْفَ كَانَ عَيْقَةُ الظَّالِمِينَ ﴿٣١﴾
وَجَعَلْنَاهُمْ أَيْمَمَةً يَذْعُورُنَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَامَةِ
لَا يُصْرُوْنَ ﴿٣٢﴾ وَأَتَبْعَنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوْجِينَ ﴿٣٣﴾ وَلَقَدْ آتَيْنَا
مُوسَىٰ الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكَنَا الْقَرْوَنَ الْأَوَّلَ
بَصَارِئَنَا إِنَّهُمْ وَهُدَىٰ وَرَحْمَةً لَعَلَّهُمْ يَنْذَرُونَ ﴿٣٤﴾

told them the consequences in this world and the next, for them and for those who followed them,

﴿أَنْتَا وَمَنْ أَتَيْتَكُمَا الْفَلَيْلُونَ﴾

﴿you two as well as those who follow you will be the victors.﴾ This is like the Ayāt:

﴿كَيْفَ أَنْتَ أَغْلِبُكَ أَنَا رَبُّكَ﴾

﴿إِنَّ اللَّهَ قَوْيٌ عَزِيزٌ﴾

﴿Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.﴾ (58:21)

﴿إِنَّا لَنَصْرَرُ رِسْلَنَا وَالَّذِينَ
مَاتُوكُمْ فِي الْجِنَّةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾ (40:51) to the end of the Ayah.

﴿فَلَئَلَّا جَاءَهُمْ مُوسَىٰ يَقَاتِلُنَا يَتَّشَتْ قَالُوا مَا هَذَا إِلَّا يَعْرِزُ مُفْتَرٌ وَمَا سِعْنَا بِهِ كَذَافِي
مَا كَبَآتِنَا الْأَوْلَيْنَ ﴿٣٥﴾ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَيْقَةً
الَّدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٦﴾﴾

﴿36. Then when Mūsā came to them with Our Clear Ayāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."﴾

﴿37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."﴾

Mūsā before Fir'awn and His People

Allāh tells us how Mūsā and his brother Hārūn came before Fir'awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir'awn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

﴿هُنَّا مُنَّا إِلَّا يُسْرِئِلُ شَفَاعَةً﴾

«This is nothing but invented magic.» meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

﴿وَرَبُّنَا كَيْفَا يُهَمَّنُ فِي مَا كَيْفَنَا أَلَّا أَوْلَيْنَ﴾

«Never did we hear of this among our fathers of old.»

They were referring worshipping Allāh Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

﴿رَبِّنَا أَنْعَمْ بَيْنَ جَاهَةٍ بِالْمُهَدَّىٰ مِنْ عَدِّنِ﴾

«My Lord knows best him who came with guidance from Him,»

meaning, 'of me and you, and He will decide between me and you.' So he said:

﴿وَمَنْ تَكُونُ لَهُ عَذِيقَةٌ أَنَّا نَحْنُ﴾

«and whose will be the happy end in the Hereafter.»

meaning, who will be supported and will prevail.

﴿إِنَّمَا لَا يُنْجِعُ الظَّالِمُونَ﴾

«Verily, the wrongdoers will not be successful.»

refers to the idolators who associate others in worship with Allāh.

﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْأَكْلَادُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِيْ فَأَوْفِدِ لِي يَمْهِدْنِي عَلَى النَّطْبِينِ
فَأَبْعَكِلُ لِي صِرَاطِي لَكُلِّ الْأَلْيَعِ إِنَّ إِلَهَكُمْ مَوْتٌ وَإِنِّي لَأَنْهَمُ مِنْ الْكَافِرِينَ ۚ ۖ وَأَنْسَكَنَّهُ هُوَ
وَحْشُوْدُمْ فِي الْأَرْضِ يَكْثِرُ الْعَيْ وَطَنَّا أَنْهَمُ إِبْرَاهِيمَ لَا يُرْجِعُونَ ۚ ۖ فَأَخْذُكُهُ وَجَهْدُهُ
نَسْبَدُهُمْ فِي الْبَرِّ فَأَظْلَرُ كَيْفَ كَانَ عَيْقَةُ الْفَلَيْلِيْنَ ۚ ۖ وَمَعْلَمُهُمْ أَيْسَةٌ
يَكْثُرُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيْمَةِ لَا يُنْصَرُونَ ۚ ۖ وَأَبْعَثُهُمْ فِي هَذِهِ الدُّنْيَا لَنْكَهُ وَبَوْبِهِ
الْقِبْسَةُ هُمْ بِنَتِ الْمَقْبُرِيْنَ ۚ ۖ﴾

¶38. Fir'awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Šarh in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars."»

¶39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.»

¶40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.»

¶41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.»

¶42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.»

The Arrogance of Fir'awn and His ultimate Destiny

Allāh tells us of Fir'awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

﴿فَاسْتَخْفَ قَوْمَهُ فَأَطْلَاعُوهُ﴾

¶Thus he fooled his people, and they obeyed him.» [43:54]

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

﴿يَا أَيُّهَا الْأَكْلَادُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِيْ﴾

¶O chiefs! I know not that you have a god other than me.»

Allāh tells us about Fir'awn:

﴿فَمَسَرَ نَادَى ۖ شَارَ أَنَا رَبُّكُمُ الْأَنْجَلِيْنَ ۖ مَلَكُكُمْ أَنَّهُ تَكَلَّلَ الْأَغْرِيْ وَالْأَرْوَى ۖ إِنَّ فِي ذَلِكَ لِيَزْرَةً ۖ﴾

﴿لَمْ يَعْلَمْ ۖ﴾

﴿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. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

﴿أَتَيْنَاكُمْ أَنْتُمْ لِأَجْعَلَنَا مِنَ الْمُسْجَنِينَ﴾

﴿If you choose a god other than me, I will certainly put you among the prisoners﴾ (26:29).

﴿فَأَوْزِدْ لِي يَهْسَنُ عَلَى الظَّالِمِينَ فَاجْعَلْنِي مَنْتَعِلْ إِنَّمَا تُؤْمِنُ﴾

﴿So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā,﴾

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a Ṣarḥ, a exalted towering palace. This is like the Āyah,

﴿وَقَالَ فِرْعَوْنُ يَهْسَنُ أَبْنَيْنِ لِي مَنْتَعِلْ أَتَلْعَنِي الْأَسْبَبَ ﴿١٧﴾ أَشَبَّ أَسْمَتُونَ فَأَلْطَلَعَ إِنَّ اللَّهَ مُؤْمِنَ وَلَيْ لَأَظْنَهُ كَذِيلًا وَكَذِيلَكَ رَبِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّيْلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي بَأْبَابِ﴾

﴿And Fir'awn said : "O Hāmān! Build me a Ṣarḥ that I may arrive at the ways – 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.﴾ (40:36-37).

Fir'awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir'awn. Fir'awn said:

﴿وَلَيْ لَأَظْنَهُ مِنَ الْكَاذِبِينَ﴾

﴿and verily, I think that he (Mūsā) is one of the liars.﴾

meaning, 'when he says that there is a lord other than me.' The issue was not whether Allâh had sent Mûsâ, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

﴿وَمَا رَبُّ الْأَلَامِينَ﴾

«And what is the Lord of Al-'Âlamîn?» (26:23) and:

﴿لَئِنْ أَخْلَقْتَ إِلَيْهَا غَرِيْبًا لَأَجْعَلَنَّكَ مِنَ النَّجَّارِيْنَ﴾

«If you choose a god other than me, I will certainly put you among the prisoners.» (26:29)

and he said:

﴿يَا أَيُّهَا أَنْبَلُّا مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَرِيْبٍ﴾

«O chiefs! I know not that you have a god other than me.»

This was the view of Ibn Jarîr.^[11]

﴿وَانْسَكَرَ هُوَ وَشَوَّدُوهُ فِي الْأَرْضِ يُكْثِرُ الْحَقَّ وَظَلَّمُوا أَنَّهُمْ إِلَيْهِ لَا يُرْجَعُونَ﴾

«And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.»

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

﴿فَنَسَبَ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ إِنَّ رَبَّكَ لِيَالْعِزَّادِ﴾

«So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).» (89:13-14). Allâh says here:

﴿فَأَخْذَكُمْ وَلَمْ يُؤْمِنُوكُمْ فَنَبْذَلُهُمْ فِي الْأَيْمَانِ﴾

«So, We seized him and his armies, and We threw them all into the sea.»

meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

﴿فَانْظُرْ كَيْفَ كَانَ عَيْنَةُ الظَّالِمِيْنَ وَجَعَلْنَاهُمْ أَيْسَةً بَكَثُورَ إِلَى النَّكَارِ﴾

«So, behold what was the end of the wrongdoers. And We

^[11] At-Tabari 19:580.

made them leaders inviting to the Fire

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

﴿وَيَوْمَ الْقِيَامَةِ لَا يُنَصَّرُونَ﴾

(and on the Day of Resurrection, they will not be helped.)

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

﴿أَفْلَكُنَّهُمْ فَلَا نَاصِرَ لَهُمْ﴾

¶We have destroyed them. And there was none to help them (47:13).

وَأَتَبْعَثُهُمْ فِي هَذِهِ الدُّنْيَا لَفَسْكَةٍ

«And We made a curse to follow them in this world,»

Allāh decreed that they and their king Fir‘awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

﴿وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَغْبُرِينَ﴾

¶and on the Day of Resurrection, they will be among disgraced.»

Qatādah said, "This Āyah is like the Āyah,

وَأَتَيْمُوا فِي هَذِهِ لَقَنَّةِ وَيَوْمِ الْفَتْنَةِ بِثَسَ الرِّفْدُ الْمَرْفُودُ ٦٩

﴿They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.﴾ (11:99).^[1]

وَلَقَدْ مَأْتَنَا مُوسَى الْحَكِيمُ مِنْ بَعْدِ مَا أَهْلَكَنَا الْفَرْوَانُ الْأُولُونَ بِصَاحِبِيِّ اللَّاتِيْسِ وَهُدَى

وَرَحْمَةً لِعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

¶43. And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.»

^[1] At-Tabari 19:583.

The Blessings which Allâh bestowed upon Mûsâ

٣٩١

وَمَا كُنْتَ بِحَابِي الْقَرْنَيْفِ إِذْ قَضَيْتَ إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ
مِنَ الشَّهِيدِينَ ﴿١١﴾ وَلَدِكَنَا أَشَأْنَافُرْ وَنَافَطَوْلَ عَلَيْهِمْ
الْعَسْرُ وَمَا كُنْتَ تَأْوِيَفِ أَهْلَ مَدِينَ تَنَلُّو عَلَيْهِمْ
مَائِنَتَنَا وَلَدِكَنَا كُنَّا تَرْسِيلِينَ ﴿١٢﴾ وَمَا كُنْتَ بِحَابِي
الظُّورِ إِذْ نَادَيْنَا وَلَدِكَنَ رَحْمَةً مِنْ زَيْلَكَ لِتَشْدِيرَ قَوْمًا
مَا آتَنَاهُمْ مِنْ تَدْرِيْنَ قَبْلَكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمُتْ أَيْدِيهِمْ فَيَقُولُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّيْعُ مَائِنَكَ وَنَكُونُ
مِنَ الْمُؤْمِنِينَ ﴿١٣﴾ فَلَمَّا جَاءَهُمُ الْعَقْنُ مِنْ عِنْدِنَا قَالُوا
لَوْلَا أُوقَتَ مِثْلَ مَا أُوقَتَ مُوسَى أَوْلَمْ يَكُنْ فِرْوَانَسُ أُوقَتَ
مُوسَى مِنْ قَبْلِ قَالُوا سَخْرَانِ تَنَظَّهَرَ أَوْ قَالُوا إِنَّا نَأْكُلُ كُفَّارَنَ
قُلْ فَأَقْوَأْنَا يَكْتَبِنَ مِنْ عِنْدَ اللَّهِ هُوَ أَهْدِي مِنْهُمَا أَتَيْعَهُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾ فَإِنْ لَمْ يَسْتَجِبُوكُوكَ فَاعْلَمْ
أَنَّمَا يَتَّسِعُونَ أَهْوَاءُهُمْ وَمَنْ أَصْلَلَ مِنْ أَبْيَعَ هُوَنَهُ يَعْتَزِرُ
هُدَى قَرْنَتَ اللَّهُ وَلَمْ يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٥﴾

Allâh tells us about the blessings which He gave His servant and Messenger Mûsâ, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir'awn and his chiefs.

﴿وَمِنْ بَعْدِ مَا أَهْلَكَنَا الْقُرُونُ
الْأُولَئِكَ﴾

«after We had destroyed the generations of old»
After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allâh

among the idolators, as Allâh says:

﴿وَزَاهَدَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُنْتَيْكَثُ بِلِقَائِنَتِهِ فَمَسَّهَا رَسُولُ نَبِيِّنَ مَلَكُوكَ لَمَذَّمَ لَنَدَّةَ رَأْيِهِ﴾

«And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment» (69:9-10).

﴿بِنَسْكَلَرَ لِلنَّاسِ وَهُدَى وَرَحْمَةً﴾

«as an enlightenment for mankind, and a guidance and a mercy,»

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

﴿لَمْ يَتَذَكَّرُونَ﴾

«that they might remember.» means, that the people might be reminded and guided by it.

﴿وَمَا كُنْتَ بِحَاجَةٍ إِلَى أَنْ تُؤْمِنَ الْأَفْرَادُ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴾١٤﴿ وَلَكُنْكُنَّا أَنَّا قَرُونَ نَطَّالَ عَلَيْهِ الشَّرُّ وَمَا كُنْتَ تَاوِسًا فَتَأْفِلَ مَذَبَتَ شَنَلَّا عَلَيْهِمْ مَابَيَّنَتَنَّا وَلَكُنْكُنَّا كُنَّا مُزَبِّلَتَنَّا ﴾١٥﴿ وَمَا كُنْتَ بِحَاجَةٍ إِلَى نَادِيَنَا وَلَكُنْكُنَّ تَعْنَيَّنَّا فَنَرِيَتَ لَشَنِيزَرَ قَوْمًا مَا أَنَّهُمْ يَنْتَهِيُونَ قَبِيلَتَكَ لَتَلَمَّهُمْ بَنَّكَحَرُونَ ﴾١٦﴿ وَلَرَلَّا أَنْ تُعَيِّبَهُمْ مُصَبِّبَهُ بِمَا فَدَّسَتْ أَتَيَهُمْ فَمَقْرُولَرَسَّا لَرَسَّا أَرْسَنَتْ إِلَسَنَ رَسُولًا فَنَتَّيَعَ مَابَيَّنَكَ وَنَكُورَتَنَكَ مِنَ الْمُغَزِّيَنَ ﴾١٧﴾

﴿44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.﴾

﴿45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).﴾

﴿46. And you were not at the side of At-Tūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

﴿47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."﴾

Proof of the Prophethood of Muhammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:

﴿وَمَا كُنْتَ لَهُمْ إِذْ يَنْقُوتُونَ أَفْلَحُهُمْ أَنْهُنَّ يَكْفُلُونَ مَرِيمَ وَمَا كُنْتَ لَهُمْ إِذْ﴾
 ﴿يَقْتَسِمُونَ﴾

﴿You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed﴾ (3:44),

meaning, ‘you were not present then, but Allâh has revealed this to you.’ Similarly, Allâh told him about Nûh and his people, and how He saved Nûh and drowned his people, then He said:

﴿إِنَّكَ مِنْ أَنْبَاءِ الْقَرِيبِ تُوجِّهُ إِلَيْكَ مَا كُنْتَ تَنْهَىُهَا أَنْتَ وَلَا قَوْمُكَ بِنِ قَبْلِ هَذَا نَاصِيَّةٌ إِنَّ

 ﴿الْعِقْدَةَ لِلشَّفَقَاتِ﴾

﴿This is of the news of the Unseen which We reveal unto you ; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwâ﴾ (11:49).

And at the end of the same Sûrah (Hûd) Allâh says:

﴿وَإِنَّكَ مِنْ أَنْبَاءِ الْقَرِيبِ نَقْصَمُ عَلَيْكَ﴾

﴿That is some of the news of the towns which We relate unto you﴾ (11:100).

And here, after telling the story of Mûsâ from beginning to end and how Allâh began His revelation to him and spoke with him, Allâh says:

﴿وَمَا كُنْتَ بِجَابِ الْأَزْنِيَّةِ إِذْ فَضَّلْنَا إِلَيْكَ مُوسَى الْأَنْزَ﴾

﴿And you were not on the western side (of the Mount), when We made clear to Mûsâ the commandment.﴾

meaning, ‘you – O Muhammâd – were not on the western side of the mountain where Allâh spoke to Mûsâ from the tree which was to the east of it, in the valley.’

﴿وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾

﴿and you were not among the witnesses.﴾

‘to that event, but Allâh has revealed this to you,’ so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allâh established against them and what was revealed to the earlier Prophets.

﴿وَنَّا كُنْتَ نَارِبًا فَلَمْ يَكُنْ تَنْلُو عَلَيْهِمْ بِأَيْنِسَا﴾

﴿And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.﴾

meaning, 'you were not living among the people of Madyan reciting Our Āyāt to them, when you started to tell about Our Prophet Shu'ayb and what he said to his people and how they responded.'

﴿وَلَكِنَّا كُنَّا مُرْسِلِينَ﴾

﴿But it is We Who kept sending.﴾ means, 'but We revealed that to you and sent you to mankind as a Messenger.'

﴿وَرَبِّا كُنْتَ يَعْلَمُ أَطْوَرِ إِذْ نَادَيْتَنَا﴾

﴿And you were not at the side of At-Tūr when We called.﴾

Qatādah said that:

﴿وَرَبِّا كُنْتَ يَعْلَمُ أَطْوَرِ إِذْ نَادَيْتَنَا﴾

﴿And you were not at the side of At-Tūr when We did call.﴾

refers to Mūsā, and this – and Allāh knows best – is like the Āyah:

﴿وَرَبِّا كُنْتَ يَعْلَمُ الْقَرْنَيْنِ إِذْ قَضَيْتَ إِنْ مُوسَى الْأَنْرَ﴾

﴿And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴾

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the Āyah:

﴿إِذْ نَادَ رَبُّكَ مُؤْمِنَ﴾

﴿And (remember) when your Lord called Mūsā﴾ (26:10).

﴿إِذْ نَادَهُ رَبُّهُ بِالْوَادِ الْقَرْنَيْنِ طَوِيلِ﴾

﴿When his Lord called him in the sacred valley of Tuwā﴾ (79:16).

﴿وَنَذَّلَتْهُ مِنْ جَانِبِ الْأَطْوَرِ الْكَبِيرِ وَقَرَشَتْهُ بِجَبَانِ﴾

﴿And We called him from the right side of At-Tūr, and made him draw near to Us for a talk with him﴾ (19:52).

﴿وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ﴾

﴿But (you are sent) as a mercy from your Lord,﴾

means, 'you were not a witness to any of those things, but Allâh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

﴿إِنَّمَا أَنْذَهُمْ بِنَذْرٍ فَلَمَّا تَبَرَّزَتِ الْحَقُّ أَنَّهُمْ يَنْكِرُونَ﴾

﴿to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

means, 'so that they may be guided by that which you bring from Allâh.'

﴿وَلَوْلَا أَنْ شُعُوبَهُمْ مُّصَيْبَةٌ يَسِّرَّتْ لَهُمْ فَبَعُولُوا رَبَّنَا لَوْلَا أَرْسَلْنَا إِلَيْنَا رَسُولًا﴾

﴿And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger?"﴾

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allâh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allâh says about the situation after He revealed His blessed Book the Qur'ân:

﴿أَنْ تَشْرُكُوا إِنَّا أَنْزَلْنَا الْكِتَابَ عَلَى طَالِبِيْنَ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنِ دِرَاسَتِهِمْ لَغَافِلِيْنَ ﴿٦٥﴾
أَرْتَهُمْ لَوْلَا أَنَّا أَنْزَلْنَا الْكِتَابَ لِكُلِّ أُمَّةٍ يَتَّبِعُهُ فَقَدْ جَاءَكُمْ بِهِمْ فِيْنَ مِنْ زَوْجِيْنِ
وَهُدَى وَرَحْمَةً﴾

﴿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 guidance and a mercy﴾ (6:156-157).

﴿رَسُولًا مُّبَشِّرِيْنَ وَمُنذِّرِيْنَ لَيْلًا يَكُونُ لِلنَّاسِ عَلَى أَنْهُو حُجَّةٌ بَعْدَ أَرْسَلْنَا﴾

﴿Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allâh after the

٣٩٢

الذين
وَلَقَدْ وَصَلَّا لَهُمُ الْقَوْلَ لِتَعْلَمُهُ بَذَكْرُهُنَّ

وَلَقَدْ وَصَلَّا لَهُمُ الْقَوْلَ لِتَعْلَمُهُ بَذَكْرُهُنَّ ﴿٤٨﴾
 مَا تَنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ، هُمْ يَهُودٌ مُّؤْمِنُونَ ﴿٤٩﴾ وَإِذَا نَهَىٰ عَنْهُمْ
 قَالُوا إِنَّا مَاتَاهُ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٠﴾
 أَوْلَئِكَ يُؤْنَثُونَ أَجْرَهُمْ مَرْتَنَةٌ بِمَا صَرَفُوا وَيَدْرُءُونَ بِالْحَسَنَةِ
 الْسَّيِّئَةَ وَمَتَّرِزُقُهُمْ يَنْقُضُونَ ﴿٥١﴾ وَإِذَا سَكَعُوا الْأَغْوَ
 أَغْرَضُوا عَنْهُ وَقَالُوا إِنَّا أَعْمَلْنَا وَلَكُمْ أَعْتَلْكُمْ سَلَامٌ عَلَيْكُمْ
 لَا يَنْبَغِي الْجَهَنَّمُ لَكُمْ إِنَّكُمْ لَا تَنْهَىٰ مِنْ أَحَبِبْتُمْ وَلَا كُنَّ
 اللَّهُ هَدِيٌّ مِّنْ يَنْهَا وَهُوَ أَعْلَمُ بِالْمُهَمَّاتِ ﴿٥٢﴾ وَقَالُوا إِنَّ
 نَّبِيًّا هُدَىٰ مَعَكُمْ تُنْخَطَفُ مِنْ أَرْضِنَا أَوْلَمْ شَمَكَنْ لَهُمْ
 حَرَمًا مَا مَنَّا بِجُنُونٍ إِلَيْهِ شَمَرَتْ كُلُّ شَيْءٍ وَرَزَقَنَ لَدُنَّا وَلَا كُنَّ
 أَكْنَهُمْ لَا يَعْلَمُونَ ﴿٥٣﴾ وَكُمْ أَهْلَكْنَا مِنْ قَرِيبَهُ
 بَطَرَتْ مَعِيشَتَهَا فَنِلَكَ مَسِكَنُهُمْ لَمْ يَشْكُنْ مِنْ بَعْدِهِ
 إِلَّا قَلِيلًا وَكُنَّا نَعْنَعُ الْوَرَاثَتِ ﴿٥٤﴾ وَمَا كَانَ رَبُّكَ مُهْلِكًا
 الْقُرْيَ حَتَّىٰ يَبْعَثَ فِي أُمَّهَارَ سُوْلَا يَنْلُو أَعْلَمَهُمْ مَا يَنْتَأْ وَمَا
 كُنَّا مُهْلِكِي الْقُرْيَ إِلَّا وَأَهْلَهَا ظَالِمُونَ ﴿٥٥﴾

Messengers»
(4:165).

﴿يَا أَيُّهُ الْكَافِرُونَ مَا جَاءَكُمْ مِّنْ رَّسُولٍ
 بِيَقِينٍ لَّكُمْ عَلَىٰ قَطْرَنَةٍ مِّنَ الرَّسُولِ أَنْ
 تَنْهُلُوا مَا جَاءَكُمْ مِّنْ بَشِيرٍ وَلَا نَذِيرٍ
 فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner.﴾ (5:19).

And there are many similar Ayāt.

﴿فَلَمَّا جَاءَهُمُ الْحُقُوقُ مِنْ

عِنْنَا قَالُوا نَوْلَا أُوفِيْ مِنْ مَا أُوفِيْ شُوْقَ أُولَئِكَ يَكْسِفُوا بِمَا أُوفِيْ مُؤْمِنِينَ بِنَفْلَ قَالُوا
 يَخْرُكُنَّ نَظَمَهُرًا وَقَالُوا إِنَّا يَكْنُونَ كُفَّارَنَّ ﴿٤٨﴾ قُلْ فَأَتُؤْتُمْ يَكْتَبُونَ مِنْ عِنْنَا أَنَّهُمْ هُوَ أَعْنَدُ مِنْهُمْ
 أَتَهُمْ إِنْ كَسْتُمْ مَسِيقِينَ ﴿٤٩﴾ فَإِنَّمَا تُرْسِلُونَ لَكُمْ فَاعْلَمُ أَنَّا بِيَمْرُوكَ أَهْوَاهُمْ وَمَنْ أَنْسَلَ
 مِنْنَا أَيْمَعَ هُوَنَهُ يَضْيَرُ هُدَىٰ فَمَنْ أَنَّهُ إِلَّا اللَّهُ لَا يَهُدِيُّ الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ وَلَقَدْ وَصَلَّا
 لَهُمُ الْقَوْلَ لِتَعْلَمُهُ بَذَكْرُهُنَّ ﴿٥١﴾﴾

﴿48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā? Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers."

﴿49. Say: "Then bring a Book from Allāh, which is a better

guide than these two, that I may follow it, if you are truthful.” ﴿

﴿50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are wrongdoers.﴾

﴿51. And indeed now We have conveyed the Word to them, in order that they may remember.﴾

The stubborn Response of the Disbelievers

Allâh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muhammâd ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

﴿أَنَّا لَا أُوفِي بِمَا أُرْفِى مَوْعِدَةً﴾

﴿Why is he not given the like of what was given to Mûsâ?﴾

Meaning – and Allâh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allâh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allâh wrought at the hands of Mûsâ as evidence and proof against Fir‘awn and his chiefs and the Children of Israel. But all of this had no effect on Fir‘awn and his chiefs; on the contrary, they denied Mûsâ and his brother Hârûn, as Allâh tells us:

﴿أَيَحْتَسِئُنَا عَمَّا وَبَدَدَنَا عَلَيْهِ مَا يَأْتِنَا وَنَكُونُ لَكُمْ بِشَفَاعَةٍ﴾

﴿Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!﴾ (10:78)

﴿لَدَّبُوهُمَا فَكَانُوا مِنَ الظَّالِمِينَ﴾

﴿So they denied them both and became of those who were destroyed.﴾ (23:48)

The Rebellious do not believe in Miracles

Allāh says here:

﴿أَرَلَمْ يَكْسِبُوا بِمَا أُوتُوا مُؤْمِنِي بِنَّ قَلْدَ﴾

«Did they not disbelieve in that which was given to Mūsā of old?»

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

﴿فَالَّذِي سِخْرَانٌ نَّظَهَرَ﴾

«They say: "Two kinds of magic, each helping the other!"»
cooperating or working one with the other.

﴿وَقَالُوا إِنَّا يُكَلِّ كُلَّ كِفْرٍ﴾

«And they say: "Verily, in both we are disbelievers."»
meaning, 'we disbelieve in each of them.' Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, "The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: 'Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!' This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

﴿نَظَهَرَ﴾

«each helping the other» i.e., working together and supporting one another.^[1] This was also the view of Saīd bin Jubayr and Abu Razīn that the phrase "two kinds of magic" referred to Mūsā and Hārūn.^[2] This is a good suggestion. And Allāh knows best.

The Response to this False Accusation

﴿سِخْرَانٌ نَّظَهَرَ﴾

[1] At-Tabari 19:588.

[2] At-Tabari. 19:598.

﴿Two kinds of magic, each helping the other!﴾

'Ali bin Abi Talhah and Al-'Awfi reported that Ibn 'Abbâs said that this refers to the Tawrâh and the Qur'ân,^[1] because Allâh says next:

﴿فَلَنْ فَاتُوا إِكْتَشَفَ مِنْ عِنْدِ اللّٰهِ هُوَ أَعْلَمُ وَمِنْهَا أَبْغَهُ﴾

﴿Say: "Then bring a Book from Allâh, which is a better guide than these two that I may follow it."﴾

Allâh often mentions the Tawrâh and the Qur'ân together, as in the Âyât:

﴿قُلْ مَنْ أَرْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ، مُوسَى نُورٌ وَمُهَدِّي لِلنَّاسِ﴾

﴿Say: "Who then sent down the Book which Mûsâ brought, a light and a guidance to mankind... until:

﴿وَهَذَا كَتَبُ أَرْزَانِهِ مَبَارِكٌ﴾

﴿And this is a blessed Book which We have sent down."﴾
(6:91-92)

And at the end of the same Sûrah, Allâh says:

﴿ثُمَّ مَا تَنَاهَا مُوسَى الْكِتَابَ شَاكِراً عَلَى الَّذِي أَخْسَنَ﴾

﴿Then, We gave Mûsâ the Book, to complete (Our favor) upon those who would do right﴾ (6:154).

﴿وَهَذَا كَتَبُ أَرْزَانِهِ مَبَارِكٌ فَأَتَيْمُوهُ وَأَتَّقُورُ لَهُ لَكُمْ رُحْمٌ رَحِيمٌ﴾

﴿And this is a blessed Book which We have sent down, so follow it and have Taqwâ of Allâh, that you may receive mercy﴾
(6:155).

And the Jinn said:

﴿إِنَّا سَيِّئَاتٍ كَيْبَانًا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقاً لِمَا يَنْبَغِي﴾

﴿Verily, we have heard a Book sent down after Mûsâ, confirming what came before it.﴾ (46:30).

Waraqah bin Nawfal said, "This is An-Nâmûs,^[2] who came down to Mûsâ." And those who are possessed of insight know instinctively that among the many Books which He has sent

^[1] At-Tabari 19:589.

^[2] Meaning Jibrîl.

down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qur’ān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin Imrān, which is the Book concerning which Allāh says:

﴿إِنَّا أَرْسَلْنَا التُّورَةَ فِيهَا هُدًى وَّنُورٌ بِهِمْكُمْ يَبَأُ الظَّاهِرُونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّئِسُونَ وَالْأَخْبَارُ بِمَا لَسْتُمْ قَدِيرُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شَهِيدًا﴾

﴿Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto﴾ (5:44).

The Injil was revealed as a continuation and complement of the Tawrāh and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

﴿فَلَمْ يَأْتُوكُمْ بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَعْلَمُ بِمِنْهَا إِنَّمَا كَثُرَتْ مَكْتُوبَاتُهُمْ﴾

﴿Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.﴾

meaning, ‘in your efforts to refute the truth with false arguments.’

﴿فَإِنْ لَّمْ يَسْتَجِبُوْ لَكُمْ﴾

﴿But if they answer you not,﴾ means, ‘if they do not respond to what you tell them, and do not follow the truth,’

﴿فَامْلِأْنَاهُمْ بِمَا يَعْرِفُونَ أَمْوَالَهُمْ﴾

﴿then know that they only follow their own lusts.﴾

means, with no basis or evidence.

﴿وَمَنْ أَضَلُّ مِنْ إِيمَانِهِ مَنْ يَضْرِبُ هُدًى بِرَبِّهِ﴾

﴿And who is more astray than one who follows his own lusts, without guidance from Allāh?﴾

means, with no guidance taken from the Book of Allāh.

﴿إِنَّ اللَّهَ لَا يَهِدِي النَّاسَ الظَّالِمِينَ﴾

﴿Verily, Allāh guides not the people who are wrongdoers.﴾

﴿وَلَقَدْ وَصَّلَنَا لَهُمُ الْفُرْقَان﴾

﴿And indeed now We have conveyed the Word﴾

Mujâhid said: "We have explained the Word to them."^[1] As-Suddî said something similar.^[2] Qatâdah said: "Allâh is saying, He has told them what He did in the past and what He will do in the future."

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾^[3] Mujâhid and others said:

﴿وَصَّلَنَا لَهُم﴾

﴿We have conveyed the Word﴾ means, to Quraysh.^[4]

﴿الَّذِينَ مِنْ أُنْشَئُهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يَرْجِعُونَ ﴿٤﴾ وَلَمَّا يَقْرَأُنَا عَلَيْهِمْ قَالُوا مَا مَنَّا بِهِ إِنَّهُ الْعَقْدُ
مِنْ رَبِّنَا كُلُّنَا مِنْ قَبْلِهِ مُشْرِكُونَ ﴿٥﴾ أُولَئِكَ يَقْرَأُنَّ أَجْرَهُمْ مَرَرَّتِينَ بِمَا صَدَقُوا وَيَدْرُوْنَ بِالْحَسَنَاتِ
الْأَثْنَةَ وَمَا رَفَقُهُمْ بِرُفْقَتِهِنَّ ﴿٦﴾ وَلَمَّا سَمِعُوا الْفُرْقَانَ أَغْرَضُوا عَنْهُ وَقَالُوا لَنَا أُعْلَمُ بِاَنْكُمْ
أَعْنَلُوكُمْ سَلَامٌ عَلَيْكُمْ لَا يَنْهَاكُمُ الْجَاهِلُونَ ﴿٧﴾﴾

﴿52. Those to whom We gave the Scripture before it, they believe in it.﴾

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

﴿54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.﴾

﴿55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾

The Believers among the People of the Book

Allâh tells us that the pious scholars among the People of the

[1] At-Tabari 19:593.

[2] Ibn Abi Hâtim 9:2987.

[3] At-Tabari 19:593.

[4] At-Tabari 19:594.

Book believe in the Qur'ān, as He says:

﴿الَّذِينَ مَا تَنَاهُوا عَنِ الْكِتَابِ يَسْلُوْهُ حَقًّا بِلَا وَيْدَةٍ أُولَئِكَ يُؤْمِنُونَ بِهِ﴾

﴿Those to whom We gave the Book recite^[1] it as it should be recited, they are the ones who believe therein﴾ (2:121).

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزَلَ إِلَيْكُمْ وَمَا أُنزَلَ إِلَيْهِمْ خَشِيعَنَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh﴾ (3:199).

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يَشَاءُونَ عَلَيْهِمْ يَخْرُجُونَ لِلَّادْقَانِ سُجَّدًا ۝ وَيَقُولُونَ شَهِيدُنَا إِنَّا كَانَ وَعْدُ رَبِّنَا لَمَفْوُلًا ۝﴾

﴿Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾ (17:107-108)

﴿وَلَيَحِدَّ أَقْرَبُهُمْ مَوَدَّةً لِلَّذِينَ مَأْسَوْا الْيَتَمَ قَاتَلُوا إِنَّا نَصْرَرُ إِنَّا﴾

﴿And you will find the nearest in love to the believers those who say: "We are Christians."﴾ until:

﴿فَآتَيْنَاهُمْ كَا مَعَ الشَّهِيدِينَ ۝﴾

﴿so write us down among the witnesses﴾ (5:82-83).

Saīd bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

﴿بِسْمِ رَّبِّ الْقَرْبَانِ الْحَمِيمِ ۝﴾

﴿Yā Sīn. By the Qur'ān, full of wisdom.﴾ (36:1-2)

until he completed the Sūrah. They began to weep, and they embraced Islām. These other Āyāt were revealed concerning them:^[2]

^[1] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:121) for comments on this Āyah.

^[2] Ibn Abi Ḥātim 9:2988. This is a *Mursal* narration.

﴿الَّذِينَ مُلِئُوكُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمُ الْأَوَّلُونَ ۖ وَلَا يَكُلُّ عَلَيْهِمْ قَالُوا مَا نَحْنُ بِهِ إِلَّا عَنِّ
هُنَّ مِنْ دِيَنِنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾

﴿Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴾

meaning, 'even before the Qur'ân came we were Muslims, i.e., we believed in One God and were sincerely responding to Allâh's commands.'

﴿أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَدِّيْنَ بِمَا صَبَرُوا﴾

﴿These will be given their reward twice over, because they are patient.﴾

means, those who have this characteristic – that they believed in the first Book and then in the second. Allâh says:

﴿بِمَا صَبَرُوا﴾

﴿because they are patient,﴾ meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the *Ṣahîh* from the *Hadîth* of 'Amîr Ash-Shâ'bî from Abu Burdah that Abu Mûsâ Al-Ash'ârî, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَدِّيْنَ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبَدَ
مَنْلُوكَ أُدَى حَقَّ اللَّهِ وَحْدَهُ مَزَالِيهِ، وَرَجُلٌ كَانَ لَهُ أُمَّةٌ، فَأَدَبَهَا فَأَخْسَنَ تَأْدِيبَهَا، ثُمَّ
أَعْتَقَهَا فَتَرَوْجَهَا»

“There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.”^[11]

Imâm Ahmad recorded that Abu Umâmah said: “On the day of the Conquest [of Makkah] I was walking alongside the

^[11] *Fath Al-Bâri* 1:229.

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرٌ مَرْتَبٌ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أُخْرَجُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا

«Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.»^{11}

Allāh's saying:

﴿وَيَدْرُكُ الْمُسْتَقْدِمُونَ﴾

﴿and repel evil with good,﴾ means, they do not respond to evil in kind, rather they forgive and overlook.

﴿وَسَاءَ رَزْقَهُمْ يُغْفِرُونَ﴾

﴿and spend out of what We have provided for them.﴾

meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakāh and give voluntary charity.'

﴿وَإِذَا سَمِعُوا الْفَحْرَأَ عَرَضُوا عَنْهُ﴾

﴿And when they hear evil vain talk, they withdraw from it﴾

meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

﴿وَلَا مُؤْمِنٌ يَأْتُكُمْ مَرْثُوا كَرْمَانٌ﴾

﴿and if they pass by some evil vain talk, they pass by it with dignity﴾ (25:72).

﴿وَقَاتُلُوا لَنَا أَعْنَلَكُمْ وَلَكُمْ أَعْنَلُكُمْ لَا يَنْتَجِي الْجَاهِلِيَّةُ﴾

﴿and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

^{11} Ahmad 5:259.

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allâh says of them that they say:

﴿هُنَّا أَعْنَتُنَا وَلَكُمْ أَعْنَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا يَنْهَا الْجَهِيلَةُ﴾

«To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.»

meaning, ‘we do not seek the way of the ignorant and we do not like it.’

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحِبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَمَّاتِ﴾ وَقَالُوا إِنَّمَا يَتَّبِعُ الْمُنْدَى مَعَكَ لَا يَخْطَفُ مِنْ أَرْضَنَا أَوْلَمْ نُسْكِنْ لَهُمْ حَرَمَنَا إِيمَانًا يُبَيِّنُ إِلَيْهِ شَرَطَنَا كُلِّ شَفَوْ وَزِدَافَا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (٤٦)

¶56. Verily, you guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.»

¶57. And they say: “If we follow the guidance with you, we would be snatched away from our land.” Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.»

Allâh guides Whom He wills

Allâh says to His Messenger ﷺ: ‘O Muhammed:

﴿لَا تَهْدِي مَنْ أَحِبْتَ﴾

‘Verily, you guide not whom you like’ meaning, ‘the matter does not rest with you; all that you have to do is convey the Message, and Allâh will guide whom He wills, and His is the ultimate wisdom,’ as He says:

﴿أَنْسٌ عَلَيْكَ مُدْهَنْهُ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

¶‘Not upon you is their guidance, but Allâh guides whom He wills.» (2:272)

﴿وَمَا أَكْثَرُ النَّاسِ وَلَا حَرَضَتْ بِمُؤْمِنِينَ﴾

¶‘And most of mankind will not believe even if you desire it eagerly.» (12:103)

This Ayah is even more specific than the following:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحَبَّتْكَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَدِّينَ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴾

meaning: Allāh knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two *Sahīhs* that this Āyah was revealed concerning Abu Tālib, the paternal uncle of the Messenger of Allāh ﷺ. He used to protect the Prophet, support him and stand by him. He loved the Prophet ﷺ dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allāh ﷺ. When he was on his deathbed, the Messenger of Allāh ﷺ called him to Faith and to enter Islām, but the decree overtook him and he remained a follower of disbelief, and Allāh's is the complete wisdom.

Az-Zuhri said: "Sa'īd bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzūmi, may Allāh be pleased with him, said: "When Abu Tālib was dying, the Messenger of Allāh ﷺ came to him and found Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah bin Al-Mughirah with him. The Messenger of Allāh ﷺ said:

«بِنَا عَمْ قُلْ : لَا إِلَهَ إِلَّا اللَّهُ، كُلِّيَّةٌ أَحَاجِّ لَكَ بِهَا عِنْدَ اللَّهِ»

«O my uncle, say Lā ilāha illallāh, a word which I may use as evidence in your favor before Allāh [in the Hereafter].»

Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah said: 'O Abu Tālib, will you leave the religion of 'Abdul-Muṭṭalib?' The Messenger of Allāh ﷺ kept urging him to say Lā ilāha illallāh, and they kept saying, 'Will you leave the religion of 'Abdul-Muṭṭalib?' – until, at the very end, he said that he was on the religion of 'Abdul-Muṭṭalib, and he refused to say Lā ilāha illallāh. The Messenger of Allāh ﷺ said:

«وَرَأْشُوا لَا نَسْتَغْفِرُنَّ لَكَ مَا لَمْ تَأْتِ اللَّهُ عَنْكَ»

«By Allāh, I shall certainly seek forgiveness for you unless I am told not to.»

Then Allāh revealed:

«هَذَا كَاتَ لِلشَّيْءِ وَالْأَيْمَنَ مَا مَأْتَ أَنْ يَسْتَغْفِرُوا لِلشَّرِكِينَ وَلَكَ حَافِظًا أَزْلَى فَرِيقًا»

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin﴾ (9:113).

And there was revealed concerning Abu Tālib the Āyah,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحِبُّتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills.﴾

This was recorded (by Al-Bukhāri and Muslim) from the Ḥadīth of Az-Zuhri.^[1]

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

﴿وَقَالُوا إِنَّمَا تَنْهَىٰنَا اللَّهُ عَنِ الْأَرْضِ﴾

﴿And they say: "If we follow the guidance with you, we would be snatched away from our land."﴾

Allāh tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allāh ﷺ:

﴿إِنَّمَا تَنْهَىٰنَا اللَّهُ عَنِ الْأَرْضِ﴾

﴿If we follow the guidance with you, we would be snatched away from our land.﴾

meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allāh said in response to them:

﴿أَرَلَمْ نَمَكِنْ لَهُنَّ حَرَماً مَا يَنْهَا﴾

﴿Have We not established for them a secure sanctuary,﴾

meaning, the excuse they give is a lie and is false, because Allāh has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and Shirk, and how could it not be safe for them when they

^[1] *Fath Al-Bāri* 8:365, Muslim 1:54.

become Muslims and follow the truth?

﴿بَيْعَنِ الْيَدِ شَرَثٌ كُلُّ شَفَوٍ﴾

«to which are brought fruits of all kinds,» means, all kinds of fruits from the surrounding regions, from At-Ṭā'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

﴿إِنَّمَا مِنْ لَدُنَّا وَلِكُنَّ أَكْثَرُهُمْ لَا يَتَّقْبَلُونَ﴾

«a provision from Ourselves, but most of them know not.» - this is why they said what they said.

﴿وَلَكُمْ أَهْلَكْنَا مِنْ قَرْبَيْنَا بَطَرَتْ مَيِّشَتَهَا فَيُلَكَّ مَسْكِنُهُمْ لَمَّا شُكِّنَ بَزْ بَعِيزَرَ إِلَّا
قَلَّا وَكَثَّا مَنْ مِنْ الْوَرَيْدَاتِ وَنَا كَانَ رَبُّكَ مُهِلِّكُ الْفَرَّى حَتَّى يَعْيَى فِي أَيْمَانِهَا رَسْوَا بَنَلَوا
عَنْهُمْ مَا يَنْتَنِي وَمَا كَانَ مُهِلِّكُ الشَّرَّى إِلَّا وَأَمْلَهَا خَلْلُمُوكَ﴾

¶58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.»

¶59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt. And never would We destroy the towns unless the people thereof are wrongdoers.»

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allāh says:

﴿وَلَكُمْ أَهْلَكْنَا مِنْ قَرْبَيْنَا بَطَرَتْ مَيِّشَتَهَا﴾

«And how many a town have We destroyed, which was thankless for its means of livelihood!»

They were arrogant transgressors who denied Allāh's blessing of giving them ample provision. This is like the Āyah,

﴿وَصَرَّبَ اللَّهُ شَلَّا قَرْيَةً كَانَتْ مَائِنَةً شَطَبَنَةً يَأْتِيهَا رِزْقُهَا رَغْدًا مِنْ كُلِّ مَكَانٍ﴾

«And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place» until:

﴿فَأَخْذَهُمُ الْمَذَابُ وَهُمْ ظَلَمُونَ﴾

﴿So the torment overtook them while they were wrongdoers.﴾
(16:112-113)

Allāh said:

﴿فِتَّلَكَ مَسِكُنُهُمْ لَا تُشْكِنُ بَيْنَ يَدَيْهِ إِلَّا قَبْلًا﴾

﴿And those are their dwellings, which have not been inhabited after them except a little.﴾

Their land became empty and desolate, and you can see nothing but their dwellings.

﴿وَكَثُرَتْ مِنْ أَلْوَانِهِنَّ﴾

﴿And verily, We have been the heirs.﴾

Their towns became ruins, with none remaining.

Then Allāh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

﴿وَمَا كَانَ اللَّهُ يُحِبُّ أَنْ يُهْلِكَ النَّاسَ حَتَّىٰ يَسْعَىٰ فِي أَرْضِهَا﴾

﴿And never will your Lord destroy the towns until He sends to their mother town﴾ i.e., Makkah –

﴿إِنَّمَا يُرِكِلُ بَلْدَاتِهِمْ بَلْ يَنْهَا﴾

﴿a Messenger reciting to them Our Āyāt.﴾

This indicates that the Unlettered Prophet, Muḥammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Āyāt:

﴿تَشَدِّرُ أَمَّا أَنْقَرَىٰ وَمِنْ حَوْلَةِ﴾

﴿so that you may warn the Mother of Towns and all those around it.﴾ (6:92).

﴿فَلَمْ يَنْأِيْهَا أَنْثَاثٌ إِنِّي رَسُولُ اللَّهِ إِبْرَاهِيمَ جَمِيعَهَا﴾

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

﴿لَا يُنَزِّلُكُمْ بِدْءٌ وَمِنْ بَعْدِهِ﴾

سورة القصص

٣٩٣

القصص

وَمَا أُرْتَشِمَ مِنْ شَيْءٍ وَفَتَحْنَعَ الْحَيَاةُ الدُّنْيَا وَرَزَقْنَاهَا وَمَا عَنَّا
اللَّهُ خَيْرٌ وَأَنْقَلَ أَفْلَانَتْقِلُونَ ﴿٦١﴾ أَمْنٌ وَعَدَتْهُ وَعْدَ حَسَنَاتِ
فَهُوَ لَقِيهِ كَمْ مَنْعَنَهُ مَنْعَنَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمُ الْقِيَمةِ
مِنَ الْمُخْضَرِينَ ﴿٦٢﴾ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَنَّ شَرَكَاءِ الَّذِينَ
كُثُرَ تَرْعَمُوكَ ﴿٦٣﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقُولُ رَبِّنَا هَذِهِ لَهُ
الَّذِينَ أَغْوَنَا أَغْوَشَنَهُمْ كَمَا غَوَّتْنَا بَرَانَا إِلَيْكُمْ مَا كَانُوا إِلَيْنَا
يَعْبُدُونَكَ ﴿٦٤﴾ وَقَيلَ أَذْعُوا شَرِّكَمْ كَمْ دَعَنَهُمْ فَلَمْ يَسْتَجِبُوا
لَهُمْ وَرَأُوا الْعَذَابَ لَأَنَّهُمْ كَانُوا يَنْدُونَ ﴿٦٥﴾ وَيَوْمَ يَنَادِيهِمْ
فَيَقُولُ مَاذَا أَجْبَثْمُ الْمُرْسَلِينَ ﴿٦٦﴾ فَعَيْمَتْ عَلَيْهِمُ الْأَبَاءُ
يَوْمَ يُرِثُهُمْ لَا يَسْأَلُونَ ﴿٦٧﴾ فَأَمَّا مَنْ نَابَ وَمَمْنَعَ
صَنْلَحَافَصَنَعَ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٨﴾ وَرَبِّكَ
يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْأَيْرَةُ مِنْ بَحْرَ
اللَّهِ وَتَكَلَّ عَمَّا يَشَاءُ كُوْنَ ﴿٦٩﴾ وَرَبِّكَ يَعْلَمُ مَا تَكِنُ
صُدُورُهُمْ وَمَا تَعْلِمُونَ ﴿٧٠﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَمْدُ لِلَّهِ فِي الْأَوَّلِ وَالآخِرَةِ وَلَهُ الْحُكْمُ وَلِإِلَيْهِ تُرْجَعُونَ ﴿٧١﴾

«That I may therewith warn you and whomsoever it may reach.»
(6:19)

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَخْرَابِ
فَأَنَّهُ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place.»
(11:17).

﴿وَلَدَنِ قَرْبَةَ إِلَّا عَنْ مُهْلِكُهَا
قَبْلَ يَوْمِ الْفَسَادِ أَوْ مُعَذِّبُهَا
عَذَابًا شَدِيدًا﴾

«And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.»
(17:58).

Allāh tells us that He will destroy every town before the Day

of Resurrection, as He says:

﴿وَوَنَا كَمَا مُنْذِرِينَ حَقَّ بَعْثَتْ رَسُولُهُ﴾

«And We never punish until We have sent a Messenger.»
(17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two Sahīhs that the Prophet ﷺ said:

﴿بُعْثَتْ إِلَى الْأَخْمَرِ وَالْأَسْوَدِ﴾

«I have been sent to the red and the black.»^[1]

^[1] Muslim 1:370.

Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

﴿وَمَا أُنْتُشِدُ بِنَ شَيْءٍ وَفَسْطَعَ الْحَيَاةُ الدُّنْيَا وَرَبَّشَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَلَّا تَقْبُلُنَّ ﴾
 أَفَنْ رَعَدَتْهُ وَغَدَ حَسَنًا فَهُوَ لِفِيهِ كُنْ مَعْتَنَةً سَعَ الْحَيَاةُ الدُّنْيَا ثُمَّ هُوَ يَوْمُ الْقِيَامَةِ مِنَ
 الْمُخْضُونَ ﴾

﴿60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allâh is better and will remain forever. Have you then no sense?﴾

﴿61. Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?﴾

This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allâh tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allâh prepared for His righteous servants in the Hereafter. As Allâh says:

﴿هُنَّا عَنَّكُمْ يَنْقَذُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿Whatever is with you, will be exhausted, and whatever is with Allâh will remain﴾ (16:96).

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَنْوَارِ﴾

﴿and that which is with Allâh is the best for the most righteous.﴾ (3:198)

﴿وَرَبِّنَا لِلْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا سَعَ﴾

﴿whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.﴾ (13:26)

﴿لَلَّا تُفَرِّزُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَقْنَى﴾

﴿Nay, you prefer the life of this world. Although the Hereafter

is better and more lasting.» (87:16-17).

The Messenger of Allāh ﷺ said:

«وَاللَّهُ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَعْسُنُ أَحَدُكُمْ إِصْبَاعَهُ فِي الْيَمِّ، فَلَيَنْظُرْ
مَاذَا يَرْجُعُ إِلَيْهِ»

«By Allāh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.»^[1]

Allāh's saying:

﴿أَلَا تَقْرَئُونَ﴾

«Have you then no sense?» means, do those who prefer this world to the Hereafter have no sense?

﴿أَفَنَ وَعَدْنَا وَغَدَّ حَسَنًا فَهُوَ لَنْفِيَ كُنْ مُتَعَنِّثَةً مَنْعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ
الْمُتَعَنِّثِينَ﴾^[2]

«Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?»

Is the one who believes in the reward which Allāh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allāh and in His promises and threats? He is only enjoying a few days in this life,

﴿ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُتَعَنِّثِينَ﴾

«then on the Day of Resurrection, he will be among those brought up.»

Mujāhid and Qatādah said: “He will be among those who are punished.” It was said that this was revealed concerning the Messenger of Allāh ﷺ and Abu Jahl, or that it was revealed concerning Hamzah and Ali, and Abu Jahl.^[2] Both views were narrated from Mujāhid.^[3] The apparent meaning is that it is

[1] Ahmad 4:230.

[2] At-Tabari 19:604, 605.

[3] At-Tabari 19:604, 605.

more general than that. This is like the Ayah where Allāh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

﴿وَرَبِّا يَنْهَا رَبِّ لَكُنْتِ بَنَى الْمُعْصَمِينَ﴾ ٤٧

﴿Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾ (37:57)

And Allāh says:

﴿لَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُنْصَرُونَ﴾

﴿but the Jinn know well that they have indeed to appear (before Him).﴾ (37:158).

﴿وَقَوْمٌ يَنْادِيهِمْ فَيَقُولُ أَنَّ شَرِيكَيِ الَّذِينَ كُنْتَ تَرْغَبُونَكَ﴾ ٦١
 هَؤُلَاءِ الَّذِينَ أَغْرَيْتَ أَغْرِيَتْهُمْ كَمَا عَوَّلْتَ بَرَانَا إِلَيْكَ مَا كَانُوا يَتَّخِذُونَكَ ٦٢
 وَقَوْمٌ أَذْعَوا شَرِيكَكَ فَأَعْوَذُكَ فَلَمْ يَسْتَجِبُوا لَهُمْ وَلَمْ يَلْعَمُوا الْمَذَابَ لَوْ أَنَّهُمْ كَانُوا يَتَّهِنُونَ ٦٣
 وَقَوْمٌ يَنْادِيهِمْ فَيَقُولُ مَاذَا أَجْبَرْتُ الْمُرْسَلِينَ ٦٤
 فَعَيْتَ عَلَيْهِمُ الْأَثْيَارَ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ٦٥
 فَإِنَّمَا وَحْيَ مُحَمَّداً فَسَعَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ٦٦﴾

﴿62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"﴾

﴿63. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."﴾

﴿64. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!﴾

﴿65. And the Day He will call to them, and say: "What answer gave you to the Messengers?"﴾

﴿66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.﴾

﴿67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.﴾

The Idolators and Their Partners and the Emnity between Them in the Hereafter

Allāh informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

﴿أَيْنَ شُرَكَاءِ الَّذِينَ كُشِّرَتْ زَعْمُورَتْ﴾

﴿“Where are My (so-called) partners whom you used to assert?”﴾

meaning, ‘where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?’ This is said in the nature of a rebuke and warning, as in the Āyah,

﴿وَلَقَدْ جَنَحُوا فِي دِيَارِنَا كَمَا حَنَحْتُمْ أُولَئِكُمْ وَرَجُلُكُمْ مَا حَوَّلْتُمْ وَرَاهُ ظَهُورُكُمْ وَمَا نَرَى مَعْكُمْ
شَفَاعَةً لَكُمْ الَّذِينَ رَعَيْتُمْ إِلَيْهِمْ فِيهِمْ شَرِكُوا لَنَا لَطَّافَ بَيْتُكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَرْعَى
زَعْمُورُونَ﴾

﴿And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾ (6:94)

His saying:

﴿فَالَّذِينَ حَنَّ عَنْهُمُ الْقُرْبَانُ﴾

﴿Those about whom the Word will have been fulfilled﴾

means the *Shayātīn* and evil *Jinn*, and those who used to advocate disbelief.

﴿رَبَّنَا هُنَّا لَهُنَّ أَغْوَيْنَا أَغْوَيْتُمْ كَمَا غَوَيْنَا بَنِي إِلَيْكُمْ مَا كَانُوا يَتَبَدَّلُونَ﴾

﴿“Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.”﴾

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Āyah:

﴿وَأَخْذُوا مِنْ دُورِبِ اللَّهِ مَا لَهُمْ يُكْثِرُوا لَمْ يُبَدِّلُوا عَنْهُمْ ۝ كُلُّ أُسَاطِيرُهُمْ وَيَكُونُونَ عَلَيْهِمْ
مِنْدَابًا ۝﴾

﴿And they have taken gods besides Allâh, 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)

﴿وَنَزَّلَ مِنْ بَيْنِ أَنفُسِهِمْ مَا لَا يَتَبَيَّنُ لَهُمْ إِنَّهُ يَرْبُرُ الْقِنْدَةَ وَهُمْ عَنِ الدِّعَائِهِنَّ

﴿فَإِذَا حُشِّرَ الْأَنْشَاءُ كَانُوا لَمَّا تَمَّ أَعْصَاهُمْ وَكَانُوا يُبَادِهِمْ كُفَّارٌ﴾ (١)

﴿And who is more astray than one who calls besides Allâh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ (46:5-6).

Ibrâhîm Al-Khalil, peace be upon him, said to his people:

﴿إِنَّمَا أَخْذَذُ مِنْ دُونِ اللَّهِ أُولَئِنَّا مُؤَدَّةً بَيْنَكُمْ فِي الْحَجَّةِ الَّتِي لَمْ يَرْدِ الْقِيَمَةُ بِكُفُّرِ

﴿بَشَّكُمْ يَتَعْنِي وَلَمَّا تَمَّتْ تَعْشِكُمْ يَتَعْنِي﴾

﴿You have taken idols instead of Allâh. 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.﴾ (29:25)

﴿إِذَا نَبَرَ الَّذِينَ أَتَيْمُوا مِنَ الْأَيْمَكَ أَتَبْعَمُوا وَرَأَوْا الْمَكَابِ وَتَطَعَّمُتْ يَوْمَ الْأَسْبَابِ﴾ (٢)

﴿When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them﴾ until:

﴿وَمَا هُمْ بِخَوْجِينَ مِنَ الْأَقْوَابِ﴾ (٣)

﴿And they will never get out of the Fire.﴾ (2:166-167).

Allâh says:

﴿وَرَفِعْلَ أَذْعُوا شَرَكَاتَهُ﴾

﴿And it will be said (to them): "Call upon your partners,"﴾

meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

﴿فَدَعَوْهُمْ فَلَمْ يَتَبَيَّنُ لَهُمْ وَرَأُوا الْعَذَابَ﴾

﴿And they will call upon them, but they will give no answer to them, and they will see the torment.﴾

means, they will realize for sure that they are inevitably destined for the Fire. His saying:

﴿فَلَزَ أَنْتُمْ كَانُوا يَهْتَدُونَ﴾

﴿If only they had been guided!﴾ means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the Ayah,

﴿وَيَوْمَ يَقُولُ نَادِيْرَا شَرِكَائِيْ الدِّيْنِ زَعْمَتْ لَدَعْوَتِهِمْ فَلَمْ يَسْتَجِبُوْهُ لَهُمْ وَحَمَلْنَا بَيْنَهُمْ مَوْرِقًا ﴾
﴿وَرَدَّا اَلْمُجْرِمُونَ اَنَّارَ فَلَطَّشُوا اَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوْهَا عَنْهَا مَسْرِقًا ﴾﴾

﴿And the Day He will say : "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.﴾ (18:52-53)

Their attitude towards the Messengers on the Day of Resurrection

﴿وَيَوْمَ يَنْادِيْهِمْ فَيَقُولُ مَاذَا أَجْبَثُ اَلْمُرْسَلِيْنَ ﴾﴾

﴿And the Day He will call to them, and say : "What answer gave you to the Messengers?"﴾

The first call will be concerning the issue of *Tawhid*, which includes evidences of the prophethood – 'What was your response to the Messengers who were sent to you? How did you deal with them?' This is like the questions which will be asked of a person in his grave: 'who is your Lord? who is your Prophet? and what is your religion?' The believer will testify that there is no God except Allāh and that Muhammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

﴿فَعَيَّبَتْ عَنْهُمُ الْأَبْيَانُ بِوَقْتٍ فَهُمْ لَا يَكَانُوْنَ ﴾﴾

﴿Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.﴾

Mujāhid said: "The proof will be obscured from them,"⁽¹⁾ so they will not be able to ask one another for help by virtue of

⁽¹⁾ At-Tabari 19:607.

their blood ties. Allāh's saying:

﴿فَأَنَا مِنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحَاتٍ﴾

﴿But as for him who repented, believed, and did righteous deeds,﴾

means, in this world.

﴿فَسَعَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ﴾

﴿then perhaps he will be among those who are successful.﴾

means, on the Day of Resurrection. And the word; perhaps ('Asā), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

﴿وَرَبُّكَ يَعْلَمُ مَا يَنْكِهُ وَيَخْتَارُ مَا كَانَ لَمْ يُقْرَأُ شَيْئاً إِنَّ اللَّهَ وَنَعْمَلَ عَنَّا
شَيْئاً كُوْنَةَ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صَدُورُكُمْ وَمَا يَعْلَمُونَ وَقُوَّةُ اللَّهِ لَا إِلَهَ إِلَّا هُوَ
لَهُ الْحُكْمُ فِي الْأَوَّلِ وَالآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.﴾

﴿69. And your Lord knows what their breasts conceal, and what they reveal.﴾

﴿70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.﴾

Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.
His saying:

﴿وَرَبُّكَ يَعْلَمُ مَا يَنْكِهُ وَيَخْتَارُ﴾

﴿And your Lord creates whatsoever He wills and chooses,﴾

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and

bad alike, are in His Hands and will return to Him.

﴿مَا كَانَ لِمُؤْمِنٍ أَنْ يَرْجِعُهُ

﴿no choice have they.﴾ is a negation, according to the correct view. This is like the Ayah,

فَوْمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةً إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

¶It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision» (33:36).

Then Allāh says:

﴿وَرَبِّكَ بَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلَمُونَ﴾

«And your Lord knows what their breasts conceal, and what they reveal.»

He knows what is hidden in their hearts, just as He knows what they do openly.

هُسْوَاءٌ مِنْكُمْ مَنْ أَسْرَ القَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخِفٌ بِالْأَيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٤﴾

¶It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.» (13:10).

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

﴿And He is Allāh; Lā ilāha illā Huwa,﴾

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

﴿لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالآخِرَةِ﴾

¶His is the praise, in the first and in the last,¶

in all that He does, He is to be praised for His justice and wisdom.

وَلَهُ الْحُكْمُ

¶*His is the decision,* ¶ that none can put back, because of His might, power, wisdom and mercy.

﴿وَإِنَّهُ رَجُونٌ﴾

٣٩٤ **الْمَلَكُوتُ**
يَقِنَّا بِهِ
عَلَى الْأَرْضِ
أَنَّ اللَّهَ لَا يَحِبُّ الْمُفْسِدِينَ
وَلَا يَتَّقِيُ الْفَسَادِ
نَصِيبُكَ مِنَ الْذِيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَبَتَّعَ فِيمَا أَنْشَكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ
أَنْزَلَ الْقُوَّةَ إِذْ قَالَ لَهُ فَوْمَةٌ لَا تَنْقَحَ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحَينَ
عَلَيْهِمْ وَمَا يَنْهَا مِنَ الْكَوْزِ مَا إِنْ مَفَاعِهَ لَنَوَّا بِالْمُضَبَّةِ
يَقْتُرُونَ إِنْ قَرُونَ كَانَ مِنْ قَوْمٍ مُؤْسَى فَبَغَى
هَاتُوا بِرَهْنَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
وَالْأَنْهَارَ لِتَشْكُرُوا فِيهِ وَلَتَبْغُو مِنْ فَضْلِهِمْ وَلَعَلَّكُمْ تَشْكُرُونَ
فِيهِ أَفَلَا تَبْهِرُونَ وَمِنْ رَحْمَتِهِ جَعَلَ لِكُمُ الْأَيْلَهُ
بِوَرِ الْقِنَّةَ مِنْ إِنَّ اللَّهَ عِزِيزٌ إِلَيْهِ يَأْتِيُكُمْ يَلِيلٌ شَكْرُونَ
قُلْ أَرَأَيْتَ إِنْ جَعَلَ اللَّهُ عَيْنَكُمْ أَيْلَهُ سَرَدَهَا إِلَى يَوْمِ الْقِنَّةِ
مِنْ إِنَّ اللَّهَ عِزِيزٌ إِلَيْهِ يَأْتِيُكُمْ بِضَيَّاءِ أَفَلَا تَسْمَعُونَ **٦٧**

¶ and to Him shall you be returned.¶ means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلَيَبْتَغُوا مِنْ فَضْلِهِ وَلِلَّهِ كُلُّ شَكْرٍ وَّ^{۲۷}

¶71. Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?"»

¶72. Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?"»

¶73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.»

Night and Day are among the Blessings of Allāh and are Signs of Tawhīd

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

﴿فَمَنْ إِنَّكُمْ عَيْدُ اللَّهُ بِأَنْتُمْ كُمْ بِضَبَابٍ﴾

«which god besides Allāh could bring you light?»

meaning, ‘with which you could see things and which would bring you relief?’

﴿أَفَلَا تَشْعُرُونَ﴾

«Will you not then hear?» Then Allāh tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allāh says:

﴿فَمَنْ إِنَّكُمْ عَيْدُ اللَّهُ بِأَنْتُمْ كُمْ بِتَكُونُونَ فِيهِ﴾

«which god besides Allāh could bring you night wherein you rest?»

meaning, ‘to rest from your work and activity.’

﴿أَفَلَا تَبْحَرُونَ ﴿٧﴾ وَمِنْ نَعْيَمِهِ﴾

«Will you not then see? It is out of His mercy» towards you,

﴿جَعَلَ لَكُمْ لَيْلًا أَبْيَانًا وَالنَّهَارَ﴾

«that He has made for you the night and the day»

He created both,

﴿وَلَتَكُونُوا فِيهِ﴾

«that you may rest therein» during the night,

﴿وَلَتَبْقَعُوا مِنْ قَصْلَهِ﴾

«and that you may seek of His bounty»

during the day, by traveling, moving about and working.

﴿وَلَمَّا كُمْ شَكَرْتُ﴾

﴿and in order that you may be grateful.﴾

So that you may give thanks to Allâh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the Âyah,

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ جِلْدَهُ لِمَنِ ارَاكَ أَن يَنْكِحَ أَزْوَاجَ شَكُورًا﴾ (٢٥:٦٢)

﴿And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾ (25:62).

And there are many similar Âyât.

﴿وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَنَّى شَرَكَاهُ اللَّيْلَ كُثُرًا تَرْغَمُونَ وَرَغَبَنَا مِنْ كُلِّ أُنُوْجٍ شَهِيدًا فَقَاتَنَا مَا فِي بُرْعَانِكُمْ فَأَكْلَمُوا أَنَّ الْحَقَّ إِلَّا وَضَلَّ عَنْهُمْ مَا كَانُوا يَتَنَزَّهُونَ﴾ (٢٧:٦٣)

﴿٤٧٤. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"﴾

﴿٤٧٥. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh, and the lies which they invented will disappear from them.﴾

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allâh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

﴿أَنَّ شَرَكَاهُ اللَّيْلَ كُثُرًا تَرْغَمُونَ﴾

﴿Where are My (so-called) partners, whom you used to assert?﴾ meaning, in this world.

﴿وَرَغَبَنَا مِنْ كُلِّ أُنُوْجٍ شَهِيدًا﴾

﴿And We shall take out from every nation a witness,﴾
Mujâhid said, "This means a Messenger."^[1]

﴿فَقَاتَنَا مَا فِي بُرْعَانِكُمْ﴾

^[1] At-Tabâri 19:614.

﴿and We shall say: "Bring your proof."﴾
meaning, 'of the truth of your claim that Allāh had any partners.'

﴿فَكُلُّمُوا أَنَّ الْحَقَّ يَوْمًا﴾

﴿Then they shall know that the truth is with Allāh,﴾
meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

﴿وَضَلَّ عَنْهُمْ تَا كَانُوا يَتَوَرَّدُونَ﴾

﴿and the lies which they invented will disappear from them.﴾
they will vanish and will be of no benefit to them.

﴿إِنَّ فَرْوَنَ كَانَ مِنْ قَوْمٍ مُّؤْمِنِينَ عَلَيْهِمْ وَمَا نَبَّأَهُمْ مِّا إِنَّ الْكُوُزَ مَا إِنَّ مَنَاجِهَةَ لِلَّهِ
يَا تَمْبَكَةَ أُولَئِكُو الْقَوْمُ إِذْ قَالَ لَهُمْ لَا تَنْتَهُ إِنَّ اللَّهَ لَا يُحِبُّ الظَّفَرِينَ﴾
يَا تَمْبَكَةَ اللَّهُ الدَّارُ الْآخِرَةِ وَلَا تَنْسَ تَصْبِيَكَ مِنَ الدُّنْيَا وَأَخْيَنَ كَانَ أَحْسَنَ اللَّهَ
يَا تَمْبَكَةَ وَلَا تَنْتَهُ الْفَسَادُ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الظَّفَرِينَ﴾

¶76. Verily, Qārūn was of Mūsā's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."

¶77. "But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allāh has been generous to you, and seek not mischief in the land. Verily, Allāh likes not the mischief-makers."

Qārūn and His People's exhortation

It was recorded that Ibn 'Abbās said:

﴿إِنَّ فَرْوَنَ كَانَ مِنْ قَوْمٍ مُّؤْمِنِينَ﴾

﴿Verily, Qārūn was of Mūsā's people,﴾

"He was the son of his paternal uncle."^[1] This was also the view of Ibrāhīm An-Nakha'i, 'Abdullāh bin Al-Hārith bin

[1] Ibn Abi Ḥātim 9:3005.

Nawfal, Sammâk bin Ḥarb, Qatâdah, Mâlik bin Dînâr, Ibn Jurayj and others; they all said that he was the cousin of Mûsâ, peace be upon him.^[1] Ibn Jurayj said: "He was Qârûn bin Yashar bin Qâhith, and Mûsâ was the son of 'Imrân bin Qâhith."^[2]

﴿وَنَتَّهَىٰ بِنَ الْكَوْز﴾

﴿And We gave him of the treasures,﴾ meaning, of wealth;

﴿فَمَا إِنْ مَنَعَهُ لَتَّهَىٰ بِالْمَسْبَكَةِ أَوْلَىٰ الْقَوْز﴾

﴿that of which the keys would have been a burden to a body of strong men.﴾

Groups of strong men would not have been able to carry them because they were so many. Al-A'mash narrated from Khaythamah, "The keys of Qârûn's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet."^[3] Other views were also given, and Allâh knows best.

﴿فَإِذْ قَالَ لَهُ قَوْمُهُ لَا تَشْجُعْ إِنَّ اللَّهَ لَا يُحِبُّ الظَّرِيفِينَ﴾

﴿Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult."﴾

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, 'do not be arrogant and proud of your wealth.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الظَّرِيفِينَ﴾

﴿Verily, Allâh likes not those who exult.﴾

Ibn 'Abbâs said, "This means, those who rejoice and gloat."^[4] Mujâhid said, "It means those who are insolent and reckless, and do not thank Allâh for what He has given them."^[5]

^[1] At-Tabari 19:616.

^[2] At-Tabari 19:615.

^[3] At-Tabari 19:617.

^[4] At-Tabari 19:622.

^[5] At-Tabari 19:623.

٣٩٥

لِرَبِّ الْجَنَّاتِ

قَالَ إِنَّمَا أُوتِنِيهِ عَلَى عِلْمٍ عِنْدِي أَوْ لَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقَرُونِ مَنْ هُوَ أَسْدُ مِنْهُ فُؤَادُهُ وَأَكْثَرُ جُمَعَاهُ وَلَا يَشْتَأْلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٦﴾ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ، قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبْيَأُنَّا مِثْلَ مَا أَوْفَ قَرُونُ إِنَّ اللَّهَ الدُّوْلَةُ عَظِيمٌ ﴿٧٧﴾ وَقَالَ الَّذِينَ أَوْتُوا الْعِلْمَ وَلَيَكُنْ ثَوَابُ اللَّهِ خَيْرٌ لَّمَنْ آمَنَ وَعَمِلَ صَلِحًا وَلَا يَلْقَهُنَا إِلَّا أَصْبَرُوْنَ ﴿٧٨﴾ فَخَسَفَنَا بِهِ وَهِيَ أُرْضُ فَمَا كَانَ لَهُ مِنْ فَتَّةٍ يَنْصُرُوهُ مِنْ دُونِنَا أَلَّا وَمَا كَانَ مِنَ الشَّاكِرِينَ ﴿٧٩﴾ وَأَصْبَحَ الَّذِينَ تَنَزَّلُ مَكَانَتُهُ بِالْأَمْسِ يَقُولُونَ وَيَنْكَأُنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنَّ مِنَ اللَّهِ عَلَيْنَا الْحَسْفُ إِنَّا وَيَكَانُهُ لَا يَقْبِلُ الْكَفِرُونَ ﴿٨٠﴾ تِلْكَ الدَّارُ الْآخِرَةُ بِغَنَمَهَا لِلَّذِينَ لَا يُرِيدُونَ عُطْوَانًا فِي الْأَرْضِ وَلَا قَسَادًا وَالْمُقْبِلَةُ لِلْمُنْتَهَى مِنْ جَاءَ بِالْحَسْنَى فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالشَّيْءَ فَلَمَّا بَعْرَى الَّذِينَ عَلِمُوا السَّيْئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨١﴾

His saying:

﴿وَابْتَغِ فِيمَا مَائَلَكَ اللَّهُ الدُّنْيَا الْآخِرَةُ وَلَا تَنْسِ تَصِيبَكَ مِنَ الدُّنْيَا﴾

«But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;»

means, ‘use this great wealth and immense blessing Allāh has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.’

﴿وَلَا تَنْسِ تَصِيبَكَ مِنَ الدُّنْيَا﴾

«and forget not your portion of lawful enjoyment in this world;»

That which Allāh has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.’

﴿وَأَحْسِنْ كُلَّمَا أَخْسَنَ اللَّهُ إِلَيْكَ﴾

«and be generous as Allāh has been generous to you,»
Be generous to His creatures, as He has been generous to you.’

﴿وَلَا تَتْغِيْرْ أَقْسَادَ فِي الْأَرْضِ﴾

«and seek not mischief in the land.» meaning: ‘do not let your aim

be to spread corruption on earth and do harm to Allāh's creation.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿Verily, Allāh likes not the mischief-makers.﴾

﴿فَقَالَ إِنَّمَا أُوتِينَتِي عَلَىٰ عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ أَنَّكَ اللَّهَ فَذِ أَهْلُكَ مِنْ قَبْلِهِ وَمِنَ الظَّالِمِينَ مَنْ هُوَ أَشَدُّ مِنْهُ فَوْزًا وَأَكْثَرُ جَمَانًا وَلَا يُسْتَأْنِلُ عَنْ دُنْيَاهُ الظَّالِمُونَ﴾

¶78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins.﴾

Allāh informs us how Qārūn responded to the exhortations of his people when they sought to guide him to what is good.

﴿فَقَالَ إِنَّمَا أُوتِينَتِي عَلَىٰ عِلْمٍ عِنْدِي﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

meaning, 'I have no need of your advice; Allāh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the Āyah:

﴿فَإِذَا شَرِقَ الْأَنْتَنَ شَرِقَ دَعَانِمٌ بِإِذْنِ حَرَكَتَهُ يَغْنِمَةً فَقَالَ إِنَّمَا أُوتِينَتِي عَلَىٰ عِلْمٍ﴾

﴿When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it."﴾ (39:49)

An alternative interpretation of this Āyah says that the meaning is: "Only because of what Allāh knows about me did I obtain this favor." This is like His saying:

﴿وَلَئِنْ أَذَقْنَاهُ تَحْمَةً يَنْهَا مِنْ بَعْدِ ضَرَّةٍ مَسَّتْهُ لَيَقُولَنَّ 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 from me."﴾ (41:50)

meaning, "I deserved it."

Imām ‘Abdur-Rahmān bin Zayd bin Aslam explained this Āyah very well. Concerning the phrase,

﴿قَالَ إِنَّا أُنْتُمْ عَلَىٰ عِلْمٍ عَيْبَرٍ﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

﴿فَوَلَمْ يَتَمَّ أَكْثَرُ أَهْلِكَ مِنْ قَبْلِهِ، مِنْ كُلِّ الْقَوْمِ مَنْ هُوَ أَكْثَرُ مِنْهُ فَوْزًا وَأَكْثَرُ حَسْنَاتِ حَسْنَاتِهِ﴾

﴿Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?﴾^[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

﴿فَنَجَحَ عَلَىٰ قَوْمِهِ، فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحِجَّةَ الْأُدُنِيَّةَ يَنْبَغِي لَنَا مِثْلُ مَا أَنْفَقَ قَدْرُونَ إِنَّمَا لَذُو حَظٍّ عَظِيمٍ ﴿٢﴾ وَقَالَ الَّذِينَ أَفْوَىٰ الْيَمِنَ وَلَمَّا حَكَمْتُمْ تَوَابُ اللَّهُ تَعَالَىٰ لِمَنْ يَعْلَمُ مَا أَنْتُمْ وَعَيْلُ صَدِيقِكُمْ لَا يُلْقَاهَا إِلَّا الصَّادِقُونَ ﴿٣﴾﴾

﴿79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune!"﴾

﴿80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."﴾

How Qārūn went forth in His Finery, and His People's Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

^[1] At-Tabari 19:626.

﴿وَيَنْبَغِي لَنَا مَا أُوتِقَ نَرُونَ إِنَّمَا لَذُو حَظٍ عَظِيمٍ﴾

﴿Ah, would that we had the like of what Qârûn has been given! Verily, he is the owner of a great fortune.﴾

meaning, ‘he is very lucky and has a great share in this world.’ When the people of beneficial knowledge heard this, they said to them:

﴿وَلِكُمْ خَيْرٌ مِّمَّا تَرَى وَمَنْ يَعْمَلْ صَالِحًا﴾

﴿Woe to you! The reward of Allâh is better for those who believe and do righteous deeds.﴾

‘Allâh’s reward to His believing, righteous servants in the Hereafter is better than what you see,’ as is reported in the authentic *Hadîth*:

﴿يَقُولُ اللَّهُ تَعَالَى: أَغَدَذْتِ بِعِبَادِي الصَّالِحِينَ مَا لَا غَيْرَ رَأَثَ وَلَا أَذَنْ سَيِّئَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَأَفْرَءُوا إِنْ شِئْنِمْ: فَلَا تَقْلِمْ قَسْتِ مَا أَخْفَيْ لَكُمْ مِّنْ فُرَّةِ أَعْيُنِ جَهَنَّمَ بِنَا كَافُرُوا بِعِصْلَوْنَ﴾

“Allâh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: **«No person knows what is kept hidden for them of joy as a reward for what they used to do.»** (32:17).^[1]

﴿وَلَا يَلْعَنُهَا إِلَّا الصَّابِرُونَ﴾

﴿and this none shall attain except the patient.﴾

As-Suddî said: “None shall reach Paradise except for the patient” – as if this were the completion of the statement made by the people of knowledge.^[2] Ibn Jarîr said, “This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allâh, stating this fact.”^[3]

﴿فَتَسْفَلَتْ يَدُهُ وَيَنْبَارِي الْأَرْضَ مَا كَانَ لَهُ مِنْ فِتْنَةِ يَنْصُرُونَ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنْ

^[1] *Fath Al-Bâri* 8:375.

^[2] *Ibn Abi Hâtim* 9:3016.

^[3] *Fath Al-Bâri* 10:269.

الْمُنَصِّرِينَ ﴿٨١﴾ وَأَصْبَحَ الْأَرْضَ تَمَّةً مَكَانَهُ بِالْأَمْمِينِ يَقُولُونَ وَيَنْكَسُ إِلَهٌ يَسْطِيلُ الرِّزْقَ لِئَنْ
بَشَّاءَ مِنْ يَعَاوِدُهُ وَيَقِيرُ لَوْلَا أَنْ مِنْ اللَّهِ عَلَيْنَا لَحْفَتْ بِنَا وَيَنْكَسَ لَا يَمْلِئُ الْكَثِيرُونَ ﴿٨٢﴾

﴿81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾

﴿82. And those who desired his position the day before, began to say: "Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful."﴾

How Qārūn and His Dwelling Place were swallowed up by the Earth

After telling us about Qārūn's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allāh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the Ṣaḥīḥ by Al-Bukhārī from Sālim, who said that his father told him that the Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ يَجْرِي إِذْ خَيْفَ بِهِ، فَهُوَ يَتَجَلَّجِلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

«While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.»

He also recorded something similar from Sālim from Abu Hurayrah from the Prophet ﷺ.^[1] Imām Ahmad recorded that Abu Sa‘id said, “The Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَنِ أَخْضَرِينَ يَخْتَالُ فِيهِمَا، أَمْرَأَ اللَّهِ
الْأَرْضَ فَأَخْذَنَهُ، فَإِنَّهُ لَيَتَجَلَّجِلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allāh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of

^[1] At-Tabari 19:629.

Resurrection.^[1]

This version was recorded only by Ahmad, and its chain of narration is *Hasan* (sound).

﴿فَمَا كَانَ لَهُ مِنْ فِتْنَةٍ يَنْصُرُهُ إِنْ دُونَ اللَّهِ وَمَا كَانَ مِنَ الظَّاهِرِينَ﴾

﴿Then he had no group to help him against Allâh, nor was he one of those who could save themselves.﴾

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allâh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allâh's saying:

﴿وَأَضَبَحَ الَّذِينَ تَسْنَدُوا مَكَانَهُ بِالآثَمِ﴾

﴿And those who had desired his position the day before,﴾ means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحِيَاتَ الدُّنْيَا يَكْبَتُ لَنَا يَنْلَأُ مَا أُوفِيَ قَدْرُهُ إِنَّمَا لَهُ حَظٌ عَظِيمٌ﴾

﴿Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn has been given! Verily, he is the owner of a great fortune."﴾

When he was swallowed up in the earth, they began to say:

﴿وَرَبِّكَ أَكَّ اللَّهُ يَسْطِعُ الْرِزْقُ لَمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْبِرُ﴾

﴿Know you not that it is Allâh Who expands the provision or restricts it to whomsoever He pleases of His servants.﴾

Wealth does not indicate that Allâh is pleased with its owner, for Allâh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a *Hadîth* narrated by Ibn Mas'ûd,

[1] Ahmad 3:40.

إِنَّ اللَّهَ فَتَنْ تَبَكُّمْ أَخْلَاقُكُمْ كَمَا فَتَنْ أَرْزَاقُكُمْ، وَإِنَّ اللَّهَ يُنْعِطِ الْمَالَ مَنْ يُحِبُّ
وَمَنْ لَا يُحِبُّ، وَلَا يُنْعِطِ الْإِيمَانَ إِلَّا مَنْ يُحِبُّ

«Allāh has allotted character among you just as He has allotted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.»^[11]

﴿لَوْلَا أَنْ مَنْ أَنْهَى عَلَيْنَا لَخَسَفَ بِنَا﴾

﴿Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!﴾

meaning, ‘were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.’

﴿وَإِنْ كَانَ لَا يُفْلِحُ الظَّاهِرُونَ﴾

﴿Know you not that the disbelievers will never be successful.﴾

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

﴿فَلَكُمُ الدَّارُ الْأَخِيرَةُ بِمَا حَمَلْتُمْ لَا يُرْبِدُنَّ عُلُوًّا فِي الْأَرْضِ وَلَا فَسادًا وَالنَّعْمَةُ لِلْمُتَّقِينَ﴾
من جاهه بالفسدة فله حشر ينها ومن جاهه بالتشنة فلا يغيري التيكت عيلوا الشتات إلا ما
كانوا يتصورون ﴿١٩﴾

﴿83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.﴾

﴿84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.﴾

The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

^[11] Ahmad 1:387.

exalt themselves above the creatures of Allâh, arrogantly oppressing them and spreading corruption among them. Ikrimah said that this phrase referred to haughtiness and arrogance.^[1]

Ibn Jurayj said:

﴿لَا يُرِيدُنَّ عُلُوًّا فِي الْأَرْضِ﴾

«those who do not want to exalt themselves in the land»

“Arrogance and tyranny,

﴿وَلَا فَسَادًا﴾

«nor cause corruption» committing sins.^[2] Ibn Jarîr recorded that ‘Ali said, “If a man wants the straps of his sandals to be better than the straps of his companion’s sandals, then he is one of those referred to in the Ayah,

﴿فِلَكُمُ الْأَذْرَارُ الْأَكْبَرُهُ بِمَا تَحْمِلُنَّ لَا يُرِيدُنَّ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالنَّبِيَّنَ لِلنَّبِيَّنَ﴾

«That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwâ.»^[3]

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the *Sâhih* that the Prophet ﷺ said:

«إِنَّ أَوْجَى إِلَيَّ أَنْ تَنَاظِعُوا حَتَّى لَا يَنْخَرُ أَحَدٌ عَلَى أَخِدٍ وَلَا يَنْغِي أَحَدٌ عَلَى أَخِدٍ»

«It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.»^[4]

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: “O Messenger of Allâh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?” The Prophet ﷺ said:

[1] At-Tabari 19:637.

[2] At-Tabari 19:637.

[3] At-Tabari 19:638.

[4] Muslim 4:2199.



«لَا، إِنَّ اللَّهَ جَيِّدٌ يُحِبُّ
الْجَنَانَ»

«No, for Allāh is beautiful
and loves beauty...»⁽¹⁾
And Allāh says:

«مَنْ جَاءَ بِالْحَسَنَاتِ»

«Whosoever brings good,»
meaning, on the Day
of Resurrection,

«فَلَهُ خَيْرٌ مِّنْهَا»

«he shall have the better
thereof;» meaning, the
reward of Allāh is bet-
ter than the good
deeds of His servant –
how can it not be,
when Allāh has multi-
plied it many times
over? This is the posi-
tion of generosity.
Then Allāh says:

«وَمَنْ جَاءَ بِالشَّرِّ فَلَا يُجْزَى أَلْيَتْ عَلَيْهِ الْسَّيِّئَاتِ إِلَّا مَا كَانُوا يَمْلَأُونَ»

«and whosoever brings evil, then those who do evil deeds will
only be requited for what they used to do.»

This is like the Āyah,

«وَمَنْ جَاءَ بِالشَّرِّ فَكَانَتْ مُكَفَّرَتْ مُجْزَوْهُمْ فِي النَّارِ هُنْ مُغَزَّرُكَ إِلَّا مَا كَانُوا فَعَلُوكَ»

«And whoever brings an evil deed, they will be cast down on
their faces in the Fire. (And it will be said to them) "Are you
being recompensed anything except what you used to do?"»
(27:90).

This is the position of generosity and justice.

⁽¹⁾ Muslim 1:93.

﴿إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْقُرْآنَ كَرَذْكَ إِنَّ مَعَهُ فُلْ نَوْهٌ أَطْلَمُ مَنْ جَاءَ بِالْمُسْنَدِ وَمَنْ هُوَ فِي ضَلَالٍ شَيْءٌ﴾ ﴿٤٥﴾ وَمَا كَفَتْ تَرْجُوا أَنْ يُلْقَى إِلَيْكُمُ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكُمْ فَلَا تَكُونُنَّ لِنَهَرِكَ لِلْكُفَّارِينَ﴾ ﴿٤٦﴾ وَلَا يَصُدُّنَّكُمْ عَنْ مَبْيَنِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكُمْ رَاهِنَّ وَأَنْعَمْ إِنْ رَاهِنَّ وَلَا تَكُونُنَّ مِنَ التَّشْرِيكِينَ﴾ ﴿٤٧﴾ وَلَا تَنْتَعِ مَعَ اللَّهِ إِلَهًا مُخْرَجُ لَأَنَّهُ إِلَّا هُوَ كُلُّ شَيْءٍ مَالِكٌ إِلَّا رَحْمَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَمَنُ﴾ ﴿٤٨﴾

﴿85. Verily, He Who has given you the Qur'ān, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾

﴿86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.﴾

﴿87. And let them not turn you away from the Āyāt of Allāh after they have been sent down to you, and invite to your Lord and be not of idolators.﴾

﴿88. And invoke not any other god along with Allāh, Lā ilāha illā Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.﴾

The Command to convey the Message of Tawhīd

Here Allāh commands His Messenger ﷺ to convey the Message and recite the Qur'ān to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allāh says:

﴿إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْقُرْآنَ كَرَذْكَ إِنَّ مَعَهُ فُلْ نَوْهٌ﴾

﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the return.﴾

meaning, 'the One Who has commanded you to put it into practice among mankind,'

﴿كَرَذْكَ إِنَّ مَعَهُ﴾

﴿will surely bring you back to the return.﴾

'On the Day of Resurrection, where He will question you concerning that,' as Allāh said:

﴿فَلَنْتَكَلَّ الْأَيْمَنَ أَزْبَلَ إِلَيْهِ وَلَنْتَكَلَّ الْمَرْسَلِينَ﴾ ﴿٤٩﴾

﴿Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.﴾ (7:6)

Allāh said:

﴿يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَبْيَضْتُمْ﴾

﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"﴾ (5:109).

And He said:

﴿وَمَاهُمْ بِالثَّئِنَ وَالشَّهَادَةِ﴾

﴿and the Prophets and the witnesses will be brought forward﴾ (39:69)

In his *Tafsīr* of his *Ṣaḥīḥ*, Al-Bukhāri recorded that Ibn ‘Abbās commented on the *Āyah*:

﴿رَأَدَكُ إِنْ سَارُ﴾

﴿will surely bring you back to the return.﴾

“To Makkah.”^[1] This was also recorded by An-Nasā’ī in his *Tafsīr* in his *Sunan*,^[2] and by Ibn Jarīr.^[3] Al-‘Awfi also reported from Ibn ‘Abbās that the phrase:

﴿رَأَدَكُ إِنْ سَارُ﴾

﴿will surely bring you back to the return.﴾

means, “will surely bring you back to Makkah as He brought you out of it.”^[4] Muḥammad bin Ishāq recorded that Mujāhid commented on:

﴿رَأَدَكُ إِنْ سَارُ﴾

﴿will surely bring you back to the return.﴾

He said, “Back to your place of birth in Makkah.”^[5]

Ibn ‘Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

^[1] *Fath Al-Bārī* 8:369.

^[2] An-Nasā’ī in *Al-Kubrā* 6:425.

^[3] At-Ṭabarī 19:641.

^[4] At-Ṭabarī 19:641.

^[5] At-Ṭabarī 19:641.

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh's saying:

﴿فُلَّ رَبِّ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ شَيْءٌ﴾

﴿Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾

means: "Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, 'My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿وَرَبِّنَا كَمْ تَرَبَّوْا أَنْ يُلْقِي إِلَيْكَ الْكِتَابُ﴾

﴿And you were not expecting that the Book would be sent down to you,﴾

'Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

﴿وَلَكُنْ رَحْمَةً مِنْ رَبِّكَ﴾

﴿but it is a mercy from your Lord.﴾

means, 'but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing.'

﴿فَلَا تَكُونَ ظَاهِرًا﴾

﴿So never be a supporter﴾ i.e., a helper,

﴿لِلْكُفَّارِ﴾

﴿of the disbelievers.﴾ rather, separate from them, 'express your hostility towards them and oppose them.'

﴿وَلَا يَصُدُّكَ عَنْ مَا يَنْهَا اللَّهُ بَعْدَ إِذْ أَنْزَلْتَ إِلَيْكَ الْكِتَابَ﴾

﴿And let them not turn you away from the Āyāt of Allāh after they have been sent down to you.﴾

meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allāh will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

﴿وَأَذْعُ إِلَىٰ رَبِّكَ﴾

﴿and invite to your Lord﴾ to worship your Lord Alone, with no partners or associates,

﴿وَلَا تَكُونُ مِنَ الْمُشْرِكِينَ﴾

﴿and be not of idolators.﴾

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَيْهَا مَاهِرًا لَا إِنَّهُ إِلَّا هُوَ﴾

﴿And invoke not any other god along with Allāh, there is no God but Him.﴾

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾ Here Allāh is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

﴿كُلُّ مَا عَلَيْهَا قَاءِنٌ وَبَقِينٌ وَجْهُ رَبِّكَ ذُرُّ الْمُتَنَاهِ وَالْمُكَوَّنِ﴾

﴿Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ (55:26-27).

Allāh used the word "Face" to refer to Himself, as He says here:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾

meaning, everything except Him. It was reported in the *Sahīh* via Abu Salamah that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

﴿أَضْدَقُ كَلِمَةً قَالَهَا الشَّاعِرُ لَيْسُ - أَلَا كُلُّ شَيْءٍ مَا خَلَقَ اللَّهُ بِاطِلٌ -﴾

¶The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.^[1]

﴿لَكُمْ مَا سُبِّحَ بِهِ وَإِنَّ رَبَّكُمْ لَأَكْبَرُ﴾

¶His is the decision,» means, dominion and control, and there is none who can reverse His judgement or decision.

﴿وَإِنَّهُ لِرَبِّ الْعَالَمِينَ﴾

¶and to Him you shall be returned.»

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the *Tafsīr* of *Sūrat Al-Qaṣāṣ*. To Allāh be praise and blessings.

^[1] *Fath Al-Bārī* 7:183. Ibn Ḥajar explained that *Bāṭil* or “false” here means “perishable.” See *Fath Al-Bārī* the Book of the Merits of the Anṣār, the chapter on the days of *Jāhilīyyah*.

The *Tafsīr* of *Sūrat Al-'Ankabūt* (Chapter - 29)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الَّهُ أَعْلَمُ بِأَنَّاسٍ أَنْ يَرْكُوَا أَنْ يَقُولُوا مَا كَانُوا وَهُمْ لَا يُفْتَنُونَ ﴾ ﴿وَلَئِنْ تَنَزَّلْنَا إِلَيْهِمْ فَلَيَتَلَمَّسُوا أَنَّهُ اللَّهُ الْبَرِّ صَدَقُوا وَلَيَعْلَمَنَّ الْكَذَّابِينَ ﴾ ﴿أَمْ حَسِبَ الَّذِينَ يَعْسُلُونَ الظَّنَّاتِ أَنْ يَسْقُطُوا كَاهِنًا مَا يَعْنَكُونَ﴾

﴿1. Alif Lām Mīm.﴾

﴿2. Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

﴿3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.﴾

﴿4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!﴾

The Believers are tested so that it may be known Who is Sincere and Who is Lying

In the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrahs*.

﴿أَعْلَمُ أَنَّاسٍ أَنْ يَرْكُوَا أَنْ يَقُولُوا مَا كَانُوا وَهُمْ لَا يُفْتَنُونَ﴾

﴿Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic *Hadīth*:

﴿أَشَدُ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الْأَمْمَلُ فَالْأَمْمَلُ، يُتَّلَى الرَّجُلُ عَلَى

حَسِبْ دِيَوْ، فَإِنْ كَانَ فِي دِيَوْ صَلَابَةً زَيْدَ لَهُ فِي الْبَلَادِ»

«The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.»^[1]

This Āyah is like the Āyah,

﴿أَذْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَهَنَّمُوا مِنْكُمْ وَيَعْلَمُ الْمُنْذَرِينَ﴾

﴿Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient?﴾ (3:142)

There is a similar Āyah in Sūrat At-Tawbah. And Allāh says:

﴿أَنَّمَا حَبَّبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلَّ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ تَسْتَهِنُمُ الْأَسْنَاءُ وَالشَّرَفَةُ وَذَرَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ مَأْمَنُوا مَعَمُ مَنْ نَصَرَ اللَّهُ أَلَا إِنَّ نَصَرَ اللَّهُ فَرِيقُهُمْ هُمْ الْمُغْرِبُونَ﴾

﴿فَرِيقُهُمْ هُمُ الْمُغْرِبُونَ﴾

﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴾ (2:214)

Allāh says here:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ أَنَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

﴿And We indeed tested those who were before them so that Allāh will know those who are true, and will know those who are liars.﴾

meaning, He will make known which are sincere in their claim to be believers from those who are lying. Allāh, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of Ahlus-Sunnah wal-Jamā'ah are agreed on this. This

^[1] Tuhfah Al-Ahwadhi 7:78.

٣٩٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَكْفُرُنَّ عَنْهُمْ سَيِّئَاتُهُمْ
وَلَا يُعَزِّزُنَّهُمْ أَحْسَنُ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا إِلَيْنَاهُ
بِوَالَّدِيهِ حَسْتَاً وَإِنْ جَاهَهَاكَ لِتُشَرِّكَ فِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطْهِرْهُمَا إِلَّا مَرَجِعُكُمْ فَإِنَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَنْدَغُونَهُمْ فِي الصَّالِحِينَ
وَوَنَّ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَلَيْسَ اللَّهُ بِأَعْلَمْ فَإِذَا أُوذَى فِي الْأَرْضِ جَعَلَ
فَسْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَيْسَ جَاءَ نَصْرٌ مِّنْ رَبِّكَ لِيَقُولُنَّ
إِنَّا كُنَّا نَعْمَلُ كُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمْ يَمَا فِي صُدُورِ الْعَالَمِينَ
وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنْتَقِبِينَ
وَقَالَ الَّذِينَ كَفَرُوا لِلَّهِ يَرَى مَا مَأْمَنُوا تَعِيْسِيْنَا
وَلَنْ يَحْلِلَ خَطَبِنَّكُمْ وَمَا هُمْ بِحَمِيلِنَّ مِنْ خَطَبِنَّهُمْ إِنْ
شَيْءٌ إِنْهُمْ لَكَذِبُونَ ﴿٩﴾ وَلَيَعْلَمَنَّ أَنَّهُمْ وَأَنْفَالًا
مَعَ أَنْفَالِهِمْ وَلَيَسْتَلِّنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْعَلُونَ
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَمَّا فَتَّاهُمْ أَلْفَ سَنَةً
إِلَيْهِمْ يَأْتِي مُلْكُهُمْ أَطْوَافُهُمْ وَهُمْ ظَاهِرُونَ ﴿١١﴾

is the view of Ibn 'Abbās and others concerning phrases such as the Āyah,
 ﴿٦﴾ إِلَا لَتَعْلَمُهُ

«only that We know» (2:143).^[11] Meaning, only to see – because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

The Evildoers cannot escape from Allāh

Allāh said:

﴿أَنْ حَسِبَ الَّذِينَ يَعْمَلُونَ أَنَّهُمْ أَنَّهِيَّنَ﴾
أَنْ بَيْقُونُوا سَاءَ مَا يَعْمَلُونَ ﴿١﴾

«Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!»

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

﴿أَنْ حَسِبَ الَّذِينَ يَعْمَلُونَ أَنَّهُمْ أَنَّهِيَّنَ﴾

«Or think those who do evil deeds that they can outstrip Us» meaning, “escape” from Us.

[1] Please note that these Āyāt are usually translated with the meaning of Allāh “tests” instead of “will know.” They are to be understood with that general meaning as well as the explanation above.

﴿كَذَّابٌ يَكْتُر﴾

﴿Evil is that which they judge!﴾ what they think is evil.

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ وَمَنْ جَهَدَ فَإِنَّمَا
يُجْهَدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ النَّاسِينَ ﴿٧﴾ وَالَّذِينَ مَاءَنُوا وَعَمِلُوا الصَّنِعَاتِ لِكُفَّارَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَجَرِيَّهُمْ أَحَسَنُ الدُّرُّى كَافُوا بِمَا سَلَوْنَ ﴿٨﴾﴾

﴿45. Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.﴾

﴿46. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.﴾

﴿47. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.﴾

Allāh will fulfill the Hopes of the Righteous

Allāh's saying;

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ﴾

﴿Whoever hopes in meeting with Allāh,﴾

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allāh, then Allāh will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allāh says:

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾﴾

﴿Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.﴾

﴿وَمَنْ جَهَدَ فَإِنَّمَا يُجْهَدُ لِنَفْسِهِ﴾

﴿And whosoever strives, he strives only for himself.﴾

This is like the Āyah,

﴿مَنْ عَمِلَ صَالِحًا نَلَفِيَّهُ﴾

﴿Whosoever does righteous good deed, it is for himself﴾ (41:46).

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

﴿وَمَنْ جَهَدَ فِلَامِنْدَ مُجْهِدٌ لِتَقْيِيدِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴾ (١)

«And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.»

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Ayah,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تُكْسِنَهُ يُعْنِيْفُهَا وَيُؤْتِيْ بِمِنْ لَدُنْهُ أَفْرَاجًا عَظِيمَاتٍ ﴾ (٢)

«Surely, Allāh wrongs not even 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).

And He says here:

﴿وَالَّذِينَ مَأْمُونُوا وَعَمِلُوا الصَّالِحَاتِ لَنَكِفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَخْسَانَ الَّذِي كَانُوا يَعْمَلُونَ ﴾ (٧)

«Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.»

﴿وَوَصَّيْنَا الْإِنْسَانَ بِمَا لَدُنْهُ حَتَّىٰ وَإِنْ جَهَدَكَ لِتُشْرِكَ بِـ مَا لَيْسَ لَكَ بِـ يَوْمٍ عَلَمْ فَلَا تُطْعِمُهُمْ إِلَّا مَرْءَوْهُمْ فَإِنَّكَ بِـ مَا كُنْتَ تَعْمَلُونَ ﴾ (٨) وَالَّذِينَ مَأْمُونُوا وَعَمِلُوا الصَّالِحَاتِ لَنَتَطْلُبُهُمْ فِي الصَّالِحَاتِ ﴾ (٩)

«8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you

have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.»

¶9. *And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.»*

The Command to be Good and Dutiful to Parents

Allâh commands His servants to be dutiful to parents, after urging them to adhere to belief in His Tawhîd, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allâh says:

﴿وَقُلْنَا رَبُّكَ أَلَا تَسْبِدُوا إِلَّا إِيَّاهُ وَإِلَّا لِمَنْ يُنْسَنُ إِنَّا يَلْعَنُ عَنِّنَاكَ الْكَبَرُ أَمْدُهُمَا أَزَلَّا
وَلَدَّهُمَا فَلَا تُثْلِلْ لَهُمَا أُنْتَ رَبُّ لَا تَنْهَرُهُمَا وَلَلَّهُمَّ فَوَلَا كَسِيرَكُمَا ﴾ۚ وَأَنْفَضْ لَهُمَا جَنَاحَ
النُّلُّ مِنَ الرَّحْمَةِ وَلَلَّهُ رَبُّ أَرْحَمَهُمَا كَمَا رَبَّيْكُمْ صَفِيرَكُمَا ﴾ۚ﴾

¶And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."» (17:23-24)

Although Allâh orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

﴿وَإِنْ جَهَنَّمَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُنْظِعُهُمَا ﴾

¶but if they strive to make associate with Me, which you have no knowledge of, then obey them not.»

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allâh will reward you for your kindness towards them and your patience in adhering to your religion. It is Allâh Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be

gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allāh says:

﴿وَالَّذِينَ مَا نَسُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ﴾

﴿And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.﴾

In his *Tafsīr* of this Āyah, At-Tirmidhi recorded that Sa'd said: "Four Āyāt were revealed concerning me – and he told his story. He said: "Umm Sa'd said: 'Did Allāh not command you to honor your parents? By Allāh, I will not eat or drink anything until I die or you renounce Islām.' When they wanted to feed her, they would force her mouth open. Then this Āyah was revealed:

﴿وَرَبَّنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسْنًا فَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لِكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.﴾^[1]

This *Hadīth* was also recorded by Imām Ahmad, Muslim, Abu Dāwūd and An-Nasā'ī.^[2] At-Tirmidhi said, "*Hasan Sahīh*."

﴿فَوَمَنِ الْأَنَّاسُ مَن يَقُولُ مَا نَسَّا بِاللَّهِ فَلَذَا أُرْوَى فِي اللَّهِ جَعَلَ فَتَنَّهُ الْأَنَّاسُ كَمَذَابَ اللَّهِ وَلَيْسَ جَاهَةً نَصَرٌ مِنْ رَبِّكَ لِيَقُولُ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ يَأْعَلِمَ بِمَا فِي صُدُورِ الْمُنَّاسِينَ﴾

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ مَا نَسُوا وَلَيَسْتَعْلَمُ الظَّالِمُونَ﴾

﴿10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allāh Best Aware of what is in the breasts of the creatures?﴾

﴿11. And indeed Allāh knows those who believe, and verily, He knows the hypocrites.﴾

^[1] *Tuhfat Al-Ahwadhi* 9:48.

^[2] Ahmad 1:181, Muslim 4:1877, Abu Dāwud 3:177, An-Nasā'ī in *Al-Kubrā* 6:348

The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ مَا نَسِكَ إِلَّا وَإِذَا فِي اللَّهِ حِيلَةً فَتَنَّاهُ اللَّهُ أَعْلَمُ﴾

«Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment;»

Ibn ‘Abbās said, “Meaning that their trial is leaving Islām if they are made to suffer for Allāh.”⁽¹⁾ This was also the view of others among the Salaf. This Āyah is like the Āyah,

﴿وَمِنَ النَّاسِ مَنْ يَسْبِدُ اللَّهَ عَنْ حَرْفٍ فَإِنْ أَسَابَهُ حِيرَةٌ أَطْهَرَهُ اللَّهُ أَعْلَمُ وَإِنْ أَسَابَهُ فِتْنَةٌ أَنْقَلَهُ عَلَى رَجْهِهِ﴾

«And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...» until:

﴿ذَلِكَ هُوَ الشَّلَلُ الْبَعِيدُ﴾

«That is a straying far away» [22:11-12].

Then Allāh says:

﴿وَإِنْ جَاءَ نَصْرٌ مِّنْ رَّبِّكَ لَبُرُونَ إِنَّا كَانَ مَعَكُمْ﴾

«and if victory comes from your Lord, they will say: "Verily, we were with you."»

meaning, “if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, ‘We were with you,’ i.e., we are your brothers in faith.” This is like the Āyat:

﴿الَّذِينَ يَرْبَضُونَ يَكُنْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ فَأَرْبَزُوا اللَّهَ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلَّهِ بِئْرَبَضٍ تَصِيبُ قَاتِلًا اللَّهُ تَسْهِعُهُ عَلَيْكُمْ وَمَنْتَهُمْ بِنَّ الْمُؤْمِنِينَ﴾

«Those who wait and watch about you; if you gain a victory

⁽¹⁾ At-Tabari 20:13.

from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?"» (4:141).

﴿فَقَسَى اللَّهُ أَن يَأْتِيَ بِالنَّصْرِ أَوْ أَنْتُمْ عَنِيهِمْ فَبَقْسِبُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ ثَدِيدِهِمْ﴾

﴿Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves» (5:52).

And Allāh tells us about them here:

﴿وَلَئِنْ جَاءَتْ نَصْرًا مِّنْ رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴿and if victory comes from your Lord, they will say: "Verily, we were with you."»

Then Allāh says:

﴿أَوْ لَيَسَ اللَّهُ بِأَعْلَمُ بِمَا فِي صُدُورِ الْجَنَاحِينَ﴾

﴿Is not Allāh Best Aware of what is in the breasts of the creatures?»

meaning, 'does Allāh not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

﴿وَلَيَعْلَمَنَّ اللَّهُ أَكْبَرُ مَا نَسِرُ وَلَيَعْلَمَنَّ الْمُنْفِقِينَ﴾

﴿And indeed Allāh knows those who believe, and verily He knows the hypocrites.»

Allāh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allāh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allāh says:

﴿وَلَنَسْأُلُوكُمْ حَنَّ نَذَرَ الْمُجْهِدينَ مِنْكُمْ وَالْمُشْرِكِينَ وَنَبْلُوا لَبَارِكَ﴾

﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.» (47:31)

After the battle of Uhud, with its trials and tribulations for the Muslims, Allāh said:

﴿هَنَا كَانَ اللَّهُ لِيَذَرَ الظَّمِينَ عَلَى مَا أَسْمَ عَلَيْهِ حَنَّ يَبْرِئُ لَفْحَتَ مِنَ الظَّبَابِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...﴾ (3:179)

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَتَعْبُدُ مَا إِنَّا بِهِ مُحْمِلُونَ وَمَا هُمْ بِحَمِيلِكُمْ مِنْ حَمْلٍ إِنَّمَا يَنْهَا عَنْ شَفَاعَةِ إِنَّمَا تَكْفُرُونَ ﴾ وَلَيَخِسَّ أَفَاقُهُمْ وَلَيَشَفَّعُنَّ يَوْمَ الْقِيَامَةِ عَنْهُمْ كَافَرُوا بِنَذْرِكُمْ ﴾

﴿12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.﴾

﴿13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴾

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

﴿وَنَتْهَىٰ عَنْ حَطَبِكُمْ﴾

﴿and let us bear your sins.﴾ meaning, 'if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allāh says, proving this to be a lie:

﴿وَمَا هُمْ بِحَمِيلِكُمْ مِنْ حَمْلٍ إِنَّمَا تَكْفُرُونَ﴾

﴿Never will they bear anything of their sins. Surely, they are liars.﴾

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

﴿وَلَئِنْ تَعْمَلْ مُنْقَلَةً إِنْ جِلِيلَاهَا لَا يَعْلَمُ مِنْهُ شَيْءٌ وَلَئِنْ كَانَ ذَا قُرْبَىٰ﴾

﴿and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin﴾ (35:18).

﴿وَلَا يَتَكَلَّ حَيْثُ مَا كَانُوا﴾

«And no friend will ask a friend (about his condition), though they shall be made to see one another» (70:10-11).

﴿وَرَبِحْمَلُ أَنْتَلَمْ وَأَشَالَ مَعَ أَنْتَلَمْ﴾

«And verily, they shall bear their own loads, and other loads besides their own.»

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others; because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

﴿إِنْ تَخْسِلُوا أَزْدَادُهُمْ كَمَا لَمْ يَكُنْ مُّكْنَأْ وَمَنْ أَنْذَارَ النَّاسَ بِمُؤْمِنَةٍ بَعْدَ عَلِيهِ﴾

«That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge» (16:25).

In the *Sahīh*, it says:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْآخِرِ مِثْلُ أُجُورِهِ مِثْلُ أَتْبَاعِهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْفَضِّلَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالٍ كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ آثَمِ مَنْ أَتَبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْفَضِّلَ مِنْ آثَامِهِمْ شَيْئًا»

«Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.»^[1]

In the *Sahīh*, it also says:

«مَا قُتِلَتْ نَفْسٌ إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ يَكْفُلُ مِنْ ذَمَّهَا، لَاَنَّهُ أَوَّلُ مَنْ سَئَلَ الْقَتْلَ»

«No person is killed unlawfully, but a share of the guilt will be upon the first son of Ādām, because he was the first one to

^[1] Muslim 4:2060.

initiate the idea of killing another.^[1]

﴿وَلَيَسْتَأْنَ يَوْمَ الْقِيَامَةِ عَنَّا كَانُوا يَفْدِرُونَ﴾

«and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hātim recorded that Abu Umāmah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ conveyed the Message with which he was sent, then he said:

«إِنَّكُمْ وَالظُّلْمَ، فَإِنَّ اللَّهَ يَغْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: وَعِزِّيَّنِي وَجَلَالِي لَا يَجُوزُنِي النِّزَمُ
ظُلْمٌ، ثُمَّ يَنْادِي مُنَادٍ فَيَقُولُ: أَيْنَ فُلَانٌ بْنُ فُلَانٍ؟ فَيَأْتِي يَتَبَعُهُ مِنَ الْحَسَنَاتِ أَمْثَالَ
الْجِبَالِ، فَيَشْخُصُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُولُ بَيْنَ يَدَيِ الرَّحْمَنِ عَزَّ وَجَلَّ،
ثُمَّ يَأْمُرُ الْمُنَادِيَ فَيَنْادِي: مَنْ كَانَتْ لَهُ تَبَاعَةٌ أَوْ طَلَامَةٌ عِنْدَ فُلَانٍ بْنِ فُلَانٍ فَهُمْ،
فَيَشْبِلُونَ حَتَّى يَخْتَبُوا قِيَاماً بَيْنَ يَدَيِ الرَّحْمَنِ، فَيَقُولُ الرَّحْمَنُ: افْضُوا عَنِّي،
فَيَقُولُونَ: كَيْفَ نَفْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَرَأُونَ يَأْخُذُونَ
مِنْهَا حَتَّى لَا يَقْنُى مِنْهَا حَسَنَةً، وَقَدْ يَقْنُى مِنْ أَضْحَابِ الظَّلَامَاتِ، فَيَقُولُ: افْضُوا
عَنِّي، فَيَقُولُونَ: لَمْ يَقْنُنَ لَهُ حَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَأَخْيَلُوهُمَا عَلَيْهِ»

«Beware of injustice, for Allāh will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so?" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter?" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allāh will say, "Settle the matter for My servant." They will

^[1] *Fath Al-Bāri* 6:419.

٣٩٨

فَأَنْجِينَهُ وَأَصْحَبَ السَّيِّكَةَ وَجَعَلَتْهَا آمَايَةَ لِلْعَالَمِينَ
 ١٦ وَإِنَّ رَهِيمَ إِذَا قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَأَنْقُوهُ ذَرِكَهُ
 خَيْرُكُمْ إِنْ كُثُرْتُمْ تَعْلَمُونَ ١٧ إِنَّمَا تَعْبُدُونَ مِنْ
 دُونِ اللَّهِ أُولَئِنَّا وَمَخْلُوقُونَ إِنْ كَانُوا إِلَّا ذِيَّنَ تَعْبُدُونَ مِنْ
 دُونِ اللَّهِ لَا يَمْلِكُوكُمْ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ
 وَأَعْبُدُوهُ وَأشْكُرُوهُ إِلَيْهِ تُرْجَعُونَ ١٨ وَإِنْ شَكَرُوا
 فَقَدْ كَذَّبُوا أَمْرِيْنِ قَبْلِكُمْ وَمَا عَلِيَ الرَّسُولُ إِلَّا الْبَلْغُ
 الْمِيرَتُ ١٩ أَوْلَمْ يَرَوْا كَيْفَ يَبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ
 يُبْدِئُهُ إِذَا كَانَ عَلَى اللَّهِ بَيْسِيرٌ ٢٠ قُلْ سِيرُوا فِي الْأَرْضِ
 فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقُ ثُمَّ اللَّهُ يُشَيِّعُ النَّاسَةَ الْآخِرَةَ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَقِدِيرٌ ٢١ يُعَذِّبُ مِنْ يَشَاءُ وَيَحْمِ
 مَنْ يَشَاءُ وَإِلَيْهِ يُقْبَلُونَ ٢٢ وَمَا أَنْشَمْتُ مُعَجِّزِيْنِكَ فِي
 الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَمَا أَكْثَمْتُ مِنْ دُونِ السَّمَوَاتِ وَلِيَ
 وَلَنَصِيرٌ ٢٣ وَالَّذِينَ كَفَرُوا إِنَّمَا يَأْتِيْنَ اللَّهَ وَلَقَاءِهِ
 أَزْلَئِكَ يَبْشُرُوْنَ مِنْ رَحْمَقَ وَأَزْلَئِكَ هُمْ عَذَابُ اللَّهِ

say, "He does not have even one good deed left." Allāh will say, "Take from their evil deeds and give them to him."

Then the Prophet ﷺ quoted this Āyah:

﴿وَذَبَّعُوكُمْ أَنْقَالَمْ وَلَقَالَأَ تَعَ
 أَنْقَالَمْ وَلَبَسْلَنْ يَوْمَ الْفِيْكَمَةَ عَنَّا
 كَانُوا يَنْذَرُوكُمْ﴾

¶ And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. ¶¹¹¹

There is a corroborating report in the *Sahīh* with a different chain of

narration:

إِنَّ الرَّجُلَ لَيَأْتِيْ نَوْمَ الْفَيَّاتَ بِحَسَنَاتِ أَمْتَالِ الْجِبَالِ وَقَذْ ظَلَمَ هَذَا، وَأَخْذَ مَا
 هَذَا، وَأَخْذَ مِنْ عِزْمِيْهِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَمَذَا مِنْ حَسَنَاتِهِ، فَإِذَا لَمْ
 يَنْلِنْ لَهُ حَسَنَةٌ، أَخْذَ مِنْ سَيِّئَاتِهِمْ فَطَرَّعَ عَلَيْهِ

¶ A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on

^[11] Ad-Durr Al-Manthūr 5:272.

him.⁽¹⁾

﴿وَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمٍ فَلَمَّا كَانُوا أَخْذَهُمُ الظُّرُفَاتُ
وَقُمِّ ظَلِيلُونَ ﴾ فَأَغْيَبْتُهُ وَأَصْبَحْتَ النَّفِيَّةَ وَجَلَّتْهَا مَا يَعْلَمُ الْمُلْكَيْكَ ﴾﴾

﴿14. And indeed We sent Nûh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.﴾

﴿15. Then We saved him and the Companions of the Boat, and made it an Ayah for all people.﴾

Nûh and His People

Here Allâh consoles His servant and Messenger Muhammâd ﷺ by telling him that Nûh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allâh says:

﴿فَلَمَّا كَانُوا أَخْذَهُمُ الظُّرُفَاتُ وَقُمِّ ظَلِيلُونَ﴾

﴿and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.﴾

meaning, ‘after this long period of time, when the Message and the warning had been of no avail, so, O Muhammâd, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allâh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.’

﴿إِنَّ اللَّهَ يَعْلَمُ حَتَّىٰ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يَتَوَسَّلُونَ ﴾ دُلُجَّ جَاهَنَّمَ كُلُّ مَا يَرَوْنَ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them﴾ (10:96-97).

Know that Allâh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn 'Abbâs said: “Nûh received his

⁽¹⁾ Muslim 4:1997.

mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread.^[1]

﴿فَأَبْيَثْتُهُ وَأَصْنَبْتُ الْمُنْهَكَةَ﴾

﴿Then We saved him and the Companions of the Boat,﴾

means, those who believed in Nūh, peace be upon him. We have already discussed this in detail in Sūrah Hūd,^[2] and there is no need to repeat it here.

﴿وَجَعَلْنَاهَا مَايِّهً لِلنَّاسِ﴾

﴿and made it (the ship) an Āyah for all people.﴾

means, 'We caused that ship to remain,' whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.^[3] This is like the Āyāt:

﴿وَرَبَّا لَمْ أَنَا حَلَّتْ ذُرِّيَّتْهُمْ فِي الْقَالَى الْمُشْخُونَ وَسَلَقْتَ لَمْ بَنْ يَشْلُو. مَا يَرْكُونَ﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride﴾ until:

﴿وَمَنَّا إِنْ جِينَ﴾

﴿and as an enjoyment for a while﴾ [36:41-44].

﴿إِنَّا لَمَّا أَنَّا لَهُمْ سَلَقْنَاهُ فِي الْمَارِيَةَ لِنَجْلِلْهَا لَكُمْ تَذَكَّرَ وَرَبِّهَا أَذَنْ وَرَبِّهَا﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾ (69:11-12)

And Allāh says here:

﴿فَأَبْيَثْتُهُ وَأَصْنَبْتُ الْمُنْهَكَةَ وَجَعَلْنَاهَا مَايِّهً لِلنَّاسِ﴾

﴿Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾

This is a shift from referring to one specific ship to speaking

[1] Ibn Abi Ḥātim no. 17186, *Ad-Durr Al-Manthūr* 5:273.

[2] See volume five, the *Tafsīr* of Sūrah Hūd (10:25).

[3] At-Tabari 20:18.

about ships in general. A similar shift from specific to general is to be seen in the Āyāt:

﴿وَلَقَدْ زَيَّنَ الْمَسَكَنَةَ الْأُنْبِيَا بِمَصْبِحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِينَ﴾

«And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayātīn (devils)» (67:5).

meaning, ‘We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.’ And Allāh says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَ讓人 قَنْ طَبِيعَةَ فِي قَلْبِهِ مَكْيَنَةً﴾

«And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah^[1] in a safe lodging.» (23:12-13).

There are many other similar examples.

﴿وَإِذْ يَسِيرَ إِذْ قَالَ لِقَرْبَهُ أَعْبُدُ رَبَّهُ وَأَنْتُهُ ۝ وَإِنْ كُنْتَ تَعْمَلُونَ ۝ إِنَّمَا تَعْمَلُونَ مِنْ دُونِ اللَّهِ أَرَيْنَا وَغَنَّثُوكُنَّا إِنَّمَا إِنَّمَا تَعْمَلُونَ مِنْ دُونِ اللَّهِ لَا يَنْكُووكُنَّا لَكُمْ وَنَنْهَا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَأَعْبُدُوهُ وَلَا شُكُورًا لَهُ إِلَيْهِ تُرْجَمُونَ ۝ وَلَنْ تَكُنُوا نَفَدَ كَيْدَ أَنْتَ ۝ فِي كُلِّكُمْ وَمَا عَلَى الْأَرْضِ ۝ إِلَّا أَتَلَعَّثُ الْبَيْتَ ۝﴾

¶16. And (remember) Ibrāhīm when he said to his people: “Worship Allāh, and have Taqwā of Him, that is better for you if you know.”»

¶17. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek from Allāh your provision, and worship Him, and be grateful to Him. To Him you will be brought back.»

¶18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.”»

Ibrāhīm’s preaching to His People

Allāh tells us how His servant, Messenger and close friend Ibrāhīm, the Imām of the monotheists, called his people to

^[1] See volume six, the explanation of Sūrat Al-Hajj (22:4), and Sūrat Al-Mu’minūn (23:13), in this volume.

worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

﴿أَعْبُدُ رَبِّيَ اللَّهَ وَلَا شَرِيكَ لَهُ﴾

«Worship Allāh, and have Taqwā of Him,» meaning worship Him and fear Him Alone, with all sincerity.

﴿فَذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَسْمَّعُونَ﴾

«that is better for you if you know.»

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-'Awfi from Ibn 'Abbās.^[1] It was also the view of Mujāhid and As-Suddi. Al-Wālibi reported from Ibn 'Abbās: "You invent falsehood, means, you carve idols,"^[2] which do not have the power to provide for you.

﴿فَابْتَغُوا مِنْ أَنْوَارِنَا﴾

«so seek from Allāh your provision,» This emphasizes the idea of asking Allāh Alone. This is like the Āyāt:

﴿إِنَّا لَنَعْبُدُ وَإِنَّا لَنَسْأَلُ﴾

«You (Alone) we worship, and You (Alone) we ask for help.»
(1:5)

And His saying:

﴿هَرِبَّ أَنِّي لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ﴾

«My Lord! Build for me, with You, a home in Paradise»
(66:11).

Allāh says here:

^[1] At-Tabari 20:19.

^[2] At-Tabari 20:19.

﴿فَاتَّبِعُوا﴾

﴿so seek﴾ meaning, ask for

﴿عِنْدَ اللَّهِ الرِّزْقَ﴾

«from Allâh your provision,» meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

﴿وَاعْبُدُوهُ وَلَا شُكُرًا لَّهُ﴾

﴿and worship Him, and be grateful to Him.﴾

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

﴿إِنَّمَا تُبَشِّرُونَ﴾

«To Him you will be brought back.» means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

﴿وَإِنْ تُكَذِّبُوا فَنَدَى كَذَبُ أُمَّةٍ يَنْ قِيلُوكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

﴿وَرَأَى عَلَى أَرْضِهِمْ إِلَّا الْبَلْعَانَ الْمُبَيِّثَ﴾

﴿And the duty of the Messenger is only to convey plainly.﴾

All the Messengers have to do is to convey the Message as Allâh has commanded them. Allâh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatâdah said concerning the Âyah:

﴿وَإِنْ تُكَذِّبُوا فَنَدَى كَذَبُ أُمَّةٍ يَنْ قِيلُوكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

"These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatâdah implies that the narrative (about Ibrâhîm) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrâhîm's) people..." in Âyah 24. This was also stated by Ibn Jarîr. From the context

it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

﴿فَمَا كَانَ جَوَابُ قَوْمِهِ﴾

﴿“And nothing was the answer of his people...”﴾(29:24)

And Allāh knows best.

﴿أَرَتُمْ يَرَوْا كَيْفَ يَبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُبْدِئُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ بِيَسِيرٍ ﴾ ۖ قُلْ يَسِيرًا وَالْأَرْضُ فَانظُرُوا كَيْفَ بَنَاهُ اللَّهُ ثُمَّ أَنْشَأَهُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۖ يَعْلَمُ بِمَا يَنْهَا وَيَرْجِعُ مَا يَنْهَا وَإِلَيْهِ تُنْبَثُونَ ۖ وَمَا أَنْشَإَتِ يَمْغِيَّبَتِ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ رَبَّكُمْ مَنْ دُونَ اللَّهِ مِنْ دُولَةٍ وَلَا نَصِيرٍ ۖ وَالَّذِينَ كَفَرُوا بِيَمْنَاتِ اللَّهِ وَرَقَابِهِ أُولَئِكَ يَهْسِلُوا مِنْ رَحْمَةِ اللَّهِ مَنْ عَذَابَ اللَّهِ ۚ﴾ ۱۹

﴿19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.﴾

﴿20. Say: “Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things.”﴾

﴿21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴾

﴿22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.﴾

﴿23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.﴾

The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,

deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allâh says:

﴿أَوْلَمْ يَرَوْا كَيْفَ يَبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُبَدِّئُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ بِيُسْرٍ﴾

﴿See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.﴾

This is like the Ayah:

﴿وَهُوَ الَّذِي يَبْدِئُ الْخَلْقَ ثُمَّ يُبَدِّئُهُ وَهُوَ أَهْوَاتُ عَلَيْهِ﴾

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

Then Allâh says:

﴿فَلَمْ يَرَوْا فِي الْأَرْضِ فَأَنْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ إِنَّ اللَّهَ يُشَفِّعُ النَّاسَ الْآخِرَةَ﴾

﴿Say: "Travel in the land and see how He originated the creation, and then Allâh will bring forth the creation of the Hereafter."﴾

meaning, the Day of Resurrection.

﴿إِنَّ اللَّهَ مَعَ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, Allâh is able to do all things.﴾

﴿يَعِذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ﴾

﴿He punishes whom He wills, and shows mercy to whom He wills;﴾

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a *Hadîth* recorded by the *Sunan* compilers:

﴿إِنَّ اللَّهَ لَزَغَ عَذْبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَبُهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ﴾

﴿If Allâh willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to

٢٩٩

فَمَا كَانَ جَوَابُ قَوْمِهِ إِلَّا أَنْ قَالُوا أَفْتَرُوهُ أَوْ حَرَقُوهُ
فَأَجَبَهُنَّهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَا يَنْتَلِقُ لِقَوْمٍ بِثُوْمَشُونَ
وَقَالَ إِنَّمَا أَخْذَنَا حُرْمَنْ دُونَ الْلَّهِ أَوْ نَدَنَا مَوْدَةً بَيْنِنَا
فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بِعَصْكُمْ
يَعْصِينَ وَيَلْعَمُنَّ بَعْضَكُمْ بَعْضًا وَمَا وَنْتُمْ كُمُّ النَّازَارِ
وَمَا لَكُمْ مِنْ نَصِيرٍ ۝ فَإِنَّمَّا لَهُ لُوطٌ وَقَالَ
إِنِّي مُهَاجرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ لَهُ وَهِبَتْنَا
لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي دُرْبِيَّةِ الشَّوَّهَةِ وَالْكَتَبَ
وَمَا آتَيْنَاهُ أَحَرَرَهُ فِي الدُّنْيَا وَلَهُ فِي الْآخِرَةِ لِمَنْ أَصْبَلَهُنَّ
وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَحْشَةَ
مَا سَبَقَكُمْ بِهِ كَانَ مِنْ أَهْلَدِنِ الْمَلَيْكَـاتِ
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَنَقْطَعُونَ السَّكِيلَ وَتَأْتُونَ
فِي نَادِيكُمُ الْمُسْكَرَ فَمَا كَانَ جَوَابُ قَوْمِهِ إِلَّا
أَنْ قَالُوا أَنْتُمْ بَعْذَابُ اللَّهِ إِنْ كُنْتُمْ مِنَ الْمَصْدِيقِينَ
قَالَ رَبِّي أَنْصَرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ۝

and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

﴿وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ رَبِّ وَلَا نَصِيرٍ ۝ وَلَيْسَ كُفُرُوا بِيَقِنَتِ اللَّهِ
رَقَابِيَهُ ۝﴾

«And besides Allāh you have neither any protector nor any helper. And those who disbelieve in the Āyāt of Allāh and the meeting with Him,»

Those who disbelieved in the signs of Allāh and denied the Resurrection,

﴿أُولَئِكَ يَسْوَى مِنْ رَخْمَقٍ﴾

[1] Abu Dāwud 5:75, Ibn Mājah 1:30.

them. ۱۱

Allāh says:

﴿يَمْلَئُثُ مَنْ يَكْتَمْ وَيَعْلَمُ مَنْ يَكْتَمْ
وَإِلَيْهِ تَقْبَلُونَ ۝﴾

«He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.»

You will return to Him on the Day of Resurrection.

﴿وَرَبَّا أَنْشَرَ بِنَعْجِزِ فِي الْأَرْضِ
وَلَا فِي السَّمَاوَاتِ ۝﴾

«And you cannot escape on the earth or in the heaven.»

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants,

﴿such have no hope of My mercy﴾

they will have no share in it,

﴿وَأُولَئِكَ لَمْ يَحْظُوا بِرِحْمَةٍ﴾

﴿and for such there is a painful torment.﴾

meaning, extremely painful, in this world and the next.

فَمَا كَانَ جَوَابًا قَوِيمًا إِلَّا أَنْ قَالُوا أَقْتُلُوهُ أَوْ حَرِقُوهُ فَأَنْجَنَّاهُ اللَّهُ مِنْ الْأَنْارِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِفَقِيرٍ يَقْسِطُونَ ﴿٦﴾ وَقَالَ إِنَّمَا أَخْذَنَا فِي دُونِ اللَّهِ أُولَئِكُنَّا مَوْذَدَةٌ بِمَا نَكْسَنَّ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بِمَا حَسِّنُوكُمْ يَتَعَفَّفُ وَلَيَعْلَمَ بِمَا حَسِّنُوكُمْ بَعْضًا وَمَا وَرَكِّبُوكُمْ أَنَّا رَبُّ وَمَا لَكُمْ مِنْ شَفِيرٍ ﴿٧﴾

﴿24. So nothing was the answer of people except that they said : "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe.﴾

﴿25. And (Ibrâhîm) said : "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."﴾

The Response of Ibrâhîm's People – and how Allâh controlled the Fire

Allâh tells us how Ibrâhîm's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrâhîm addressed them with his words of clear guidance,

﴿إِلَّا أَنْ قَاتَلُوهُ أَوْ حَرَقُوهُ﴾

﴿except that they said : "Kill him or burn him."﴾

This was because proof had clearly been established against them, so they resorted to using their power and strength.

﴿فَقَالُوا إِنَّا لَمْ يَعْلَمْنَا فَأَنْجُونُهُ فِي الْحَرِّ﴾ نَأْرَدُوا يَهُوَ كَيْنَى بَعْلَمْنَاهُمُ الْأَنْجَانِ ﴿٨﴾

﴿They said : "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.﴾ (37:97-98).

They spent a long time gathering a huge amount of firewood,

they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

﴿فَاجْتَنَبَ اللَّهُ مِنْ أَنَارَى﴾

﴿Then Allāh saved him from the fire.﴾ means, He rescued him from it by making it cool and safe for him.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّقَوْمٍ يَقْوِمُونَ﴾

﴿Verily, in this are indeed signs for a people who believe.﴾

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything,

﴿وَقَالَ إِنَّمَا أَنْخَذْنَا مِنْ دُونِ اللَّهِ أُولَئِنَّا مُؤْمِنُونَ بِبَيْنَكُمْ فِي الْحَجَزِ اللَّذِينَ﴾

﴿And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world,﴾

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: 'You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

﴿هُنَّ يَوْمَ الْقِيَامَةِ﴾

﴿but on the Day of Resurrection,﴾ the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

﴿يُنَكِّرُونَ بَعْضَهُمْ بَعْضًا﴾

﴿you shall deny each other,﴾ meaning, 'you will denounce one another and deny whatever was between you,'

﴿وَرَيَأَتُونَ بَعْضَهُمْ بَعْضًا﴾

﴿and curse each other,﴾ means, the followers will curse their

leaders and the leaders will curse their followers.

﴿كُلَّمَا دَخَلَتْ أُنْشَأَةً لَمْتَ أَخْتَهُ﴾

﴿Every time a new nation enters (the Fire), it curses its sister nation (that went before)﴾ (7:37).

﴿الْأَخْلَاءَ يَوْمَئِمُ بَقْسُهُنَّ لِعْنَى عَذَّرٌ إِلَّا الْمُتَّقُونَ﴾

﴿Friends on that Day will be foes one to another except those who have Taqwâ.﴾ (43:67)

And Allâh says here:

﴿يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَأْمُرُ بَعْضُكُمْ بِبَعْضٍ وَيَأْمُرُكُمْ أَنْ تَذَرُوا﴾

﴿but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,﴾

meaning, 'your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allâh.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

﴿فَقَاتَنَ لَمْ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْأَزِيزُ الْحَكِيمُ وَوَهَبَنَا لَهُ إِنْسَانٌ وَسَقُوبٌ وَجَعَلَنَا فِي ذُرِّيَّةِ الشَّوَّافَةِ وَالْكَنْبَرَةِ وَمَا تَرَكَنَّهُ لَعْنَهُ فِي الْأَنْتَيَا وَلَهُ فِي الْآخِرَةِ لَوْنٌ الْفَضْلُلُونَ﴾

﴿26. So, Lüt believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."﴾

﴿27. And We bestowed on him, Ishâq and Ya'qûb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

The Faith of Lüt and His Emigration with Ibrâhîm

Allâh tells us that Lüt believed in Ibrâhîm. It was said that he was the son of Ibrâhîm's brother, and that his name was Lüt bin Hârân bin Azâr. None of Ibrâhîm's people believed in Ibrâhîm besides Lüt and Sârah the wife of Ibrâhîm. But if it is asked how we may reconcile this Âyah with the Hadîth narrated in the *Sahîh* which says that when Ibrâhîm passed by that tyrant and he asked about Sârah and what her

relationship was to him, Ibrāhīm said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems – and Allāh knows best – that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūt believed in him and migrated with him to Syria, then during Ibrāhīm's lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.^[1] We have already discussed their story and more is to come.

﴿وَقَالَ إِنِّي مُهَاجِرٌ إِنِّي نَفِقْ﴾

«He (Ibrāhīm) said: "I will emigrate for the sake of my Lord."»

It may be that the pronoun in the verb "he said" refers to Lūt, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn 'Abbās and Ad-Dahhāk said that Ibrāhīm is the one who is referred in the phrase.

﴿فَقَاتَلَ لَهُ زُلْمٌ﴾

«So, Lūt believed in him.» i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

﴿إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

«Verily, He is the All-Mighty, the All-Wise.»

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, "They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria."^[2]

Allāh gave Ibrāhīm, Ishāq and Ya'qūb, and ordained Prophethood in His Offspring

﴿وَوَهَبْنَا لَهُ إِنْحَانَ وَيَتَمْوَبَ﴾

[1] *Fath Al-Bāri* 6:447.

[2] *At-Tabari* 20:26.

﴿And We bestowed on him, Ishāq and Ya'qūb,﴾

This is like the Āyah,

﴿فَلَمَّا أَعْرَضُتُمْ وَمَا يَبْدُونَ مِنْ دُونِ اللَّهِ وَجَنَّا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَلَكُمْ جَنَّانَا بِئْسًا﴾

﴿So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allāh also says:

﴿وَرَهِبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ تَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb in addition﴾ (21:72)

meaning, as an additional gift. This is like the Āyah,

﴿فَتَشَرَّتْهَا بِإِسْحَاقَ وَمِنْ وَلَادِهِ إِسْحَاقَ يَتَقْوِيَّ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾ (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

﴿وَجَمَّلْنَا فِي ذُرِّيَّةِ النُّبُوَّةِ وَالْكِتَابِ﴾

﴿and We ordained among his offspring prophethood and the Book,﴾

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya'qūb bin Ishāq bin Ibrāhīm to the last of them, Ḥasan bin Maryam, who stood in the midst of his people and announced the good news of the Hāshimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Ādām in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā'il bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of

Ismā'īl besides him, may the best of blessings and peace be upon him.

﴿وَمَا يَنْهَا أَجْرَهُ فِي الدُّنْيَا وَلَئِنْ فِي الْآخِرَةِ لَمِنْ أَصْنَابِهِنَّ﴾

¶and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.»

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn 'Abbās, Mujhāhid, Qatādah and others said: "He obeyed Allāh in all ways."^[1] This is like the Āyah,

﴿وَإِنَّ إِبْرَاهِيمَ الَّذِي وَفَقَرَ﴾

¶And of Ibrāhīm who fulfilled all.» (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

﴿وَمَا يَنْهَا أَجْرَهُ فِي الدُّنْيَا وَلَئِنْ فِي الْآخِرَةِ لَمِنْ أَصْنَابِهِنَّ﴾

¶and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.»

And He says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أَنَّهُ قَاتَلَنَا إِذْ حَيَّنَا وَلَمْ يَكُنْ مِنَ الظَّالِمِينَ﴾

¶Verily, Ibrāhīm was an Ummah, Qānit to Allāh, a Ḥanif,^[2] and he was not one of the idolators» until:

﴿وَلَئِنْ فِي الْآخِرَةِ لَمِنْ أَصْنَابِهِنَّ﴾

¶and in the Hereafter he shall be of the righteous» (16:120-122).

﴿وَرَأَوْتَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ تَنْأَوُنَ الْفَحْشَةَ كَا سَبَقْتُمْ بِهَا مِنْ آخِرِ مِنْ أَنْتُمْ تَنْكِبُونَ ﴿١٧﴾ أَيْسَكُمْ لَتَأْتُوكُمُ الْزَّيْلَ وَتَقْطُعُونَ النَّسِيلَ وَتَأْتُوكُمْ فِي كَادِيكُمُ الشَّكَرَ ﴿١٨﴾ قَاتَ كَاتَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَنَا إِنْتَنَا بِعَذَابِ اللَّهِ إِنْ كَثُرَ مِنَ الْمُصْدِرِفَةِ ﴿١٩﴾ قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٢٠﴾﴾

[1] At-Tabari 20:27 28.

[2] See volume six, the Tafsīr of Sūrat Al-Isrā' (16-120).

﴿28. And (remember) Lüt, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."﴾

﴿29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."﴾

﴿30. He said: "My Lord! Give me victory over the people who are corrupt."﴾

The preaching of Lüt and what happened between Him and His People

Allāh tells us that His Prophet Lüt, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādām had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

﴿وَنَأْتُوكُمْ فِي كُلِّ أَيَّامِكُمُ الشَّرَّ﴾

﴿And practice Al-Munkar in your meetings.﴾

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.^[1]

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.^[2] Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَاتَلُوا أَنْتَنَا يَسْأَبِيلُهُ إِنْ كَثُرْتَ مِنَ الظَّالِمِينَ﴾

﴿But his people gave no answer except that they said: "Bring

^[1] At-Tabari 20:29, Al-Baghawi 3:466.

^[2] At-Tabari 20:30.

٤٠٠

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالشَّرِّ فَالْوَالِدَاتُ مُهْلِكُوا
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَلِيلِينَ
 قَالَ إِنَّ فِيهَا لُوطًا قَالَ وَلَا خَنْفَ أَعْلَمُ بِمَنْ فِيهَا النَّجِيَّةُ
 وَأَهْلُهُ إِلَّا أَمْرَأَتُهُ كَانَتْ مِنَ الْغَنِيَّةِ
 أَنْ جَاءَتْ رُسُلُنَا لُوطًا مُوتَّهُمْ وَضَافَ بِهِمْ ذَرْمًا
 وَقَالُوا لَا تَخْفَ وَلَا تَحْزُنْ إِنَّا مُسْجُورُوكَ وَأَهْلُكَ إِلَّا أَمْرَأَتُكَ
 كَانَتْ مِنَ الْغَنِيَّةِ إِنَّا مُنْزَلُونَ عَلَى أَهْلِ
 هَذِهِ الْقَرْيَةِ رِجَازِنَ السَّمَاءِ يَمَا كَانُوا يَفْسُدُونَ
 وَلَقَدْ رَكَّشَنَا مِنْهَا آيَةً يَتَسَهَّلُهُ لِقَوْمٍ يَعْقِلُونَ
 وَلَمَّا نَذَرْنَا لَهُمْ شَعِيبًا فَقَالَ يَقُولُمْ أَعْبُدُوا
 اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْوَافُوا فِي الْأَرْضِ مُفْسِدِينَ
 فَكَذَّبُوهُ فَأَخَذْنَاهُمْ الرِّجْفَةُ فَأَضْبَحُوا فَوَافِ
 دَارِهِمْ جَنَاحِينَ وَعَادُوا وَسُودُوا وَقَدْ بَيَّنَ
 لَكُمْ قِنْ سَكَنَنَهُمْ وَرَيَّنَ لَهُمُ الشَّيْطَانُ
 أَعْنَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

وَكَانَتْ مِنَ الْغَنِيَّةِ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا مُوتَّهُمْ وَضَافَ بِهِمْ ذَرْمًا وَقَالُوا لَا
 تَخْفَ وَلَا تَحْزُنْ إِنَّا مُسْجُورُوكَ وَأَهْلُكَ إِلَّا أَمْرَأَتُكَ كَانَتْ مِنَ الْغَنِيَّةِ إِنَّا مُنْزَلُونَ عَلَى
 أَهْلِ هَذِهِ الْقَرْيَةِ رِجَازِنَ السَّمَاءِ يَمَا كَانُوا يَفْسُدُونَ وَلَقَدْ رَكَّشَنَا مِنْهَا آيَةً يَتَسَهَّلُهُ
 لِقَوْمٍ يَعْقِلُونَ

Allāh's torment upon us if you are one of the truthful."»

This is indicative of their disbelief, scornful attitude and stubbornness. So Allāh's Prophet asked for help against them, and said:

«رَبِّ أَنْصُنِنِي عَلَى الْقَوْمِ
 الْمُفْسِدِينَ»

«My Lord! Give me victory over the people who are corrupt.»

«وَنَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
 بِالشَّرِّ فَالْوَالِدَاتُ مُهْلِكُوا أَهْلِ
 هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا
 ظَلِيلِينَ قَالَ إِنَّ فِيهَا لُوطًا
 لُوطًا قَالُوا خَنْفَ أَعْلَمُ بِمَنْ فِيهَا
 النَّجِيَّةُ وَأَهْلُهُ إِلَّا أَمْرَأَتُهُ
 كَانَتْ مِنَ الْغَنِيَّةِ وَلَمَّا نَذَرْنَا
 لَهُمْ شَعِيبًا فَقَالَ يَقُولُمْ أَعْبُدُوا
 اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْوَافُوا فِي الْأَرْضِ مُفْسِدِينَ

﴿31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."﴾

﴿32. Ibrāhīm said: "But there is Lūt in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."﴾

﴿33. And when Our messengers came to Lūt, he was grieved

because of them, and felt straitened on their account. They said : "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind."»

﴿34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

﴿35. And indeed We have left thereof an evident Âyah for a folk who understand.﴾

The Angels went to Ibrâhîm and then to Lût, may peace be upon them both

When Lût, peace be upon him, asked Allâh to help him against them, Allâh sent angels to help him. They first came to Ibrâhîm in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sârah, who was present, and she was astonished by this, as we have already explained in our *Tafsîr* of *Sûrat Hûd* and *Sûrat Al-Hijr*. When they brought this news to Ibrâhîm and told him that they were sent to destroy the people of Lût, he began to speak up for them, hoping to win more time for them so that they might be guided by Allâh. When they said, "We have come to destroy the people of this township,"

﴿فَقَالَ إِنَّ فِيهَا لُوطًاٌ فَالْأَكْثَرُ مِنْ فِيهَا لَكُفَّارٌ وَّمُجْرِمُونَ إِلَّا أَنْزَلْنَا سَكَانًا مِّنْ
الْمُنْتَهَى﴾

﴿(Ibrâhîm) said: "But there is Lût in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind."﴾

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lût in the form of handsome young men. When he saw them like that,

﴿وَرَبِيعَةَ عَشَّ وَصَافَّ بَنْ دَرْعَةَ﴾

﴿He was grieved because of them, and felt straitened on their account.﴾

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

﴿وَقَالُوا لَا تَخْفَفْ وَلَا تَخْرُنْ إِنَّا مُسْجِدُوكَ وَأَنْكَلَكَ إِلَّا أَمْرَانِكَ كَانَتْ مِنَ النَّذِيرَاتِ﴾

﴿إِنَّا مُنْزَلُوكَ عَلَىٰ أَهْلِ هَذِهِ الْفَرِيقَةِ يَعْلَمُونَ إِنَّمَا يَمْسِكُونَ بِمَا كَانُوا يَفْسُدُونَ﴾

﴿They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

﴿جِكَارَةً بَنْ سِيجِيلٍ مَّضْدُودٍ﴾ شَوْمَةٌ عِنْدَ رَيْكَ وَتَاهَ هُنَّ مِنَ الظَّالِمِينَ يَتَعَبِّرُونَ﴾

﴿stones of Sijil,^[11] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.﴾ [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

﴿وَلَقَدْ تَرَكْنَا يَنْهَا مَا يَكْتَبُونَ﴾

﴿And indeed We have left thereof an evident Āyah﴾ i.e., a clear sign,

﴿لَقَوْمٌ يَمْقِلُونَ﴾

﴿for a folk who understand.﴾ This is like the Āyah,

﴿وَلَئِنْ كُشِّرَتْ عَلَيْهِمْ مُّصْبِرَتْ بَلْ وَبَلْ إِلَّا تَقْلُوْكَ﴾

﴿Verily, you pass by them in the morning And at night; will

^[11] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:82).

you not then reflect?» (37:137-138)

﴿وَإِنْ مِنْكُمْ أَخَاهُمْ شَعِيبًا فَقَالَ يَنْقُولُهُ أَغْبَدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا تَنْهَا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴿36. And to Madyan, We sent their brother Shu'ayb. He said: "O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."﴾

﴿37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.﴾

Shu'ayb and His People

Allāh tells us that His servant and Messenger Shu'ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

﴿يَنْقُولُهُ أَغْبَدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ الْآخِرَ﴾

﴿O my people! Worship Allāh and hope for the last Day,﴾

Ibn Jarīr said: "Some of them said that this meant: Fear the Last Day."^[1] This is like the Āyah,

﴿لَئِنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

«for those who look forward to (meeting with) Allāh and the Last Day» (60:6).

﴿وَلَا تَنْهَا فِي الْأَرْضِ مُفْسِدِينَ﴾

«and commit no mischief on the earth as mischief-makers.»

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the *Sayhah* (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

^[1] At-Tabari 20:34.

٤٠١

سورة العنكبوت

وَقَدْرُونَ وَفِرْعَوْنَ وَهَمَنْتَ وَلَقَدْ جَاءَهُمْ مُوْسَى
بِالْبَيْنَتِ فَأَسْتَكَبُرُوا فِي الْأَرْضِ وَمَا كَانُوا سَيِّقِينَ
فَنَّجَّلَ أَخْذَنَ يَدِيْهِ فَيَنْهَمُ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبَا
وَمِنْهُمْ مَنْ أَخْذَنَهُ الصِّبِحَةُ وَمِنْهُمْ مَنْ حَسَنَ إِلَيْهِ
الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقَنَا وَمَا كَانَ اللَّهُ يُظْلِمُهُمْ
وَلَكِنْ كَانُوا أَنْفَسُهُمْ يَظْلِمُونَ ﴿٣٦﴾ مَثُلُّ الَّذِينَ
أَخْذُوا مِنْ دُونِ اللَّهِ أُولَئِكَ أَكْثَرُ الْعَنْكَبُوتِ
أَخْذَتْ بَيْتَهُنَّ أَوْهَنَ الْبَيْوَتَ لَيْلَةَ الْعَنْكَبُوتِ
لَوْزَكَانَوْيَاعْلَمُونَ ﴿٣٧﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ
دُونِهِ مِنْ شَوْفٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٨﴾ وَتَلَكَ
الْأَمْثَلُ نَصْرِيْهَا لِلنَّاسِ وَمَا يَقْلِبُهَا إِلَّا الْعَالِمُونَ
خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِيقَاتِ فِي ذَلِكَ
لَأَيَّةُ الْمُؤْمِنِينَ ﴿٣٩﴾ أَتَلْعَلُ مَا أُوحَى إِلَيْكَ مِنَ الْكِتَابِ
وَأَفِيمُ الصَّلَاةُ إِلَّا الصَّلَاةُ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٠﴾

This was the torment of a great day. We have already examined their story in detail in Sūrat Al-A'rāf, Sūrat Hūd and Sūrat Ash-Shu'arā'.^[1]

﴿فَأَتَسْبَعُوا فِي دَارِيْمِ جَنْبِيْنَ﴾
and they lay, prostrate in their dwellings.»

Qatādah said, "They were dead."^[2] Others said that they were thrown on top of one another.^[3]

﴿وَعَادًا رَّسْرَداً وَقَدْ بَيْتَ
لَكُمْ مِنْ سَعِيْبِيْمَ وَرَدَتْ
لَهُمُ الشَّبَلَكُنْ أَعْنَلَهُمْ فَصَدَمَهُمْ
عَنِ التَّبِيلِ وَكَانُوا مُسْتَقْبِرِيْنَ ﴿٤١﴾
وَقَدْرُونَ وَفِرْعَوْنَ وَهَمَنْتَ
وَلَقَدْ جَاءَهُمْ مُوْسَى مُوْقَفٌ بِالْبَيْتِ
لَتَسْتَكِبُرُوا فِي الْأَرْضِ وَمَا كَانُوا
سَيِّقِيْرُ ﴿٤٢﴾ فَنَّجَّلَ أَخْذَنَ يَدِيْهِ فَيَنْهَمُ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبَا
وَمِنْهُمْ مَنْ حَسَنَ إِلَيْهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقَنَا وَمَا كَانَ اللَّهُ يُظْلِمُهُمْ
أَنْسَهُمْ يَظْلِمُونَ ﴿٤٣﴾﴾

438. And 'Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shayṭān made their deeds fair seeming to them, and turned them away

[1] Volume four, the Tafsīr of Sūrat Al-A'rāf (7:85), volume five, the Tafsīr of Sūrah Hūd (11:84), and volume seven, the Tafsīr of Sūrat Ash-Shu'arā' (29:36).

[2] At-Tabari 20:34

[3] At-Tabari 20:34

from the path, though they were intelligent.»

﴿39. And Qârûn, Fir'awn, and Hâmân. And indeed Mûsâ came to them with clear Âyât, but they were arrogant in the land, yet they could not outstrip Us.﴾

﴿40. So, We punished each for his sins, of them were some on whom We sent a Hâsib, and of them were some who were overtaken by Aş-Şayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.﴾

The Destruction of Nations Who rejected Their Messengers

Allâh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. 'Âd, the people of Hûd, peace be upon him, used to live in the Ahqâf (curved sand-hills), near Hadramawt, in the Yemen. Thamûd, the people of Sâlih, lived in Al-Hîjr, near Wâdi Al-Qurâ. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qârûn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mûsâ, and his minister Hâmân were two Coptics who disbelieved in Allâh and His Messenger, peace be upon him.

﴿نَلَّا أَخْدَنَا بِذُنُوبِنَا﴾

﴿So, We punished each for his sins,﴾ their punishments fit their crimes.

﴿فَيَنْهَا مَنْ أَرَسَلْنَا عَلَيْهِ حَاكِمًا﴾

﴿of them were some on whom We sent a Hâsib,﴾

This was the case with 'Âd, and this happened because they said: "Who is stronger than us?" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

﴿وَنَهَشَ مَنْ أَخْذَنَا الشَّيْخَةَ﴾

﴿and of them were some who were overtaken by Aṣ-Ṣayḥah,﴾

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh's Prophet Ṣalīḥ and the believers with him, or to stone them. So the Ṣayḥah struck them, taking away their powers of speech and movement.

﴿وَنَهَشَ مِنْ حَسَنَاتِهِ الْأُرْضَ﴾

﴿and of them were some whom We caused the earth to swallow,﴾

This refers to Qārūn who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

﴿وَنَهَشَ مِنْ أَغْرِفَتِهِ﴾

﴿and of them were some whom We drowned.﴾

This refers to Fir'awn, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

﴿وَرَبَّ كَاتِبَ اللَّهِ لِيظْلِمُهُمْ﴾

﴿It was not Allāh Who wronged them,﴾

in what He did to them,

﴿وَلَكُنْ كُثُرًا أَنْهَمْ بَظَلِمُونَ﴾

﴿but they wronged themselves.﴾ that happened to them as a punishment for what they did with their own hands.

﴿مَثَلُ الَّذِينَ اتَّخَذُوا بَنِ دُورِنَ اللَّهُ أَنْجِيَةَ كَثِيلَ التَّكْبِيرِ اتَّخَذُتْ بَيْتَ رَبِّ أَنْعَنَ

الْبَيْتُ لِيَتَ الشَّكِيرُونَ لَرَ كَانُوا يَكْلُوُنَ﴾ ١١ إِنَّ اللَّهَ يَسْلَمُ مَا يَدْعُونَ بَنِ دُورِنَ مِنْ

مَنْ وَهُوَ أَعْزَىُ الْحَكِيمِ ١٢ وَذَلِكَ الْأَنْتَلُ تَشْرِيفُهُمَا لِلثَّانِيَةِ وَمَا يَعْقِلُهُمَا إِلَّا

الْمُسْلِمُونَ ١٣

﴿41. The parable of those who seek protectors from other than Allāh is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house – if they but knew.﴾

﴿42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.﴾

﴿43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allāh).﴾

Likening the gods of the Idolators to the House of a Spider

This is how Allāh described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allāh. This is unlike the Muslim believer, whose heart is devoted to Allāh, yet he still does righteous deeds and follows the Laws of Allāh, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allāh warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

﴿وَنَّاكَ الْأَمْمَلُ نَصْرِيهَا لِلنَّارِ وَمَا يَعْلَمُهُ إِلَّا الْمَكِيلُونَ﴾

﴿And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴾

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Ḥātim recorded that 'Amr bin Murrah said, "I never came across an Āyah of the Book of Allāh that I did not know, but it grieved me, because I heard that Allāh says:

﴿وَنَّاكَ الْأَمْمَلُ نَصْرِيهَا لِلنَّارِ وَمَا يَعْلَمُهُ إِلَّا الْمَكِيلُونَ﴾

﴿And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴾^{¶[11]}

﴿خَلَقَ اللَّهُ أَكْثَرَ بَنْوَتِي وَالْأَرْضَ يَلْعَقُ إِنَّكَ فِي ذَلِكَ لَآتِيَةً لِلْمُؤْمِنِينَ ﴾ۚ إِنَّمَا أُوْسِنُ إِلَيْكَ
وَكَذَّ الْكِتَبُ وَأَكْثَرُ الْفَسَدُوْنَ إِنَّكَ الْفَكِلَوْنَ تَنْهَى عَنِ النَّحْشَوَنَ وَالْمُنْكَرِ وَلِلْكَرَ اللَّهُ
أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾^{¶[12]}

﴿44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.﴾

﴿45. Recite what has been revealed to you of the Book, and perform the Salāh. Verily, the Salāh prevents from Al-Fahshā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.﴾

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

﴿لِتَجْرِيَ كُلُّ نَهْرٍ بِمَا تَشَاءُنَ﴾

﴿that every person may be rewarded for that which he strives﴾ (20:15).

﴿لِتَجْرِيَ الَّذِينَ أَسْتَوْا بِمَا عَلِمُوا وَلِتَجْرِيَ الَّذِينَ أَحْسَنُوا بِمَا تَشَاءُ﴾

﴿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).

﴿إِنَّ فِي ذَلِكَ لَآتِيَةً لِلْمُؤْمِنِينَ﴾

﴿Verily, therein is surely a sign for those who believe.﴾

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'aan and to pray

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'aan, which means both reciting it and conveying

^[11] Ibn Abi Ḥātim no. 17344, *Ad-Durr Al-Manthūr* 6:464.

it to people.

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالصَّلَاةُ وَلِذِكْرِ اللَّهِ أَكْبَرُ﴾

«and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Fâḥshâ' and Al-Munkar and the remembrance of Allâh is greater indeed.»

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imâm Ahmad recorded that Abu Hurayrah said:

“A man came to the Prophet ﷺ and said, ‘So-and-so prays at night, but when morning comes, he steals.’ The Prophet ﷺ said:

﴿إِنَّ اللَّهَ سَيِّدُهَا مَا تَنْهَىٰ﴾

«What you are saying (i.e., the Salâh) will stop him from doing that.»^[1]

Prayer also includes the remembering of Allâh, which is the higher objective, Allâh says:

﴿وَلِذِكْرِ اللَّهِ أَكْبَرُ﴾

«and the remembrance of Allâh is greater indeed.» more important than the former.

﴿وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

«And Allâh knows what you do.» means, He knows all that you do and say. Abu Al-'Âliyah commented on the Âyah:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالصَّلَاةُ﴾

«Verily, the Ṣalâh prevents from immoral sins and evil wicked deeds.»

“Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allâh alone (*Ikhlâṣ*), fear of Allâh, and remembrance of Allâh. *Ikhlâṣ* makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allâh is the Qur'ân which contains commands and

^[1] Ahmad 2:447.

٤٠٢

سورة العنكبوت

وَلَا جُنْدِلُوا أَهْلَ الْكِتَابِ إِلَّا يَأْتِيَ هُنَّ أَحْسَنُ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا إِمَانًا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ
إِلَيْكُمْ وَلَا هُنَّ عَلَيْكُمْ بِحَدْدٍ وَمَنْ لَهُ مُسْلِمُونَ ﴿١٦﴾
وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ مِنْ أَنْتَمْ
يُؤْمِنُونَ بِهِ وَمَنْ هَنُولَهُ مِنْ يُؤْمِنُ بِهِ وَمَا يَجْعَلُ دِيَارَنَا
إِلَّا كَيْفَرُونَ ﴿١٧﴾ وَمَا كُنْتَ تَنْتَلِمُ أَنْ قَبْلَهُ مِنْ كُتُبٍ
وَلَا غَطْثَةً وَيَسِّنَكَ إِذَا الْأَرْتَابُ الْمُبْطَلُونَ ﴿١٨﴾ بَلْ هُوَ
مَا يَأْتِي بِهِ مِنْكَ فِي صُدُورِ الْأَرْبَابِ أُولُوا الْعِلْمِ وَمَا يَجْعَلُ
يَقَائِنَتَ إِلَّا الظَّالِمُونَ ﴿١٩﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ
مَا يَأْتِي مِنْ رَبِّهِ قُلْ إِنَّمَا الْأَيْنَتُ عِنْدَ اللَّهِ وَلَئِنْمَا أَنْزَلْنَا
مِنْ بَيْنِ أَيْمَانِكُمْ فَأُولَئِكَ يَكْفِهُمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
يُشَلِّ عَلَيْهِمْ إِيمَانٌ فِي ذَلِكَ لِرَحْمَةٍ وَذَكَرَى لِعَوْمَرٍ
يُؤْمِنُونَ ﴿٢٠﴾ قُلْ كُفَّارُ اللَّهِ بِيَقِنِي وَيَسِّنَكُمْ شَهِيدًا
يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ مَأْمُونُ
بِالْبَنِيلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَسِيرُونَ ﴿٢١﴾

prohibitions.”^[1] Ibn 'Awn Al-Anṣāri said: “When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allāh which is greater.”

وَلَا جُنْدِلُوا أَهْلَ الْكِتَابِ إِلَّا
يَأْتِيَ هُنَّ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا
مِنْهُمْ وَقُولُوا إِمَانًا بِالَّذِي أُنْزِلَ
إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَلَا هُنَّ
وَلَا هُنَّ عَلَيْكُمْ بِحَدْدٍ وَمَنْ لَهُ
مُسْلِمُونَ ﴿٢١﴾

¶ 46. And argue not with the People of the Scripture, except with that which is better –

except with such of them as do wrong; and say (to them): “We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.”»

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allāh says:

﴿أَنْهُجُوكُمْ إِلَى سَبِيلِ رَبِّكُمْ بِالْحِكْمَةِ وَالْمُوعِظَةِ الْمُنْسَنَةِ﴾

«Invite to the way of your Lord with wisdom and fair preaching...» (16:125)

^[1] Ibn Abi Ḥātim recorded this narration under this Āyah.

And Allâh said to Mûsâ and Hârûn when he sent them to Fir'awn:

﴿فَنُولِّ لَهُ فَلَا يَذَّكَّرُ أَوْ يَعْشُى﴾

¶And speak to him mildly, perhaps he may accept admonition or fear.» (20:44)

Allâh says here:

﴿إِلَّا أَذَّرُكُمْ طَلَّمُوا مِنْهُمْ﴾

¶except with such of them as do wrong;»

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allâh says:

﴿لَقَدْ أَرْسَلْنَا رُّسُلًا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مِنْهُمْ الْكِتَابَ وَالْبَيِّنَاتَ لِيَقُومَ النَّاسُ بِالْفِطْنَةِ وَأَنْزَلْنَا
الْحَدِيدَ فِيهِ بَأْشَرْ شَدِيدٌ﴾

¶Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power» until:

﴿إِنَّ اللَّهَ فَوِيْ عَزِيزٌ﴾

¶Verily, Allâh is All-Strong, All-Mighty» (57:25).

Jâbir said: "We were commanded to strike with the sword whoever opposes the Book of Allâh."

And His saying:

﴿وَقُولُوا مَا شَاءَ إِلَّا ذَوَّ إِنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ﴾

¶and say (to them): "We believe in that which has been revealed to us and revealed to you;"

means, 'if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

Imâm Al-Bukhâri, may Allâh have mercy on him, recorded

that Abu Hurayrah, may Allāh be pleased with him, said, "The People of the Book used to read the Tawrāh in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allāh ﷺ said:

«لَا تُنَدِّرُوا أَهْلَ الْكِتَابِ وَلَا تُخَذِّبُوهُمْ، وَقُولُوا: آمَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا زَمَانٌ أَنْزَلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

«Do not believe the People of the Book and do not deny them. Say: 'We believe in Allāh and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.'»

This Ḥadīth was narrated only by Al-Bukhārī.^[1]

Al-Bukhārī recorded that Ibn 'Abbās said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allāh ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, 'This is from Allāh,' to purchase with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allāh, we have never seen any of them asking you about what was sent down to you."^[2]

Al-Bukhārī recorded that Ḥumayd bin 'Abdur-Rahmān heard Mu'āwiyah talking to a group of Quraysh in Al-Madīnah. He mentioned Ka'b Al-Aḥbār, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great *Ummah*.

«وَكَذَلِكَ أَنْزَلَنَا إِلَيْكُمْ الْكِتَابَ فَالَّذِينَ مَا يَتَّقَرِّبُونَ إِلَيْهِ وَمَنْ هُنْ لَهُ مِنْ يُؤْمِنُ بِهِ»

[1] *Fath Al-Bāri* 8:20.

[2] Al-Bukhārī no. 7363.

وَمَا يَعْمَلُ يَعْبَدُنَا إِلَّا الْكَافِرُونَ ﴿١﴾ وَمَا كُتِّبَ تَقْرِيرًا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَحْكُمُ
بِسَيِّلَكَ إِنَّا لَأَرْسَلْنَا النَّبِيِّلِرَوْنَ ﴿٢﴾ إِنْ هُوَ مَا يَكْتُبُ بِيَنْتَ فِي صُدُورِ الظَّالِمِينَ أُولَئِنَّا أَعْلَمُ وَمَا
يَعْمَلُ يَعْبَدُنَا إِلَّا الظَّالِمِلُونَ ﴿٣﴾

﴿47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.﴾

﴿48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴾

﴿49. Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.﴾

Evidence for the Fact that the Qur'ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"^[1] What he said is good and fits the context.

Allāh's saying:

﴿فَالَّذِينَ مَلَّتْهُمُ الْكِتَابُ يَوْمَئِنُونَ بِهِ﴾

﴿and those whom We gave the Scripture believe therein﴾

means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

﴿وَمِنْ هَؤُلَاءِ مَنْ يَقُولُنَّ بِهِ﴾

﴿as also believe therein some of these﴾ meaning, the Quraysh Arabs and others.

﴿وَمَا يَعْمَلُ يَعْبَدُنَا إِلَّا الْكَافِرُونَ﴾

﴿and none but the disbelievers reject Our Āyāt.﴾

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

^[1] At-Tabari 20:50.

and light of the sun by their covering an eye.

Then Allāh says:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتْبٍ وَلَا تَخْطُلُ بِمِيمِكَتْ﴾

﴿Neither did you read any book before it (this Qur'ān) nor did you write any book with your right hand.﴾

meaning, 'you lived among your people for a long time before you brought this Qur'ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

﴿الَّذِينَ يَتَّمِسُونَ إِلَرَسُولَ اللَّهِ الْأَكْرَبِ الَّذِي يَجْدُوْهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرِيدَةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَنَهَيُهُمْ عَنِ الْمُنْكَرِ﴾

﴿Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrāh and the Injil, – he commands them with good; and forbids them from evil.﴾ (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allāh's saying:

﴿إِذَا لَأَرَيْتَ أَنَّبِيلَوْنَ﴾

﴿In that case, indeed, the followers of falsehood might have doubted.﴾

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

﴿وَقَالُوا أَنْسَطِيرُ الْأَوَّلِينَ أَكَتَبَهَا فَيَقُولُ شَلْلَ عَلَيْهِ بُكْرَةً وَأَصِيلًا﴾

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾ (25:5)

Allâh says:

﴿فَلَمْ يَرَهُ الَّذِي يَعْلَمُ أَكْثَرَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«Say: "It has been sent down by Him Who knows the secret of the heavens and the earth» (25:6).

And Allâh says here:

﴿فَإِنْ هُوَ إِلَّا مِنْ نَّحْنُ مَا يَتَّقَدِّمُ فِي صُدُورِ الْأَئِمَّةِ أُولَئِكَ أُولَئِكَ الَّذِينَ﴾

«Nay, but it is (Qurân), the clear Âyât, (preserved) in the breasts of those who have been given knowledge.»

meaning, this Qurân is clear Âyât which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allâh makes it easy to memorize, recite and interpret. This is like the Âyah,

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهُنَّ مِنْ شَدِّيقِي﴾

«And We have indeed made the Qurân easy to understand and remember; then is there any one who will remember?» (54:17).

The Messenger of Allâh ﷺ said:

«مَا بَنِيَ إِلَّا وَقَدْ أَغْطَيْنَا مَا آمَنَ عَلَى مَثِيلِ الْبَشَرِ، وَإِنَّمَا كَانَ الَّذِي أُرْبَيْتُهُ وَخَيَّأَهُ اللَّهُ إِلَيَّ، فَأَزْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا»

«There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allâh reveals to me, and I hope that I will have the most followers among them.»^[1]

According to the Hadith of Iyâd bin Hîmâr, recorded in *Sahîh Muslim*, Allâh says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلِي إِلَيْكَ، وَمُنْتَرِلُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرُؤُهُ تَابِيَّمَا وَيَقْطَنَّا»

«I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake.»^[2]

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

^[1] *Fath Al-Bâri* 8:619.

^[2] *Muslim* 4:2197.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this *Ummah* was described as carrying their holy Books in their hearts.

﴿فَمَا يَجْعَلُ بِغَایبِنَا إِلَّا الظَّالِمُونَ﴾

﴿And none but the wrongdoers deny Our Āyāt﴾

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

﴿إِنَّ الَّذِينَ حَسَدُوا عَلَيْهِمْ كُلَّ لِئَلَئِكَةٍ لَا يُؤْمِنُونَ ﴿١١﴾ وَأَوْ جَاهَتْهُمْ كُلُّ مَا يَهْدِي هُنَّ بِرَوْا
النَّبَابَ الْأَلِيمَ﴾

«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)

﴿وَقَالُوا لَنَا أُنْزَلَ عَلَيْهِ مَا يَأْتِي تِنْ رَبِّهِ فَلَمْ يَأْتِ إِلَيْنَا الْأَبْرَكُ عِنْدَ أَنَّهُ وَلَنَا أَنَا نَذِيرٌ
شَيْءٌ ﴿٤٦﴾ أَوْ لَرَ بِكُمْهُنَّ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يَقْرَئُ عَلَيْهِمْ يُوكِ فِي ذَلِكَ لَرْحَمَةٌ
وَذَكْرَهُ لِتَقْوِيَ نَفْسَنَوْنَ ﴿٤٧﴾ فَلَمْ كُفَّرُ يَا شَوَّبِي بَنِي قَبَّاسِكُمْ شَهِيدًا بِمَلَائِكَةٍ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ مَأْتُوا بِالْبَيِّنَاتِ وَكَفَرُوا بِأَنَّهُ أُنْزَلَكَ هُمُ الْعَصِيُّونَ ﴿٤٨﴾﴾

﴿50. And they say : "Why are not signs sent down to him from his Lord?" Say : "The signs are only with Allāh, and I am only a plain warner."﴾

﴿51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾

﴿52. Say : "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾

The Idolators' demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad ﷺ was indeed the Messenger of Allāh, just as

Ṣāliḥ was given the sign of the she-camel. Allāh says:

﴿إِنَّ﴾

﴿Say﴾ – ‘O Muḥammad’ –

﴿إِنَّا أَلَيْتُ عِنْدَ اللَّهِ﴾

﴿The signs are only with Allāh﴾ meaning, ‘the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.’ This is like the Āyah,

﴿وَمَا مَنَعَنَا أَنْ تُرِكِيلَ بِالآيَتِ إِلَّا أَنْ كَذَّبُوهَا الْأَوَّلُونَ وَمَا آتَنَا نَعْوَدُ أَنَّا فَعَلَّمْنَا شِيفَةً فَنَلَمُّوا﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong﴾ (17:59).

﴿وَلَمَّا آتَاهُنَا نَبِيًّا شَيْئًا﴾

﴿and I am only a plain warner﴾ means, I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.’

﴿فَمَنْ يَتَوَدَّ إِلَّا اللَّهُ فَهُوَ الْمُهَمَّدُ وَمَنْ يَضْلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُّنِيبًا﴾

﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.﴾ (18:17)

﴿لَيْسَ عَلَيْكُمْ مُّدَهَّنَةٌ وَلَكُمْ أَلْيَحَنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills﴾ (2:272).

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Sūrahs, or even one Sūrah like it.

﴿أَوْلَئِكُمْ لَا يَكْفِهُنَّ أَنَّا أَنْزَلْنَا عَلَيْكُمُ الْكِتَابَ مِنْ فِي عَلَيْهِمْ﴾

«Is it not sufficient for them that We have sent down to you the Book which is recited to them?»

means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allāh says:

﴿أَوْلَئِكُمْ لَمْ يَأْتِهِنَّ بِالْعِلْمِ مُلْكُوا بِهِ إِنْ هُوَ إِلَّا بِالْحِكْمَةِ﴾

«Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)?» (26:197)

﴿وَقَالُوا لَوْلَا يَأْتِنَا بِرَبِّنَا مِنْ رَبِّهِ أَوْلَمْ نَأْنِيْمْ بَيْتَهُ مَا فِي الْكِتَابِ الْأَوَّلِ﴾

«They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former Scriptures?» (20:133)

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنبِيَاءِ مِنْ نَبِيٍّ إِلَّا قُدِّمْتُ لَهُ أَغْطِيَةً مِنَ الْآيَاتِ مَا مِثْلُهُ أَمْنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَخَيَّأَ أَوْخَادَ اللَّهِ إِلَيَّ، فَازْجُرُ أَنَّ أَكْثَرَهُمْ تَأْبِيَ يَوْمَ الْقِيَامَةِ»^[1]

«There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.»^[1]

It was also recorded by Al-Bukhāri and Muslim.^[2]

Indeed Allāh has said:

^[1] Ahmad 2:341.

^[2] Fath Al-Bārī 8:619, Muslim 1:134.

﴿إِنَّ فِي ذٰلِكَ لِرَحْمَةً وَذِكْرًا لِغُورِ بُوْمُوشَك﴾

﴿Verily, herein is mercy and a reminder for a people who believe.﴾

In this Qur'ân there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allâh says:

﴿فَلَمْ يَكُنْ بِاللّٰهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا﴾

﴿Say: "Sufficient is Allâh for a witness between me and you..."﴾

'He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allâh says elsewhere:

﴿لَوْلَئِنْ نَفَرَ عَلَيْنَا بَشَّرٌ أَلْقَابِيلُ ۝ لَأَنَّنَا مِنْ إِلَيْسِينَ ۝ مِنْ لَطَافَاتِنَا مِنْهُ الْوَتَّيْنَ ۝ فَمَا مِنْ كُنْ ۝ لَمْ يَعْلَمْ مِنْهُ حَجَرِينَ ۝﴾

﴿And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.﴾ (69:44-47).

'But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

﴿عَمَدًا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿He knows what is in the heavens and the earth.﴾

means, nothing is hidden from Him at all.

﴿وَالَّذِينَ مَأْمَنُوا بِالْأَنْبِيلِ وَكَفَرُوا بِاللّٰهِ أُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿And those who believe in falsehood, and disbelieve in Allâh, it is they who are the losers.﴾

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allâh even when there was proof that they

٤٣

وَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمٌ لَّجَاهَ هُرُولَ الدَّابِ
وَلَيَأْتِيهِمْ بَقْنَةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعِجِلُونَكَ بِالْعَذَابِ
وَلَدَّ جَهَنَّمُ الْمُحِيطَةُ بِالْكُفَّارِينَ ﴿٥٤﴾ يَوْمَ يَعْشَهُمُ الْعَذَابُ
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ
﴿٥٥﴾ يَنْبَغِي إِلَيْهِمْ أَنْ آمَنُوا إِنَّ أَرْضَى وَسْعَةً فَإِنَّا قَاتَلْنَا وَرُزْقَنَا
كُلَّ نَفْسٍ ذَائِقَةً الْمَوْتِ مِمَّا إِنْتُمْ حُمُوكُونَ ﴿٥٦﴾ وَالَّذِينَ
مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّنَّهُمْ مِنَ الْجَنَّةِ عَرَفَاجْرِي
مِنْ تَحْنِنَهَا الْأَنْهَرُ خَالِدِينَ فِيهَا قُمْ أَجْرُ الْعَدِيلِينَ ﴿٥٧﴾ الَّذِينَ
صَدَرُوا وَعَلَى رَبِّهِمْ يَنْتَكُونَ ﴿٥٨﴾ وَكَانَ مِنْ دَائِنَةِ لَا تَحْمِلُ
رِزْقَهَا اللَّهُ يَرْزُقُهَا فَإِنَّا لَكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٩﴾ وَلَئِنْ
سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاءَ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
لَيَقُولُنَّ اللَّهُ قُلْ أَنْتُمْ كُوَنُونَ ﴿٦٠﴾ اللَّهُ يَسْطِعُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لِمَنْ يَرِدُ اللَّهُ يَكْلِ شَوْعَلِيدَ ﴿٦١﴾ وَلَئِنْ سَأَلْتُهُمْ
مَنْ تَرَلَّ مِنَ السَّمَاءِ مَاءَ فَأَخِيَّهُ بِالْأَرْضِ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُ لَا يَعْقِلُونَ ﴿٦٢﴾

come to them. And surely, it will come upon them suddenly while they perceive not!»

﴿54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴾

﴿55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."﴾

How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the Āyah,

﴿وَإِذَا قَاتَلُوا اللَّهَ أَنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْنَا عَلَيْنَا جِحَادَهُ إِنْ

were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

﴿وَسْتَعِجِلُوكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ
شَسَّى لَجَاهَ هُرُولَ الدَّابِ وَلَيَأْتِيهِمْ
بَقْنَةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
يَسْتَعِجِلُوكَ بِالْعَذَابِ وَلَدَّ
جَهَنَّمُ الْمُحِيطَةُ بِالْكُفَّارِينَ ﴿٥٤﴾ يَوْمَ
يَعْشَهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ
تَعْمَلُونَ ﴿٥٥﴾﴾

﴿53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have

الْكَلَوْأَوِي أَشْتَنَا بِسَابِ الْمُرِّ

﴿And when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ (8:32).

And Allāh says here:

﴿وَتَتَعَجَّلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجْلُ شَسَّى لِجَاهَهُ الْعَذَابُ﴾

﴿And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.﴾

Were it not for the fact that Allāh has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allāh says:

﴿وَلَيَأْتِيهِمْ بَعْدَهُ وَهُمْ لَا يَتَعْرُفُونَ ٥٦ بَسْتَعِجْلُونَكَ بِالْعَذَابِ وَلَهُ جَهَنَّمُ لِتَعْرِيظَةٍ بِالْكُفَّارِ﴾

﴿And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴾

means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

﴿يَوْمَ يَقْشِّفُهُمُ الْعَذَابُ مِنْ قَوْفِينَ وَمِنْ تَحْتِ أَنْجُلِهِمْ﴾

﴿On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,﴾

This is like the Āyah,

﴿لَهُمْ بَيْنَ جَهَنَّمَ وَمَهَادِهِ وَبَيْنَ فَوْقِهِ غَوَاثِ﴾

﴿Heirs will be a bed of Hell, and over them coverings (of Hellfire)﴾ (7:41).

﴿لَهُمْ بَيْنَ فَوْقِهِنَّ نُلَلَّ بَيْنَ أَنْشَارِ وَبَيْنَ قَنْبِينَ نُلَلَّ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ (39:16).

﴿لَوْ يَقْلِمُ اللَّيْلَنَ كَفَرُوا حِينَ لَا يَكْثُرُونَ عَنْ دُجُونِهِمُ الْأَنْشَارِ وَلَا عَنْ ظُهُورِهِنَّ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴾ (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

﴿وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَسْلُونَ﴾

﴿and it will be said: "Taste what you used to do."﴾

This is a threat and a rebuke, which is a form of psychological punishment, as in the Ayah,

﴿هُوَ يَسْتَحْوِنُ فِي أَنَارَى عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَنْ سَرَّ ۚ إِنَّا كُلُّ مُخْتَدِرٍ حَتَّىٰ يَقْتَرِبَ﴾

﴿The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.﴾ (54:48-49)

﴿وَيَوْمَ يُدْعَوْكُ إِلَىٰ نَارِ جَهَنَّمَ دَعَاهُ الْأَنَارُ إِلَيْكُمْ كُشَّ بِهَا تُكَذِّبُونَ ۖ أَفَيْخَرُ هَذَا أُمُّ أَنْتُ لَا تُبَيِّنُونَ ۖ أَفَتُؤْمِنُوا قَاتِلِيْرًا أَوْ لَا قَضَيْرًا سَوَاءٌ عَلَيْكُمْ إِنَّمَا يُحْرِرُكُمْ مَا كُشَّ سَمَّلُونَ ۚ﴾

﴿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. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾ (52:13-16)

﴿بَلْ يَادِي الَّذِينَ مَانُوا إِنَّ أَرْضَ رَوْسَةَ فَإِنَّهُ فَائِتَنَ فَأَعْنَدُونَ ۖ ۝ كُلُّ نَفْسٍ ذَاقَتُهُ اللَّوْبَتُ ثُمَّ إِنَّا نُرْجِعُهُمْ ۝ وَالَّذِينَ مَانُوا وَعَلَيْهِمُ الظِّلْمُ لَتُؤْتَنُهُمْ مِنَ الْأَنْثَرِ غَرَّاً يَغْرِي بِنَعْمَهَا الْأَنْهَرُ ۝ خَلِيلِيْنَ فِيهَا يَقْعُدُ أَعْمَرُ الْمَلِيْلِيْنَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ وَكَانُوا مِنْ دَائِرَ لَا تَحِيلُّ يَرْزُقُهَا اللَّهُ يَرْزُقُهَا وَإِلَيْكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝﴾

﴿56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾

﴿57. Everyone shall taste death. Then unto Us you shall be returned.﴾

﴿58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath

which rivers flow, to live therein forever. Excellent is the reward for the workers.»

﴿59. Those who are patient, and put their trust in their Lord.﴾

﴿60. And so many a moving creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾

Advice to migrate and the Promise of Provision and a Goodly Reward

Allâh commands His believing servants to migrate from a land in which they are not able to establish Islâm, to the spacious earth of Allâh where they can do so, by declaring Allâh to be One and worshipping Him as He has commanded. Allâh says:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ أَرْضَ رَبِيعَةَ فَلَيَقُولَنَّ فَأَعْذِرُنَّهُمْ﴾

﴿O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aşhamah, the Negus or king, may Allâh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allâh ﷺ and his remaining Companions migrated to Al-Madînah, formerly known as Yathrib, may Allâh protect it.

Then Allâh says:

﴿كُلُّ نَفْسٍ ذَائِفَةُ الْوَتْدِ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

﴿Everyone shall taste death. Then unto Us you shall be returned.﴾

meaning, ‘wherever you are, death will catch up with you, so always obey Allâh and be where Allâh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allâh, and whoever was obedient to Him will have the best reward.’ Allâh says:

﴿وَالَّذِينَ مَا شَرَّا وَعَسِلُوا الشَّنِيلَ حَتَّىٰ لَتَرَوْنَهُمْ فَإِنَّ الْجَنَّةَ غُرْبًا يَجْزِي بِمَا كَانُوا الْأَنْهَرُ﴾

﴿And those who believe and do righteous good deeds, to them

We shall surely give lofty dwellings in Paradise, underneath which rivers flow,

meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow – water, wine, honey and milk – which they can direct and cause to flow wherever they wish.'

﴿خَلِيلِينَ فِيهَا﴾

﴿to live therein forever.﴾ means, they will remain there forever, never wanting to leave.

﴿نَعْمَ أَجْرُ الْمُتَّصَلِّينَ﴾

﴿Excellent is the reward for the workers.﴾

these rooms will be a blessed reward for the good deeds of the believers,

﴿الَّذِينَ صَدَقُوا﴾

﴿Those who are patient,﴾ in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Hātim, may Allāh have mercy on him, recorded from Abu Mu'āniq Al-Ash'ari that Abu Mālik Al-Ash'ari told him that the Messenger of Allāh ﷺ told him:

إِنَّ فِي الْجَنَّةِ عَرْقًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعْدَمَا اللَّهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَائِيَ الصَّلَاةِ وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

«In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.»⁽¹⁾

﴿وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿and put their trust in their Lord.﴾

⁽¹⁾ At-Tabarāni 17:372.

in all their affairs, spiritual and worldly alike. Then Allâh tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhâjirîn migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allâh says:

﴿وَكَيْنَ مِنْ دَائِرَةٍ لَا تَعْلِمُ رِزْقَهَا﴾

﴿And so many a moving creature carries not its own provision!﴾

meaning, it does not have the ability to gather its provision and save it for tomorrow.

﴿أَللّٰهُ يَرْزُقُهَا وَإِنَّمَا﴾

﴿Allâh provides for it and for you.﴾

means, Allâh allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allâh says:

﴿وَمَا مِنْ دَائِرَةٍ إِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقْدِرَهَا وَمُشْتَدِعَهَا كُلُّ فِي كِتَابٍ﴾
ثُبُرٌ

﴿And no moving creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ (11:6)

﴿وَهُوَ السَّمِيعُ الْمَلِيلُ﴾

﴿And He is the All-Hearer, the All-Knower.﴾

means, He hears all that His servants say and He knows their every movements.

﴿وَلَمَنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ النَّاسَ وَالْقَمَرَ يَقُولُونَ اللّٰهُ فَإِنْ يُؤْكِلُونَ﴾
اللّٰهُ يَسْمُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْبِرُهُ إِنَّ اللّٰهَ يَعْلَمُ كُلَّ شَيْءٍ ﴿١٦﴾
وَلَمَنْ سَأَلْتُهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَا هُنَّ بِهِ مُعْذِنُونَ اللّٰهُ عَلَيْهِ عَلِيهِمْ حَمْدُ اللّٰهِ يَعْلَمُ كُلَّ أَكْثَرٍ لَا يَعْلَمُونَ﴾
١٧

461. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"

٤٠٤

وَمَا هَدَى الْحَوْةُ الدُّنْيَا إِلَّا لَهُ وَلَعِبَ بِرِّكَ الدَّارَ الْآخِرَةَ
لَهِ الْحَيَوَانُ لَوْكَانُ يَعْلَمُونَ ﴿٦١﴾ فَإِذَا رَكِبُوا فِي
الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا بَخْتَهُمْ إِلَى الْبَرِّ إِذَا
هُمْ يُشْرِكُونَ ﴿٦٢﴾ لِكُفُرٍ وَأَسْمَاءً أَتَيْتُهُمْ وَلِسَمْنَوْا فَسَوْفَ
يَعْلَمُونَ ﴿٦٣﴾ أَوْنَمْ بِرْ وَأَنَا جَعَلْنَا حَرَمًا مَاهِنَا وَيَسْطُطُ
النَّاسُ مِنْ حَوْلِهِمْ أَفَيَا لِبْطِيلٍ يَقُولُونَ وَيَنْعِمُهُ اللَّهُ بِكُفُرِهِنَّ
وَمِنْ أَطْلَمُهُمْ وَمِنْ أَفْرَقَهُ عَلَى اللَّهِ كَذِبًا أَفْكَدَهُ بِالْعَيْ
لَمَاجَاهَهُ أَلَيْسَ فِي جَهَنَّمَ مُثْوِي لِلْكَافِرِينَ ﴿٦٤﴾ وَالَّذِينَ
جَهَدُوا فَإِنَّنَاهُمْ بِهِمْ سُبَّلَوْا وَلَنَّ اللَّهُ لِمَ الْمُحْسِنِينَ ﴿٦٥﴾

سُورَةُ الْأَنْكَابُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّهُمَّ أَعْلَمُ الرُّؤْمَ ﴿٦٦﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ بَعْدَ
عَلَيْهِمْ سَيْغَلِبُونَ ﴿٦٧﴾ فِي رِضْعِ مِنَّيْنِ لِلَّهِ الْأَمْرُ
مِنْ قَبْلِ وَمِنْ بَعْدِ وَتَوْمِيزُ نَفْحَ الْمُؤْمِنُونَ ﴿٦٨﴾
يَنْصَرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

They will surely reply: "Allāh." How then are they deviating?»

¶ 62. Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything.»

¶ 63. And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allāh." Say: "All the praises and thanks be to Allāh!" Nay, most of them have no sense.»

Evidences of Tawhīd

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them – if this is how it is, then why worship anyone else? Why put one's trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His

Lordship, as they said in their *Talbiyah* (during *Hajj* and *'Umrah*: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has.")

﴿وَرَبِّنَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَيْسَ رَبِّكَ الدَّارُ الْآخِرَةَ لَهُمُ الْجَنَانُ لَوْ كَانُوا بِالْعِلْمِ مُؤْمِنُوْنَ ﴾

﴿فَإِنَّا رَسَّابُوْنَا فِي الْأَقْوَى دَعَوْنَا اللَّهَ مُغْلِصِيْنَ لَهُ الَّذِيْنَ قَلَّا بَعْدَهُمْ إِلَى اللَّهِ إِذَا هُمْ يُشْرِكُوْنَ ﴾

﴿لَيَكْفُرُوْا بِمَا مَاتَتْهُمْ وَلَيَشْنَعُوْا فَوْقَ يَعْلَمُوْنَ ﴾

﴿64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.﴾

﴿65. And when they embark on a ship, they invoke Allâh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.﴾

﴿66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.﴾

Allâh tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

﴿وَرَبِّكَ الدَّارُ الْآخِرَةَ لَهُمُ الْجَنَانُ﴾

﴿Verily, the home of the Hereafter – that is the life indeed,﴾ means, the true everlasting life that will never end, but will continue forever and ever.

﴿لَوْ كَانُوا يَعْلَمُوْنَ﴾

﴿If they but knew.﴾

means, they would prefer that which will last over that which will pass away. Then Allâh says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

﴿فَإِنَّا رَسَّابُوْنَا فِي الْأَقْوَى دَعَوْنَا اللَّهَ مُغْلِصِيْنَ لَهُ الَّذِيْنَ﴾

﴿And when they embark on a ship, they invoke Allâh, making their faith pure for Him only,﴾

This is like the Āyah,

﴿وَإِذَا سَكُمَ الْفَلَرُ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِنَّهُ فَلَمْ يَجْعَلْ إِلَى اللَّهِ أَغْرِضَهُمْ﴾

«And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away» (17:67).

Allāh says here:

﴿فَلَمَّا بَيْتُهُمْ إِلَى اللَّهِ إِذَا هُمْ يُشْرِكُونَ﴾ .

«but when He brings them safely to land, behold, they give a share of their worship to others.»

Muhammad bin Ishāq reported from Ikrimah bin Abi Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he (Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." Ikrimah said: "By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muhammad and I will find him kind and merciful." And this is what indeed did happen.^[1]

﴿لِكُفَّارٍ وَّبِأَيْتَهُمْ وَلَيَسْتَهُوْا﴾

«So that they become ingrate for that which We have given them, and that they take their enjoyment,»

﴿أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَاءِنَا وَيَسْطُفُ النَّاسُ مِنْ حَرَمِهِمْ أَفَإِنْبَطَلَ يَقُولُونَ وَيَسْعَهُمُ اللَّهُ
بِكُفَّارَهُمْ وَمَنْ أَظْلَمُ عَلَى اللَّهِ كَيْنَى أَوْ كَذَبٌ بِالْعَقْدِ لَمَّا جَاءَهُمْ أَبْلَغُهُمْ فِي جَهَنَّمَ
مَنْوِي لِلْكُفَّارِ وَالَّذِينَ جَاهَدُوا فِي نَهْدِيَهُمْ مُبْلَغًا وَلَمَّا لَمَعَ الْمُخْبِرِينَ﴾

﴿67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?﴾

﴿68. And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is

^[1] At-Tabarāni 3:301.

there not a dwelling in Hell for the disbelievers?♦

﴿69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allāh is with the doers of good.♦﴾

The Blessing of the Sanctuary

Here Allāh reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allāh says:

﴿لَا يَلِفْ فُرَّارٌ ۝ إِنَّهُمْ بِسَلَةَ الْشَّجَرَةِ وَالصَّفِيفِ ۝ فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝ أَلَّا يَأْتِيَ اللَّهُ أَطْعَمُهُمْ بِنَ جُوعٍ وَمَاءُهُمْ بِنَ خَوْبٍ ۝﴾

﴿For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.♦ (106:1-4)

﴿أَيَّا لَتَطْلِيلَ بِقُوَّمٍ وَبِنَفْعَةِ اللَّهِ يَكْفُرُونَ﴾

﴿Then do they believe in falsehood, and deny the graces of Allāh?♦

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

﴿بَدَّلُوا يَنْعَثَتْ اللَّهُ كُفَّارًا وَأَمْلَأُوا قَرَمَهُمْ دَارَ الْبَوَارِ ۝﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?♦ (14:28)

They disbelieved in the Prophet, servant and Messenger of Allāh ﷺ, when what they should have done was to worship Allāh Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allāh took His blessing away from them, and killed those of

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَطْلَمْ يَسِئْ لِنَفْعِهِ أَزْ كَذَّبَ إِلَّا هُوَ لَهُ مَاءٌ﴾

«And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمْ مُتَوْكِلُونَ﴾

«Is there not a dwelling in Hell for the disbelievers?»

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيهِمْ شَيْئًا﴾

«We will surely guide them to Our paths.»

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the Āyah:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيهِمْ شَيْئًا وَلَئِنْ أَنَّ اللَّهَ لَعَنِ الْمُخْيِّرِينَ﴾

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.»

"Those who act upon what they know, Allāh will guide them to that which they do not know." Ahmad bin Abu Al-Hawāri said, "I told this to Abu Sulaymān Ad-Dārāni, and he liked it and said: No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt."

﴿وَلَنَّ اللَّهُ لَمَعَ الْمُحْسِنِينَ﴾

﴿And verily, Allāh is with the doers of good.﴾ Ibn Abi Ḥātim recorded that Ash-Sha'bi said; "Isā bin Maryam, peace be upon him, said: 'Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.' " And Allāh knows best.

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

The Tafsīr of Sūrat Ar-Rūm

(Chapter - 30)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٥

وَعَدَ اللَّهُ لَا يَخْلُفُ اللَّهُ وَعْدَهُ وَلَكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
 ١٦١ بَلَّمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الْأَذْيَاءِ وَهُمْ عَنِ الْآخِرَةِ هُرَّبُونَ
 ١٦٢ أَوْلَمْ يَنْفَكِرُوا فِي أَنفُسِهِمْ تَأْخُلُ اللَّهِ الْمُسْمَرُتُ وَالْأَرْضُ
 ١٦٣ وَمَا يَنْهَا إِلَّا بِالْعَيْنِ وَأَجْلَ مُسْئَى وَإِنْ كَثُرَ لِئَنَّ النَّاسَ
 ١٦٤ يُلْقَى بِرِيهِمْ لِكُفُّرِهِنَّ أَوْلَمْ سِيرُوا فِي الْأَرْضِ فَيُنَظِّرُوا
 ١٦٥ كَيْفَ كَانَ عَيْنَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدُهُمْ قُوَّةً
 ١٦٦ وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرُهُمْ أَعْمَرُهَا وَهَا وَجَاهَ ثُمَّ
 ١٦٧ رَسُلُهُمْ بِالْبَيْتِ فَمَا كَانَ اللَّهُ لِيُظْلِمُهُمْ وَلَكُنَّ كَانُوا
 ١٦٨ أَنفُسَهُمْ يُظْلِمُونَ شَكَّ كَانَ عَيْنَةُ الَّذِينَ أَسْفَرُوا الشَّوَّافَ
 ١٦٩ أَنْ كَذَّبُوا بِأَيَّاتِ اللَّهِ وَكَانُوا يَهَا يَسْتَهْزِئُونَ وَكَانَ اللَّهُ
 ١٧٠ يَبْدُؤُ الْخَلْقَ مِنْ يُعْصِيَهُمْ إِلَيْهِ تَصْعُورُكَ وَيَوْمَ قُرْمُ
 ١٧١ السَّاعَةِ بِيَلِسِ الْمُجْرُومُونَ وَلَمْ يَكُنْ لَهُمْ مِنْ شَرِّكَاهُمْ
 ١٧٢ شُفَعَوْا وَكَانُوا شَرِّكَاهُمْ كَافِرُونَ وَيَوْمَ
 ١٧٣ نَقْمُ السَّاعَةِ يُوَمِّلُ بِنَفْرَقَوْنَ فَإِنَّمَا الَّذِينَ آمَنُوا
 ١٧٤ وَعَكَلُوا الصَّلَاحَ دُنْتَ فَهُمْ فِي رُوْضَكَةٍ يُخْبَرُونَ

هَالَّهُ ١ غَلَبَ الرُّومُ ٢ فِي أَذْنِ
 الْأَرْضِ وَقَمَ بِهِ بَعْدَ غَلَبِهِمْ
 سَبَقُهُمُو ٣ فِي بَعْضِ سِيرَتِهِ
 يَلِوُ الْأَمْرُ مِنْ قَبْلِهِ وَبَعْدَهُ
 وَبِوَهْيَهِ يَقْسِمُ الْمُؤْمِنُونَ
 يَنْهَا اللَّهُ يَنْهَا مَنْ يَكْسِبُهُ
 وَهُوَ الْكَوْنُ الْعَيْمُ ٤ وَغَدَ
 اللَّهُ لَا يَخْلُفُ اللَّهُ وَعْدَهُ وَلَكُنَّ
 أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
 بَلَّمُهُمْ ظَاهِرًا مِنَ الْحَيَاةِ الْأَذْيَاءِ وَقَمَ
 عَنِ الْآخِرَةِ هُرَّبُونَ ٥

- 41. Alif Lām Mīm.»
- 42. The Romans have been defeated.»
- 43. In the nearest land, and they, after their defeat, will be victorious.»
- 44. In Bid'i years. The decision of the matter, before and after is only

with Allāh. And on that day, the believers will rejoice»

45. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.»

﴿6. A promise from Allāh, and Allāh fails not in His promise, but most men know not.﴾

﴿7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

Foretelling the Victory of the Romans

These Āyāt were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Ahmād recorded that Ibnu ‘Abbās, may Allāh be pleased with him, commented on this Āyah:

﴿فَلَمْ يُكَفِّرُوا فِي أَنَّ الْأَرْضَ هُوَ اللَّهُ ۚ﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land,﴾

He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

«أَنَا إِنَّمَا سَيَغْلِبُونَ»

«They will certainly prevail.»

Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

«أَلَا جَعَلْنَا إِلَيْكُمْ دُونَ - أَرْبَعَةَ تَعَالَى: الْأَنْتَرَ -»

«Why do you not make it less than»

[I (the narrator) think he meant less than ten]. Sa‘īd bin Jubayr said: "Bid' means less than ten." Then the Romans

were victorious, and he said, "That is what Allāh said:

﴿الَّهُ أَعْلَمُ ﴿١﴾ فِي أَذْنِ الْأَرْضِ وَهُمْ بِئْتُ بَعْدَ عَلَيْهِمْ سَكِينَتُهُوَنَّ ﴿٢﴾ فِي يَطْعَنِ
سَبِيلَتُهُ اللَّهُ الْأَكْرَمُ مِنْ قَاتِلٍ وَمَنْ يَعْدُ وَيَوْمَئِذٍ يَقْرَأُ الْمُؤْمِنُونَ ﴿٣﴾ يَنْصَرِ اللَّهُ يَنْصُرُ
مَنْ يَشَاءُ وَكُفُوْءُ الْكَافِرُ الْأَحَمَدُ ﴿٤﴾﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾^[1]

This was also recorded by At-Tirmidhi and An-Nasā'i. At-Tirmidhi said: "Hasan Gharīb."^[2]

Another Hadith

Abu ʻIsā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following Āyāt were revealed:

﴿الَّهُ أَعْلَمُ ﴿١﴾ فِي أَذْنِ الْأَرْضِ وَهُمْ بِئْتُ بَعْدَ عَلَيْهِمْ سَكِينَتُهُوَنَّ ﴿٢﴾ فِي يَطْعَنِ
سَبِيلَتُهُ ﴿٣﴾﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ'i years.﴾

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

﴿وَيَوْمَئِذٍ يَقْرَأُ الْمُؤْمِنُونَ ﴿١﴾ يَنْصَرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَكُفُوْءُ الْكَافِرُ
الْأَحَمَدُ ﴿٢﴾﴾

﴿And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

The Quraysh, on the other hand, wanted the Persians to

^[1] Ahmad 1:276.

^[2] Tuhfat Al-Ahwadhi 9:51, An-Nasā'i in Al-Kubrā 6:426.

prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allāh revealed these Āyat, Abu Bakr went out proclaiming throughout Makkah:

﴿وَاللَّهُ أَعْلَم﴾ فِي أَنَّ الْأَرْضَ رَهْبَةٌ بَعْدَ عَلَيْهِمْ سَكَنَيْتُمْ فِي يَمْنُونَ
سَيِّئَاتٍ

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid' years.﴾

Some of the Quraysh said to Abu Bakr: 'This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, *Bid'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allāh said: "In *Bid'* years." At that time, many people became Muslim.' This is how it was narrated by At-Tirmidhi, then he said, "This is a *Hasan Hadīth*."^[1]

Who were the Romans?

﴿وَاللَّهُ أَعْلَم﴾ فِي أَنَّ الْأَرْضَ رَهْبَةٌ

﴿Alif Lām Mīm. The Romans have been defeated.﴾

We have already discussed the separate letters which appear at the beginning of some Sūrahs in the beginning of our *Tafsīr* of *Sūrat Al-Baqarah*.

With regard to the Romans (*Ar-Rūm*), they are the descendants of Al-Tyṣ bin Ishāq bin Ibrāhīm. They are the cousins of the Children of Isrā'il, and are also known as *Bani*

^[1] *Tuhfat Al-Ahwadhi* 9:52.

Al-Asfar. They used to follow the religion of the Greeks, who were descendants of Yāfitḥ bin Nūḥ, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilāniyyah Ash-Shadqāniyyah, from the land of Harrān. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with ‘Abdullāh bin Ariyūs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya‘qub Al-

Askâf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allâh ﷺ said:

إِنَّهُمْ أَنْزَلُوا عَلَى النَّبِيِّنَ وَسَبْعِينَ فِرْقَةً

«They split into seventy two sects.»

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasân, Ar-Riy and all the lands of the Persians. His name was Sâbûr Dhul-Aktâf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

How Caesar defeated Chosroes (Kisrâ)

It was previously reported that Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth – gold, jewels, fabric, servant-women, servants, and much more – such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-

tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me." They replied, "You are our king for as long as you live, even if you are gone for ten years."

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāin, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, 'This is what you asked for, so take it.' When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayhūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things unto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and

jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru'āt (Ash-Sham) and Busrā, according to what was stated by Ibn 'Abbās, Ikrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Hijāz. Mujāhid said, "That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia." And Allāh knows best.

﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمَنْ يَعْدُ﴾

«The decision of the matter, before and after is only with Allah.»

before that and after that.

وَيُؤْمِنُ بِقَرْمَ الْمُؤْمِنُونَ ﴿١﴾ يَنْصُرِ اللَّهُ

«And on that day, the believers will rejoice – with the help of Allāh.»

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn 'Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the *Hadīth* recorded by At-Tirmidhī, Ibn Jarīr, Ibn Abī Hātim and Al-Bazzār that Abu Sa'īd said: "On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

﴿وَيُؤْمِنُ بِفَرَجِ الظُّلُمَاتِ﴾ يَتَسْرُّ اللَّهُ بِغَيْرِ مَا يَعْلَمُ وَقُوَّةُ الْكَوَافِرِ

﴿And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾^[1]

Ibn Abi Ḥātim recorded that Az-Zubayr Al-Kilābi said, “I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years.”

Allāh’s saying:

﴿وَقُرْبَةُ الْمَكِيرِ﴾

﴿and He is the All-Mighty,﴾ means, in His defeat of and vengeance upon His enemies. His saying:

﴿أَنَّهُمْ﴾

﴿the Most Merciful.﴾ means, towards His believing servants.

﴿وَغَدَ أَنَّهُ لَا يَعْلَمُ اللَّهُ وَعْدُهُ﴾

﴿(It is) a promise of Allāh, and Allāh fails not in His promise.﴾ means, ‘this that We have told you, O Muḥammad, that the Romans will defeat the Persians, is a true promise from Allāh, truth which cannot be changed and which will surely come to pass, because Allāh has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.’

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَتَّسِعُونَ﴾

﴿but most men know not.﴾

means, they do not know the decree of Allāh concerning His creation, but what He does is wise and is based on justice. His saying:

﴿يَتَّسِعُونَ ظَاهِرًا مِّنَ الْجَوْفِ الْأَذْنَابِ وَمَمْعُونُ عَنِ الْآخِرَةِ هُرَّ غَنِيَّوْنَ﴾

﴿They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

^[1] Tuhfat Al-Ahwadhi 9:50, At-Tabari 20:73.

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Hasan Al-Bâṣrî said, “It has reached the state that in this world one of them could put a *Dirham* on his finger and tell how much it weighs, but he does not know how to pray properly.”

﴿يَتَمَلَّوْنَ ظَاهِرًا بَنَى الْبَيْوَقَ الْأَذْيَا وَهُمْ عَنِ الْآخِرَةِ هُرَقُّونَ﴾

﴿They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

Ibn ‘Abbâs said, “This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion.”^[1]

﴿أَوَلَمْ يَنْفَكِرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ أَنْشَأَتِ الْأَرْضَ وَمَا يَبْهَثُ إِلَّا بِالْحَقِّ وَأَجِلُّ شَسْمَىٰ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلَاقَى رَبِّهِمْ لَكَفِرُوهُنَّ أُولَئِكَ يُبَرِّطُونَ فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَيْنَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ بِنَفْسِهِمْ فُؤُلَّةً وَأَنْجَلُوا الْأَرْضَ وَعَمَرُوكَانَ أَكْثَرُهُمْ مِنَ الْمُرْءُوْهَا وَمَاهُنُمْ بِرُّشْتُهُمْ بِالْمُبَتَّنِتِ فَمَا كَانَ اللَّهُ يُظْلِمُهُمْ وَلَكِنْ كَانُوا أَنْفَسُهُمْ بَظَلِيلُوْنَ﴾ ثُمَّ كَانَ عَيْنَةُ الَّذِينَ أَسْتَوْا الشَّوَّالَ أَنْ كَذَّبُوا بِيَقِنِّتِ اللَّهِ وَكَانُوا يَهَا بَسْتَغْرِيْمُوْنَ﴾

﴿8. Do they not reflect on themselves? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.﴾

﴿9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.﴾

﴿10. Then evil was the end of those who did evil, because they denied the Âyât of Allâh and made a mockery of them.﴾

Signs of *Tawhîd*

Allâh tells us that pondering His creation will show that He

^[1] At-Tabari 20:76.

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.

So He says:

﴿أَرَلَمْ يَنْكُرُوا فِي أَنْشِيَاءِهِ﴾

«Do they not reflect upon themselves?»

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

﴿وَإِنَّ كَثِيرًا مِنْ أَنْسَابِهِمْ بِلِقَاءَ يَوْمَ لِكْثِيرٍ﴾

«And indeed many of mankind deny meeting with their Lord.»

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

﴿أَوَلَمْ يَرُوا فِي الْأَرْضِ﴾

«Do they not travel in the land?» means, 'do they not understand and think and see and hear about the people of the past?' Allāh says:

﴿فَبَطَرُوا كَفَ كَانَ عَيْنَةً الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَنَّدَ مِنْهُمْ قُوَّةً﴾

«and see what was the end of those before them? They were superior to them in strength,»

meaning, 'the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.'

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.

﴿وَلِكُنْ كُلُّا أَنفَسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves.﴾

They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

﴿فَإِذَا كَانَ عَيْنَةً لِلَّذِينَ أَشْرَأْنَا الشَّرَائِقَ أَنْ كَذَّبُوا بِعِلْمِنَا إِنَّمَا وَكَفَرُوا بِمَا يَتَمَاهِيُّونَ﴾

﴿Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾

This is like the Āyāt:

﴿وَنُنْقِلُ أَنفَسَهُمْ وَأَنْسَدَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةً وَنَذَرُهُمْ فِي طُفْقِيَّهُمْ
يَعْمَلُونَ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾ (6:110),

﴿فَلَمَّا رَأَوُا أَرْبَاعَ اللَّهِ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ (61:5),

﴿إِنَّمَا تَوَلَّوْا فَأَغْنَمْتُمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِسَعِينَ ذُوُورِهِمْ﴾

﴿And if they turn away, then know that Allāh's will is to punish them for some sins of theirs.﴾ (5:49).

It was said that the meaning of the phrase

﴿فَإِذَا كَانَ عَيْنَةً لِلَّذِينَ أَشْرَأْنَا الشَّرَائِقَ﴾

﴿Then evil was the end of those who did evil.﴾

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn 'Abbās and Qatādah.^[1]

Ibn Abi Ḥātim also recorded it from them and from Ad-Daḥḥāk bin Muzāhim. This is the apparent meaning – and Allāh knows best – of the phrase:

^[1] At-Tabārī 20:79.

416. And as for them
the torment. ¶

415. Then as far as
in a garden of Delight
deeds, such shall be
done. ¶

414. And on the Day
when they be separated
equal with Allah, an
intercessors. ¶

412. And on the Day
criminals will be plun-
you will be returned. ¶

¶ 11. Allah originates the creation, then He will repeat it, then to Him

and made a mockery of them.

And made a mockery of them.

۱۳

Allâh said:

﴿إِنَّ اللَّهَ يَعْلَمُ مَا يَفْعَلُونَ﴾

﴿Allâh originates the creation, then He will repeat it,﴾

Just as He was able to create it in the first place, so He is also able to repeat it.

﴿ثُمَّ إِلَيْهِ تُرْجَمَوْكُمْ﴾

﴿then to Him you will be returned.﴾ on the Day of Resurrection, when each will be requited according to his deeds. Then Allâh says:

﴿وَيَوْمَ تَقُومُ الْأَنْعَامُ بَيْنَ الْمُغْرَبِينَ﴾

﴿And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾

Ibn ‘Abbâs said, “The sinners will be filled with despair.” Mujâhid said, “The sinners will be exposed;” according to another report he said, “The sinners will grieve.”^[1]

﴿وَلَمْ يَكُنْ لَّهُمْ مِنْ شَرِيكَةٍ شَفِقُوا﴾

﴿No intercessors will they have from those whom they made equal with Allâh,﴾

means, the gods whom they used to worship instead of Allâh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allâh says:

﴿وَيَوْمَ تَقُومُ الْأَنْعَامُ بِوَمَدِيدٍ يَنْتَهُوكُمْ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾

Qatâdah said: “By Allâh, this refers to the separation after which there will be no reunion.”^[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allâh says:

﴿فَإِنَّ الَّذِينَ آمَنُوا وَكَفَرُوا الظَّالِمُونَ فَهُمْ فِي رَوْضَاتٍ يَنْعَمُونَ﴾

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

^[1] At-Tabari 20:80.

^[2] At-Tabari 20:81.

such shall be honored and made to enjoy a luxurious life in a Garden of Delight.»

Mujāhid and Qatādah said, "This means, they will enjoy a life of luxury."^[1]

﴿فَتَبَخَّرَ اللَّهُ جِنَّ تُشَوَّكَ وَبَيْنَ تَصْبِحُونَ ﴾ۚ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعِنْدَهُ
وَبَيْنَ نَظَهَرُونَ ﴿۲﴾ يَغْرِيُ النَّجَّارَ مِنَ الْمُتَبَّثِ وَيَغْرِيُ الْبَيْتَ مِنَ الْعَيْنِ وَيَغْرِيُ الْأَرْضَ بَعْدَ مَوْتِهَا
وَذَلِكَ مُغْرِيُونَ ﴿۳﴾

¶17. *So glorify Allāh, when you enter the evening, and when you enter the morning.»*

¶18. *And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tuzhirūn.»*

¶19. *He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.»*

The Command to pray Five Times Daily

Here Allāh glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allāh says:

﴿وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

¶*And His is all the praise in the heavens and the earth;»*

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allāh says:

﴿وَعِنْدَهُ وَبَيْنَ نَظَهَرُونَ﴾

¶*and in 'Ashiyya and when Tuzhirūn.»* – the 'Ashiyy is the time when the darkness is most intense, and Izhār is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allāh says:

﴿وَالنَّهُرُ إِذَا جَلَّهَا ﴿۲﴾ وَاللَّيْلُ إِذَا يَسْتَهِنَهَا ﴿۱﴾﴾

[1] At-Tabari 20:82.

﴿By the day as it shows up its brightness. By the night as it conceals it.﴾ (91:3-4)

﴿وَاللَّيْلُ إِذَا يَنْهَىٰ ۚ وَالنَّهَارُ إِذَا بَعَثَىٰ ۚ﴾

﴿By the night as it envelops. By the day as it appears in brightness.﴾ (92:1-2)

﴿وَالشَّهْرُ إِذَا سَقَىٰ ۚ وَاللَّيْلُ إِذَا سَقَىٰ ۚ﴾

﴿By the forenoon (after sunrise). By the night when it darkens.﴾ (93:1-2)

And there are many similar Ayât.

﴿يُنْجِي الْحَقَّ مِنَ الْأَيَّتِ وَيُنْجِي الْبَيْتَ مِنَ الْقَيْ ۚ﴾

﴿He brings out the living from the dead, and brings out the dead from the living.﴾

This is what we see of His power to create things and their opposites. These Ayât which come one after the other are all of the same; in each of them Allâh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

﴿وَيَنْتَيِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ﴾

﴿And He revives the earth after its death.﴾ This is like the Ayât:

﴿هُوَ الَّذِي لَمْ أَرْضَ الْأَرْضَ أَحْيَهَا وَأَخْرَجَنَا مِنْهَا حَيَا فَيَنْهَا يَأْكُلُونَ ۚ﴾

﴿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.﴾ until:

﴿وَفَجَرَنَا فِيهَا مِنَ الْأَعْيُونَ ۚ﴾

﴿and We have caused springs of water to gush forth therein.﴾ (36:33-34)

﴿وَنَزَّلَنَا الْأَرْضَ مَاءِدَةً فَلَمَّا أَرْزَلْنَا عَلَيْهَا الْمَاءَ أَغْزَتَنَّ وَبَتَ وَأَبْتَتَ مِنْ كُلِّ نَعْ

بَهْرَجٍ ۚ﴾

﴿And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.﴾ until:

﴿وَإِنَّ اللَّهَ يَعْلَمُ مَنْ فِي الْأَرْضِ﴾ ﴿٧﴾

﴿and certainly, Allāh will resurrect those who are in the graves.﴾ (22:5-7)

﴿وَهُوَ الَّذِي يُرِيدُ لِلنَّاسِ بُشْرًا يَتَمَّمُ هُنَّةً إِذَا أَفْلَقَ سَكَابًا يَقْلَدُهُ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud﴾ until:

﴿لَئِكُمْ تَتَكَبَّرُونَ﴾ ﴿٨﴾

﴿so that you may remember or take heed.﴾ (7:57)

Allāh says here:

﴿وَكَذَلِكَ خَلَقُوكُمْ﴾

﴿And thus shall you be brought out.﴾

﴿وَمِنْ مَا يَنْهَا: أَنْ خَلَقْتُمْ تِنْ يُؤْتَبِثَ ثُمَّ إِذَا أَشْرَبَ شَرْ تَنَاهُوُتَ﴾ ﴿٩﴾ وَمِنْ مَا يَنْهَا: أَنْ خَلَقْتُمْ لَكُمْ مِنْ أَنْجَلِيَا لِتَسْكُنُوا إِلَيْهَا وَمَعَلَّمَ يَتَنَاهُ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَذِكْرًا
لِغَيْرِ بَلَقْرَبَةِ﴾ ﴿١٠﴾

﴿20. And among His signs is this that He created you from dust, and then – behold you are human beings scattered!﴾

﴿21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.﴾

Among the Signs of Allāh

Allāh says:

﴿وَمِنْ مَا يَنْهَا:﴾

﴿And among His signs – which speak of His might and power, is the fact that He created your father Ādam out of dust.

﴿ثُمَّ إِذَا أَشْرَبَ شَرْ تَنَاهُوُتَ﴾

﴿and then – behold you are human beings scattered!﴾

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allāh clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allāh says:

﴿وَمِنْ مَا يَنْتَهِيَ إِلَى أَنْ حَلَفُكُمْ إِنْ تُرَبِّيْ ثُمَّ إِذَا أَنْشَأْتُكُمْ بَشَرٌ تَنَاثِرُونَ﴾

﴿And among His signs is this that He created you from dust, and then – behold you are human beings scattered!﴾

Imām Ahmād recorded that Abu Mūsā said, “The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْصَةٍ قَبْصَهَا مِنْ جَوَبِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَنْدِيرٍ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَيْضُ وَالْأَخْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَيْثُ وَالْطَّيْبُ، وَالسَّهْلُ وَالْعَزْنُ وَبَيْنَ ذَلِكَ.

«Allāh created Ādām from a handful taken from throughout the earth. Hence the sons of Ādām vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.»^[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, “This Ḥadīth is Ḥasan Ṣaḥīḥ.”^[2]

^[1] Ahmad 4:406.

^[2] Abu Dāwud 5:67, Tuhfah Al-Ahwadhi 8:290.

Allāh said:

﴿وَمِنْ مَا بَيْنَ يَدَيْهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْثِيَّكُمْ أَنْذِبَاهُ﴾

﴿And among His signs is this that He created for you wives from among yourselves,﴾

meaning, 'He created females of your own kind, to be wives for you.'

﴿إِنْتُمْ كُنْتُمْ إِلَيْهَا﴾

﴿that you may find repose in them,﴾ This is like the Āyah,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُفَرِّسَ وَجِدَرٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيُسْكُنَ إِلَيْهَا﴾

﴿It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her﴾ (7:189).

This refers to Hawwā'. Allāh created her from Ādam, from the short rib on his left. If Allāh had made all of Ādam's progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allāh's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in that are indeed signs for a people who reflect.﴾

﴿وَمِنْ مَا بَيْنَ يَدَيْهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالْخَلْفَ الْأَنْتِيَّكُمْ وَالْأَنْذِبَاهُ إِنَّ فِي ذَلِكَ لَذِكْرٌ

﴿لِلْمُتَكَبِّرِينَ﴾ ﴿وَمِنْ مَا بَيْنَ يَدَيْهِ سَانَكُرَ بِالْأَيْلَ وَالْأَيْلَ وَأَنْتَأَوْكُمْ مِنْ قَضْلَهُ إِنَّكَ فِي ذَلِكَ

﴿لَذِكْرٌ لِقَوْمٍ يَتَسْمَعُونَ﴾

﴿22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.﴾

﴿23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.﴾

Allâh said:

﴿وَمِنْ مَا يَنْبُتُ﴾

﴿And among His signs﴾ indicating His magnificent power.

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿is the creation of the heavens and the earth,﴾

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

﴿وَأَنْوَافَ الْأَيْنَكِ﴾

﴿and the difference of your languages﴾

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allâh knows the variety of languages spoken among the sons of Âdam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allâh created Âdam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْعَالَمِينَ﴾

﴿Verily, in that are indeed signs for men of sound knowledge.﴾

﴿وَمِنْ مَا يَنْبُتُ. مَنَسِكٌ بِاللَّيْلِ وَالنَّهَارِ وَأَيْنَفَاقُكُمْ مِّنْ قَصْلِيلٍ﴾

﴿And among His signs is your sleep by night and by day, and your seeking of His bounty.﴾

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go

٤٠٧

وَمِنْ مَا يَنْهَا أَنْ تَقْعُدَ السَّمَاءُ وَالْأَرْضُ يَأْمُرُهُمْ إِذَا دَعَاهُمْ
دُعَوةً مِنَ الْأَرْضِ إِذَا أَشْتَهَى مُخْرُجُونَ ﴿٢٤﴾ وَلَهُ مِنَ السَّمَوَاتِ
وَالْأَرْضِ كُلُّ هُنَّا قَنْبُونَ ﴿٢٥﴾ وَهُوَ الَّذِي بَدَأَ الْخَلْقَ
ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَثُ عَلَيْهِ وَلَهُ الْمِثْلُ الْأَعْلَى فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ أَعْزَمُ الْحَكِيمِ ﴿٢٦﴾ ضَرَبَ لَكُمْ مَثَلًا مِنْ
أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكْتُ أَيْمَنَكُمْ مِنْ شَرَكَاءَ فِي
مَا رَزَقْتُكُمْ فَإِنْ شُرِكْتُهُ سَوَاءٌ بَخَافُوهُمْ كَجِيفَتِكُمْ
أَنْفُسُكُمْ كَذَلِكَ نُفْصِلُ الْآيَتِ لِقُورُمْ يَعْقِلُونَ ﴿٢٧﴾
بِلَّا تَشْعُرُ الَّذِينَ طَلَمُوا أَهْوَاهُمْ يُغَيِّرُ عَلَيْهِمْ فَقَنْتَ يَهْدِي
مِنْ أَصْلِ اللَّهِ وَمَا هُمْ مِنْ تَصْرِيرٍ ﴿٢٨﴾ فَأَقْدَمَ وَجْهَكَ لِلَّذِينَ
خَنِفَأَفْطَرَتَ اللَّهُوَالِّي قَطَرَ النَّاسَ عَلَيْهَا لَا تَبْلِيلَ لِلْخَلْقِ
اللَّهُ ذَلِكَ الْبَيْتُ الْقَيْدُ وَلَذِكْرُ أَكْثَرِ الشَّكَارِ
لَا يَعْلَمُونَ ﴿٢٩﴾ مُنْبَيِّنٌ إِلَيْهِ وَأَنْقُوهُ وَأَقْبِلُوا الصَّلَوةَ
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٠﴾ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا يُشْعِلُونَ كُلَّ حِزْبٍ بِمَا لَدُهُمْ فَرَحُونَ ﴿٣١﴾

away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقُورِمْ بَسْمَوْت﴾

﴿Verily, in that are indeed signs for a people who listen.﴾ meaning, understand.

﴿وَمِنْ مَا يَنْهَا بِرِيشَكُمُ الْبَرَقَ
خَوْفًا وَطَمَّعاً وَيَرْتَلِي مِنَ السَّمَاءِ مَاهِيَّةً
يَهْدِي. يَهْدِي الْأَرْضَ بَعْدَ مَوْهِيَّةً
إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقُورِمْ يَعْقِلُونَ
يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ مَا يَنْهَا أَنْ تَقْعُدَ
السَّمَاءُ وَالْأَرْضُ يَأْمُرُهُمْ إِذَا
دَعَاهُمْ دُعَوةً مِنَ الْأَرْضِ إِذَا أَشْتَهَى
مُخْرُجُونَ ﴿٢٥﴾﴾

﴿24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.﴾

﴿25. 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.﴾

Allāh says,

﴿وَمِنْ مَا يَنْهَا﴾

﴿And among His signs﴾ which speak of His greatness,

﴿بِرِيشَكُمُ الْبَرَقَ خَوْفًا وَطَمَّعاً﴾

﴿He shows you the lightning, for fear and for hope,﴾

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

﴿وَيُنَزِّل مِنَ السَّمَاء مَا يَنْهَا يُوَدِّعُ الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿and He sends down water from the sky, and therewith revives the earth after its death.﴾

After it was barren, with nothing growing there, then the water comes to it and

﴿أَفَلَمْ يَرَى أَنَّا نُحْكِمُ الْأَيْمَانَ وَأَنْبَثَنَا مِنْ كُلِّ ذِيْجَنْ بِحَيْثُ شَاءْ﴾

﴿it is stirred, and it swells and puts forth every lovely kind (of growth).﴾ (22:5).

In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْغَافِرِينَ﴾

﴿Verily, in that are indeed signs for a people who understand.﴾

Then Allāh says:

﴿وَوَيْسَعُ عَلَيْهِ أَنْ تَقْعُدَ السَّمَاءُ وَالْأَرْضُ يَأْتِيهِ﴾

﴿And among His signs is that the heaven and the earth stand by His command.﴾

This is like the Āyāt:

﴿وَنَسِيكُ السَّمَاءُ أَنْ تَقْعُدَ عَلَى الْأَرْضِ إِلَّا يَأْتِيهِ﴾

﴿He withholds the heaven from falling on the earth except by His leave.﴾ (22:65).

﴿إِنَّ اللَّهَ يَنْسِي السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَرُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places.﴾ (35:41).

Whenever Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the

dead will come forth from their graves, brought back to life by His command and His call to them,

﴿فَإِنَّمَا دَعَاكُمْ دُعَةً مِّنَ الْأَرْضِ إِذَا أَنْشَطَ شَرْجُونَ﴾

﴿Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾

This is like the Āyāt:

﴿وَيَوْمَ يَدْعُوكُمْ فَتَسْجُبُونَ وَخَنُودُونَ وَتَشْكُونَ إِنْ لَيْتَمْ بِالْأَقْلَادِ﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!﴾ (17:52)

﴿لَيَالِي هِيَ زَيْرَةٌ وَيَوْمَ فَإِذَا هُمْ يَأْتِيْمَرْهُ﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ (79:13-14), and

﴿فَإِنْ كَانَ إِلَّا صَيْحَةً وَيَوْمَ فَإِذَا هُمْ جَمِيعٌ لَدِينَاهُ مُخْتَرُونَ﴾

﴿It will be but a single Ṣayḥah,^[2] so behold they will all be brought up before Us!﴾ (36:53).

﴿وَلَمَّا مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ لَمْ قَبِيلُونَ ﴿١٦﴾ وَهُوَ الَّذِي يَنْدُو الْحَلَقَ ثُمَّ يُعْيِدُهُ وَهُوَ أَهْوَثُ عَلَيْهِ وَلَهُ الْحَلَقُ الْأَغْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْمَزِيرُ الْعَكِيرُ﴾

﴿26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.﴾

﴿27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.﴾

Allāh says:

﴿وَلَمَّا مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿To Him belongs whatever is in the heavens and the earth.﴾ means, He owns it and it is enslaved to Him.

^[1] See the Tafsīr of Sūrat Aṣ-Ṣāffāt [37:19].

^[2] See volume five, the Tafsīr of Sūrah Hūd (11:94).

﴿كُلُّ مُّؤْمِنٍ﴾

«All are obedient to Him.» they are humble before Him and submit to Him, whether willingly or unwillingly.

Repeating the Creation is easier for Allâh

Allâh's saying:

﴿وَهُوَ الَّذِي يَدْعُوا إِلَّا خَلَقَ لَهُ بِعْدُهُمْ وَهُوَ أَفْوَتْ عَلَيْهِمْ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.»

Ibn Abi Talhah reported that Ibn 'Abbâs said, "This means it is easier for Him."^[1] Mujâhid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."^[2] This was also the view of Ikrimah and others.^[3]

Al-Bukhâri recorded that Abu Hurayrah, may Allâh be pleased with him, said that the Prophet ﷺ said:

«فَالَّهُ أَكْذَبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَّتَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْرِيمُهُ إِيَّاهِي فَقَرْزُلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأْنِي وَلَنْ يَأْخُذُ الْخَلْقَ بِأَخْرَوْنَ عَلَيَّ مِنْ إِعْدَادِهِ، وَأَمَّا شَفَاعَتُهُ إِيَّاهِي فَقَرْزُلُهُ: أَتَخَذُ اللَّهُ وَلَدًا، وَإِنَّ الْأَخْذَ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«Allâh says; "The son of Âdâm denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' - while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allâh has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me."»

This was recorded only by Al-Bukhâri.^[4]

﴿وَلَهُ الْكِلْمُ الْأَكْلُ فِي السَّمَاءِ وَالْأَرْضِ﴾

^[1] At-Tabari 20:92.

^[2] At-Tabari 20:92.

^[3] At-Tabari 20:92.

^[4] Fath Al-Bâri 8:611 612.

﴿His is the highest description in the heavens and in the earth.﴾

'Ali bin Abi Ṭalhah reported Ibn 'Abbās said, "This is like the Āyah:

﴿لَيْسَ كَثِيرٌ شَفِيفٌ﴾

﴿There is nothing like Him﴾ (42:11)." Qatādah said: "His description is *Lā ilāha illallāh*, and there is no Lord but He."

﴿ضَرَبَ لَكُم مَّثَلًا إِنَّ أَنفُسَكُمْ هُدَىٰ لَكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ شَرَكَةً فِي مَا رَزَقْنَاكُمْ

فَإِنَّهُمْ فِي سَوَاءٍ مَّا حَانُ ذُنُوبُهُمْ كَمَا يُبَيِّنُونَ أَنفُسَكُمْ كَذَلِكَ تَهْتَلِكُ الْأَيْمَنُ لَعَلَّهُمْ يَعْلَمُونَ﴾

﴿يَأَيُّهَا النَّاسُ ظَلَمُوا أَهْوَاهُمْ بِغَيْرِ عِلْمٍ فَنَحْنُ أَنْهَىٰ مِنْ أَنْهَىٰ اللَّهُ وَمَا لَهُمْ مِّنْ إِنْ شِرِّفْنَا﴾

﴿28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.﴾

﴿29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.﴾

A Parable of Tawhīd

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners - idols and false gods - are enslaved to and belong to Him. In their *Talbiyah* (during *Hajj* and *'Umrah* they used to say, "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns."

﴿ضَرَبَ لَكُم مَّثَلًا إِنَّ أَنفُسَكُمْ﴾

﴿He sets forth for you a parable from yourselves﴾

'something which you yourselves can see witness, and understand.'

﴿هُدَىٰ لَكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ شَرَكَةً فِي مَا رَزَقْنَاكُمْ فَإِنَّهُمْ فِي سَوَاءٍ﴾

﴿Do you have partners among those whom your right hands

possess to share as equals in the wealth We have bestowed on you...?»

'None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

﴿عَمَّا فِي أَنْهَمْ كُلِّيَّتِكُمْ أَنْشَكُمْ﴾

«whom you fear as you fear each other.»

'You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allāh has no partner."^[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allāh from among His creation?

At-Tabarāni recorded that Ibn 'Abbās said, "The people of Shirk used to say in their *Talbiyah*, 'At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allāh revealed the words:

﴿هَلْ لَكُمْ مِنْ مَا مَلَكْتُ أَيْنَتُكُمْ مِنْ شَرْكَةٍ فِي مَا رَزَقْتُكُمْ فَأَنْتُ فِيهِ سَوَاءٌ عَمَّا فِي أَنْهَمْ كُلِّيَّتِكُمْ أَنْشَكُمْ﴾

«Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?»^[2]

If humans have this characteristic, this parable shows that it is even less befitting for Allāh to have a partner.

﴿كَذَلِكَ تَفَصِّلُ الْآيَتِ لِقَوْمٍ يَقْرَئُونَ﴾

«Thus do We explain the signs in detail to a people who have sense.»

Then Allāh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

﴿بَلْ أَنْجِعُ الْأَيْمَنَ طَلْمَانَ﴾

«Nay, but those who do wrong follow...», meaning, the idolators,

^[1] At-Tabari 20:96.

^[2] At-Tabarāni 12:20, with a weak chain of narration.

﴿أَهْوَاءُهُمْ﴾

﴿...their own lusts﴾

means, in their worship of false gods without knowledge.

﴿فَنَّ بَهْدِي مَنْ أَضَلَّ اللَّهُ﴾

﴿Then who will guide him whom Allāh has sent astray?﴾

means, no one can guide them if Allāh has decreed that they will be misguided.

﴿وَمَا لَهُمْ مِنْ نَّصِيرٍ﴾

﴿And for such there will be no helpers.﴾

means, there is no one who can save them from the power of Allāh or grant them a way out, for what He wills, happens and what He does not will, does not happen.

﴿فَإِنَّ وَجْهَكَ لِلَّذِينَ حَبَّيْمًا فَظَرَّ أَنَّاسٌ عَلَيْهَا لَا تَبِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الْبَيْتُ النَّيْمَةُ وَلَكِنَّ أَكْثَرَ الْأَنْسَارِ لَا يَعْلَمُونَ ﴿٢٩﴾ مُشِيدُ إِلَيْهِ وَأَنْتُهُ وَأَقِيمُوا
الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٠﴾ إِنَّ الَّذِينَ فَرَّغُوا دِينَهُمْ وَكَانُوا يُشَيْعُونَ كُلُّ جُنُبٍ
بِمَا لَدَّبُتْهُمْ فَرِحُونَ ﴿٣١﴾﴾

﴿30. So, set you your face towards the religion as a Hanif. Allāh's Fitrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion, but most men know not.﴾

﴿31. (And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Salāh and be not of idolators.﴾

﴿32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.﴾

The Command to adhere to Tawhīd

Allāh says: 'so set your face and persevere in the religion which Allāh has prescribed for you, the worship of Allāh Alone, the religion of Ibrāhīm, to which Allāh has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fitrah with which He created His creation.' Allāh created His

creation to recognize Him and know His *Tawhîd*, and that there is no God except Him, as we have already seen when discussing the *Âyah*,

﴿وَأَنْهَمْتُمْ عَلَىٰ أَنفُسِهِمْ أَنْتُ بِرَبِّكُمْ قَالُوا بَلْنَّ﴾

«and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."» (7:172).

And according to a *Hadîth*, Allâh said,

«إِنِّي خَلَقْتُ عَبْدَيِ حُنَفَاءَ، فَأَجْنَبَتُهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ»

«I created my servants Hunafâ (i.e., monotheists), then the Shayâṭîn misled them from their religion.»^[1]

We will see in the *Hadîths* that Allâh created His creation with the *Fitrah* of Islâm, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

﴿لَا تُبَدِّلَ لِعَلَقَنِ اللَّهُ﴾

«No change let there be in Allâh's Khalq,» Some of them said that this means, 'do not change the creation of Allâh, for if you do, you will divert the people away from the *Fitrah* with which He created them.' So it is instructive; just as His saying:

﴿وَمَنْ دَخَلَهُ كَانَ مَأْمُونًا﴾

«And whoever enters it, he is safe» This is a good and correct interpretation. Others said that this means, Allâh made all of His creation equal, all of them have the same sound *Fitrah* and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn 'Abbâs, Ibrâhîm An-Nakha'i, Sa'îd bin Jubayr, Mujâhid, 'Ikrimah, Qatâdah, Ad-Dâhhâk and Ibn Zayd said that the *Âyah*:

﴿لَا تُبَدِّلَ لِعَلَقَنِ اللَّهُ﴾

«No change let there be in Allâh's Khalq» means, the religion of Allâh.^[2]

Al-Bukhârî said:

[1] Muslim 4:2197.

[2] At-Tabârî 20:99.

﴿لَا تُنِيبِلَ لِخَلْقِ اللَّهِ﴾

﴿No change let there be in Allāh's Khalq,﴾

"It means, the religion of Allāh, and the religion, and the *Fitrah* is Islām." Then he reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ مُولُودٍ إِلَّا عَلَى الْفِطْرَةِ فَابْرَأُوهُ مِنْ دِيَنِ أَبِيهِ أَوْ يُصْرَأُوهُ أَوْ يُمْجَسَّأُوهُ ثُمَّ تَشْعُ النَّبِيَّةُ بِهِمْ جَمِيعًا، هَلْ تُحِسِّنُونَ فِيهَا مِنْ جُذْعَةٍ؟»

«No child is born except in a state of *Fitrah*, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself – do you see any among them that are born mutilated?» then the narrator (Abu Hurayrah) said (recite this Ayah),

﴿فَطَرَ اللَّهُ أَلِي فَطَرَ النَّاسَ عَلَيْهَا لَا تُنِيبِلَ لِخَلْقِ اللَّهِ ذَلِكَ الْبَيِّنُ﴾

﴿Allāh's *Fitrah* with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion.﴾
This was also recorded by Muslim.^[11]

﴿ذَلِكَ الْبَيِّنُ﴾

﴿that is the straight religion,﴾

means, adherence to the *Shari'ah* and the sound *Fitrah* is the true, straight religion.

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَتَّقْوِينَ﴾

﴿but most men know not.﴾ means, most people do not know this and they deviate far astray from it, as Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَهُمْ مِنْ يَوْمٍ﴾

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

﴿وَلَنْ يُطِعَنَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُغْيِلُوكُمْ عَنْ سَبِيلِ اللَّهِ﴾

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

^[11] Fath Al-Bārī 8:372 11:512, Muslim 4:2047, 2048

﴿تَبَيَّنَ إِلَيْهِ﴾

﴿turning in repentance to Him﴾ Ibn Zayd and Ibn Jurayj said, “This means, returning to Him.”^[1]

﴿وَرَأَسْرَهُ﴾

﴿and have Taqwā of Him;﴾ means, fear Him and remember that He is always watching.

﴿وَأَقِمُوا الصَّلَاةَ﴾

﴿and perform the Salāh﴾, which is the greatest act of worship.﴾

﴿وَلَا تَكُونُوا مِنَ الظَّارِكِينَ﴾

﴿and be not of the idolators.﴾ Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarīr recorded that Yazid bin Abi Maryam said: “Umar, may Allāh be pleased with him, passed by Mu’ādh bin Jabal and asked, ‘What is the foundation of this Ummah?’ Mu’ādh said, ‘Three things, and they are the things that will bring salvation: *Al-Ikhlas* (doing a deed for Allāh alone), which is the *Fitrah* with which Allāh created mankind; *Salāh*, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.’ Umar said: ‘You have spoken the truth.’”^[2]

Splitting into Sects and the Saved Sect^[3]

His saying:

﴿مِنَ الَّذِينَ قَرَفُوا بِيَمِنِهِ وَكَانُوا يُشَيَّعُونَ كُلُّ جُنُبٍ يَمَا لَدَيْهِمْ فَرَجُونَ﴾

﴿Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.﴾

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as *Fāraqū Dīnahum*, meaning

^[1] At-Tabari 20:100

^[2] At-Tabari 20:98.

^[3] This is one of the headings added to the English version of this book.

٤٠٨

سورة الرؤوفة

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْهُمْ مُنْبِينَ إِلَيْهِ شَدَّ إِذَا أَذَقَهُمْ
مُنْهَرَجَةً إِذَا فَرَغُوا مِنْهُمْ بِرَبِّهِمْ شَرِكُونَ ﴿٢٧﴾ لِكُفَّارٍ وَأَيْمَانَ
عَنِيهِمْ فَمَتَّعُوا فَسُوفَ تَعْلَمُونَ ﴿٢٨﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ
سُلْطَانًا فَهُوَ تَحْكُمُ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٩﴾ وَإِذَا أَذْقَنَا
النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصْبِحُهُمْ سِيِّئَةً يَمَدِّدُمْ أَيْمَانُهُمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٠﴾ أَرَلَمْ يَرَوْا أَنَّ اللَّهَ يُبَطِّلُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَا يَنْتَ لِقَوْمٍ يُؤْمِنُونَ ﴿٣١﴾ ثَنَاتٌ ذَلِكُ الْقُرْبَى
حَقَّهُ وَالْأَسْكِينَ وَإِنَّ السَّيْلَ ذَلِكَ حَيْثُ لَلَّهُ يُرِيدُونَ
وَجَهَ اللَّهُوَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٢﴾ وَمَاءُ الْيَتَمَّمِنَ زَبَابِا
لِيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا أَنْتُمْ مِنْ دُكُورٍ
تُرْبِدُونَ وَجَهَ اللَّهُوَأَوْلَئِكَ هُمُ الْمُضْعُونُ ﴿٣٣﴾ اللَّهُ الَّذِي
خَلَقَكُمْ شَرِّرَ قَكْمُ شَرِّيْسِكُمْ شَرِّيْخِيكُمْ هَلْ مِنْ
شَرِّ كَيْكُمْ مَنْ يَفْعُلُ مِنْ ذَلِكُمْ مِنْ شَيْءٍ عُسْبَتْ حَنَّهُ وَتَعْلَى
عَمَّا يَشَرِّكُونَ ﴿٣٤﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسْبَتْ
أَيْدِي النَّاسِ لِيَذْيَهُمْ بَعْضُ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٥﴾

“neglected their religion and left it behind them.”

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islām, as Allāh says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَفَرُوا شَيْئًا
لَنْ تَسْتَعْنُ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ
إِلَى اللَّهِ﴾

«Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh» (6:159).

The followers of the religions before us had differences of

opinions and split into false sects, each group claiming to be following the truth. This *Ummah* too has split into sects, all of which are misguided apart from one, which is *Ahlus-Sunnah Wal-Jamā'ah*, those who adhere to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ and what was followed by the first generations, the Companions, their followers, and the Imāms of the Muslims of earlier and later times. In his *Mustadrak*, Al-Hākim recorded that the Messenger of Allāh ﷺ was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَضْحَابِي»

«What I and my Companions are upon.»^[1]

[1] Al-Hākim 1:129.

﴿وَإِذَا مَسَ الْأَنَاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّبَيِّنَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ رِزْقًا إِذَا فَرِيقٌ يُنْهِمُ بِرَبِّهِمْ
يُنْهِكُونَ ﴾٢٣﴿ إِنَّ كُفَّارًا بِإِيمَانِهِمْ فَتَسْعَى مَسَارُ سَبَقَتْهُمْ تَمَلُّوكٍ ﴾٢٤﴿ أَمْ أَرْزَقَنَا عَلَيْهِمْ سُلْطَنًا فَهُرَّ
بِسَلْكُمْ إِنَّا كَافُرْنَا بِهِ يُنْهِكُونَ ﴾٢٥﴿ وَإِذَا أَذْفَقْنَا النَّاسَ رِزْقًا فَرِحُوا بِهَا وَلَدَنْ شَيْبِهِمْ سَيِّئَةً إِنَّا
شَدَّدْنَا لِيَوْمِهِمْ إِنَّا هُمْ بِقَنْطَرَوْنَ ﴾٢٦﴿ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يَسْعِ الرِّزْقَ لِنَّ يَشَاءُ وَيَقْدِرُ إِنَّهُ فِي ذَلِكَ
لَآيَاتٍ لَّغُورٍ يُؤْمِنُونَ ﴾٢٧﴾

﴿33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.﴾

﴿34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.﴾

﴿35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him?﴾

﴿36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

﴿37. Do they not see that Allâh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.﴾

How man sways between Tawhîd and Shirk, and between Joy and Despair, according to His Circumstances

Allâh tells us that when man is in dire straits, he calls upon Allâh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allâh and worship others alongside Him.

﴿إِنَّ كُفَّارًا بِإِيمَانِهِمْ﴾

﴿So as to be ungrateful for the graces which We have bestowed on them.﴾

Then Allâh warns them by saying:

﴿فَسَوْفَ تَمَلُّوكٍ﴾

﴿but you will come to know.﴾ One of them said: By Allâh, if a law

enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is?

Then Allāh denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

﴿أَمْ أَرَنَا عَلَيْهِنَّ سُلْطَانًا﴾

﴿Or have We revealed to them an authority,﴾ means, proof.

﴿فَهُوَ يَتَكَبَّرُ﴾

﴿which speaks﴾ means, tells

﴿إِنَّا كَانُوا بِهِ مُشْكِرُونَ﴾

﴿of that which they have been associating with Him?﴾

This is a rhetorical question intended to denounce them, for they have no such thing.

﴿وَإِذَا أَذْفَكَ النَّاسَ رَحْمَةً فَرَحُوا بِهَا وَلَمْ تُؤْتُهُمْ سَيِّئَاتٍ إِنَّمَا مُمْ

﴿يَقْتَطِعُونَ﴾

﴿And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

This is a denunciation of man for the way he is, except for those whom Allāh protects and helps, for when man is given blessings, he is proud, and says:

﴿وَهَبَ الْشَّيْنَاتُ عَنِّي إِنَّمَا لَهُمْ نُخُورُ﴾

““Ills have departed from me.” Surely, he is exultant, and boastful.﴾ (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allāh says:

﴿إِلَّا الَّذِينَ مَسَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who show patience and do righteous good deeds.﴾

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the Ṣaḥīḥ:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ نَصَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرًا إِذَا صَبَرَ فَكَانَ خَيْرًا لَهُ

«How wonderful is the affair of the believer. Allâh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.»^[11]

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَسْعِطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَنْهَا﴾

﴿Do they not see that Allâh expands the provision for whom He wills and straitens (it for whom He wills).﴾

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْغُورِيِّينَ﴾

﴿Verily, in that are indeed signs for a people who believe.﴾

﴿فَقَاتِيْذَا الْفَرِيقَ حَقَّهُ وَالْمُسْكِنَ وَإِنَّ السَّبِيلَ ذَلِكَ سَبِيلُ الْلَّاهِيْنِ بُرِيدُونَ وَقَدَّمَ اللَّهُ وَأَرْلَاهُ هُمُ الْمُنْلَهُوْنَ ﴿١٨﴾ وَمَا مَانِيْشَمِينَ زَبِيَا لَهُرُمُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عَنْهُ اللَّهُ وَمَا مَانِيْشَمِينَ مِنْ دَكْفُورَ ثَرِيدُوكَ وَقَنَةَ اللَّهِ فَأَوْلَاهُكَ هُمُ الْمُضْعِيْفُوْنَ ﴿١٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ بَثَثَكُمْ ثُمَّ بَثَثَكُمْ ثُمَّ بَثَثَكُمْ مَذَلِّمَ مِنْ شُرَكَاهُكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ شَنِيْرُ شَبَحَشَنَهُ وَتَعَلَّمَ عَنَّا بَشِرِكُونَ ﴿٢٠﴾﴾

﴿38. So, give to the kindred his due, and to Al-Miskîn and to the wayfarer. That is best for those who seek Allâh's Face; and it is they who will be successful.﴾

﴿39. And that which you give in Ribâ in order that it may increase from other people's property, has no increase with Allâh; but that which you give in Zakâh seeking Allâh's Face, then those they shall have manifold increase.﴾

﴿40. Allâh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.﴾

^[11] Muslim 4 :2295.

The Command to uphold the Ties of Kinship and the Prohibition of Ribā

Allāh commands giving:

﴿فَذَا أَفْرَقْتَ حَقًّا﴾

﴿to the kindred his due﴾ his due of respect and upholding the ties of kinship.

﴿وَالْمِسْكِينَ﴾

﴿and to Al-Miskīn﴾ the one who has nothing to spend on his needs, or he has something but it is not enough.

﴿وَإِنَّ الْسَّيِّلَ﴾

﴿and to the wayfarer.﴾ the traveler who is in need of money and other things during his journey.

﴿وَذِلِكَ خَيْرٌ لِلّٰهِ رَبِّ الْعٰالَمِينَ وَجْهَ اللّٰهِ﴾

﴿That is best for those who seek Allāh's Face;﴾

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

﴿وَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿and it is they who will be successful.﴾ means, in this world and the Hereafter. Then Allāh says:

﴿وَمَا عَانَتْ يَدًا فِي أَمْوَالِ أَنَّاتِينَ فَلَا يَرْبُو عَنْ أَنَّهُ﴾

﴿And that which you give in Ribā, in order that it may increase from other people's property, has no increase with Allāh;﴾

This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this Āyah was interpreted by Ibn 'Abbās, Mujāhid, Ad-Dahhāk, Qatādah, Ikrimah, Muḥammad bin Ka'b and Ash-Sha'bī.^[1] Allāh says:

﴿وَمَا عَانَتْ يَدًا فَكُوْنُرْ تُرْبِشُوكْ وَجْهَ اللّٰهِ فَأَوْلَئِكَ هُمُ الظَّفِيقُونَ﴾

﴿but that which you give in Zakāh seeking Allāh's Face, then

^[1] At-Tabari 20:104, 105.

those they shall have manifold increase.»

Those are the ones for whom Allāh will multiply the reward. It was reported in the Ṣaḥīḥ:

«وَمَا تَصْدِقُ أَحَدٌ بِعَذْلِ نَمَرَةٍ مِنْ كَنْبِ طَيْبٍ إِلَّا أَخْدَمَ الرَّحْمَنُ بِتَبَيِّنِهِ فَيُرِيهَا لِصَاحِبِهَا، كَمَا يُؤْتِي أَحَدُكُمْ قُلُوةً أَزْفَصِيلَةً حَتَّى تَصِيرَ النَّمَرَةُ أَغْظَمَ مِنْ أَحَدٍ»

“No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.”^[1]

Creation, Provision, Life and Death are all in the Hand of Allāh

Allāh says:

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾

«Allāh is He Who created you, then provided food for you,»

means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

﴿ثُمَّ يُبَيِّنُكُمْ﴾

«then will cause you to die,» means, after this life.

﴿ثُمَّ يُنِيبُكُمْ﴾

«then (again) He will give you life.»

means, on the Day of Resurrection.

﴿فَهَلْ مِنْ شَرَكَاهُ﴾

«Is there any of your partners?» means, those whom you worship instead of Allāh,

﴿فَإِنْ يَقْعُلُ مِنْ ذَلِكُمْ فَنِ شَرِيكٌ﴾

^[1] Muslim 2:702.

٤٠٩

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنْقِبَةُ الدِّينِ مِنْ قَبْلِ
 كَانَ أَكْثَرُهُمْ شَرِيكِينَ ﴿١﴾ فَأَقْرَبُ وَجْهَكَ لِلَّذِينَ الْفَاسِدُونَ
 قَبْلِ أَنْ يَأْتِيَ يَوْمًا لَمْ رَدَلَهُ مِنَ اللَّهِ يَوْمًا يُصَدِّعُونَ ﴿٢﴾ مِنْ
 كُفْرِ فَعْلَتِهِ كُفْرٌ وَمِنْ عِلْمٍ صَلَحًا فَلَا نَقْسِمُ بِمَهْدُونَ ﴿٣﴾
 لِيَعْرِيَ الَّذِينَ آمَنُوا وَعَلَوْا الصَّلَاحَتِ مِنْ فَضْلِهِ إِنَّمَا لَا يُحِبُّ
 الْكُفَّارُينَ ﴿٤﴾ وَمِنْ أَيْمَنِهِ أَنْ يُرِسِّلَ الرِّيحَ مُبَشِّرِينَ وَلَيُذْهِبُ
 مِنْ رَحْمَتِهِ وَلَيَغْرِيَ النَّفَّالَكَ بِأَمْرِهِ وَلَيَبْنَعُوا مِنْ فَضْلِهِ وَلَعَلَّهُ
 شَكَرُونَ ﴿٥﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسَالَاتٍ إِلَيْهِمْ فَاهُمْ وَهُمْ
 بِالْبَيْتِ فَإِنْ قَمَّ مِنَ الَّذِينَ أَجْرَوْا كَثْفًا عَيْتَنَانَ نَصْرًا
 الْمُؤْمِنِينَ ﴿٦﴾ اللَّهُ الَّذِي يُرِسِّلُ الرِّيحَ فَتُشَرِّسَ حَبَابًا فِي بَسْطَهُ
 فِي السَّمَاءِ كَيْفَ يَشَاءُ وَبَعْلَهُ كَسْفًا فَقَرِئَ الْوَدْقَ بِخُرُجٍ مِنْ
 خَلْلِهِ فَإِذَا أَصَابَهُ مِنْ يَسَاءَ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَشِرُونَ
 وَلَمْ كَأُولُ مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ أَمْبَلِسِينَ ﴿٧﴾
 فَانظُرْ إِلَى أَثْرِ رَحْتَ اللَّهِ كَيْفَ يُنْهِي الْأَرْضَ بَعْدَ
 مَوْهِيَّ إِنَّ ذَلِكَ لَمْحُ الْمَوْفَدِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

﴿ طَهَرَ الْفَسَادَ فِي الْبَرِّ وَالْبَعْرِ بِمَا كَسَبَتْ أَيْمَنُ الْأَنَابِلِ لِيُذْهِبُهُمْ بِعَنْ أَنْ يَعْلَمُهُمْ بِرْجُونُونَ ﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنْقِبَةُ الدِّينِ مِنْ قَبْلِ كَانَ أَكْثَرُهُمْ
 شَرِيكِينَ ﴿٩﴾

﴿ 41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return. ﴾

﴿ 42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators." ﴾

«that do anything of that?» meaning, none of them are able to do any of that. But Allāh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

﴿ شَهِدْنَاهُ وَتَكَبَّلَ عَنَّا
 بِشَرِيكَتِهِ ﴾

«Glory be to Him! And Exalted be He above all that they associate.» meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal,

The Effects of Sin in this World

Ibn 'Abbâs, Ikrimah, Ad-Dâhhâk, As-Suddî and others said: "What is meant by *Al-Barr* here is the empty land or wilderness, and by *Al-Bâhr* is towns and cities."^[1] According to a report narrated from Ibn 'Abbâs and Ikrimah, *Al-Bâhr* refers to towns and cities which are on the banks of rivers.^[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Râfi' said:

﴿ظَهَرَ الْفَسَادُ﴾

﴿*Evil has appeared*﴾ "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Hâtim, who said: "Muhammad bin 'Abdullâh bin Yazid Al-Muqri' told us, from Sufyân from Humayd bin Qays Al-Araj from Mujâhid:

﴿ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ﴾

﴿*Evil has appeared on land and sea*﴾

"Evil on land means the killing of the son of Âdam, and evil on the sea means piracy."

According to the first opinion, the phrase,

﴿ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ بِمَا كَسَبَتِ أَيْدِي النَّاسِ﴾

﴿*Evil has appeared on land and sea because of what the hands of men have earned*,﴾

means the shortfall in the crops and fruits is because of sins. Abu Al-'Âliyah said: "Whoever disobeys Allâh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allâh." Hence it says in the *Hadîth* which was recorded by Abu Dâwûd:

﴿لَحَدُّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَنْفُسِهَا مِنْ أَنْ يُنْطَرُوا أَرْبَعِينَ صَبَّاتَاهُ﴾

«Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.»^[3]

^[1] At-Tabari 20:108.

^[2] At-Tabari 20:108.

^[3] An-Nasâ'i 8:75.

The reason for that is that if the prescribed punishments are carried out, this will deter the people – most or many of them – from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when ʻIsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this *Shari'ah* at that time, and will kill the pigs and break the cross and abolish the *Jizyah*. He will accept nothing except Islām or the sword. When Allāh destroys the *Dajjāl* and his followers, and Yaʼjūj and Maʼjūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the *Shari'ah* of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the *Sahīh*:

إِنَّ النَّاجِرَ إِذَا مَاتَ شَتَرَ يُمْلَأُ مِنْهُ الْبَلَادُ وَالشَّجَرُ وَالدَّوَابُ

«When the evildoer dies, it is a relief for the people, the land, the trees and the animals.»^[1]

Imām Ahmad bin Ḥanbal recorded that Abu Qahdham said: “At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: ‘This grew at a time when justice prevailed.’”^[2]

﴿لِيُذَقُّهُمْ بَقْسُ الَّذِي عَلَوْا﴾

«that He may make them taste a part of that which they have done,»

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

﴿لَأَلْهَمَنَّ بِرَحْمَةِ﴾

^[1] Ibn Abi Ḥātim mentioned it without a chain of narrators under the explanation of this Āyah. Without the addition of “Then he recited...” until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a *Hasan ḥadīth*.

^[2] Ahmad 2:296, with a weak chain of narration.

«in order that they may return.» means, from disobedience. This is like the Ayah,

﴿وَلَمَّا نَهَىٰهُمْ بِالْمُسْتَقْدِمَاتِ وَالْمُسْتَقْدِمَاتِ لَمَّا هُنَّ يَرْجِعُونَ﴾

«And We tried them with good and evil in order that they might turn.» (7:168).

Then Allāh says:

﴿فَقُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَبْدُهُمُ الَّذِينَ مِنْ قَبْلِكُمْ﴾

«Say: "Travel in the land and see what was the end of those before (you)!"»

meaning, those who came before you.

﴿كَانُوا أَكْثَرُهُمْ مُشْرِكُونَ﴾

«Most of them were idolators.» means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

﴿فَإِنَّمَا رَجَهَكُلِّ الَّذِينَ أَلْفَيْسَرَ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمًا لَا مَرْدَلَةَ مِنَ اللَّهِ بِوَيْلٍ يَعْصَمُونَ﴾
 كُفَّارٌ فَلَيَهُ كُفُّرٌ وَمَنْ عَلَىٰ صَلِيبًا فَلَأَئْتَهُمْ بِنَهَادِنَّهُ لِيَجْرِيَ الَّذِينَ مَاتُوا وَعَلَيْهَا
 الْمُطْبَعَاتُ مِنْ قَبْلِهِ إِنَّمَا لَا يُجْزِي الْكُفَّارُ﴾

«43. So, set you your face to the straight and right religion, before there comes from Allāh a Day which none can avert. On that Day men shall be divided.»

«44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.»

«45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.»

The Command to follow the Straight Path before the Day of Resurrection

Here Allāh commands His servants to hasten to obedience to Him and to hasten to do good deeds.

﴿فَأَقِدْ وَجْهَكُلِّ الَّذِينَ أَلْفَيْسَرَ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمًا لَا مَرْدَلَةَ مِنَ اللَّهِ﴾

«So, set you your face to the straight and right religion, before

there comes from Allāh a Day which none can avert.»

The Day of Resurrection, for when Allāh wants it to happen, no one will be able to avert it.

﴿بِوَيْنِ يَعْدُونَ﴾

«On that Day men shall be divided.» means, they will be separated, with one group in Paradise and another in Hell. Allāh says:

﴿مَنْ كَفَرَ فَلَيَكُوْهُ كُفُّرٌ وَمَنْ عَلِمَ صَلِحًا فَلَا نَشِئُمْ يَتَمَهَّدُونَ ﴾ ﴿لَيَعْزِيزُ الَّذِينَ آمَنُوا وَعَلَيْهِمْ أَصْنَابُهُنَّ مِنْ قَبْلِهِمْ﴾

«Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe, and do righteous good deeds, out of His bounty.»

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allāh wills.

﴿إِنَّمَا لَا يُحِبُّ الظَّالِمِينَ﴾

«Verily, He likes not the disbelievers.» yet He is still just with them and does not oppress them.

﴿وَمَنْ مَا يَنْهَا إِنْ يَرِيَ الْأَيْمَانَ مُشَرِّقَةً وَلَيَدِيقَّةً مِنْ رَجْنِيهِ وَلَتَعْرِيَ الْفَلَكَ يَأْمُرُهُ وَلَتَبْتَثِرُ مِنْ شَفِيلِهِ وَلَتَلْكَدُ شَكُورِهِ وَلَقَدْ أَرَيْنَا مِنْ قَبْلِكَ رُشْدًا إِنْ قَوْمَهُمْ خَانُوْفَرَ بِالْيَقِنِ فَلَمَّا تَبَثَّتْ فَلَمَّا تَبَثَّتْ مِنْ الَّذِينَ لَجَرْمُوا وَكَانَ حَتَّى عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

¶46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.»

¶47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.»

Among the Signs of Allāh are the Winds

Here Allāh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning

that they will be followed by rain. Allāh says:

﴿وَلِتُذْكَرَ بِنَعْمَيْهِ﴾

«giving you a taste of His mercy,» that is, the rain which will come down and revive people and the land.

﴿وَلِتَجْرِيَ النَّسَكُ بِأَمْرِهِ﴾

«and that the ships may sail at His command,» means, on the sea, for they are driven by the wind.

﴿وَلِتَسْعُوا مِنْ قَصْلِهِ﴾

«and that you may seek of His bounty,» means, by trading, earning a living and traveling from one country to another, one region to another.

﴿وَلِتَكُثُرَ تَفْكُرُكُ﴾

«in order that you may be thankful.» means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمٍ مُّخَالِفِينَ فَانْتَهَى مِنْ الَّذِينَ لَمْ يَرْجِعوا﴾

«And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;»

These are words of consolation from Allāh to His servant and Messenger Muhammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

﴿وَكَاتَ حَتَّىٰ عَيْنَاهُ نَصَرُ الظَّمِينَ﴾

«and it was incumbent upon Us to help the believers.»

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the Āyah,

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الْرَّحْمَةَ﴾

«your Lord has prescribed mercy for Himself» (6:54).

Ibn Abi Ḥātim recorded that Abu Ad-Dardā', may Allāh be

٤١٠

وَلَئِنْ أَرْسَلْنَا رِحَافَةً وَمُصْفَرًا لَظَلَّوْا مِنْ بَعْدِهِ يَكْفُرُونَ
 ٥٦ فَإِنَّكَ لَا تُشْعِمُ الْمُؤْمِنَ وَلَا تُشْعِمُ الْأَصْمَاءَ إِذَا وَلَوْا
 مُذَدِّيْنَ ٥٧ وَمَا أَنْتَ بِهِنْدَ الْعَمَى عَنْ ضَلَالِهِمْ إِنْ شَعِيْمُ إِلَّا
 مَنْ يُؤْمِنُ بِمَا يَنْهَا هُمْ مُسْلِمُونَ ٥٨ ﴿٥٨﴾ اللَّهُ الَّذِي خَلَقَكُمْ
 مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفِ فَوَهْ ثُمَّ جَعَلَ مِنْ بَعْدِ
 قُوَّةٍ ضَعْفًا وَشَبَهَ بِخَلْقِ مَا يَاشَاهُ وَهُوَ عَلَيْهِ الْقَدِيرُ
 ٥٩ وَيَوْمَ تَقُومُ السَّاعَةُ يَقُسِّمُ الْمُجْرَمُونَ مَا لِمُسْلِمٍ أَغْرِيَ سَاعَةً
 كَذَلِكَ كَانُوا نَفِقُوكُنَّ ٦٠ وَقَالَ الَّذِينَ أُرْتَبُوا عَلَيْهِمْ وَالْأَيَّمَنَ
 لَقَدْ يُنَشَّمُ فِي كِتَابِ اللَّهِ إِلَيْهِ يَوْمَ الْبَعْثَةِ فَهَذَا يَوْمُ الْبَعْثَةِ
 وَلَكُمْ كُمْ كُمْ كُمْ لَا تَعْلَمُونَ ٦١ فِي يَوْمِ يَرْبِضُ لَا يَنْفَعُ الَّذِينَ
 طَلَمُوا مَعْذِرَتِهِمْ وَلَا هُمْ يَسْتَعْتِبُونَ ٦٢ وَلَقَدْ أَضَرَّنَا
 لِلنَّاسِ فِي هَذَا الْقَرْبَاءِ إِنْ مِنْ كُلِّ مُشَلَّ وَلَئِنْ حَسْهُمْ بِشَيْءٍ
 لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنَّ أَنَّهُمْ لَا مُسْطِلُونَ ٦٣ كَذَلِكَ
 يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ٦٤ فَأَسْبِرْنَاهُ
 وَعَدَ اللَّهُ الْحَقُّ وَلَا يَسْتَخْفَنَكَ الَّذِينَ لَا يُوْقِنُونَ ٦٥

pleased with him, said: "I heard Allāh's Messenger ﷺ saying:

دَمًا مِنْ امْرِيٍّ وَ مُسْلِمٍ يَرْدُ عَنْ
 عَرْضِ أَخِيهِ إِلَّا كَانَ حَقًا عَلَى
 اللَّهِ أَنْ يَرْدَ عَنْهُ تَارِيْخَ جَهَنَّمَ يَوْمَ
 الْقِيَامَةِ،

No Muslim man defends the honor of his brother except that there would be a right upon Allāh to defend him from the fire of Hell on the Day of Resurrection.^{۱۱}

Then he recited this Ayah:

﴿وَكَاتَ حَنَّا عَلَيْنَا نَصْرٌ
 الْمُقْبَلِينَ﴾

and it was incumbent upon Us to help the believers.»^{۱۲}

﴿أَللَّهُ الَّذِي يُرِسِّلُ الرِّيحَ فَتَبَرُّ سَحَابًا فَيُسْطِلُهُ فِي السَّمَاءِ كَفَّ يَنْهَاهُ وَجْهَهُ كَسَّاهُ فَتَرَى
 الْوَرَقَ يَنْجُحُ مِنْ جَنِيلِهِ فَإِذَا أَسَابَ يَوْمَ مَنْ يَنْهَا هُرْ يَسْتَبِشُونَ ٦٦ وَلَئِنْ كَانُوا
 مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَتَبَسِّرْتَ إِلَيْهِ مَا تَرَى رَمَتَ اللَّهُ كَتَبَتْ بِهِ
 الْأَرْضَ بَعْدَ مَوْهَبَتِهِ إِنَّ ذَلِكَ لَتَعْنِي الْوَرَقَ وَمَوْعِدُ عَلَى كُلِّ مَنْ وَقَبِيرٍ ٦٧ وَلَئِنْ أَرْسَلْنَا رِحَافَةً
 فَرَأَهُ مُسْفَرًا لَظَلَّوْا مِنْ بَعْدِهِ يَكْفُرُونَ ٦٨﴾

¶48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!»

^{۱۱} Similar was recorded by Al-Bukhārī, no. 6512.

﴿49. And verily, before that – just before it was sent down upon them – they were in despair!﴾

﴿50. Look then at the effects of Allâh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.﴾

﴿51. And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).﴾

The Revival of the Earth is a Sign of the Resurrection

Here Allâh explains how He creates the clouds that rain the water.

﴿فَإِنَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثْبِرُ سَحَابًا﴾

﴿Allâh is He Who sends the winds, so that they raise clouds﴾ either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allâh wills.

﴿فَيُبَطِّلُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ﴾

﴿and spread them along the sky as He wills,﴾

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allâh says:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا يَتَكَبَّرُونَ حَتَّىٰ إِذَا أَفْلَأْنَا سَحَابًا يَقْأَسُونَ لِلَّهِ مَيْتَنٍ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead﴾ until:

﴿كَذَلِكَ تَخْرُجُ الْمَوْتَنَى لَنَلْكُمْ تَنَاهُرُوكُمْ﴾

﴿Similarly, We shall raise up the dead, so that you may remember or take heed.﴾ (7:57)

Allâh says here:

﴿فَإِنَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثْبِرُ سَحَابًا فَيُبَطِّلُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُ كَسْنَاءً﴾

﴿Allâh is He Who sends the winds, so that they raise clouds

and spread them along the sky as He wills, and then break them into fragments»

Mujāhid, Abu 'Amr bin Al-'Alā', Maṭar Al-Warrāq and Qatādah said, "This means pieces."^[1] Others said that it means 'piled up,' as Ad-Daḥḥāk said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

﴿فَنَزَّلَ الْوَدْكَ بِخَمْرٍ مِّنْ جَنَاحِهِ﴾

«until you see rain drops come forth from their midst!»

means, 'so you see the drops, i.e., the rain, which come from the midst of those clouds.'

﴿فَإِذَا أَصَابَ يَوْمًا مِّنْ يَعْلَوْهُ إِذَا هُنْ يَبْشِّرُونَ﴾

«Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!»

They rejoice at the rain when it comes to them because of their need for it.

﴿وَلَمَّا كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِّنْ فَتْلِهِ لَتَبَرَّكَتِ﴾

«And verily, before that – just before it was sent down upon them – they were in despair!»

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them. What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

﴿فَاتَّظُرْ إِنَّ مَا تَرَى رَحْمَةُ اللَّهِ﴾

«Look then at the effects of Allāh's mercy,» meaning, the rain.

[1] At-Tabari 20:114.

﴿كَبَتْ يَمِيْأُ الْأَرْضُ بَعْدَ مَوْتِهَا﴾

﴿how He revives the earth after its death.﴾

Thus Allāh draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

﴿إِنَّ ذَلِكَ لِمَنِي الْوَقْتُ﴾

﴿Verily, that (Allāh) shall indeed raise the dead.﴾

means, the One Who does that is able to raise the dead.

﴿إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things.﴾

﴿وَلَئِنْ أَرْسَلْنَا رِبِّا فَرَأَوْهُ مُصْفَرًا لَّفَلَوْا إِنْ بَعْدِهِ يَكْفُرُونَ﴾

﴿And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).﴾

﴿وَلَئِنْ أَرْسَلْنَا رِبِّا﴾

﴿And if We send a wind,﴾ means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the Āyah,

﴿أَرْبَبُمْ نَّا تَخْرُونَ﴾

﴿Then tell Me about the seed that you sow in the ground.﴾ until:

﴿هَبَنْ تَحْنَ عَزْرُونَ﴾

﴿Nay, but we are deprived!﴾ (56:63-67)

﴿فَإِنَّكُمْ لَا تُشْعِنُ الْتَّوْئَنَ وَلَا تُشْعِنُ الْأَشْهَادَ إِنَّمَا وَلَوْا مُذَرِّبِينَ﴾ وَمَا أَنْتَ بِهَدْيِ الْمُنْتَهِي عَنْ
صَلَالِهِمْ إِنْ تُشْعِنُ إِلَّا مَنْ يَقُولُ إِنَّا بَاهِثُنَا فَهُمْ شَانِسُونَ﴾

﴿52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.﴾

﴿53. And you cannot guide the blind from their straying; you

can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).»

The Disbelievers are like the Dead, Deaf and Blind

Allāh says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

﴿إِنْ شَيْءُ إِلَّا مَنْ يُقْرَئُنَا فَهُمْ مُسْلِمُونَ﴾

«you can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).»

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

﴿إِنَّمَا يَسْتَجِيبُ لِلَّذِينَ يَسْمَعُونَ وَالْمُرْدُقَ يَعْنَمُهُمْ أَمْمَ إِلَيْهِ يُرْجَعُونَ﴾

«It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.» (6:36)

‘Ā’ishah, the Mother of the faithful, may Allāh be pleased with her, used this Āyah –

﴿إِنَّكَ لَا تُشْعِنُ الْمَوْتَ﴾

«So verily, you cannot make the dead to hear»

as evidence against ‘Abdullāh bin ‘Umar when he reported that the Prophet ﷺ had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until ‘Umar said, "O Messenger of Allāh, are you addressing people who are dead bodies?" He said:

﴿وَالَّذِي نَفْسِي بِنِدْوَ مَا أَنْثَمْ بِأَشْعَنَ لِمَا أَفْوَلْ بِنَتْمَ، وَلَكِنْ لَا يُجِيِّرُونَ﴾

«By the One in Whose Hand is my soul, you do not hear what

I say any better than they do, but they cannot respond.^[1]

Ā'ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true.^[2] Qatādah said: "Allâh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."^[3]

﴿هُنَّا اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَغْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَغْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَفْفًا وَشَبَّهَ بَعْضَهُ مَا يَتَّهَىءُ بِهِ بِالْكَلْبِشَةِ الْقَبِيرَةِ﴾

¶54. Allâh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.»

The Different Stages of Man

Here Allâh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a *Nutfah*,^[4] then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allâh says:

﴿ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَفْفًا وَشَبَّهَ بَعْضَهُ مَا يَتَّهَىءُ بِهِ﴾

¶then after strength gave (you) weakness and grey hair. He creates what He wills.»

He does whatsoever He wills and controls His servants in

[1] *Fath Al-Bâri* 7:351.

[2] *Fath Al-Bâri* 7:351.

[3] *Fath Al-Bâri* 7:351.

[4] See volume six, the explanation of *Sûrat Al-Hajj* (22:4), and *Sûrat Al-Mu'minûn* (23:13) in volume seven.

whatever way He wants.

﴿وَهُوَ الْمَلِيدُ الْقَدِيرُ﴾

﴿And He is the All-Knowing, the All-Powerful.﴾

﴿وَرَبِّنَمْ تَقْعُمُ السَّاعَةُ يَقْسِطُ الْحَاجِرُونَ مَا لَيْثُوا غَرَّ سَاعَةً كَذَلِكَ كَانُوا يُوقَكُونَ ﴿٥٦﴾ وَقَالَ الَّذِينَ أُرْجَأُوا إِلَيْهِمْ وَإِلَيْهِنَّ لَقَدْ لَيْتَنَا فِي كِتَابِ اللَّهِ إِنَّ يَوْمَ الْحِقْرَبَ فَهَذَا يَوْمُ الْبَعْثَ وَلَكُمْ كُلُّكُمْ كُلُّكُمْ لَكُلُّكُمْ لَا تَمْلَئُنَّ ﴿٥٧﴾ قَبْوِيهِنَّ لَا يَنْفَعُ الظَّرِبَ طَلَّمُوا مَعْذِرَتَهُمْ وَلَا هُمْ يُسْتَغْفِرُونَ ﴿٥٨﴾﴾

﴿55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour – thus were they ever deluded.﴾

﴿56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."﴾

﴿57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.﴾

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

﴿كَذَلِكَ كَانُوا يُوقَكُونَ ﴿٥٦﴾ وَقَالَ الَّذِينَ أُرْجَأُوا إِلَيْهِمْ وَإِلَيْهِنَّ لَقَدْ لَيْتَنَا فِي كِتَابِ اللَّهِ إِنَّ يَوْمَ الْحِقْرَبَ

﴿thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."﴾

The believers who have knowledge of the Hereafter will

respond to them, just as they established the proof of Allāh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

﴿لَقَدْ لِنَشَرْتُ فِي كِتَابِ أَنفُسِهِ﴾

﴿Indeed you have stayed according to the decree of Allāh,﴾ meaning, the Book of deeds,

﴿إِنَّا بِأَعْمَالِكُمْ﴾

﴿until the Day of Resurrection;﴾ means, ‘from the day when you were created until the day you were resurrected.’

﴿وَلَكُمْ كُثُرٌ لَا يَعْلَمُونَ﴾

﴿but you knew not.﴾ Allāh says:

﴿إِنَّمَا يَنْهَا﴾

﴿So, on that Day﴾ meaning, the Day of Resurrection,

﴿لَا يَنْفَعُ الظَّالِمُونَ عَذَابَنَا﴾

﴿no excuse of theirs will avail those who did wrong,﴾ means, their excuses for what they did.

﴿وَلَا هُمْ يُسْتَهْمِنُونَ﴾

﴿nor will they be allowed (then) to return to seek (Allāh's) pleasure.﴾

means, they will not be allowed to return to this world. This is like the Āyah,

﴿وَإِنْ يَسْتَعْجِلُوْنَا فَمَا هُمْ بِنَ اَمْلَأِنَّ﴾

﴿and if they seek to please (Allāh), yet they are not of those who will ever be allowed to please (Allāh).﴾ (41:24).

﴿لَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنَ مِنْ كُلِّ مُثَلٍ وَلَئِنْ جَحَّثُمْ بِعَيْنِهِ لَيَقُولُنَّ اللَّهُمَّ
كَفِرُوا إِنْ أَنْتَ إِلَّا بَطِيلٌ﴾ [٢٤] كَذَلِكَ بَطَلَ اللَّهُ عَلَى قُلُوبِ الظَّالِمِينَ لَا يَعْلَمُونَ
﴿فَأَصِيرُ إِنَّمَا وَقْدَ اللَّهُ حَقٌّ وَلَا يَسْخَفُنَّكَ اللَّهُمَّ لَا يُؤْفَنُوكَ﴾ [٢٥]

¶58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You

follow nothing but falsehood and magic."♦

﴿59. Thus does Allāh seal up the hearts of those who know not.﴾

﴿60. So be patient. Verily, the promise of Allāh is true; and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾

Parables in the Qur'ān and how the Disbelievers do not learn from them

﴿وَلَقَدْ شَرِّقْنَا لِلَّائِينَ فِي هَذَا الْقُرْآنَ بِنَ كُلِّ مَثَلٍ﴾

﴿And indeed We have set forth for mankind, in this Qur'ān every kind of parable.﴾

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

﴿وَلَئِنْ جَعَلْنَاهُ يَكِيدْرَهُمْ لَيَقُولُونَ أَلَّا كَفَرُوا إِنْ أَنْشَدَ إِلَّا بَطْلُونَ﴾

﴿But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."﴾

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allāh says:

﴿إِنَّ الَّذِينَ حَسَّنُوا عَلَيْهِمْ كَيْلَتْ رِبَّكَ لَا يُؤْمِنُونَ ۝ وَلَوْ جَاءَهُمْ كُلُّ مَا يَرَوْا ۝

﴿الْمَدَابُ الْأَلِيمُ ۝﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

Allāh says here:

﴿كَذَّالِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الظَّاهِرِ لَا يَعْلَمُونَ ۝ فَاصْبِرْ بِإِنْ وَعَدَ اللَّهُ حَقًّا ۝﴾

﴿Thus does Allāh seal up the hearts of those who know not. So be patient. Verily, the promise of Allāh is true;﴾

meaning, 'bear their stubborn opposition with patience, for Allāh will fulfill His promise to grant you victory over them

and cause you and those who follow you to prevail in this world and in the Hereafter.'

﴿وَلَا يُنْهِنُكُمْ أَنَّ الَّذِينَ لَا يُؤْمِنُونَ﴾

(and let not those who have no certainty of faith discourage you from conveying Allâh's Message.) ﴿

'Remain steadfast in the mission with which Allâh has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Sûrah and that it is recommended to recite it during Fajr

Imâm Ahmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allâh ﷺ led them in *Fajr* prayer and recited *Ar-Rûm* in the prayer, but he became confused in his recitation. He said:

إِنَّا يَنْبَسُ عَلَيْنَا الْقُرْآنُ، فَإِنَّ أَفْوَامًا مِنْكُمْ يُصَلِّونَ مَعَنَا لَا يُخِسِّنُونَ الْوُضُوءَ، فَمَنْ شَهَدَ مِنْكُمُ الصَّلَاةَ مَعَنَا فَلَا يُخِسِّنُ الْوُضُوءَ؛

"We have become confused in our recitation of Qur'ân, because some people among you are praying with us but they have not performed *Wudû'* properly. Whoever attends the prayer with us, let him perform *Wudû'* properly." [1]

This has a *Hasan* chain of narration, the text itself is *Hasan*. It contains amazing information, that the Prophet ﷺ was affected by the faulty *Wudû'* of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imâm.

This is the end of the *Tafsîr* of *Sûrat Ar-Rûm*. Allâh's is the praise and thanks.

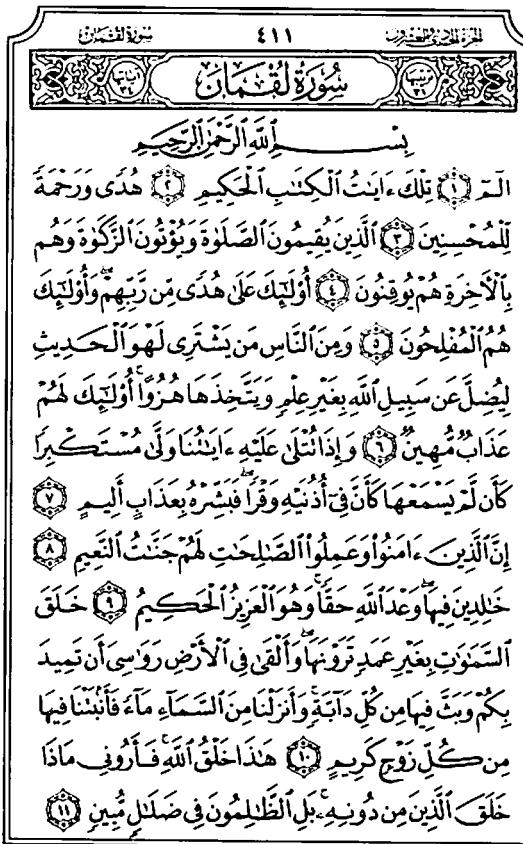
[1] Ahmad 3:471.

The Tafsīr of Sūrah Luqmān (Chapter - 31)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿أَنَّمَا الْمُرْسَلُونَ يُنذِّرُونَ هُدًىٰ وَرَحْمَةً
لِمُحْسِنِينَ ۝ الَّذِينَ يَفْعَلُونَ
الصَّلَاةَ وَيَنْذُونَ الْزَكُورَةَ وَهُمْ بِالآخِرَةِ
مُمْبُرْقُونَ ۝ أُولَئِكَ عَلَىٰ هُدًىٰ مِّنْ رَبِّهِمْ وَأُولَئِكَ
رَبِّهِمْ وَأُولَئِكَ مُمْتَنَنُونَ ۝﴾

- 41. Alif Lām Mīm.»
- 42. These are Āyāt of the Wise Book.»
- 43. A guide and a mercy for the Muhsinīn.»
- 44. Those who perform the Ṣalāh and give Zākāh and they have faith in the Hereafter with certainty.»
- 45. Such are on guidance from their Lord, and such are the successful.»

At the beginning of

Sūrat Al-Baqarah we discussed the letters such as those that appear at the beginning of this Sūrah. Allāh has made the Qur’ān a guidance and healing and a mercy for the Muhsinīn, who are those who do good deeds in accordance with the

Shari'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the *Zakâh* to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allâh; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allâh says:

﴿أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ﴾

﴿Such are on guidance from their Lord,﴾ meaning, they follow His guidance with clear understanding.

﴿وَأُولَئِكَ مِّنَ الْمُفْلِحُونَ﴾

﴿and such are the successful.﴾ in this world and in the Hereafter.

﴿وَمِنَ النَّاسِ مَن يَتَرَى لَهُ الرَّحْمَةُ الْعَدِيدُ بِإِيمَانِهِ أَنَّمَا يُتَعَذِّرُ عَلَيْهِ وَمِنْ تَعَذُّرِهِمْ هُرُورًا
أُولَئِكَ لَمْ يُمْنَعُ عَذَابَ نَهَارٍ ﴿١﴾ وَلَا نَقْلَ عَلَيْهِ مَا يَنْكُنُ وَلَمْ يُسْتَحِرْ بِكَلَامَهِ كَلَامٌ لَّذِي يَسْمَعُهَا كَانَ فِي
أُذُنِيهِ وَفِي قَلْبِهِ فَيَسْأَلُهُمْ بِمَآدِيبِ أَلْيَسِهِمْ ﴿٢﴾﴾

﴿6. And of mankind is he who purchases idle talk (*Lahw Al-Hadîth*) to mislead from the path of Allâh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.﴾

﴿7. And when Our Ayât are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.﴾

The Doomed are preoccupied with Idle Talk and They turn away from the Ayât of Allâh

When Allâh mentions the blessed – who are those who are guided by the Book of Allâh and benefit from hearing it, as He says:

﴿إِنَّ اللَّهَ لَذَلِيلٌ أَحَسَنَ لِلْخَوَبِ كِتَابًا مُّتَنَزِّهًا شَفِيرٌ مِّنْهُ جُلُودُ الَّذِينَ يَخْتَرُونَ رَبِّهِمْ لَمْ
لَيْسُ جُلُودُهُمْ وَقَلُوبُهُمْ إِلَّا ذِكْرُ اللَّهِ﴾

﴿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 Allāh» (39:23).

He connect that with mention of the doomed, those who turn away from the Qur'ān and do not benefit from hearing the Words of Allāh. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ūd commented about the Ayah:

﴿وَمِنْ أَنْثَانِ مَنْ يَتَّبِعُ لَهُوَ الْحَكِيمُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ﴾

«And of mankind is he who purchases Lāhu Al-Hadīth to mislead (men) from the path of Allāh»,

he said, "This – by Allāh – refers to singing."^[1]

﴿وَمِنْ أَنْثَانِ مَنْ يَتَّبِعُ لَهُوَ الْحَكِيمُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ يَتَّبِعُ عَلَيْهِ﴾

«And of mankind is he who purchases Lahw Al-Hadīth to mislead (men) from the path of Allāh without knowledge,»

Qatādah said: "By Allāh, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things."^[2]

It was said that what is meant by the words

﴿يَتَّبِعُ لَهُوَ الْحَكِيمُ﴾

«purchases idle talks» is buying singing servant girls. Ibn Jarīr said that it means all speech that hinders people from seeing the signs of Allāh and following His path.^[3]

His saying:

﴿لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ﴾

«to mislead (men) from the path of Allāh»

means, he does this to oppose Islām and its followers.

﴿وَتَخْذِلُهُمْ بِهِ﴾

«and takes it by way of mockery.» Mujāhid said, "This means

[1] At-Tabārī 20:127.

[2] At-Tabārī 20:127.

[3] At-Tabārī 20:130.

mocking the path of Allâh and making fun of it.⁽¹⁾

﴿أُولَئِكَ لَمْنَ عَذَابٌ مُّهِينٌ﴾

﴿For such there will be a humiliating torment.﴾

Just as they showed no respect to the signs and path of Allâh, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.

Then Allâh says:

﴿وَإِذَا نُتْلَى عَلَيْهِ مَا يَشَاءُ وَلَكُمْ شَكِيرًا كَانَ لَهُ بِسْمَهَا كَانَ فِي أَذْيَهِ وَرَآهُ﴾

﴿And when Our Âyât are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear.﴾

means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

﴿شَيْرَةٌ بِعَدَابٍ أَلِيمٍ﴾

﴿So announce to him a painful torment.﴾ i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allâh and its verses hurt him.

﴿إِنَّ الَّذِينَ مَأْمُونُوا وَعَمِلُوا الصَّالِحَاتِ لَمْ يَكُنْ أَنْتَمُ خَلِيلِهِنَّ فِيهَا وَعْدُ اللَّهِ حَقًّا وَمَرْءُ العَزِيزُ الْحَكِيمُ﴾

﴿8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.﴾

﴿9. To abide therein. It is a promise of Allâh in truth. And He is the All-Mighty, the All-Wise.﴾

The Good Destiny of the Believers

Here Allâh mentions the destiny of the righteous in the Hereafter, those who believe in Allâh and His Messenger ﷺ and do righteous deeds in accordance with the Laws of Allâh.

﴿لَمْ يَكُنْ جَنَاحُكُمْ﴾

⁽¹⁾ At-Tabari 20:131.

﴿for them are Gardens of Delight.﴾ means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

﴿وَعْدُ اللَّهِ حَقٌ﴾

﴿It is a promise of Allāh in truth.﴾ meaning, this will undoubtedly come to pass, for it is a promise from Allāh, and Allāh never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

﴿وَمَوْلَانَا الْمَرْءُ﴾

﴿And He is the All-Mighty,﴾ Who has subjugated all things and to Whom all things submit,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in what He says and what He does, Who has made this Qur'ān a guidance to the believers.

﴿فَلَمْ يَرَوْهُ إِلَّا هُدًى وَشَفَاءٌ وَلَا يُنَزَّلُ لَهُ بِنُورٍ فِي مَا دَأَبَوْهُمْ وَقُرْآنٌ وَهُوَ عَلَيْهِمْ عَنِّي﴾

﴿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 is blindness for them.﴾ (41:44).

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَرِيدُ الظَّالِمُونَ إِلَّا خَسَارًا﴾

﴿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)

﴿خَلَقَ اللَّهُوَنَتِ يُغَيِّرُ عَمَرَ تَرَنَهَا وَالَّتِي فِي الْأَرْضِ رَوَيْنَ أَنْ تَبَدَّلَ يَكُمْ وَيَثَ فِيهَا مِنْ كُلِّ دَائِرَةٍ وَأَنْزَلَنَا مِنَ السَّمَاءِ مَاهِهَ قَلَبَنَا فِيهَا مِنْ كُلِّ نَعْجَ كَبِيرَهُمْ إِنَّمَا خَلَقَ اللَّهُوَنَتِ مَا كَانَ خَلَقَ اللَّهُوَنَ مِنْ دُونِهِ يَكِلُ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ﴾

¶10. *He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all*

kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs.﴿

﴿11. This is the creation of Allāh. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.﴾

Proofs of Tawhīd

Thus Allāh explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

﴿خَلَقَ الْأَنْوَارَ بِمَا يَرَى عَزِيزٌ﴾

﴿He has created the heavens without any pillars﴾

Al-Hasan and Qatādah said, “It does not have any pillars, visible or invisible.”⁽¹⁾

﴿وَرَأَقَنَ فِي الْأَرْضِ رَوْبِعَ﴾

﴿and has set on the earth firm mountains﴾

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allāh says:

﴿إِنَّ نَعِيْدَ بِكُمْ﴾

﴿lest it should shake with you.﴾

﴿وَبَثَّ فِيهَا مِنْ كُلِّ ذَاقُوا﴾

﴿And He has scattered therein moving creatures of all kinds﴾

means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allāh tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

﴿وَأَنْزَلَنَا مِنَ الْأَنْوَارِ مَاءً فَأَنبَتَنَا فِيهَا مِنْ كُلِّ ذَاقُوا﴾

﴿And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs.﴾

meaning, every kind of good produce in pairs, i.e., they are

⁽¹⁾ At-Tabari 20:132.

الْمُرْسَلُونَ

٤١٢

وَلَقَدْ أَنْتَنَا لِقْنَنَ الْحِكْمَةَ أَنْ أَشْكُرَ اللَّهَ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ نَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿١٦﴾ وَإِذْ قَالَ لِقْنَنُ لِأَبْنَاهُ وَهُوَ يَعْظُهُ يَبْنُى لَأَنْتَرِكِ بِالنَّهِيَاتِ الشَّرِكَ لَظِلْمٌ عَظِيمٌ ﴿١٧﴾ وَوَصَّيْنَا إِلَيْهِنَّ بِوَالِدِيهِ حَمْلَتْهُ أُمُّهُ وَهَنَّا عَلَى وَهِنْ وَفَصَلَهُ فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالِدِيهِ إِلَى الْمُصِيرِ ﴿١٨﴾ وَإِنْ حَنَدَكَ عَلَى أَنْ تُشْرِكَ فِي مَا لَيْكَ بِهِ عِلْمٌ فَلَا تُطْعِمُهُمَا وَاصْحَّبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَيْعَ سَبِيلًّا مِّنْ أَنَابَ إِلَى شَرِّ إِلَى مَرْجِعُكُمْ فَإِنْتُمْ كُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ يَبْنُى إِنْتَهَا إِنْ تَكْ مُثْقَلَ حَبَّةً مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِي بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَبِيبٌ ﴿٢٠﴾ يَبْنُى أَقْرَبَ الصَّلَوةِ وَأَمْرَ بِالْمَعْرُوفِ وَأَنْهِ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٢١﴾ وَلَا تُصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا تَقْسِمْ فِي الْأَرْضِ مَرْحَاجًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَغُورٌ ﴿٢٢﴾ وَفَصَلَهُ مُشِكَّ وَأَغْضَضَ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ ﴿٢٣﴾

beautiful to look at.
Ash-Sha'bi said:
“People are also
produce of the earth,
so whoever enters
Paradise is goodly and
whoever enters Hell is
vile.”

﴿هَذَا خَلْقُ آتَوْهُ﴾

﴿This is the creation of Allāh.﴾ means, all that Allāh has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allāh says:

﴿فَأَرَوْفُ مَاذَا خَلَقَ اللَّهُ مِنْ دُونِيَّهِ﴾

﴿So, show Me that which those besides Him have created.﴾
those idols and rivals whom you worship and call upon.

﴿بَلْ الظَّالِمُونُ﴾

﴿Nay, the wrongdoers﴾ means the idolators who associate others in worship with Allāh

﴿فِي ضَلَالٍ﴾

﴿in error﴾ means, they are ignorant and blind.

﴿ثَبِينَ﴾

﴿plain﴾ means, it is clear and obvious, and not at all hidden.

﴿وَلَقَدْ أَنْتَنَا لِقْنَنَ الْحِكْمَةَ أَنْ أَشْكُرَ اللَّهَ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي حَمِيدٌ﴾

¶12. And indeed We bestowed upon Luqmān Al-Hikmah saying: "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allāh is All-Rich, Worthy of all praise.»

Luqmān

The Salaf differed over the identity of Luqmān; there are two opinions: was he a Prophet or just a righteous servant of Allāh without the prophethood? The majority favored the latter view, that he was a righteous servant of Allāh without being a Prophet. Sufyān Ath-Thawri said, narrating from Al-Ash'ath, from Ḥikrimah, from Ibn 'Abbās, "Luqmān was an Ethiopian slave who was a carpenter."^[1]

'Abdullāh bin Az-Zubayr said, "I said to Jābir bin 'Abdullāh: 'What did you hear about Luqmān?' He said: 'He was short with a flat nose, and came from Nubia.'"^[2]

Yahyā bin Sa'īd Al-Anṣāri narrated from Sa'īd bin Al-Musayyib that "Luqmān was from the black peoples of (southern) Egypt, and had thick lips. Allāh gave him wisdom but withheld prophethood from him."^[3]

Al-'Awzā'i said, "Abdur-Raḥmān bin Ḥarmalah told me; 'A black man came to Sa'īd bin Al-Musayyib to ask him a question, and Sa'īd bin Al-Musayyib said to him: "Do not be upset because you are black, for among the best of people were three who were black: Bilāl, Mahja' the freed slave of 'Umar bin Al-Khaṭṭāb, and Luqmān the Wise, who was a black Nubian with thick lips."^[4]

Ibn Jarīr recorded that Khālid Ar-Raba'i said: "Luqmān was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. [His master] said: 'Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allāh willed, and [his master] said: 'Slaughter this sheep for us,' so he slaughtered it. [His master] said, 'Bring the worst

[1] At-Ṭabarī 10:135.

[2] Ibn Abi Ḥātim 9:3097 and Ad-Durr Al-Manthūr 5:310.

[3] At-Ṭabarī 20:135.

[4] At-Ṭabarī 20:135.

two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmān said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'"^[1]

Shu'bāh narrated from Al-Ḥakam, from Mujaḥid, "Luqmān was a righteous servant, but he was not a Prophet."^[2]

Allāh's saying:

﴿وَلَذِدَ أَبَنَاهَا لِفَمِنَ الْحَكَمةُ﴾

«And indeed We bestowed upon Luqmān Al-Hikmah» means, understanding, knowledge and eloquence.

﴿إِنَّمَا تَكُونُ لِلَّهِ﴾

«saying : "Give thanks to Allāh."» means, 'We commanded him to give thanks to Allāh for the blessings and favors that Allāh had given to him alone among his people and contemporaries.' Then Allāh says:

﴿وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ﴾

«And whoever gives thanks, he gives thanks for (the good of) himself.»

meaning, the benefit of that will come back to him, and Allāh's reward is for those who give thanks, as He says:

﴿وَمَن عَلَىٰ صَلَاحًا فَلَا تُؤْتِهِم بِمَهْدُونَ﴾

«and whosoever does righteous good deeds, then such will prepare a good place for themselves.» (30:44)

﴿وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعِزَّةِ﴾

«And whoever is unthankful, then verily, Allāh is Rich, Worthy of all praise.»

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There

^[1] At-Tabari 20:135.

^[2] At-Tabari 20:134.

is no God but He, and we worship none but Him.

﴿وَلَا فَالْقَنْدَلَ لِأَنْتُمْ وَقُوَّةٌ بِعِظَمَهُ إِنَّكُمْ أَشْرَكْتُمْ لَطْلَهُ عَظِيمَهُ
وَرَضِيَّنَا الْأَنْسَنَ بِوَلَيْدِهِ حَتَّى أَمْهَ وَقَنَّا عَلَى وَقَنِ وَفَصَلَهُ فِي عَامِنَ أَنْ أَشْكَرَ لِي
وَلِوَلِيَّكَ إِلَيَّ التَّصْبِيرَ ﴾ وَإِنْ جَهَدَكَ عَلَى أَنْ تُشْرِكَ بِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا يُعْلَمُهُمَا
وَصَاحِبَهُمَا فِي الدُّنْيَا مَغْرُورًا وَأَتَيْعَ سَبِيلَ مَنْ أَنَابَ إِلَى نَحْنَ إِلَّا مَرْجِعُكُمْ فَإِنْ شَهِمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴾﴾

¶13. And when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed."»

¶14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination.»

¶15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.»

Luqmân's Advice to His Son

Allâh tells us how Luqmân advised his son. His full name was Luqmân bin 'Anqâ' bin Sadûn, and his son's name was Thârân, according to a saying quoted by As-Suhayli. Allâh describes him in the best terms, and states that he granted him wisdom. Luqmân advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqmân started by advising him to worship Allâh Alone, and not to associate anything with Him. Then he warned him:

﴿إِنَّكُمْ أَشْرَكْتُمْ لَطْلَهُ عَظِيمَهُ﴾

¶Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed.»

meaning, it is the greatest wrong.

Al-Bukhārī recorded that ‘Abdullāh said: “When the Āyah

﴿أَلَّذِينَ مَا مَرَا وَلَمْ يُنِسِّوا إِيمَانَهُمْ بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Zulm﴾ (6:82)

was revealed, the Companions of the Messenger of Allāh ﷺ were distressed by this, and said, ‘Who among us does not confuse his belief with Zulm?’ The Messenger of Allāh ﷺ said:

«إِنَّمَا لَيْسَ بِذَلِكَ أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ: 『بِئْتَ لَا تُشْرِكُ بِاللَّهِ إِنْ أَشْرَكَ لَطْمًا عَظِيمًا』»

“That is not what it means. Have you not heard what Luqmān said: «O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed?»”

It was recorded by Muslim.^[1]

When Luqmān advised his son to worship Allāh Alone, he also told him to honor his parents. This is like the Āyah,

﴿وَقَضَى رَبُّكَ أَلَا تَسْبِدُوا إِلَّا إِيمَانَهُ وَبِالْوَالِدَيْنِ إِحْسَنَهُمْ﴾

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

These two things are often mentioned together in the Qur’ān. Allāh says here:

﴿وَرَضِيَّنَا أَلِقَنَنَ بِرَبِّنَاهُ حَلَّتْ أُمَّهُ رَفَنَ عَلَى رَفِنَ﴾

﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,﴾

Mujāhid said: “The hardship of bearing the child.”^[2] Qatādah said: “Exhaustion upon exhaustion.”^[3] ‘Aṭā’ Al-Khurāṣāni said: “Weakness upon weakness.”

﴿وَرَضِيَّلُمْ فِي عَامِنَ﴾

[1] *Fath Al-Bāri* 8:372

[2] *At-Tabari* 20:137.

[3] *At-Tabari* 10:137.

«and his weaning is in two years» means, after he is born, he is breastfed and weaned within two years. This is like the Ayah,

﴿وَالْوَلَدُ إِذَا دُعِنَ حَوْيَتْ كَامِلَتْ لِمَنْ أَرَادَ أَنْ يُمَمَّ الْمَضَاعَةُ﴾

«The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling» (2:233).

On this basis, Ibn 'Abbās and other Imāms understood that the shortest possible period of pregnancy was six months, because Allāh says elsewhere:

﴿وَحَلَّهُ وَفَصَلَهُ ثَلَاثُونَ شَهْرًا﴾

«and the bearing of him, and the weaning of him is thirty months» (46:15).

Allāh mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the Ayah,

﴿وَقُلْ رَبِّ آتَنَاكَ مَا رَبَّيْانَ مَسِيقًا﴾

«and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."» (17:24).

Allāh says here:

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمُصِيرُ﴾

«give thanks to Me and to your parents. Unto Me is the final destination.»

means, I will reward you most generously for that.'

﴿وَإِنْ جَنَحُوكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُظْلِمُهُمْ﴾

«But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;»

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

﴿وَأَنْجِنْ سَبِيلَ مِنْ أَنَابَ إِلَيْهِ﴾

﴿and follow the path of him who turns to Me in repentance and in obedience.﴾

means, the believers.

﴿فَنُذِّلَ إِلَّا مَرْجِعُكُمْ فَإِنَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿Then to Me will be your return, and I shall tell you what you used to do.﴾

At-Tabarāni recorded in Al-Ishrah that Sa'd bin Mālik said, "This Ayah,

﴿وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لِكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;﴾

was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: 'O Sa'd! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, 'Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: 'O my mother, by Allāh, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate.^[1]

﴿بَيْتُقُولُ إِنَّمَا إِنْ تَكُونَ حَسَنَةً مِّنْ خَرْقِكُلُّ فَتَكُنْ فِي مَخْرَقِهِ أَوْ فِي الْأَرْضِ
يَأْتِيَهَا أَنَّ اللَّهَ لَيْلِيفُ حَيْدِرٌ ﴿١﴾ يَتَبَقَّى أَثْرُ الْأَصْكَلَةِ وَأَمْرُ بِالْمَعْرُوفِ وَنَهْيُ عَنِ الْمُنْكَرِ
وَأَنْصِرْ عَلَى مَا أَسَابَكَ إِنَّ ذَلِكَ مِنْ عَنْ الْأَمْرِ ﴿٢﴾ وَلَا شَيْرَ حَنَّكَ لِلنَّاسِ وَلَا تَنْشِئَ فِي
الْأَرْضِ مَرْسَماً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَعَوْرَرٌ ﴿٣﴾ وَأَقْسِدْ فِي مَشِّكٍ وَأَغْضَضْ مِنْ صَوْلَكَ إِنَّ
أَنْكَرَ الْأَصْوَاتَ لَصَوْتِ تَلَبِّيرِ ﴿٤﴾

^[1] Mentioned by Ibn Al-Athir in Uṣd Al-Għabah 2:216.

﴿16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allâh will bring it forth. Verily, Allâh is Subtle, Well-Aware."﴾

﴿17. "O my son! Perform the Ŝalâh, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments."﴾

﴿18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster."﴾

﴿19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."﴾

This is useful advice which Allâh tells us Luqmân gave, so that people may follow it and take it as a good example. He said:

﴿يَسِّعُ إِلَهٌ إِنْ تَكُ مِنْ قَالَ حَبْزَرٌ يَنْ حَرْدَلٌ﴾

﴿O my son! If it be (anything) equal to the weight of a grain of mustard seed,﴾

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

﴿بِأَنَّ هَا أَلَّهُ﴾

﴿Allâh will bring it forth.﴾ means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions – if they are good, he will be rewarded and if they are bad he will be punished. This is like the Âyât:

﴿وَنَصِّعُ الْمُؤْمِنَ الْقِنْطَ لِوَيْرِ الْبَيْسَةَ فَلَا نُظْلِمُ نَفْسَ شَيْئاً﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾ (21:47).

﴿فَمَنْ يَعْمَلْ مِنْ كَلَّ مِنْ كَلَّ ذَرَّةٍ خَيْرًا بَرَزَ وَمَنْ يَعْمَلْ مِنْ كَلَّ مِنْ كَلَّ ذَرَّةٍ شَرًّا يَرَهُ ذَرَّةً﴾

﴿So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allāh will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allāh says:

﴿إِنَّ اللَّهَ لِيُطِيقُ كُلَّ شَيْءٍ﴾

﴿Verily, Allāh is Subtle, Well-Aware.﴾ meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

﴿جَنِيرٌ﴾

﴿Well-Aware.﴾ even of the footsteps of an ant in the darkest night.

Then he (Luqmān) said:

﴿بَشِّرْ أَقْرَبَ الْفَلَزَاتِ﴾

﴿O my son! Perform the Ṣalāh,﴾ meaning, offer the prayer properly at the appointed times.

﴿وَامْرُّ بِالْمَعْرُوفِ وَانْهِ عَنِ التَّشْكِيرِ﴾

﴿enjoin the good, and forbid the evil,﴾ meaning, to the best of your ability and strength.

﴿وَاصْبِرْ عَلَى مَا أَصَابَكَ﴾

﴿and bear with patience whatever befalls you.﴾

Luqmān knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

﴿إِنَّ ذَلِكَ مِنْ عَنْ الْأَمْرِ﴾

﴿Verily, these are some of the important commandments.﴾ means, being patient when people cause harm or annoyance is one of the most important commandments.

﴿لَا تُشْفِرْ خَدَّكَ لِلنَّاسِ﴾

﴿And turn not your face away from men with pride.﴾

means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the Ḥadīth:

وَلَوْ أَنْ تُلْقِي أَخْرَاكَ وَوَجْهُكَ إِلَيْهِ مُبَيِّضًا، وَإِيَّاكَ وَإِنْسَانَ الْأَزَارِ فَإِنَّهَا مِنَ الْمُنْجِلَةِ،
وَالْمُنْجِلَةُ لَا يُحِبُّهَا اللَّهُ

... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allâh does not like boasting.»^[1]

﴿وَلَا تَتَشَّبَّهُ بِالْأَرْضِ مَرَّسًا﴾

﴿nor walk in insolence through the earth.﴾

means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allâh will hate you.' So he said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿Verily, Allâh likes not any arrogant boaster.﴾

meaning, one who shows off and admires himself, feeling that he is better than others. And Allâh says:

﴿وَلَا تَتَشَّبَّهُ بِالْأَرْضِ مَرَّسًا إِنَّكَ لَنْ تَعْرِقَ الْأَرْضَ وَلَكَ تَلْقَعُ الْجَاهَلَ طَوْلًا﴾

﴿And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.﴾ (17:37).

We have already discussed this in detail in the appropriate place.^[2]

The Command to be Moderate in Walking

﴿وَأَفْسِدْ فِي مَشِيدَكَ﴾

﴿And be moderate in your walking.﴾ means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

﴿وَأَغْصُضْ مِنْ صَوْرِكَ﴾

﴿and lower your voice.﴾ means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allâh says:

^[1] Abu Dâwud 4:345.

^[2] See volume five, the Tafsîr of Sûrat Al-Isrâ' (17:37)

﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لِصَوْتِ الْجَنَّبِ﴾

﴿Verily, the harshest of all voices is the braying of the asses.﴾

Mujāhid and others said, “The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allāh. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allāh ﷺ said:

«لَيْسَ لَنَا مُثْلُ الشَّوَّءِ، الْغَائِدُ فِي هَيَّهِ كَالْكَلْبِ يَقِيٌّ ثُمَّ يَمْوَدُ فِي قَنِيهِ»

«It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.»^[1]

The Advice of Luqmān

This is very useful advice, which the Qur'ān tells us about Luqmān. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles:

Imām Aḥmad recorded that Ibn 'Umar said, “The Messenger of Allāh ﷺ said:

«إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ: إِنَّ اللَّهَ إِذَا أَشَّرَدَ عَبْدًا حَفَظَهُ»

«Luqmān the Wise used to say: when something is entrusted to the care of Allāh, He protects it.»^[2]

It was narrated that As-Sarī bin Yahyā said: “Luqmān said to his son: ‘Wisdom puts the poor in the company of kings.’”^[3]

It was also narrated that 'Awn bin 'Abdullāh said: “Luqmān said to his son: ‘O my son! When you come to a gathering of people, greet them with *Salām*, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allāh, join them, but if they speak of anything else, then leave them and go to another group’.”^[4]

^[1] *Tuhfat Al-Ahwadhi* 4:522.

^[2] Ahmad 2:87.

^[3] *Ad-Durr Al-Manthūr* 5:316.

^[4] *Az-Zuhd* by Ibn Al-Mubārak 332.

٤١٣

الْمَلَائِكَةُ مُنْذَرُونَ

الْفَتَرُوا أَنَّ اللَّهَ سَخَرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَبْعَثَ عَلَيْكُمْ نُعَمَّةً ظَاهِرَةً وَبِإِطْهَرَةٍ وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي اللَّهِ بِعِيْدٍ عَلَيْهِ وَلَا هُدَىٰ وَلَا كِتَابٌ مُّنْبِرٌ ﴿٦﴾ وَإِذَا قِيلَ لَهُمْ أَتَيْعُوا مَا أَنْزَلَ اللَّهُ فَأَوْلَابِلْ تَنْبِعُ مَا وَجَدْنَا عَلَيْهِ مَآءِنَّا وَلَوْكَانَ الشَّيْطَنُ يَدْعُوهُمْ إِنَّ عَذَابَ السَّعِيرِ ﴿٧﴾ وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ حَمِينٌ فَقَدِ اسْتَمْسَكَ بِالْعُرُوفِ وَالْوُنُقُّ وَإِلَى اللَّهِ عِنْقَيْهِ الْأُمُورُ ﴿٨﴾ وَمِنْ كُفُرِ الْمُجْرِمِينَ كُفُرٌ إِلَيْنَا مُرْجِعُهُمْ فَنَسْتَبِّهُمْ بِمَا عَيْلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَنَاتِ الْأَصْدُورِ ﴿٩﴾ لَمْ يَنْعَمُوْهُمْ فَلَيَأْتُمْ ضَطْرُهُمْ إِنَّ عَذَابَ غَلِيلٍ ﴿١٠﴾ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بِلَ أَكْتَرُهُمْ لَا يَعْلَمُونَ ﴿١١﴾ إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْمُغْيَدُ ﴿١٢﴾ وَلَوْأَنْسَافِ الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٍ وَالْبَحْرِ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْخُرٍ مَا نَفَدَتْ كَلْمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٣﴾ مَا حَنَقْتُمْ وَلَا بَعْثَكُمْ إِلَّا كَنْفِينَ وَجَهَةً إِنَّ اللَّهَ سَيِّعْ بِعِصْرٍ ﴿١٤﴾

هَلْ أَنْزَلْتُ رَوْاً أَنَّ اللَّهَ سَخَرَ لَكُمْ تَمَّاً فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَبْعَثَ عَلَيْكُمْ نُعَمَّةً ظَاهِرَةً وَبِإِطْهَرَةٍ وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي اللَّهِ بِعِيْدٍ عَلَيْهِ وَلَا هُدَىٰ وَلَا كِتَابٌ مُّنْبِرٌ ﴿٦﴾ وَإِذَا قِيلَ لَهُمْ أَتَيْعُوا مَا أَنْزَلَ اللَّهُ فَأَوْلَابِلْ تَنْبِعُ مَا وَجَدْنَا عَلَيْهِ مَآءِنَّا وَلَوْكَانَ عَلَيْهِ مَآءِنَّا أَنْزَلْتُ اللَّهُ فَأَلْوَبِلْ تَنْبِعُ مَا وَجَدْنَا عَلَيْهِ مَآءِنَّا أَنْزَلْتُ كَانَ الشَّيْطَنُ يَدْعُوهُمْ إِنَّ عَذَابَ السَّعِيرِ ﴿٧﴾

420. See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden? Yet of mankind is he who disputes about Allah without knowledge or a Book giving light!»

421. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shayṭān invites them to the torment of the Fire?»

Reminder of Blessings

Here Allāh reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has

completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allāh, that is, His *Tawhīd*, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allāh says:

﴿وَمِنَ النَّاسِ مَن يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا يَكُسْبُ ثُمَّ يُنَبِّرُ﴾

«And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).»
(22:8)

meaning clear and unambiguous.

﴿فَإِذَا قِيلَ لَهُمْ﴾

«And when it is said to them» means, to these people who dispute about the Oneness of Allāh.

﴿أَتَيْعُوا مَا أَنْزَلَ اللَّهُ﴾

«Follow that which Allāh has sent down,»

means, the pure Divine Laws that He has sent down to His Messengers,

﴿فَأَلَوْا بِلَ تَتَّبِعُ مَا وَجَدَنَا عَابِرِ مَابَطَنَا﴾

«they say: "Nay, we shall follow that which we found our fathers (following).»

means, they have no other proof except the fact that they are following their forefathers. Allāh says:

﴿أَوْلَئِكَ مَا يَأْفُمُ لَا يَقْنُدُكُمْ شَيْئًا وَلَا يَهْتَدُونَ﴾

«Even though their fathers did not understand anything nor were they guided?» (2:170)

meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps?' Allāh says:

﴿أَوْلَئِكَ كَانُوا أَقْتَلُونَ إِنَّ عَذَابَ السَّيِّرِ﴾

«Even if Shaytān invites them to the torment of the Fire?»

﴿وَمَن يُشْرِكُهُمْ إِنَّ اللَّهَ وَهُوَ خَيْرٌ نَّقْدِ أَنْتَسَكَ بِالْمُشْرِكَةِ الْوَقْنَةِ فَإِنَّ اللَّهَ عَفِيقٌ﴾

الْأُمُورِ ﴿١﴾ وَمَنْ كَفَرَ فَلَا يَعْزِزُنَاكَ كُفُّورُهُ إِنَّا مَرْجِعُهُمْ إِنَّمَا عَلَيْنَا إِنَّ اللَّهَ عَلَيْهِ يَنْبَغِي
الْأَصْدِرُوْنَ ﴿٢﴾ نَعْيَهُمْ قَلِيلًا مِّمْنَ نَضْطَرُهُمْ إِنَّ عَذَابَ غَنَّاطِرٍ ﴿٣﴾

﴿22. And whosoever submits his face (himself) to Allāh, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allāh return all matters for decision.﴾

﴿23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts.﴾

﴿24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾

Allāh tells us that whoever submits his face to Allāh, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

﴿وَمَنْ تَحْسِنَ﴾

﴿while he is a Muhsin﴾ i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

﴿فَقَدْ أَسْتَمَكَ بِالْمَرْءَةِ الْوَنِيقِ﴾

﴿then he has grasped the most trustworthy handhold.﴾

means, he has received a firm promise from Allāh that He will not punish him.

﴿وَإِنَّ اللَّهَ عَنِيهِ الْأُمُورِ ﴿١﴾ وَمَنْ كَفَرَ فَلَا يَعْزِزُنَاكَ كُفُّورُهُ ﴿٢﴾

﴿And to Allāh return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.﴾

means, 'do not grieve over them, O Muhammad, because they disbelieve in Allāh and in the Message you have brought, for their return will be to Allāh and He will tell them what they used to do,' i.e., He will punish them for it.

﴿إِنَّ اللَّهَ عَلَيْهِ يَنْبَغِي بَنَاتُ الْأَصْدِرُوْنَ ﴿٣﴾

﴿Verily, Allāh is the All-Knower of what is in the breasts.﴾ and nothing whatsoever is hidden from Him. Then Allāh says:

﴿نَعْيَهُمْ قَلِيلًا﴾

﴿We let them enjoy for a little while,﴾ means, in this world,

﴿فَمِنْ نَضْطَرُّهُمْ﴾

﴿then in the end We shall oblige them﴾ means, 'We shall cause them,'

﴿إِنَّ عَذَابَ غَيْظِنَا﴾

﴿to (enter) a great torment.﴾ means, a torment that is terrifying and difficult to bear. This is like the Āyah,

﴿إِنَّ الَّذِينَ يَتَنَزَّلُونَ عَلَى اللَّهِ الْكَبِيرِ لَا يُنْجِحُونَ ﴿١﴾ مَنْعَنْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مُرْجَعُهُمْ
ثُمَّ تُبَيَّنُهُمُ الْمَذَابُ الشَّوِيدُ بِمَا كَانُوا يَكْفُرُونَ ﴿٢﴾﴾

“Verily, those who invent a lie against Allāh, will never be successful.” Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ (10:69-70)

﴿وَلَئِنْ سَأَلْتُمُوهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَخْتَهُمْ لَا
يَعْلَمُونَ ﴿٣﴾ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْفَقِيرُ الْمُحِيمُ ﴿٤﴾﴾

﴿25. And if you ask them: “Who has created the heavens and the earth,” they will certainly say: “Allāh.” Say: “All the praises and thanks be to Allāh!” But most of them know not.﴾

﴿26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is Al-Ghāni, Worthy of all praise.﴾

The Idolators admitted that Allāh is the Creator

Allāh tells us that these idolators who associated others with Him admitted that Allāh Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allāh says:

﴿وَلَئِنْ سَأَلْتُمُوهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَخْتَهُمْ لَا يَعْلَمُونَ﴾

﴿And if you ask them: “Who has created the heavens and the earth,” they will certainly say: “Allāh.” Say: “All the praises and thanks be to Allāh!”﴾

By their admitting that, proof is established against them,

﴿بِنْ أَخْتَهُمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾

Then Allāh says:

﴿إِلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿To Allāh belongs whatsoever is in the heavens and the earth.﴾ meaning, He created it and has dominion over it.

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿Verily, Allāh, He is Al-Ghānī, Worthy of all praise.﴾

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

﴿وَلَوْ أَنَّا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفَلَمْ يَعْدُمْ بَعْدُ مِنْ بَقِيلِهِ سَبْعَةُ أَخْيَرٍ مَا تَيَّدَّثَ كُلُّنَا إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ وَمَا خَلَقْتُمْ وَلَا بَتَشْكُّنُ إِلَّا كَتَنَّتِينَ وَجِدَّهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ بَصِيرٌ﴾

﴿27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾

﴿28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allāh is All-Hearer, All-Seer.﴾

The Words of Allāh cannot be counted or exhausted

Allāh tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers ﷺ said:

﴿لَا أَخْصِي نَّاهٍ عَلَيْكَ أَنْتَ كَنَا أَنْتَبَتَ عَلَى تَقْبِيكَ﴾

«I cannot praise You enough; You are as You have praised yourself.»^[1]

Allāh says:

^[1] Muslim 1:352.

﴿وَلَوْ أَنَّا فِي الْأَرْضِ مِنْ شَجَرٍ أَفْلَامٌ وَالْبَحْرُ يَدْهُمُ مِنْ بَعْدِهِ سَبْعَةُ أَبْخَرٍ ثُمَّ لَا يَقْدَنُ ﴾
كُلَّتُ اللَّهُ عَلَيْهِ

﴿And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allāh would not be exhausted.﴾

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allāh showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israeli stories, which we neither believe nor reject. As Allāh says elsewhere:

﴿فَلَوْ كَانَ الْبَحْرُ مِدَادًا لِكُلِّتِ رِفْقٍ لِتَقْدِيْرِ الْبَحْرِ قَبْلَ أَنْ تَنْقَدِيْرَ كُلِّنَا بِوَيْلَةٍ﴾
مَدَادٌ

﴿Say : "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴾ (18:109).

The words

﴿بِيَسِيرٍ﴾

﴿like it﴾ do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allāh.

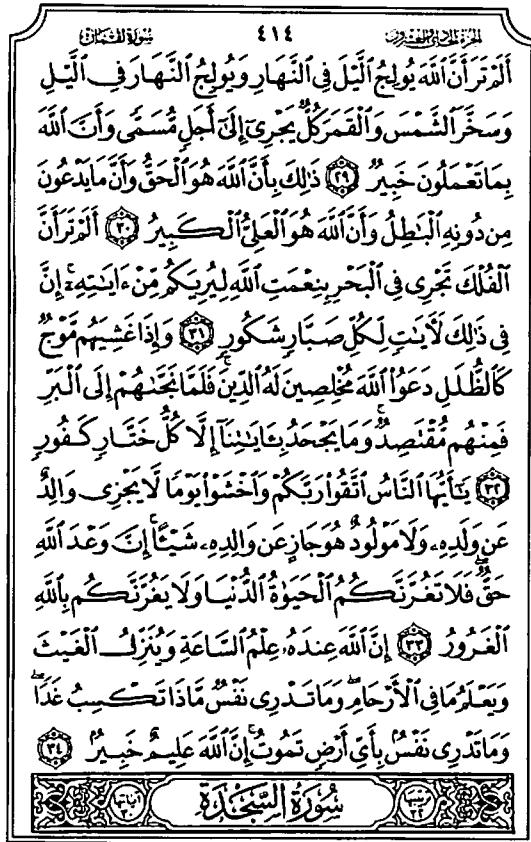
﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿Verily, Allāh is All-Mighty, All-Wise.﴾

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

﴿هَنَا خَلَقْتُكُمْ وَلَا يَعْلَمُكُمْ إِلَّا كَثِيرٌ وَجِيدُونَ﴾

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



as a single person.»

means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

﴿إِنَّمَا أَنْرِهُ إِذَا أَرَادَ سَيْئًا
يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

«Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!» (36:82)

﴿وَمَا أَنْرَى إِلَّا وَجْهَهُ لَكُنْجِ
بِالبَصِيرِ﴾

And Our commandment is but one as the twinkling of an eye.» (54:50).

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

﴿فَإِنَّمَا يَنْبَغِي زَجْرَةٌ فَإِذَا هُمْ بِالنَّاهِرَةِ﴾

«But it will be only a single Zajrah.^[11] When behold, they find themselves on the surface of the earth alive after their death.» (79:13)

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

«Verily, Allah is All-Hearer, All-Seer.» means, just as He hears all that they say, so He also sees all that they do, as if He is

^[11] See the Tafsir of Sūrat Aṣ-Ṣāffāt (37:19).

hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allāh says:

﴿نَّا مُلْكُكُمْ وَلَا بَعْثَمْ إِلَّا كَنْفِسٌ وَجِدَةٌ﴾

﴿The creation of you all and the resurrection of you all are only as a single person.﴾

﴿وَالَّذِي تَرَ أَنَّ اللَّهَ يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ كُلَّ بَحْرِي إِلَّا لَيْلٌ شَمَسٌ وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ حَمِيرٌ﴾ ذَلِكَ يَأْنَ اللَّهُ هُوَ الْحَقُّ وَلَمَّا مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَلَمَّا هُوَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿29. See you not that Allāh merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.﴾

﴿30. That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴾

The Might and Power of Allāh

Allāh tells us that He

﴿يُولِجُ الَّيْلَ فِي النَّهَارِ﴾

﴿merges the night into the day,﴾ meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ بَحْرِي إِلَّا لَيْلٌ شَمَسٌ﴾

﴿and has subjected the sun and the moon, each running its course for a term appointed;﴾

It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the *Hadīth* of Abu Dharr, may Allāh be pleased with him, in the Two *Sahīhs*, according to which the Messenger of Allāh ﷺ said:

﴿يَا أَبَا ذَرٍ! أَتَنْذِرِي أَيْنَ تَذَهَّبُ هَذِهِ الشَّمْسُ؟﴾

«O Abu Dharr! Do you know where this sun goes?» I (Abu Dharr) said: “Allâh and His Messenger know best.” He said:

﴿فَإِنَّهَا تَنْهَىٰ نَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْأَذِنُ رَبَّهَا فَيُوْكِثُ أَنْ يَقَالَ لَهَا: ازْجِعِي مِنْ حَيْثُ جِئْتَ﴾

«It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: “Go back from whence you came.”»^[1]

Ibn Abî Hâtim recorded that Ibn ‘Abbâs said, “The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east.” He said, “The same is true in the case of the moon.” Its chain of narration is *Sâhih*.

﴿وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَيِّرٌ﴾

«And that Allâh is All-Aware of what you do.» This is like the Ayah,

﴿أَلَّا تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«Know you not that Allâh knows all that is in the heaven and the earth?» (22:70).

The meaning is that Allâh is the Creator Who knows all things, as He says:

﴿أَنَّهُ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ يَنْهَا﴾

«It is Allâh Who has created seven heavens and of the earth the like thereof» (65:12).

﴿فَذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَلَمْ يَأْتُنَا مِنْ دُورِنَا الْبَطِيلُ﴾

«That is because Allâh, He is the Truth, and that which they invoke besides Him is falsehood;»

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on

^[1] Al-Bukhâri no. 4803, Muslim no. 159.

Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allāh says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ أَكْبَرُ﴾

﴿That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴾

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

﴿أَلَمْ تَرَ أَنَّ الْفَلَكَ يَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ مَا يَتَبَاهَى إِنَّ فِي ذَلِكَ لَذِكْرٌ لِكُلِّ صَبَارٍ شَكُورٍ﴾ وَلَا يَغْشِيهِمْ مَوْجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا جَعَلْنَا مِنْهُمْ إِلَى الْأَرْضِ قَيَّمْنَاهُمْ مُقْتَصِدُّوْنَ وَمَا يَجْعَلُونَ يَغْبَيْنَا إِلَّا كُلُّ خَتَارٍ كَافُورٍ﴾

﴿31. See you not that the ships sail through the sea by Allāh's grace that He may show you of His signs? Verily, in this are signs for every patient, grateful (person).﴾

﴿32. And when waves cover them like shades, they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Āyāt are not denied except by every Khattār Kafūr.﴾

Allāh tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power. For if He did not give the water the strength to carry the ships, they would not sail. So he says:

﴿لِيُرِيكُمْ مِنْ مَا يَتَبَاهَى﴾

﴿that He may show you of His signs﴾ meaning, by His power.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِكُلِّ صَبَارٍ شَكُورٍ﴾

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

means, every person who bears difficulty with patience and

who gives thanks at times of ease. Then Allāh says:

﴿وَلَمَّا غَشِبُوهُمْ مَنْجَ كَالظَّلَلِ﴾

﴿And when waves cover them like shades,﴾
meaning, like mountains or clouds,

﴿فَدَعَوْهُمْ لَهُ الْيَوْمَ﴾

﴿they invoke Allāh, making their invocations for Him only.﴾
This is like the Āyah,

﴿وَلَمَّا مَسَكُمُ الْأَضْرَارُ فِي الْبَحْرِ ضَلَّ مَنْ نَدَعْنَا إِلَّا إِلَيْهِ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him﴾ (17:67).

﴿وَلَمَّا رَكِبُوكُمْ فِي الْفَلَكِ﴾

﴿And when they embark on a ship...﴾ (29:65)

Then Allāh says:

﴿فَلَمَّا جَئْنَهُمْ إِلَى الْبَرِّ قَسَمُهُمْ مُنَقْصِدُّ﴾

﴿But when He brings them safe to land, there are among them those that stop in between.﴾

Mujāhid said, "This refers to the disbelievers – as if he interpreted the word *Muqtaṣid* to mean denier^[1] as in the Āyah,

﴿فَلَمَّا جَئْنَهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

﴿but when He brings them safely to land, behold, they give a share of their worship to others﴾ (29:65).

﴿وَمَا يَعْمَلُ بِمَا يَنْهَا إِلَّا كُلُّ خَنَّابٍ كَافِرٌ﴾

﴿And Our Āyat are not denied except by every Khattār Kafir.﴾

Khattār means one who betrays or stabs in the back. This was the view of Mujāhid, Al-Hasan, Qatādah and Mālik, narrating from Zayd bin Aslam.^[2] This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

^[1] At-Tabari 20:157.

^[2] At-Tabari 20:157.

﴿كُفَّارٌ﴾

﴿Kafir﴾ means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

﴿إِنَّمَا النَّاسُ أَنْقُضُونَ رَبِّكُمْ وَلَا يَخْشَوْنَا بِمَا لَا يَعْرِفُ وَاللَّهُ عَنِ الْأَيَّدِيْمِ وَلَا مَوْلَدُ هُوَ جَازٍ عَنِ اللَّهِ وَمَنْ شَبَّهَ إِنَّكَ وَقَدَ اللَّهُ حُتْ قَدْ فَلَا تَفْرَزُنَّكُمُ الْحَيَاةُ الَّذِيْنَ يَرْجُونَ وَلَا يَنْزَهُنَّكُمُ يَاللهُ الْفَرُودُ﴾

43. O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allāh is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.﴾

The Command to fear Allāh and remember the Day of Resurrection

Here Allāh warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

﴿لَا يَعْرِفُ وَاللَّهُ عَنِ الْأَيَّدِيْمِ﴾

﴿no father can avail aught for his son,﴾ which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father – it will not be accepted from him. Then Allāh reminds them once again with the words:

﴿فَلَا تَفْرَزُنَّكُمُ الْحَيَاةُ الَّذِيْنَ يَرْجُونَ﴾

﴿let not then this present life deceive you,﴾

meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

﴿وَلَا يَنْزَهُنَّكُمُ يَاللهُ الْفَرُودُ﴾

﴿nor let the chief deceiver deceive you about Allāh.﴾

refers to the *Shaytān*. This was the view of Ibn ‘Abbās, Mujāhid, Ad-Dahhāk and Qatādah.^[11] The *Shaytān* makes

^[11] At-Tabari 20:159.

promises to them and arouses in them false desires, but there is no substance to them, as Allāh says:

﴿يَعِدُهُمْ دَيْمَنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرْبَانًا﴾

«He makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.» (4:120).

Wahb bin Munabbih said: ‘Uzayr, peace be upon him, said: “When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?’ He said: ‘On the Day of Resurrection all matters will be settled, and Allāh’s dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.’” This was recorded by Ibn Abi Ḥātim.

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَشْعَاعَةِ وَيَنْزِلُ الْقِبَطَ وَيَعْلَمُ مَا فِي الْأَرْجَامِ وَمَا تَدْرِي نَفْسٌ نَّادِيَةٌ
تَخْكِثُ غَدَّاً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ﴾

¶34. Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.»

The Knower of the Unseen is Allāh

These are the keys of the Unseen, whose knowledge Allāh alone has kept for Himself, and no one else knows them unless Allāh tells him about them. The knowledge of ‘when the Hour will occur’ is not known to any Prophet who was sent or any angel who is close to Allāh.

﴿لَا يَعْلَمُ بِنَسْكِهِ إِلَّا هُوَ﴾

﴿None can reveal its time but He﴾ (7:187).

Similarly, no one but Allāh knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

﴿and no person knows in what land he will die.﴾

in his own land or elsewhere, in some other land. No one knows this. This Āyah is like the Āyah,

﴿وَنِصْدَقَ مَنَاجِعُ الْمُتَبَّرِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Unseen, none knows them but He.﴾ (6:59)

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imām Ahmād recorded that Buraydah said that he heard the Messenger of Allāh ﷺ say:

«خَمْنَ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ عَزَّ وَجَلَّ : إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَنْتَاعَةِ وَيُنْزِلُ الْفَيْنَتَ وَيَنْتَكِرُ مَا فِي الْأَرْضَ وَمَا تَدْرِي نَفْسٌ مَاذَا تَنْكِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ حَمِيرٌ﴾

¶There are five things which no one knows except Allāh : ¶Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knowing, All-Aware.﴾^[1]

^[1] Ahmad 5:353.

The chain of narrators for this Ḥadīth is Ṣaḥīḥ, although they did not record it.

The Ḥadīth of Ibn ‘Umar

Imām Ahmad recorded that Ibn ‘Umar said, “The Messenger of Allāh ﷺ said:

﴿مَقَاتِلُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ : إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَنْتَاعَةِ وَيُنْزِلُ الْغَيْبَ
وَيَعْلَمُ مَا فِي الْأَرْضَ وَمَا تَذَرِّي شَسْنًا وَمَا تَدَرِّي قَمَشٌ بِإِيَّاهُ أَنْفُسُ نَمُوتُ
إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ﴾ [1]

“The Keys of the Unseen are five, which no one knows except Allāh: «Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knowing, All-Aware.»” [1]

This was recorded only by Al-Bukhāri, which he narrated in the Book of the Rain Prayer in his Ṣaḥīḥ. [2] He also recorded it in his Tafsīr with a different chain of narrators, stating that ‘Abdullāh bin ‘Umar said, “The Prophet ﷺ said:

﴿مَقَاتِلُ الْغَيْبِ خَمْسٌ﴾

“The Keys of the Unseen are five.” Then he recited:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَنْتَاعَةِ وَيُنْزِلُ الْغَيْبَ مَا فِي الْأَرْضَ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.» [3]

This too was recorded only by Al-Bukhāri.

The Ḥadīth of Abu Hurayrah

In his Tafsīr of this Āyah, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ was standing before the people one day when a

[1] Ahmad 2:24.

[2] Fath Al-Bāri 2:609.

[3] Fath Al-Bāri 8:373.

man came to him and said, 'O Messenger of Allāh, what is Īmān?' He said:

«الإيمان أن تؤمن بالله وملائكته، وكتبه ورسله ولقائه، وتؤمن بالبعث الآخر»

«Īmān is to believe in Allāh, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.»

He said: 'O Messenger of Allāh, what is Islām?' He said:

«الإسلام أن تعبد الله ولا تشرك به شيئاً، وتقيم الصلاة، وتؤدي الزكاة المفروضة، وتصوم رمضان»

«Islām is to worship Allāh Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakāh, and to fast in Ramadān.»

He said, 'O Messenger of Allāh, what is Ihsān?' He said:

«الإحسان أن تعبد الله كأنك تراه، فإن لم تكن رؤاه فلهم يراك»

«Ihsān is to worship Allāh as if you see Him, and if you do not see Him, then He sees you.»

He said, 'O Messenger of Allāh, when will the Hour come?' He said:

«ما تسترول عنها يأعلم من السائل، ولكن سأخذلك عن أشراطها: إذا ولدت الأمه ربتها فذاك من أشراطها، وإذا كان الحفارة الغراء رؤوس الناس فذاك من أشراطها في خمس لا يعلمون إلا الله: إيان الله عندم علم الساعة وينزل العبرت ويعذر ما في الأربعين»

«The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allāh: «Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....»»

Then the man went away, and the Prophet ﷺ said,

«رُدْوَةٌ عَلَيَّ»

«Bring him back to me.» They went to bring him back, but they could not find him. He said:

﴿هَذَا جِبْرِيلُ جَاءَ لِتَعْلِمَ النَّاسَ وَيَنْهَا﴾

«That was Jibrîl who came to teach the people their religion.^[1]

It was also recorded by Al-Bukhâri in the Book of Faith, and by Muslim with several chains of narration.^[2] We have discussed this at the beginning of our commentary on Al-Bukhâri, where we mentioned at length some *Hadîths* narrated by the Commander of the faithful 'Umar bin Al-Khaṭṭâb. These were recorded only by Muslim.

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

﴿and no person knows in what land he will die.﴾

Qatâdah said, "There are some things which Allâh has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ أَكْثَرِهِ﴾

﴿Verily, Allâh, with Him is the knowledge of the Hour,﴾

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

﴿وَيَرِئُكُمُ الْأَقْبَابَ﴾

﴿He sends down the rain,﴾ and no one knows when rain will come, night or day.

﴿وَيَعْلَمُ مَا فِي الْأَرْضَ﴾

﴿and knows that which is in the wombs.﴾ No one knows what is in the wombs, male or female, red or black, or what it is.

﴿وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْبِيْبُ غَدَارَ﴾

﴿No person knows what he will earn tomorrow,﴾

whether it will be good or bad. You do not know, O son of Âdam, when you will die. You might die tomorrow, you might

^[1] *Fath Al-Bâri* 8:373.

^[2] *Fath Al-Bâri* 1:140, *Muslim* 1:39.

be stricken by calamity tomorrow.

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

«and no person knows in what land he will die.»

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.^[1] It says in the *Hadīth*:

«إِذَا أَرَادَ اللَّهُ قَبْصَ عَبْدٍ بِأَزْضِي جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

«If Allāh wants to take a person's soul in a particular land, He will give him a reason to go there.»^[2]

In *Al-Mu'jam Al-Kabīr*, Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī recorded that Usāmah bin Zayd said, "The Messenger of Allāh ﷺ said:

«مَا جَعَلَ اللَّهُ مِيتَةً عَنْدَ بِأَزْضِي إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

«Allāh does not will that a person should die in a certain land but He gives him a reason to go there.»^[3]

This is the end of the *Tafsīr* of Sūrah *Luqmān*. Praise be to Allāh, the Lord of the worlds. Sufficient for us is Allāh and He is the Best Disposer of affairs.

[1] Aṭ-Ṭabarī 20:160.

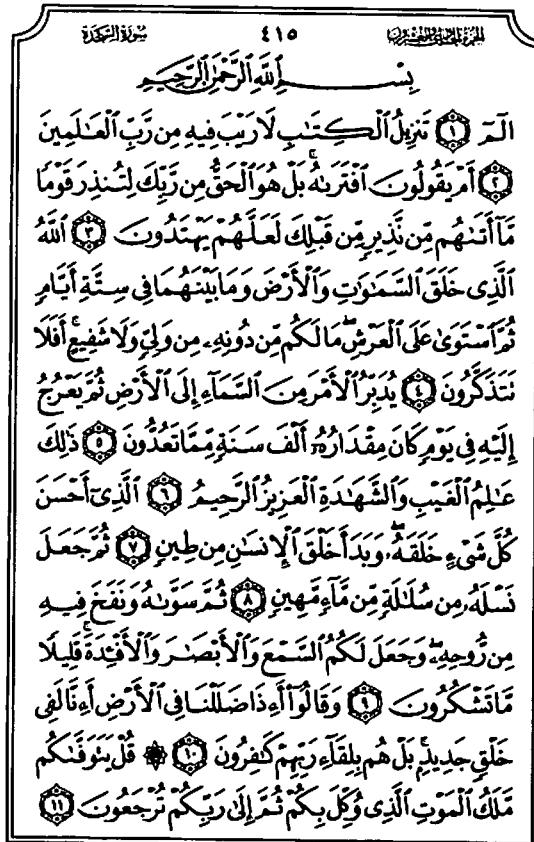
[2] Al-Ḥākim 1:42.

[3] Aṭ-Ṭabarānī 1:178.

The Tafsīr of Sūrah Alif Lām Mīm As-Sajdah (Chapter - 32)

Which was revealed in Makkah

The Virtues of Sūrah Alif Lām Mīm As-Sajdah



In the Book of the Friday prayer, Al-Bukhāri recorded that Abu Hurayrah said, "The Prophet ﷺ used to recite in Fajr on Fridays:

﴿الْأَرْتَ تَبَرُّل﴾

«Alif Lām Mīm. The revelation of...», As-Sajdah, and

﴿فَلَمْ أَنْ عَلَى الْإِنْسَنِ﴾

«Has there not been over man...» Al-Insān (76).^[1] This was also recorded by Muslim.^[2]

I mām A h m a d recorded that Jābir said, "The Prophet ﷺ would never sleep until he recited:

﴿الْأَرْتَ تَبَرُّل﴾

[1] Fath Al-Bārī 2:438.

[2] Muslim 2:599.

﴿Alif Lām Mīm. The revelation of...﴾, As-Sajdah, and

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿Blessed be He in Whose Hand is the dominion﴾ Al-Mulk
(67).^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِنَّ رَبَّكَ يَعْلَمُ الْحَكَمَ لَا رَبَّ لِغَيْرِ رَبِّ الْمَلَائِكَةِ أَذْرِقْنَاهُ بِلَّهُ هُوَ الْعَلِيُّ مَنْ يَرِكُ شَيْرَ فَوْمَا مَا أَنْتُمْ بِنَسْبِهِ مِنْ قَبْلِكُمْ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿1. Alif Lām Mīm.﴾

﴿2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.﴾

﴿3. Or say they: "He has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾

The Qur'ān is the Book of Allāh in which there is no Doubt

We discussed the individual letters at the beginning of Sūrat Al-Baqarah, and there is no need to repeat it here.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿The revelation of the Book in which there is no doubt,﴾ means, there is no doubt whatsoever that it has been revealed

﴿مِنْ رَبِّ الْمَلَائِكَةِ﴾

﴿from the Lord of all that exists.﴾ Then Allāh tells us about the idolators:

﴿أَذْرِقْنَاهُ بِلَّهُ هُوَ الْعَلِيُّ﴾

﴿Or say they: "He has fabricated it?"﴾: they say, he has fabricated it, i.e., he has made it up by himself.

^[1] Ahmad 3:340.

﴿لَهُ هُوَ الْحَقُّ مِنْ ذِيٰكَ لَشِدَرَ قَوْمًا مَا أَنْتُمْ مِنْ تَذَرَّرٍ قَوْمًا مَا عَلَمْتُمْ بِهِتَذَرُّكُمْ﴾

﴿Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾

means, in order that they may follow the truth.

﴿أَللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَبْثُثُهُمَا فِي سَمَاءٍ أَيَّارٍ فَمَنْ أَنْتُمْ عَلَىٰ الْعِرْشِ مَا لَكُمْ مِنْ دُونِي. مِنْ وَلِيٍّ وَلَا شَفِيعٍ إِنَّا نَذَرْكُوْنَ﴾ ﴿إِنَّمَا يَذَرِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَىٰ الْأَرْضِ فَمَنْ يَسْعُّ إِلَيْهِ فِي تَوْبَرٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِنَ تَمْدُّعٍ﴾ ﴿فِي ذَلِكَ عَلَيْمُ الْغَيْبِ وَالشَّهِيدَةُ الْعَزِيزُ﴾
الْجَنَّةُ

﴿4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?﴾

﴿5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.﴾

﴿6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.﴾

Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne – we have already discussed this matter elsewhere.^[1]

﴿فَمَا لَكُمْ مِنْ دُونِي. مِنْ وَلِيٍّ وَلَا شَفِيعٍ﴾

﴿You have none, besides Him, as a protector or an intercessor﴾

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

﴿إِنَّا نَذَرْكُوْنَ﴾

^[1] See volume four, the Tafsīr of Sūrat Al-A'rāf (7:54).

﴿Will you not then remember?﴾ – this is addressed to those who worship others apart from Him and put their trust in others besides Him – exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

﴿وَيَرِثُ الْأَمْرَ مِنَ السَّمَاوَاتِ إِلَى الْأَرْضِ فَمَنْ يَعْمَلُ إِلَيْهِ﴾

﴿He directs the command from the heavens to the earth; then it will go up to Him,﴾

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Āyah,

﴿أَنَّ اللَّهَ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مَا نَهَىٰ يَنْزَلُ الْأَمْرَ بِمَا يَشَاءُ﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them,﴾ (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Dāḥhāk said, “The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye.” Allāh says:

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفٌ سَنَوٌ مِنَ تَعْدُدِهِ ذَلِكَ عَلِيمُ الْغَيْبِ وَالْمُهَمَّةُ﴾

﴿in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,﴾

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

﴿الَّذِي أَخْنَى كُلَّ شَقْرٍ وَبَدَأَ خَلَقَ الْإِنْسَانَ مِنْ طِينٍ فَمَرَّ جَعْلَنَ سَلَمَ مِنْ سُلَلَتِهِ مَلَأَ تَهْبِنَ ثُمَّ سَوَّهُ وَفَتَحَ فِيهِ مِنْ رُؤُسِهِ وَجَعَلَ لَكُمُ الْأَسْنَعَ وَالْأَبْصَرَ وَالْأَعْنَادَ قَبْلًا مَا تَنْكِرُونَ﴾

﴿7. Who made everything He has created good and He began the creation of man from clay.﴾

﴿8. Then He made his offspring from semen of despised water.﴾

﴿9. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!﴾

The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿الَّتِي أَخْسَنَ كُلَّ شَيْءٍ خَلْقَهُ﴾

﴿Who made everything He has created good﴾

means, "He created everything well and in a goodly fashion." When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَا خَلْقُ الْإِنْسَانِ مِنْ طِينٍ﴾

﴿and He began the creation of man from clay.﴾ meaning, He created the father of mankind, Ādam, from clay.

﴿فَجَعَلَ نُسُلَمَ مِنْ سُلَطَةِ مِنْ تَأْوِيلِهِ﴾

﴿Then He made his offspring from semen of despised water.﴾

means, they reproduce in this fashion, from a *Nutfah* which comes from the loins of men and from between the ribs of women.

﴿ثُمَّ سَوَّيْهُ﴾

﴿Then He fashioned him in due proportion,﴾

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَنَفَخَ فِيهِ مِنْ رُوحِهِ فَعَلَّمَ لَكُمْ أَنْتُمْ أَنْتُمْ وَالْأَنْسَرُ وَالْأَقْيَدُ﴾

﴿and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.﴾

means, reason.

﴿فَيَلَا تَنْكِرُونَ﴾

«Little is the thanks you give!» means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

﴿وَقَالُوا أَءِذَا ضَلَّنَا فِي الْأَرْضِ أَئْنَا لَنِي خَلَقْتَنِي جَدِيدًا بَلْ هُمْ يَلْقَأُونَنِي مَمْبُونِينَ قُلْ بَلْ يَرْفَعُنَا مَلْكُ الْمَوْتَى إِنَّكُمْ تُرْكُمْ تَرْجِعُونَ﴾

¶10. And they say: "When we are lost in the earth, shall we indeed be created anew?" Nay, but they deny the meeting with their Lord!¶

¶11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."¶

Refutation of Those Who think the Resurrection is unlikely to happen

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

﴿أَءِذَا ضَلَّنَا فِي الْأَرْضِ﴾

¶When we are lost in the earth,¶

meaning, 'when our bodies have been scattered and have disintegrated and dispersed in the earth,'

﴿أَئْنَا لَنِي خَلَقْتَنِي جَدِيدًا﴾

¶shall we indeed be created anew?¶

means, 'after that, will we come back again?' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing. Who when He wills a thing merely says to it, "Be!" and it is. Allāh says:

﴿بَلْ هُمْ يَلْقَأُونَنِي مَمْبُونِينَ﴾

¶Nay, but they deny the meeting with their Lord!¶ Then Allāh says:

﴿قُلْ يَرْفَعُنَا مَلْكُ الْمَوْتَى إِنَّكُمْ تُرْكُمْ﴾

¶Say: "The angel of death, who is set over you, will take your

٤٦

سورة السجدة

وَلَوْ تَرَى إِذ الْمُجْرِمُونَ نَاكِسُوا رُءُوفَهُمْ عِنْدَ رَيْهَنَ
رَبَّاً أَبْصَرَنَا وَسَيَعْنَا فَإِنْ يَعْنَنَا تَعْمَلْ صَلِيْحًا إِنَّا مُقْنِنُونَ
وَلَوْ شِنَّا لَأَتَيْنَا كُلَّ قَنْدِنَ هَذِهَا وَلَكِنْ حَتَّى الْقَوْلُ
مِنْ لَأَنَّمَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسُ أَجْمَعِينَ
فَذُوقُوا مَا نَيْمَشْ لِفَاءَ بِوْمَكُمْ هَذَا إِنَّا نَسِيْتُكُمْ
وَذُوقُوا عَذَابَ الْخَلِيلِ مَا كُنْتُمْ تَعْمَلُونَ إِنَّمَا يُؤْمِنُ
بِإِيمَانِ الَّذِينَ إِذَا ذُكِرُوا إِلَيْهِمْ أَخْرُوْسَجَدَ وَسَجَدَ حَمْدَ
رَبِّهِمْ وَهُمْ لَا يَسْتَكِنُونَ تَسْجَافُ جُنُوبِهِمْ
عَنِ الْمَضَارِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمْعاً وَمَسَارِزَ قَفْتُهُمْ
يُنْفَقُونَ فَلَا تَعْلَمُ نَفْسٌ مَا تُخْفِي لَهُمْ مِنْ قُرْبَةٍ أَعْيُنُ جَزَاءَ
بِمَا كَانُوا يَعْمَلُونَ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوْنَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ فَلَهُمْ
جَنَّتُ الْمَلَوِى نُزُلًا إِيمَانًا كَانُوا يَعْمَلُونَ وَأَمَّا الَّذِينَ فَسَقُوا
فَمَا وَهُمْ النَّازِرُ كَمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أَعْيُدُ وَأَفْيَهَا وَقِيلَ
لَهُمْ ذُوقُوا عَذَابَ السَّارِ الذَّى كَثُمْ بِهِ تَكَذِّبُونَ

then the angel of death takes it. Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."^[3]

﴿فَئَأَلِّي رَيْنَكُمْ تَرْجِعُونَ﴾

﴿Then you shall be brought to your Lord.﴾

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

﴿وَلَوْ تَرَى إِذ الْمُجْرِمُونَ نَاكِسُوا رُءُوفَهُمْ عِنْدَ رَيْهَنَ
رَبَّاً أَبْصَرَنَا وَسَيَعْنَا لَأَتَيْنَا كُلَّ قَنْدِنَ هَذِهَا وَلَكِنْ حَتَّى الْقَوْلُ مِنْ لَأَنَّمَانَ

souls...”

The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadīth of Al-Barā' which we quoted in (our Tafsīr of) Sūrah Ibrāhīm.^[1] In some reports he (the angel of death) is called Izrā'il, which is well known. This is the view of Qatādah and others. The angel of death has helpers.^[2] It was reported in the Hadīth that his helpers draw out the soul from the rest of the body until it reaches the throat,

^[1] See volume five, the Tafsīr of Sūrah Ibrāhīm (14:27).

^[2] At-Tabāri 20:175.

^[3] At-Tabāri 20:175.

جَهَنَّمَ مِنْ الْجَنَّةِ وَالنَّاسُ أَجْمَعُونَ ﴿١﴾ فَذُوقُوا مَا كَيْسَرَتْ لَقَاءُ يَوْمَكُمْ هَذَا إِنَّا
كَيْسَرَكُمْ وَذُوقُوا عَذَابَ الْغَيْبِ بِمَا كُنْتُمْ تَمْلَأُونَ ﴿٢﴾

﴿12. 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."﴾

﴿13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾

﴿14. Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.﴾

The Bad State in which the Idolators will be on the Day of Resurrection

Allāh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allāh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴿Our Lord! We have now seen and heard,﴾

meaning, 'now we hear what You say and we will obey You.' This is like the Āyah,

﴿أَتَنْهَى إِنَّمَا دَأْبُرْنَا بِأَنْوَتْنَا﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ (19:38).

And they will blame themselves when they enter the Fire, and will say:

﴿لَوْ كَانَتْ سَنَعَ أَزْ نَقْلُ مَا كَانَ أَحْسَبَ السَّيْرَ﴾

﴿"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾ [67:10]

Similarly, here they are described as saying:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَأَنْوَتْنَا﴾

﴿Our Lord! We have now seen and heard, so send us back to the world,﴾

﴿وَمَلِئْنَا إِنَّا مُوقِنُونَ﴾

﴿that we will do righteous good deeds. Verily, we now believe with certainty.﴾

means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allāh and would go against His Messengers, as He says:

﴿وَلَوْ رَأَتُمُوهُ عَلَى أَكْثَرِهِمْ فَلَمْ يَرْجِعُوكُمْ بِمَا تَبَرَّكْتُمْ بِهِ﴾

﴿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 Āyah of our Lord,"﴾ (6: 27)

And Allāh says here:

﴿وَلَوْ شِئْنَا لَأَنْتُمْ كُلُّنَّمَا تَقْرِبُ مُهَدَّدَهَا﴾

﴿And if We had willed, surely We would have given every person his guidance,﴾

This is like the Āyah,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمِنَ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَيْسًا﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾ (10:99).

﴿وَلَكِنَ حَتَّىٰ الْفَزْلُ مِنِ الْأَمْلَأِ جَهَنَّمَ مِنِ الْجِنَّةِ وَالنَّاسِ أَجْمَعُونَ﴾

﴿but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allāh and in His perfect Words from that.

﴿فَذُوقُوا مَا تَبَرَّكْتُمْ لِقَاءَ بَوْكُمْ هَذَا﴾

﴿Then taste because of your forgetting the meeting of this Day of yours.﴾

means, it will be said to the people of Hell by way of rebuke:

'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

﴿إِنَّا نَسْكُنُهُمْ﴾

﴿Surely, We too will forget you,﴾ means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allāh's attention, and He makes the punishment fit the crime, as He says:

﴿أَلَيْمَ شَكَرُوكَمْ كَمْ بَيْسَتْ لَقَاهُ يَوْمَكَمْ هَذَا﴾

﴿This Day We will forget you as you forgot the meeting of this Day of yours﴾ (45:34).

﴿وَذُوقُوا عَذَابَ الْخَلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿so taste you the abiding torment for what you used to do.﴾

i.e., because of your disbelief and rejection, as Allāh says in another Āyah:

﴿لَا يَدْرُوْنَ بِنَهَا بَرْدًا وَلَا سَرَابًا ۝ إِلَّا حَسِيْلًا وَعَسَافًا ۝﴾

﴿Nothing cool shall they taste therein, nor any drink. Except Ḥamīm, and Ghassāq﴾ until:

﴿فَلَنْ تَرِيدُّوكُمْ إِلَّا عَذَابًا﴾

﴿No increase shall We give you, except in torment﴾ (78:24-30).

﴿إِنَّا يُؤْمِنُ بِنَبَيْنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُوا شُجَّلًا وَسَجَوْا يَعْتَدُّونَ وَهُمْ لَا يَسْكُنُوكُمْ ۝ ۝ تَسْجَافُ جَهْوِيْمُ عَنِ الْمَصَابِعِ يَتَغَيَّرُونَ زَيْمُ هَذِهِ حَرَقًا وَطَعْمًا وَمَمَّا رَزَقْنَاهُمْ يُغْفِرُونَ ۝ ۝ فَلَا تَنْلُمْ نَفْسًا مَّا أَخْفَى لَكُمْ مِّنْ قُرْبَةِ أَعْيُنِ جَرَاءٍ بِمَا كَاثُرَ بِمَلْوَنَ ۝ ۝﴾

﴿15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.﴾

﴿16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.﴾

﴿17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.﴾

The State of the People of Faith and Their Reward

Allāh states:

﴿إِنَّمَا يُؤْمِنُ بِمَا أَنزَلَنَا﴾

«Only those believe in Our Āyāt,» means, who accept them as true,

﴿الَّذِينَ إِذَا ذُكِرُوا هُنَّ خَرُوفٌ سُجَّدًا﴾

«who, when they are reminded of them, fall down prostrate,» means, they listen to them and obey them in word and deed.

﴿وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَقُمُّ لَا تَسْتَكِنُونَ﴾

«and glorify the praises of their Lord, and they are not proud.» means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allāh says:

﴿إِنَّ الَّذِينَ يَسْتَكِنُونَ عَنْ عِبَادَتِي سَيَذْهَلُونَ جَهَنَّمَ دَاهِرِتَ﴾

«Verily, those who scorn My worship, they will surely enter Hell in humiliation!» (40:60).

Then Allāh says:

﴿نَتَّبَعُ جُنُوبَهُمْ عَنِ الظَّنَابِعِ﴾

«Their sides forsake their beds,» meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Hasan said that the Āyah

﴿نَتَّبَعُ جُنُوبَهُمْ عَنِ الظَّنَابِعِ﴾

«Their sides forsake their beds,» refers to voluntary night prayer.^[11] Ad-Dahhāk said, “It refers to Salāt Al-‘Ishā’ in congregation and Salāt Al-Fajr in congregation.

﴿يَتَعَنَّ رَبِّهِمْ خَوْفًا وَطَمَّةً﴾

«to invoke their Lord in fear and hope,» means, in fear of His punishment and in hope of His reward.

﴿وَمَا رَزَقْنَاهُمْ بِيُغَنِّيُّنَ﴾

«and they spend out of what We have bestowed on them.»

^[11] At-Tabari 20:180.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allāh ﷺ.

Imām Ahmād recorded that Mu'ādh bin Jābāl said, "I was with the Messenger of Allāh ﷺ on a journey one morning, walking near him. I said, 'O Prophet of Allāh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَبَيْسِرٌ عَلَى مَنْ يَئِسَرُهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقْبِلُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحْجُجُ الْبَيْتَ»

«You have asked about something great, and it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish regular prayer, pay Zakāh, fast Ramadān and perform pilgrimage to the House.»

Then he said:

«أَلَا أَدْلِكُ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةُ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيَّةَ، وَصَلَاةُ الرَّاجِلِ فِي جَوْفِ الْأَبْيَنِ»

«Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.»

Then he recited:

﴿تَتَجَافَ حَنِيفُهُمْ عَنِ الظَّنَاجِ﴾

﴿Their sides forsake their beds,﴾ until he reached

﴿جَزِيلَةَ بَيْنَا كَافِرًا يَسْكُنُونَ﴾

﴿as a reward for what they used to do.﴾

Then he said:

«أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْزَرَةِ سَنَابِدِهِ؟»

«Shall I not tell you of the greatest of all things and its pillars and pinnacle?»

I said, 'Of course, O Messenger of Allāh.' He said:

«رَأْسُ الْأَمْرِ إِلَّا إِنْسَانٌ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْزَرَةُ سَنَابِدِ الْجِهَادِ فِي سَبِيلِ اللَّهِ»

«The greatest of all things is Islām, its pillars are the prayers

and its pinnacle is Jihād for the sake of Allāh.^۱

Then he said:

﴿أَلَا أَخْبِرُكَ بِمَلَكِ ذَلِكَ كُلُّهُ؟﴾

«Shall I not tell you the factor on which all of that depends?»

I said, 'Of course, O Messenger of Allāh.' He took hold of his tongue and said,

﴿كُنْتَ عَلَيْكَ هَذَا﴾

«*Restrain this.*» I said, 'O Messenger of Allāh, will we be accountable for what we say?' He said,

﴿ثُكِّلْتُكَ أُنْكُثُ بِاَمْنَادٍ، وَهَلْ يَكُبْثُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ قَالَ: عَلَى مَنَاجِرِهِمْ - إِلَّا حَصَائِدُ أَسْيَتْهُمْ﴾

«*May your mother be bereft of you, O Mu'ādh! Will the people be thrown into Hell – (or he said) on their faces – except because of what their tongues say?*»^[1]

It was also recorded by At-Tirmidhi, An-Nasā'i and Ibn Mājah in their Sunans. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

﴿فَلَا تَعْلَمُ قَسْنَ تَأْنِيَ لَكُمْ مِنْ فِرْعَةِ أَغْنِيَ﴾

«*No person knows what is kept hidden for them of delights of eyes.*»

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣrī said, "If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Ḥātim. Al-Bukhārī quoted the Ayah:

﴿فَلَا تَعْلَمُ قَسْنَ تَأْنِيَ لَكُمْ مِنْ فِرْعَةِ أَغْنِي﴾

«*No person knows what is kept hidden for them of delights of eyes.*»

^[1] Ahmad 5:231.

^[2] Tuhfat Al-Ahwadhi 7:361, An-Nasā'i in Al-Kubrā 6:428, Ibn Mājah 2:1314.

٤١٧

وَلَنْ يُذْيِقُهُم مِّنَ الْعَذَابِ إِلَّا دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٦﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِنَائِرٍ رَّبِيعَ فَرَّ
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُتَنَاهِرُونَ ﴿٢٧﴾ وَلَقَدْ أَلَّمَنَا
مُؤْمِنَ الْكَتَبَ فَلَا تَكُنْ فِي مِنَّةٍ مِّنْ لَفْلَامَةٍ وَمَعْلَمَتَهُ
هُدَىٰ لِمَنِ اتَّسَعَ كُوَّلٌ ﴿٢٨﴾ وَعَلَّمَنَا مِنْهُمْ أَيْمَانَهُ يَهُدُونَ
إِنَّمِائِنَا مَاصِرُوا وَكَانُوا إِنَّا يُنَاهِيُّونَ ﴿٢٩﴾ إِنَّ رَبَّكَ
هُوَ فَقِيلُ بِيَنْهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ مُغْلَفُونَ
أَوْلَمْ يَهُدِّهُمْ كُمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِّنَ الْقَرُونِ
يَسْتَوْنَ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَا يَنْتَهِ إِنَّمَا يَسْمَعُونَ
أَوْلَمْ يَرَوْا أَنَّا سُوقَ السَّمَاءَ إِلَى الْأَرْضِ الْجُرْزَ فَتَخْرُجُ
يَوْمَ زَيْنَاتٍ كُلُّ مِنْهُمْ أَنْتَهُمْ وَأَنْشُوَّمْ أَفَلَا يَبْصِرُونَ
وَيَقُولُونَ مَنِي هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾
فَأَعْرَضُ عَنْهُمْ وَانْتَهِرُ إِنَّهُمْ مُشَتَّطُرُونَ ﴿٣١﴾

سُورَةُ الْأَخْرَابِ

Then he recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ تَعَالَى: أَغَدَذْتُ
لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنَ
رَأَتْ، وَلَا أَذْنَ سَمِعَتْ، وَلَا
خَطَرَ عَلَى قَلْبِ بَشَرٍ»

«Allāh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."»

Abu Hurayrah said:
"Recite, if you wish:

﴿وَلَا نَعْلَمُ نَسْنَنَا أَخْفَى
لَكُمْ مِّنْ فَرَّةِ أَعْنَبٍ﴾

«No person knows

what is kept hidden for them of delights of eyes.»^[1]

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is *Hasan Sahīh*.^[2]"

In another version of Al-Bukhāri:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا مِّنْ بَلْوَهٍ مَا أَطْلَقْتُمْ عَلَيْهِ»

«and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.»

It was also reported from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

^[1] Fath Al-Bārī 8:375.

^[2] Muslim 4:2174, Tuhfat Al-Ahwadhi 9:56.

مَنْ يَدْخُلُ الْجَنَّةَ يَنْقُضُ لَا يَأْسِنُ، لَا تَبْلُى بِيَاهَةٍ، وَلَا يَفْتَنُ شَبَابَهُ، فِي الْجَنَّةِ مَا لَا
عَيْنٌ رَأَتُ، وَلَا أَذْنٌ سَمِعَتْ، وَلَا حَطَرَ عَلَى قَلْبِ بَشَرٍ^{۱۱}

«Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.»

This was recorded by Muslim.^[11]

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴾ إِنَّ الَّذِينَ مَاءَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّتُ الْمَارَى نَلَأْ بِمَا كَانُوا يَعْمَلُونَ ﴾ وَلَمَّا الَّذِينَ نَسْقَرُوا ثَوْلَتِهِمُ الْتَّأَوَّرُ كُلَّا أَرَادُوا أَنْ يَخْرُجُوا
مِنْهَا أَعْيُدُوا فِيهَا وَقِيلَ لَهُمْ ذُرُقُوا عَذَابَ الْأَنَارِ اللَّذِي كُنْسَرَ بِهِ تُكَبِّدُونَ ﴾ وَلَمَّا نَفَقُوهُمْ
مِنْكَ الْمَذَابِ الْأَذْنَ دُونَ الْمَذَابِ الْأَكْبَرِ لِتَلَهُمْ يَرْجِعُونَ ﴾ وَمَنْ أَلْفَمْ يَمْنَ ذِكْرَ يَنْبَتِ
رَبِّهِ فَلَا أَغْرِيَنَّهُ أَبَا إِنَّا مِنَ الشَّغَورِينَ مُشْقَوْنَ ﴾﴾

﴿18. Is then he who is a believer like him who is rebellious?
Not equal are they.﴾

﴿19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.﴾

﴿20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: “Taste you the torment of the Fire which you used to deny.”﴾

﴿21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.﴾

﴿22. And who does more wrong than he who is reminded of the Ayāt of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.﴾

The Believer and the Rebellious are not equal

Allāh tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

^[11] At-Tabari 20:186, Muslim 4:2181.

those who rebelled, disobeyed Him and rejected the Messengers sent by Allāh to them. This is like the Āyāt:

﴿أَمْ حِبَّ الَّذِينَ أَجْرَحُوا الْسَّيِّئَاتِ أَنْ يُحَمِّلُهُنَّ كَالَّذِينَ مَاءَمُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ تَعْنَيهُنَّ رَسَامُهُمْ سَاءَ مَا يَنْكُونُ﴾

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.» (45:21),

﴿أَأَرَدُوا بَعْلَمُ الَّذِينَ مَاءَمُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَذْ بَعْلَمُ الظَّفَرِ﴾

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

﴿لَا يَسْتَوِي أَحَدُ الْأَشْرَارِ وَأَعْنَبُ الْجَنَّةِ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise...» (59:20).

Allāh says:

﴿أَقْسَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوِنُ﴾

«Is then he who is a believer like him who is a rebellious? Not equal are they.»

i.e., before Allāh on the Day of Resurrection. 'Atā' bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Ali bin Abi Ṭālib and Uqbah bin Abi Muīt.^[11] Hence Allāh has judged between them when He said:

﴿أَلَمْ أَلَّذِينَ مَاءَمُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«As for those who believe and do righteous good deeds,» meaning, their hearts believed in the signs of Allāh, and they did as the signs of Allāh dictate, i.e. righteous good deeds.

﴿فَلَهُمْ جَنَّتُ الْمَأْوَى﴾

«for them are Gardens of Abode» i.e., in which there are dwellings

^[11] At-Tabari 20:188.

and houses and lofty apartments.



﴿as an entertainment﴾ means, something to welcome and honor a guest,

﴿بِمَا كَانُوا يَمْكُرُونَ وَأَنَّا أَلَّيْنَ مَسْقُراً﴾

﴿for what they used to do. And as for those who rebel,﴾

means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

﴿كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْ عَذَابٍ أُعِيدُوهُمْ فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein﴾ (22:22).

Al-Fudayl bin Iyād said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

﴿وَقَبْلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ يَدْرِي شَكِيرُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

means, this will be said to them by way of rebuke and chastisement.

﴿وَلَئِنْ يَقْنَمُوهُمْ مِنَ الْمَنَابِ الْأَذَقْنَ دُنْ الْعَذَابِ الْأَكْرَبِ﴾

﴿And verily, We will make them taste of the near lighter torment prior to the greater torment.﴾

Ibn 'Abbās said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him."^[1] Something similar was also narrated from Ubayy bin Ka'b, Abu Al-'Āliyah, Al-Hasan, Ibrāhīm An-Nakha'i, Ad-Dahhāk, 'Alqamah, 'Atiyah, Mujāhid, Qatādah, 'Abd Al-Karīm Al-Jazāri and Khuṣayf.^[2]

﴿وَمَنْ أَظْلَمُ مِنْ ذِكْرِ يَنْبَيْتَ تَيْهَهُ فَإِنْ أَعْرَضَ عَنْهَا﴾

^[1] At-Tabari 20:189.

^[2] At-Tabari 20:189, 190.

﴿And who does more wrong than he who is reminded of the Ayât of his Lord, then turns aside therefrom?﴾

means, there is no one who does more wrong than the one whom Allâh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatâdah said: “Beware of turning away from the remembrance of Allâh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin.” Allâh says, warning the one who does that:

﴿إِنَّا مِنَ الْمُعْجَرِّمِينَ مُنْتَقِمُونَ﴾

﴿Verily, We shall exact retribution from the criminals.﴾

meaning, ‘We shall avenge Ourselves on those who do that in the strongest possible terms.’

﴿وَلَقَدْ مَأَتَنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مُرْبَطٍ بِنَ لِفَابِةٍ وَحَمَلْنَاهُ هُدًى لِيَقِنَّ إِنَّمَّا يُبَلِّغُ
رَحْمَنَنَا مِنْهُمْ أَيُّهُمْ يَهْذِرُ بِأَنْزَلَنَا لَنَا صَرْبَلًا وَكَانُوا يَكْيَثُنَا بِرُقْبَتِنَ﴾ إِنَّ رَبَّكَ هُوَ
يَقْسِنُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَتَقْبِلُونَ﴾

﴿23. And indeed We gave Mûsâ the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.﴾

﴿24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayât.﴾

﴿25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴾

The Book of Mûsâ and the Leadership of the Children of Israel

Allâh tells us that He gave the Book – the Tawrâh – to His servant and Messenger Mûsâ, peace be upon him.

﴿فَلَا تَكُنْ فِي مُرْبَطٍ بِنَ لِفَابِةٍ﴾

﴿So, be not you in doubt of meeting him.﴾

Qatâdah said, “This refers to the Night of Isrâ’,”^[1] then he

^[1] At-Tabari 20:193.

narrated that Abu Al-Āliyah Ar-Riyāḥī said, "The cousin of your Prophet, meaning Ibn 'Abbās, told me that the Messenger of Allāh ﷺ said:

﴿أَرَيْتُ لِلَّةَ أَشْرِيَّ بْنَ مُوسَى بْنَ عَفْرَانَ رَجُلًا أَطْمَ طَوَالًا جَنَدًا كَائِنَهُ بَنْ رَجَالٍ شَنْوَةَ، وَرَأَيْتُ عَبْسَى رَجُلًا مَزْبُرَعَ الْخَلْقَ إِلَى الْحَمْرَةِ وَالْبَيْاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالْدَّجَّالَ﴾

«On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shanū'ah; and I saw 'Isā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl.»

Among the signs which Allāh showed him were:

﴿فَلَا تَكُنْ فِي رِيَّةٍ بَنْ لَعْبَةٍ﴾

«So, be not you in doubt of meeting him.» i.e., he saw Mūsā and met with him on the Night of Isrā'.^[1]

﴿وَنَحْمَلْنَاهُ﴾

«And We made it» means, 'the Book which We gave to him,'

﴿هُنَّى لِيَقِنَّ إِنْرَهِيلَ﴾

«a guide to the Children of Israel.» This is similar to what Allāh says in Sūrat Al-Isrā':

﴿وَآتَيْنَا مُوسَى الْكِتَابَ وَحَمَلْنَاهُ هُنَّى لِيَقِنَّ إِنْرَهِيلَ أَلَا تَنَحِذُوا مِنْ دُوفِ وَكِيلَ﴾

«And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee."» (17:2)

﴿وَنَحْمَلْنَا مِنْهُمْ لَيْهَ دُورَكَ يَأْتِنَا لَنَّا صَبَرْنَا وَكَانُوا يَأْتِنَا بِوْقُونَ﴾

«And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.»

means, because they were patient in adhering to the commands of Allāh and avoiding what He prohibited, and they

^[1] At-Tabari 20:194.

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allâh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allâh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allâh says:

﴿وَعَمِلُنَا مِنْهُمْ أُلْيَةً يَهْدُونَ بِمَا رَأَيْنَا لَهَا صَبَرُوا﴾

«And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient»

Qatâdah and Sufyân said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Shâlih. Sufyân said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allâh says:

﴿وَلَقَدْ مَاتُنَا بَعْدَ إِسْرَائِيلَ الْكِتَابَ وَالنَّبِيَّ وَرَفِيقَهُمْ مِنَ الظِّبَابِ وَضَلَّلْنَاهُمْ عَلَى الْأَنْجِيلِيَّةِ وَمَا تَنْهَمُهُمْ بَيْتَنَاهُ مِنَ الْأَنْجِيلِ﴾ ١٦

«And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.» (45:16-17).

And He says here:

﴿إِنَّ رَبَّكَ هُوَ يَقْسِطُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَتَّقْلِبُونَ﴾ ١٧

«Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.»

meaning, with regard to beliefs and actions.

﴿أَوَلَمْ يَهِيءْ لَهُمْ كُمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الظَّرُورِ مَا يَشْوِنُ فِي سَنَدِكُمْ لَهُ فِي ذَلِكَ لَا يَدِيَّتُ أَلَّا يَسْمَعُونَ﴾ ١٨ أَوَلَمْ يَرَوْا أَنَّا نَرْوِيَ اللَّاءَ إِلَى الْأَرْضِ الْجَمِيرِ فَتَخْرُجُ يَوْمَ زَيْنَهُمْ مَنْ كَثُلَ مِنْهُ أَنْتَهُمْ وَلَنْهُمْ أَفَلَا يَتَبَصَّرُونَ﴾ ١٩

«26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then

listen?»

﴿27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?﴾

Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

﴿فَلَمْ يُثْمِشْ بَيْنَ أَلْأَوْنِ تَسْعَ لَهُمْ رِكَازٌ﴾

«Can you find a single one of them or hear even a whisper of them?» (19:98). Allāh says:

﴿يَتَشَوَّنُونَ فِي مَسْكُنَاتِهِمْ﴾

«in whose dwellings they do walk about» meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone –

﴿كَانُوا لَمْ يَقْنَطُوا فِيهَا﴾

«As if they had never lived there» (11:68)

This is like the Āyāt:

﴿يَتَالِكَ يَوْمَهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا﴾

«These are their houses in utter ruin, for they did wrong» (27:52).

﴿وَنَكَانُوا إِنْ قَرَبُوكُمْ أَفْلَكُوكُمْ وَهُنَّ ظَالِمُونَ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهِمْ وَيُثْرِ مَمْطَلَقَهُ وَقَصْرٌ مَّيْدَنٌ فَأَفَلَمْ يَرَوْا فِي الْأَرْضِ﴾

«And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land until:

﴿وَلَكِنْ تَعْمَلُونَ أَلَّا فِي الصَّنَاعَرِ﴾

﴿but it is the hearts which are in the breasts that grow blind.﴾
 (22:45-46)

Allâh says here:

﴿لَيْلَةً فِي ذَلِكَ لَيْلَةً﴾

﴿Verily, therein indeed are signs.﴾ meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

﴿فَلَمَّا يَتَمَّمُونَ﴾

﴿Would they not then listen?﴾ means, to the stories of those who came before and what happened to them.

The Revival of the Earth with Water is Proof of the Resurrection to come

﴿أَرَلَمْ يَرَوْا أَنَا نَسُوْلُ الْأَرْضَ إِلَى الْأَرْضِ الْجُرْزِ﴾

﴿Have they not seen how We drive water to the dry land?﴾

Here Allâh explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allâh says:

﴿إِلَى الْأَرْضِ الْجُرْزِ﴾

﴿to the dry land﴾ which means the land where nothing grows, as in the Âyah,

﴿وَإِنَّا لَجَنِيلُونَ مَا عَلَيْهَا صَوِيدًا جُرْزاً﴾

﴿And verily, We shall make all that is on it a bare dry soil.﴾
 (18:8)

i.e., barren land where nothing grows. Allâh says here:

﴿أَرَلَمْ يَرَوْا أَنَا نَسُوْلُ الْأَرْضَ إِلَى الْأَرْضِ الْجُرْزِ فَتُخْرِجُ بِهِ زَمَنًا تَأْكُلُ مِنْهُ أَنْتَهُمْ وَأَنْتُمْ
 أَنْتُمْ تَبْهِرُونَ﴾

﴿Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing

*food for their cattle and themselves? Will they not then see?»
This is like the Āyah,*

﴿تَنْظِيرُ إِلَيْكُمْ إِنَّ طَعَمَهُمْ إِنَّمَا يَبْشِّرُ اللَّهُ مَبْشِّرٌ﴾

«Then let man look at his food: We pour forth water in abundance.» (80:24-25).

Allāh says here:

﴿أَنَّكُمْ لَا تُبَشِّرُونَ﴾

«Will they not then see?»

﴿وَقُلُّوكُمْ مَنْ هَذَا الْفَتْحُ إِنْ كُثُرْتُمْ مُسْكِدُونَ ﴿١٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُرُبُّ بُطُّهُرُونَ ﴿١٩﴾ فَاعْرِيشُوهُمْ وَاتَّنْظِرُ إِنَّهُمْ شَرُّ طَّهُرُونَ ﴿٢٠﴾﴾

«28. They say: "When will this Fath be, if you are telling the truth?"»

«29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."»

«30. So turn aside from them and await, verily, they (too) are awaiting.»

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

﴿وَقُلُّوكُمْ مَنْ هَذَا الْفَتْحُ﴾

«They say: "When will this Fath be..."» meaning, 'when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

﴿قُلْ يَوْمَ الْفَتْحِ﴾

«Say: "On the Day of Al-Fath..."» meaning, 'when the wrath

although before time they had invoked Allah to pass judgment

﴿إِنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

(14:15)

And they sought judgment and overly obstinate, arrogant dictator was brought to a complete loss and destruction.

﴿أَنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

Judge between us with truth.» (34:26).

Say: "Our Lord will assemble us all together, then He will

﴿إِنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

(26:118). and: «[Nuh said:] So Afrah (judge) between me and them»

﴿إِنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

What is meant by Al-Fatih here is judgment, as in the Ayah: despite...»

Say: "On the Day of Al-Fatih, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a

﴿إِنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

Accepted their Islam, because Allah says: Ayah was the conqueror of Makka, he would not have numberred nearly two thousand. If what was meant by this the Islam of the freed Makkan prisoners-of-war, who the conqueror of Makka, the Messenger of Allah ﷺ accepted too far, and have made a previous mistake, for on the day of those who claim that this refers to the conqueror of Makka go accepted their Islam, because Allah says:

(40:83-85)

they were glad with that which they had of the knowledge...»

﴿فَلَمَّا كَانُوا مُؤْمِنِينَ قَالَ اللَّهُ أَعْلَمُ بِمَا يَعْلَمُ﴾

This is like the Ayah,

believe! Nor will they be granted a respite.»

«no profit will it be to those who disbelieve if they (then)

﴿إِنَّمَا يُعَذِّبُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

and punishment of Allah befall you, in this world and the next,

Tafsir Ibn Kathir

over those who disbelieved» (2:89)

﴿إِن تَسْتَشِّهُوا فَقَدْ جَاءَكُمُ الْفَتْحُ﴾

«If you ask for a judgement, now has the judgement come unto you» (8:19).

Then Allāh says:

﴿فَأَغْرِضْ عَنْهُمْ وَلَا يَنْظُرْ إِنَّهُمْ مُشَتَّطُرُونَ﴾

«So turn aside from them and await, verily, they (too) are awaiting.»

meaning, ‘turn away from these idolators, and convey that which has been revealed to you from your Lord.’ This is like the Āyah,

﴿أَتَيْعَ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ﴾

«Follow what has been revealed to you from your Lord, there is no God but Him.» (6:106)

‘Wait until Allāh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.’

﴿إِنَّهُمْ مُشَتَّطُرُونَ﴾

«verily, they (too) are awaiting.» means, ‘you are waiting, and they are waiting and plotting against you,’

﴿أَمْ بَهَلوُونَ شَاعِرٌ تَدْرِئُ بِهِ رَبَّ الْمَتَّوْنِ﴾

«Or do they say: “A poet! We await for him some calamity by time!”» (52:30).

‘You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allāh’s punishment will come upon them.’ Sufficient unto us is Allāh, and He is the Best Disposer of affairs.

This is the end of the *Tafsīr* of Sūrat As-Sajdah.

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

Which was revealed in Al-Madīnah



The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allâh and putting One's Trust in Him

Here Allâh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Hâbib said: "Taqwâ means obeying Allâh in the light of the guidance of Allâh and in hope of earning the reward of Allâh, and refraining from disobeying Allâh in the light of the guidance of Allâh and fearing the punishment of Allâh."

﴿وَلَا تُطِعُ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

«and obey not the disbelievers and the hypocrites.»

means, do not listen to what they say and do not consult them.

﴿إِنَّ اللَّهَ كَانَ عَلَيْنَا حَسِيبًا﴾

«Verily, Allâh is Ever All-Knower, All-Wise»

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allâh says:

﴿وَرَأَيْتَ مَا يُوَحِّدُ إِلَيْكَ مِنْ شَيْءٍ﴾

«And follow that which is revealed to you from your Lord.»

meaning, of the Qur'ân and Sunnah.

﴿إِنَّ اللَّهَ كَانَ بِمَا تَصْنَعُونَ حَمِيرًا﴾

«Verily, Allâh is Well-Acquainted with what you do.»

means, nothing at all is hidden from Him, and put your trust in Allâh, i.e., in all your affairs and situations.

﴿وَكَفَى بِاللَّهِ بَكِيرًا﴾

«and sufficient is Allâh as a Wakil.» means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

﴿فَنَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَبْرِهِ وَنَّا جَعَلَ أَزْبَجَمُّ الَّتِي نَظَاهَرُونَ مِنْهُنَّ أَنْهَتِكُمْ﴾

وَمَا جَعَلَ أَنْعِيَاءَكُمْ أَبَاءَكُمْ دِلَكُمْ وَلَكُمْ يَقُولُ الْحَقُّ وَهُوَ بِهِدِيِّ الْكَيْلِ ﴿٤﴾
 أَذْعُرُهُمْ لِأَبَائِيهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنَّمَا لَمْ تَعْلَمُوا مَا بَاءَهُمْ فَلِغَورِهِمْ فِي الْأَرْضِ وَمَوْلَاهُمْ
 وَلَيْسَ عَلَيْهِمْ جُنَاحٌ فِيمَا لَخْطَاهُ يُوَدِّعُونَ وَلَكِنَّ مَا تَمَدَّثَ فِلَوْكُمْ وَكَانَ اللَّهُ غَفُورًا
 ﴿٥﴾

﴿4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the way.﴾

﴿5. Call them by their fathers, that is more just with Allāh. But if you know not their father's, your brothers in faith and Mawālikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

Abolition of Adoption

Before Allāh discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of *Zihār* to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allāh says:

﴿وَمَا جَعَلَ اللَّهُ لِرَجُلٍ تِنَّ قُلُوبٍ وَمَا جَعَلَ أَنْزَجَكُمْ أُنْثَى تُظَاهِرُهُنَّ مِنْهُنَّ
 أَنْتَهُنَّ﴾

﴿Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...﴾

This is like the Āyah:

﴿وَمَا كُنَّ أُنْهَيْهِنَّ إِنْ أُنْهَيْهِنَّ إِلَّا أُنْهَى وَلَدَنَهُمْ﴾

﴿They cannot be their mothers. None can be their mothers except those who gave them birth﴾ (58:2).

﴿وَمَا جَعَلَ أَنْعِيَاءَكُمْ أَبَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This was revealed concerning Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allāh wanted to put an end to this naming and attribution, as He said:

﴿وَمَا جَعَلَ أَنْبِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This is similar to the Āyah later in this Sūrah:

﴿فَمَا كَانَ مُحَمَّدُ أَبَا أَنْسٍ مِنْ رَجُالِكُمْ وَلَكُنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ وَكَانَ اللَّهُ يَعْلَمُ خَيْرَكُمْ﴾
عليماً

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.﴾ (33:40).

And Allāh says here:

﴿وَلَكُمْ بِأَنْوَارُكُمْ﴾

﴿That is but your saying with your mouths.﴾ meaning, ‘your adoption of him is just words, and it does not mean that he is really your son,’ for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

﴿وَإِنَّ اللَّهَ يَقُولُ الْحَقَّ وَهُوَ بِهِدِي السَّبِيلَ﴾

﴿But Allāh says the truth, and He guides to the way.﴾

Sa‘īd bin Jubayr said:

﴿يَقُولُ الْحَقَّ﴾

﴿But Allāh says the truth,﴾ means, justice. Qatādah said:

﴿وَهُوَ بِهِدِي السَّبِيلَ﴾

﴿and He guides to the way﴾ means, the straight path.

Imām Aḥmad said that Ḥasan told them that Zuhayr told them from Qābūs, meaning Ibn Abi Ẓibyān, that his father told him: “I said to Ibn ‘Abbās, ‘Do you know the Āyah,

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَابِيتِ فِي جَوَافِدِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾

What does this mean? He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, 'Do you not see that he has two hearts, one heart with you and another with them?' Then Allāh revealed the words:

﴿لَمْ يَجِدْ أَنَّ اللَّهَ لَهُ بِلِّيْلٍ مِّنْ قَبْرَتِ فِي جَوْفِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾^[1]

This was also narrated by At-Tirmidhi, who said, "It is a ḥasan ḥadīth".^[2] It was also narrated by Ibn Jarīr and Ibn Abi Ḥātim from the ḥadīth of Zuhayr.^[3]

An Adopted Child should be named after His Real Father

﴿أَذْعُرُوهُمْ لِأَبَّاَيْهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by their fathers, that is more just with Allāh.﴾

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhāri (may Allāh have mercy on him) narrated that 'Abdullāh bin Umar said: "Zayd bin Hārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur'ān were revealed:

﴿أَذْعُرُوهُمْ لِأَبَّاَيْهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.﴾^[4]

[1] Ahmad 1:267.

[2] Tuhfat Al-Ahwadhi 9:58.

[3] Ahmad, no. 2410 and At-Tabari 20:204. Most of the scholars of ḥadīth consider the chain of narrators for this text to be defective.

[4] Fath Al-Bārī 8:377.

This was also narrated by Muslim, At-Tirmidhi and An-Nasā'i.^[1] They used to deal with them as sons in every respect, including being alone with them as *Mahrams* and so on. Hence Sahlah bint Suhayl, the wife of Abu Ḥudhayfah, may Allāh be pleased with them both, said: "O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Ḥudhayfah does not like that. The Prophet ﷺ said:

﴿أَرْضِعِيهِ تَخْرُمِي عَلَيْهِ﴾

«*Breastfeed him and he will become your Mahram.*»^[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jahsh, the divorced wife of Zayd bin Ḥāritah, may Allāh be pleased with him, Allāh said:

﴿لَكُنْ لَا يَكُونُ عَلَى الْمُؤْمِنِ حَجَّ فِي أَرْبَعَةِ أَعْيَانِهِمْ إِذَا فَصَوَّا مَهْرَأً وَطَرَأً﴾

﴿So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them﴾ (33:37).

And Allāh says in *Āyāt At-Tahrim*:

﴿وَلَا تَنْهِي أَبْنَاءَكُمْ الَّذِينَ مِنْ أَمْلَاكِهِمْ﴾

﴿The wives of your sons from your own loins﴾ (4:23).

The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of *Shari'ah*, because the Prophet ﷺ said in the Two *Sahīhs*:

﴿خَرُّمُوا مِنَ الرَّضَاعَةِ مَا يُحِرِّمُ مِنَ النِّسَبِ﴾

«*Suckling makes unlawful as lineage does.*»^[3]

^[1] Muslim 4:1884, *Tuhfat Al-Ahwadhi* 9:72, An-Nasā'i 6:429.

^[2] Muslim 2:1076. The meaning, as An-Nawawi quoted from Qādi 'Iyād, is that she was to express her milk, and he would drink it without having touched her.

^[3] *Al-Fath* 8:392, Muslim 2:1069.

As for calling a person “son” as an expression of honor and endearment, this is not what is forbidden in this Āyah, as is indicated by the report recorded by Imām Ahmad and the Sunan compilers – apart from At-Tirmidhi – from Ibn ‘Abbās, may Allāh be pleased with him, who said: “We young boys of Banu ‘Abd Al-Muṭṭalib came to the Messenger of Allāh ﷺ at the Jamarāt; he slapped us on the thigh and said,

﴿أَيُّوبٌ﴾ لَا تَرْمُوا الْجَمْرَةَ حَتَّىٰ يَطْلُعَ الشَّمْسُ

«O my sons, do not stone the Jamarah until the sun has risen.»^[1]

This was during the Farewell Pilgrimage in 10 AH.

﴿وَأَذْعُوكُمْ لِأَبْنَائِهِمْ﴾

«Call them by their fathers.» This is concerning Zayd bin Hārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu’tah. In *Sahīh Muslim* it is reported that Anas bin Mālik, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

﴿وَيَابْنَيْهِ﴾

«O my son.»^[2] It was also reported by Abu Dāwud and At-Tirmidhi.^[3]

﴿فَإِنْ لَمْ تَعْلَمُوا مَآبَاهُمْ فَلَا يَغُونُكُمْ فِي الَّذِينَ وَمَوْلَاكُمْ﴾

«But if you know not their father’s then they are your brothers in the religion and Mawālikum (your freed servants).»

Here Allāh commands that adopted sons should be given back their fathers’ names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his ‘Umrat Al-Qadā’,^[4] the daughter of Hamzah, may Allāh

[1] Ahmad 1:234, Abu Dāwud 2:480, An-Nasā’ī 5:271, Ibn Mājah 2:1007

[2] Muslim 3:1693.

[3] Abu Dāwud 5:247, Tuhfat Al-Āhwadhi 8:120.

[4] This was the ‘Umrah performed by the Prophet ﷺ in the year following Al-Hudaybiyah (6 H) when he had been prevented from performing ‘Umrah as he had intended.

be pleased with her, started following him, calling, "O uncle, O uncle!" 'Ali took her and said to Fātimah, may Allāh be pleased with her, "Take care of your uncle's daughter," so she picked her up. 'Ali, Zayd and Ja'far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. 'Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the daughter of my brother." Ja'far bin Abi Tālib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā' bint 'Umays." The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ يَمْثُلُهُ الْأُمُّ»

«The maternal aunt has the same status as the mother.»

He ﷺ said to 'Ali, may Allāh be pleased with him,

«أَنْتَ مِنِي وَأَنَا مِنْكَ»

«You belong to me and I belong to you.»

He ﷺ said to Ja'far, may Allāh be pleased with him,

«أَشْبَهُتْ خَلْقِي وَخَلْقِي»

«You resemble me both in your looks and in your attitude.»

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَزْلَانَا»

«You are our brother and our freed servant.»^[1]

This *Hadīth* contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَزْلَانَا»

«You are our brother and our freed servant.» is as Allāh says in this Āyah:

«لِإِخْرَجَنَّكُمْ فِي أَذْنِينِ وَمَزْلِكَمْ»

^[1] *Fath Al-Bāri* 7:570.

﴿your brothers in faith and your freed servants.﴾

Then Allāh says:

﴿وَلَئِنْ عَلِمْتُمْ جُنَاحٍ فِيمَا أَخْطَأْتُمْ يُدْرِكُهُ﴾

﴿And there is no sin on you concerning that in which you made a mistake,﴾

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allāh will not attach any sin to this mistake. This is like the Āyah in which Allāh commands His servants to say:

﴿رَبَّنَا لَا تُؤَاذنَنَا إِنْ نَسِيْنَا أَوْ أَنْطَكَنَا﴾

﴿Our Lord! Punish us not if we forget or fall into error﴾ (2:286).

It was reported in Ṣaḥīḥ Muslim that the Messenger of Allāh ﷺ said:

﴿فَقَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ﴾

“Allāh says, “Certainly I did (so).”^[1]

In Ṣaḥīḥ Al-Bukhārī, it was recorded that ‘Amr bin Al-‘Āṣ, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

﴿إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ, وَإِنْ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أُخْرَى﴾

“If the judge makes Ijtihād and reaches the right decision, he will have two rewards; if he makes Ijtihād and reaches the wrong decision, he will have one reward.^[2]

In another Ḥadīth:

﴿إِنَّ اللَّهَ تَعَالَى رَفِيعٌ عَنْ أَمْيَنِ الْخَطَا وَالنُّبُيَانِ وَمَا يُكَرِهُونَ عَلَيْهِ﴾

“Allāh will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.^[3]

And Allāh says here:

﴿وَلَئِنْ عَلِمْتُمْ جُنَاحٍ فِيمَا أَخْطَأْتُمْ يُدْرِكُهُ وَلَئِنْ مَا تَسَدَّدَتُمْ مِنْكُمْ وَكَانَ اللَّهُ عَنْهُمْ بَرِيًّا﴾

^[1] Muslim 1:116.

^[2] Fath Al-Bārī 13:330. Ijtihād means “struggles.”

^[3] Tuhfat Al-Ahwadhi 1:659.

﴿And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

﴿لَا يُؤاخِذُكُمُ اللَّهُ بِالْغَافِرِ فِي أَيْمَانِكُمْ﴾

﴿Allāh will not call you to account for that which is unintentional in your oaths﴾ (2:225).

Imām Aḥmad narrated from Ibn ‘Abbās that ‘Umar said: “Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the Āyah of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died.” Then he said, “We also used to recite, ‘Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.’” The Messenger of Allāh ﷺ said:

﴿لَا تُطْرُوْنِي كَمَا أَطْرِي عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، قَوْلُواْ: عَبْدُهُ وَرَسُولُهُ﴾

«Do not exaggerate in praising me as ‘Isā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, “He is His servant and Messenger.”»

Or Ma’mar may have said:

﴿كَمَا أَطْرَبَ التَّصَارَى ابْنُ مَرْيَمَ﴾

«As the Christians praised the son of Maryam.»^[1]

This was also narrated in another Ḥadīth:

﴿تَلَاقَتْ فِي النَّاسِ كُفُّرٌ: الطَّعْنُ فِي النَّسَبِ، وَالبَّياْحَةُ عَلَى الْمَيِّتِ، وَالاِنْسِقَافُ بِالْجُجُومِ﴾

«Three things that people do are parts of disbelief: slandering a person’s lineage, wailing over the dead and seeking rain by the stars.»^[2]

^[1] Ahmad 1:47.

^[2] Muslim No. 934, Ahmad 5:342

﴿أَنَّمَا أُولَئِكَ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَإِنْ يَنْجِدُوهُ أَنفُسُهُمْ وَإِذْلَى الْأَرْضَ يَعْثِمُهُمْ أُولَئِكَ يَعْقِلُونَ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَقْعِدُوا إِلَيْنَا إِنَّ أَزْبَارَكُمْ مَعْرُوفًا كَيْفَ كَانَ ذَلِكَ فِي الْكِتَابِ سَطَرْتُ رَأْيَكُمْ﴾

¶6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn, except that you do kindness to those brothers. This has been written in the Book.»

Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allāh tells us how His Messenger ﷺ is merciful and sincere towards his *Ummah*, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allāh says:

﴿فَلَا وَرَبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكُمْ فِيمَا سَبَقُكُمْ فِيهِنَّ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرْجًا إِنَّمَا تَصْنَعُنَّ وَإِنَّمَّا يُؤْمِنُوا تَسْلِيماً﴾

¶But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.» (4:65)

In the *Ṣaḥīḥ* it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَيْهِ وَالثَّالِثُ أَجْمَعِينَ»

¶By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.»^[11]

It was also reported in the *Ṣaḥīḥ* that ‘Umar, may Allāh be pleased with him, said: “O Messenger of Allāh, by Allāh, you are dearer to me than everything except myself.” He ﷺ said,

«لَا، يَا عُمَرُ! حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

^[11] *Fath Al-Bārī* 1:75.

«No, O 'Umar, not until I am dearer to you than yourself.»

'Umar said: "O Messenger of Allāh, by Allāh, now you are dearer to me than everything, even myself." He ﷺ said,

وَالآن يَأْعُمِّرُهُ

«Now, O 'Umar [you have got it right].»^[1]

Allāh says in this Āyah:

﴿أَنَّمَّا أَرَى إِنَّمَا يَأْتِي الْمُؤْمِنُونَ مِنَ الْفَسَادِ﴾

«The Prophet is closer to the believers than themselves,»

Concerning this Āyah, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَنْ مُؤْمِنٌ إِلَّا وَأَنَا أَزَلَّ النَّاسَ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اغْرُوْرُوا إِنْ شِئْتُمْ: ﴿أَنَّمَّا أَرَى إِنَّمَا يَأْتِي الْمُؤْمِنُونَ مِنَ الْفَسَادِ﴾

«There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: «The Prophet is closer to the believers than themselves.»

نَأَيْمَا مُؤْمِنٌ تَرَكَ مَالًا فَلَا يُنْهِيَ غُصَبَتُهُ مِنْ كَافُورًا، فَإِنْ تَرَكَ ذِيَّنَا أَزْ خَيْرًا فَلَيُنْهِيَ فَانَا مَوْلَاهُ

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.»

This was recorded only by Al-Bukhāri, and he also recorded it in the Book of Loans.^[2]

﴿وَأَرْزَقْهُمْ أَنْتَ هُنَّ مُنْكَرٌ﴾

«and his wives are their mothers.» means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

﴿وَأُولُو الْأَرْجَادِ بِعِصْمِهِمْ أَوْلَمْ يَعْنِي فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ﴾

[1] *Fath Al-Bāri* 11:532.

[2] *Fath Al-Bāri* 8:376, 5:75.

٤١٩

سورة الحزب

وَلَذِ أَخْذَنَا مِنَ الْيَتَيْنِ مِثْقَلَهُمْ وَمِنْكُمْ وَمِنْ قُوَّةِ بَرَزَقِهِمْ
وَمُؤْسَى وَعِصَى أَنِّي مَرِيمٌ وَلَخْدَنَامِنَهُمْ مِيَتْقَانًا عَلِيهَا
لَيَسْتَ الْأَصْدِيقُينَ عَنْ صَدْقَتِهِمْ وَأَعْدَدَ لِلْكُفَّارِ عَذَابًا أَلِيمًا
﴿إِنَّمَا الَّذِينَ امْتَدُوا ذِكْرَهُمْ وَأَنْعَمَهُ اللَّهُ عَلَيْهِمْ إِذْ جَاءَهُمْ كُمْ
جِزْدَهُ فَأَرْسَلَنَا عَلَيْهِمْ بِرِحْمًا وَحَسْنَدَالْمَرْءَهَا وَكَانَ اللَّهُ
يَعْلَمُ مَا تَعْمَلُونَ بَصِيرًا
﴿إِذْ جَاءَهُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنْكُمْ وَلَذِ رَاغْتَ الْأَبْصَرُ وَلَغَتَ الْقُلُوبُ الْحَنَاجِرُ
وَنَظَرُونَ بِاللَّهِ الظَّنُونَا
﴿هَذَا كُلُّ أَبْشِلِ الْمُؤْمِنِينَ وَرَنَزَلُوا
رِزْلَ الْأَشْيَدِيَا
﴿وَلَذِ يَقُولُ الْمُتَقْفِقُونَ وَالَّذِينَ فَلَوْبِهِمْ
مَرْضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا أَعْرَدُوا
﴿وَلَذِ قَالَتْ طَائِفَةٌ
مِنْهُمْ يَتَأْهِلُ بِتَرِبَ لِمُقَامٍ لَكُمْ فَأَرْجِعُو وَلَسْتَذِنُ فَرِيقًا
مِنْهُمْ أَنَّهُ يَهُولُونَ إِنْ يَسْتَأْعُورُهُ وَمَا هُنَّ يَعْوِرُهُ إِنْ يَرِيدُونَ إِلَّا
فَرَارًا
﴿وَلَوْدُخَلَتْ عَلَيْهِمْ مِنْ أَقْطَاعِهِمْ شِيلُوا الْفَتْنَةَ
لَا قُوَّاهُ وَمَا تَنْشُأُهَا إِلَّا سَيِّرًا
﴿وَلَفَدَ كَانُوا عَنْهُمْ دُوا
اللَّهُ مِنْ قَبْلِ لَا يَوْلُونَ الْأَذْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْتَوًلا
﴿[١]

¶ And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn. ¶

This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn ‘Abbās and others said: “A Muhājir would inherit from an Anṣāri even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allāh

¶ [1]

This was also stated by Sa‘d bin Jubayr and others among scholars of the earlier and later generations.

﴿إِلَّا أَنْ تَقْتَلُوا إِنَّ أُولَئِكُمْ مَغْرُوفُهُمْ﴾

¶ except that you do kindness to those brothers. ¶

means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

﴿كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُرًا﴾

¶ This has been written in the Book. ¶ This ruling, which is that those who are blood relatives have closer personal ties to one

[1] Al-Bukhārī nos. 2292, 4580, 6747.

another, is a ruling which Allâh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujâhid and others. (This is the case) even though Allâh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allâh knows best.

﴿وَرَدَ أَنَّا مِنَ الْيَقِينِ بِمَا تَعْمَلُونَكَ وَنِنْ نُوحٌ وَلِبْرُصٌ وَتُوسٌ وَهُصَيْ أَبُو هُرَيْرَةَ وَأَنَّهُنَّا
يَنْهَمُونَ يَنْتَقِلُ عَلَيْهِمَا ۝ لِيَسْتَأْتِي الصَّدِيقُونَ عَنْ صِدْقِهِمْ وَأَعْدَدْ لِلْكُفَّارِ عَذَابًا أَلِيمًا ۝﴾

﴿7. And when We took from the Prophets their covenant, and from you, and from Nûh, Ibrâhîm, Mûsâ, and 'Isâ son of Maryam. We took from them a strong covenant.﴾

﴿8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴾

The Covenant of the Prophets

Allâh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allâh and convey His Message, and to cooperate and support one another, as Allâh says:

﴿وَرَدَ أَنَّهُ مِنَ الْيَقِينِ لَمَّا بَاتَتْكُمْ مِنْ حَيْثُبِ وَيَمْكُثُ شَدَّ جَاهَ كُثُمْ دَشُولْ مُصْنُقْ
لَمَّا مَكَمْ لَتَرِيشْ يِدَهُ دَلَصْمُونْ فَالْأَقْرَشَةُ وَأَخْدُمْ عَلَى دَلَكْمُ إِصْرَى فَالْأَقْرَنَأْ فَالْأَ
فَانْهَدُوا وَلَمَّا مَكَمْ فِنَ الْأَنْهَدِينْ ۝﴾

﴿And when Allâh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree, and will you take up My covenant?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾ (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'ân, Allâh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Ayah and in the Ayah:

﴿شَرَعْ لَكُم مِّنَ الظِّينَ مَا وَصَّنَ بِهِ نُوحاً وَالَّذِي أُنزَلْنَا إِلَيْكُمْ وَمَا وَصَّنَنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَجَعْلَنَا أَنْ أَتَمُّوا الَّذِينَ وَلَا تَنْفَرُوا فِيهِ﴾

﴿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.﴾ (42:13)

This is the covenant which Allāh took from them, as He says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ مِنْتَقْدُمُهُمْ وَمِنْكُمْ وَنَحْنُ نُوحُ وَإِبْرَاهِيمَ وَمُوسَى أَبْنَ مَرْيَمَ﴾

﴿And when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam.﴾

This Āyah begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn 'Abbās said: "The strong covenant is Al-'Ahd (the covenant)."^[1]

﴿لِيَسْأَلَ الْأَصْدِيقُونَ عَنْ مِنْدِقِهِمْ﴾

﴿That He may ask the truthful about their truth.﴾

Mujāhid said: "This refers to, those who convey the Message from the Messengers."^[2]

﴿وَأَعْذَدَ لِلْكُفَّارِ﴾

﴿And He has prepared for the disbelievers﴾ i.e., among their nations,

﴿عَذَابًا أَلِيمًا﴾

﴿a painful torment.﴾ i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

[1] At-Tabari 20:213.

[2] Al-Tabari 20:214.

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

﴿لَقَدْ جَاءَتْ رُسُلٌ إِلَيْنَا بِالْحَقِّ﴾

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

﴿يَأَيُّهَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا يَسْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَارْسَلْنَا عَلَيْنَاهُمْ رِبِيعًا وَجَوَادًا لَّمْ تَرَكْنَا وَكَانَ اللَّهُ بِمَا تَصْنَعُونَ بَصِيرًا ﴾ إِذْ جَاءَكُمْ مِّنْ فِرْقَاتِكُمْ وَمِنْ أَنفُلَّ يَنْكُمْ وَإِذْ رَأَيْتُمُ الْأَبْيَضَ رَوَافِدَ الْقُلُوبَ الْخَنَاجِرَ وَظَرَفُونَ بِاللَّهِ الظَّنُونَ ﴾

﴿9. O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.﴾

﴿10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴾

The Campaign of the Confederates (*Al-Ahzab*)

Allāh tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadīr, whom the Messenger of Allāh ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Ḥuqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabi', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghatafān were led by 'Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allāh ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (*Khandaq*) around Al-Madīnah from the east. This was on the advice of Salmān Al-Farisi, may Allāh be pleased with him. So the Muslims did this, working hard, and the Messenger of Allāh ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madīnah, as Allāh says:

﴿لَمْ يَأْتُوكُم مِّنْ فَوْقَكُمْ وَمِنْ أَنْفَلَ مِنْكُمْ﴾

﴿When they came upon you from above you and from below you,﴾

The Messenger of Allāh ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madīnah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Ḥuyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh ﷺ. The crisis deepened and things got worse, as Allāh says:

﴿هَذَا كَلَّتِ الْنُّورُ وَزَلَّ لَوْزٌ رِّزَالْ أَسْبَدَ﴾

﴿There, the believers were tried and shaken with a mighty shaking.﴾ [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd Al-'Āmiri, who was one of the most famous and bravest horsemen of the Jāhiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allāh ﷺ called for the Muslim cavalry, and it was said that no one came forward.

Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إذْ كُرِّرَتْ يَوْمَةُ اللَّهِ عَلَيْكُمْ لَمْ يَأْتُوكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجَحْوِدًا﴾

«O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces»

Mujāhid said: "This was the easterly wind." This view is supported by another *Hadīth*:

«فُصِّرْتُ بِالصَّبَابِ، وَأُخْلِكْتُ عَادَ بِالدَّبَورِ»

«I was given victory by the easterly wind, and 'Ad were destroyed by the westerly wind.»^[1]

﴿وَجَحْوِدًا لَمْ تَرَهَا﴾

«and forces that you saw not.» This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allāh cast fear and terror into their hearts.

In his *Sahīh*, Muslim recorded that Ibrāhīm At-Taymī said that his father said: "We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Ḥudhayfah said to him: 'Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

«أَلَا رَجُلٌ يَأْتِي بِخَيْرٍ الْقَوْمَ يَكُونُ مَعِي يَوْمَ الْقِيَامَةِ»

^[1] *Fath Al-Bāri* 2:604.

«Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection.»

None of us answered him, and he repeated it a second and a third time. Then he ﷺ said:

﴿يَا أَخْذَلِيَّةُ! قُمْ فَأَتَنَا بِخَبْرٍ مِّنَ الْقَوْمِ﴾

«O Hudhayfah, get up and bring us news of the people.»

When he called me by name, I had no choice but to get up. He said,

﴿إِنِّي بِخَبْرِ الْقَوْمِ وَلَا نَدْعُ عَزْمَهُمْ عَلَيْهِ﴾

«Bring us news of the people, but do not alarm them.»

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

﴿وَلَا نَدْعُ عَزْمَهُمْ عَلَيْهِ﴾

«Do not alarm them.»

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

﴿قُمْ يَا نَزَّمَانُ﴾

«Get up, O sleepy one!»^[11]

﴿فَإِذْ جَاءَكُمْ بَنِي قُرَيْظَةَ﴾

«When they came upon you from above you» refers to the Confederates,

﴿وَنِينَ أَسْفَلَ يَنْكِمُ﴾

«and from below you.» We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

^[11] Muslim 3:1414.

﴿وَلَمْ رَأَتِ الْأَبْصَرُ وَلَمْ يَلْقَيْ الْقُلُوبُ الْحَنَاجِرَ﴾

(and when the eyes grew wild and the hearts reached to the throats,) ﴿

means, from intense fear and terror.

﴿وَنَظَرُونَ إِلَّا اللَّهُ أَلْظَفَنَا﴾

(and you were harboring doubts about Allāh.) ﴿

Ibn Jarīr said: "Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen." Muḥammad bin Ishaq said concerning the Āyah:

﴿وَلَمْ رَأَتِ الْأَبْصَرُ وَلَمْ يَلْقَيْ الْقُلُوبُ الْحَنَاجِرَ وَنَظَرُونَ إِلَّا اللَّهُ أَلْظَفَنَا﴾

(when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.) ﴿

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu'attib bin Qushayr, the brother of Banu 'Amr bin 'Awf said: 'Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'"^[1]

Al-Hasan said concerning the Āyah:

﴿وَنَظَرُونَ إِلَّا اللَّهُ أَلْظَفَنَا﴾

(and you were harboring doubts about Allāh.) ﴿

"There were different kinds of thoughts; the hypocrites thought that Muhammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it."^[2] Ibn Abi Hātim recorded that Abu Sa'īd, may Allāh be pleased with him, said: "On the day of Al-Khandaq, we said: 'O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?' He ﷺ said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اشْرُّ عَزْرَاتِنَا وَآمِنْ رَوْغَاتِنَا»

^[1] Ibn Hishām 1:522.

^[2] At-Tabari 20:221.

﴿Yes, say : O Allāh, cover our weak points and calm our fears.﴾

Then [Allāh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imām Ahmad bin Ḥanbal from Abu ‘Amir Al-‘Aqadī.^[1]

﴿هُنَّاكُمْ أَبْلِيلُ الْمُؤْمِنِينَ وَإِذْرِيزُوا بِرِزَارِكُ تَدْبِيْرًا وَلَذْ بَعُولُ الْمُتَنَاهِقُونَ وَالْأَيْنَ فِي قُلُوبِهِمْ مَرْضٌ مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا غَرُورًا﴾ وَلَذْ قَاتَ طَلَابَةً يَنْهَمْ يَتَاهُلَ يَتَوَبَ لَا مَقْامَ لَكُنْ فَارِجُهُمْ وَرَسْتَدِنْ فَرِيقٌ يَنْهَمْ أَلْيَقَ بَقُولُونَ لَيْلَ مَيْوَنَتَا عَزَّرَةً وَمَا هِيَ بِعَوْنَةَ إِنْ بِرِيدُونَ إِلَّا فَرَادَكَ﴾

﴿11. There, the believers were tried and shaken with a mighty shaking.﴾

﴿12. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

﴿13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allāh tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allāh ﷺ in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

﴿وَلَذْ بَعُولُ الْمُتَنَاهِقُونَ وَالْأَيْنَ فِي قُلُوبِهِمْ مَرْضٌ مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا غَرُورًا﴾

﴿And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith

^[1] Ahmad 3:3.

and the difficulty of the situation. And other people said, as Allāh tells us:

﴿وَلَمْ يَأْتِكُمْ مُّلَكُ الْيَمَنِ﴾

«And when a party of them said: "O people of Yathrib..."»
meaning Al-Madinah, as it was reported in the Ṣaḥīḥ:

﴿أُرِيَتُ فِي النَّاسَمْ دَارَ هِجْرَتُكُمْ، أَرَضٌ بَيْنَ حَرَثَيْنِ، فَذَهَبَ رَهْلِي أَنَّهَا مَهْرَزٌ فَإِذَا
هِيَ بِيَثْرَبِ﴾

«I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.»^[1]

According to another narration:

﴿الْمَدِينَةُ﴾

«Al-Madinah.» It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-'Amāliq whose name was Yathrib bin 'Ubayd bin Mahlāyil bin 'Awṣ bin 'Amlāq bin Lāwudh bin Iram bin Sām bin Nūh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, 'It is given eleven names in the Tawrāh: Al-Madīnah, Ṭābah, Ṭayyibah, Al-Miskīnah, Al-Jābirah, Al-Muhibbah, Al-Mahbūbah, Al-Qāsimah, Al-Majbūrah, Al-'Adhrā' and Al-Marhūmah.'"

﴿لَا تَنْأِمْ لَكُمْ﴾

«There is no position for you.» means, 'here, with the Prophet ﷺ, you cannot stand guard.'

﴿فَارْجِعُوهُ﴾

«Therefore go back» means, 'to your houses and dwellings'.

﴿وَرَسْتَقِدُونَ فَرِيقٌ يَنْهَا أَنَّهَا﴾

«And a band of them ask for permission of the Prophet»
Al-'Awfi reported that Ibn 'Abbas, may Allāh be pleased with him said, "These were Banu Ḥārithah, who said, 'We fear for our homes, that they may be robbed.'"^[2] This was also stated

^[1] Fath Al-Bārī 12:439.

^[2] At-Tabari 20:226.

٤٢

قُلْ أَنْ يَنْفَعُكُمُ الظَّرَادُ إِنْ فَرَّتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا
لَا تُسْتَعِنُونَ إِلَّا قَلِيلًا ﴿١﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنْ اللَّهِ إِنْ
أَرَادَ بِكُمْ شَوْءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ
وَلِيًا وَلَا نَصِيرًا ﴿٢﴾ قُدِّيَ عَلَمُ اللَّهِ الْمَعْوِظَةِ مِنْكُمْ وَالْفَاسِدِينَ
لِيُخْوِنُهُمْ هُلْمٌ إِلَيْتُنَا وَلَا يَأْتُونَ بِالْبَأْسِ إِلَّا قَلِيلًا ﴿٣﴾ أَشَحَّهُ
عَيْنَكُمْ فَإِذَا جَاءَهُ الْمَغْرُوفُ رَأَيْتُهُمْ يَنْظُرُونَ إِلَيْكُمْ تَدُورُ أَعْيُنُهُمْ
كَالَّذِي يُقْسِنُ عَيْنَهُمْ مِنَ الْمَوْتِ فَإِذَا دَهَبَ الْمَغْرُوفُ سَلَفُوكُمْ
بِالسَّيْئَةِ حَدَادٍ أَشَحَّهُ عَلَى الْمُغْرُوفِ إِذْلِكُمْ لَمْ يُؤْمِنُوا فَأَخْبَطَ
اللَّهُ أَعْنَاهُمْ وَقَدْ زَانَكُمْ عَلَى اللَّهِ يَسِيرًا ﴿٤﴾ يَحْسَبُونَ الْأَكْزَابَ
لَمْ يَذْهَبُوْا وَلَمْ يَأْتُ الْأَخْرَابُ بِيُودٍ وَلَمْ أَنَّهُمْ بَادُورُ
فِي الْأَغْرَابِ يَسْتَلُوْنَ عَنْ أَبْيَانِكُمْ وَلَرَكَّأُوا فِيمَكُمْ
مَا فَنَلُوا إِلَّا قَلِيلًا ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَأُ
حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْأَخْرَى وَكَرِهَ اللَّهُ كَيْرًا
وَلِمَارِءَ الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا يَسِيرُوا وَسِلِيمًا

by others. Ibn Ishāq mentioned that the one who said this was 'Awṣ bin Qayzī.^[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

﴿وَلَا هُمْ بِعَوْنَةٍ﴾

﴿And they lay not open.﴾ meaning, it is not as they claim.

﴿إِنْ يُرِيدُنَ إِلَّا فِرَارًا﴾

﴿They but wished to flee.﴾ means, they wanted to run away from the battlefield.

﴿وَلَرَدْعَنَتْ عَيْنَهُمْ مِنْ أَقْطَابِهَا ثُمَّ شَوَّلَوْا الشَّيْنَةَ لَا تَنْتَهَا وَمَا تَنْتَهُوْيَا إِلَّا يَسِيرًا ﴿٦﴾ وَلَقَدْ
كَافَرُوا عَنْهُدُوا اللَّهُ إِنْ قَبْلُ لَا يُولُونَ الْأَبْيَضَ وَكَانَ عَهْدُ اللَّهِ مَسْعُولًا ﴿٧﴾ قُلْ أَنْ يَنْفَعُكُمْ
الظَّرَادُ إِنْ فَرَّتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُسْتَعِنُونَ إِلَّا قَلِيلًا ﴿٨﴾ قُلْ مَنْ ذَا الَّذِي
يَعْصِمُكُمْ بَنَ اللَّهِ إِنْ أَرَادَ بِكُمْ شَوْءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً لَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًا وَلَا
يَسِيرًا ﴿٩﴾

﴿14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.﴾

﴿15. And indeed they had already made a covenant with Allāh

^[1] At-Tabari 20:225.

not to turn their backs, and a covenant with Allāh must be answered for.♦

﴿16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"﴾

﴿17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

Allāh tells us about those who said:

﴿بَقُولُونَ يَأْتِي يَوْمَنَا عَزَّزَةٌ وَنَاهَىٰ هِيَ بِسُورَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾

«“Truly, our homes lie open.” And they lay not open. They but wished to flee.♦

If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, ‘Abdur-Rahmān bin Zayd and Ibn Jarīr.^[11] This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

﴿وَكَانَ عَهْدُ اللَّهِ مَسْهُولاً﴾

«and a covenant with Allāh must be answered for.♦

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

﴿فَرَأَنَا لَا تُمْسِكُونَ إِلَّا قَلِيلًا﴾

«and then you will enjoy no more than a little while!♦

meaning, ‘after you run away and flee from battle.’

﴿فَقُلْ شَيْءُ الَّذِي قَبْلَهُ وَالآخِرَةُ خَيْرٌ لِّئِنْ أَنْفَقُوا﴾

^[11] At-Tabari 20:227.

﴿Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā"﴾ (4:77).

Then Allāh says:

دُورَتْ اللَّهُ وَلَا تَصِيرُكَهُ

﴿Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

meaning, they have no one else except Allāh to respond to their cries.

﴿فَقَدْ يَعْلَمُ اللَّهُ الْمُعْرِفُونَ إِنَّكُمْ وَالظَّالِمُونَ لَا يَعْلَمُونَ هُمْ إِلَيْنَا وَلَا يَأْتُونَ بِالْبَأْسِ إِلَّا فِي لِلَّهِ أَئْشَعَةٌ عَلَيْكُمْ إِنَّمَا جَاءَكُم مِّنَ الْحُقْقَادِ لَتَأْتِيهِمْ بِنُظُرِنَا إِلَيْكُمْ تَدْرُجُ أَعْيُنُهُمْ كَالَّتِي يُغَشِّيَنَّ عَلَيْهِ مِنَ الْمُوْرَىٰ فَإِنَّمَا ذَهَبَ لِلْحُقْقَادِ سَلْفُوكُمْ بِالسَّيِّءَاتِ حَدَّاً أَئْشَعَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَلَعْنَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ بِسْرًا﴾

¶18. Allāh already knows those among you who keep back (men) from fighting (in Allāh's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,»

¶19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.»

Allāh tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances.

هَلْمَان

«Come here towards us,» meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

﴿وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا﴾ أَشْهَدَ عَلَيْكُمْ

﴿they come not to the battle except a little, being miserly towards you.﴾

i.e., ‘they are mean and have no love or mercy towards you.’ As-Suddi said:

﴿أَشَنَّةَ عَلَيْكُمْ﴾

﴿Being miserly towards you.﴾ means, with the booty.

﴿فَإِذَا جَاءَتِ الْحَوْنَ رَأَيْتُمْ يَنْظُرُونَ إِلَيْكُمْ تَدْرُغُ أَعْيُنُهُمْ كَالَّتِي يَقْتَنُ عَيْنَهُ مِنَ الْمُوْتَى﴾

﴿Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;﴾

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴿فَإِذَا دَهَبَ لَهُنَّ حَوْنٌ سَلَوْكُمْ بِالْأَسْنَدِ حَذَرُوا﴾

﴿but when the fear departs, they will smite you with sharp tongues,﴾

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn ‘Abbās, may Allāh be pleased with him, said:

﴿سَلَوْكُمْ﴾

﴿they will smite you﴾ means, “they will start to talk about you.”^[1] Qatādah said: “But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, ‘Give us, give us, we were there with you,’ but during battle they were the most cowardly and the most likely to fail to support the truth.”^[2] They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allāh says:

﴿أُولَئِكَ لَمْ يُؤْمِنُوا فَلَأَعْبَطَ اللَّهُ أَعْلَمُهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ بِإِرْادَةٍ﴾

Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾

^[1] At-Tabari 20:232.

^[2] At-Tabari 20:232.

﴿يَخْسِرُونَ الْأَخْرَابَ لَمْ يَذْهَبُوا وَلَنْ يَأْتِ الْأَخْرَابُ يَوْمًا لَّئِنْ أَنْتُمْ بَادُورُكُمْ فِي الْأَعْرَابِ
يَسْتَأْوِكُمْ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا فَتَلَوْا إِلَّا قَلِيلًا﴾ ﴿٢٠﴾

¶20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.»

This is another aspect of their abhorrent attribute of cowardice and fear:

﴿يَخْسِرُونَ الْأَخْرَابَ لَمْ يَذْهَبُوا﴾

¶They think that the Confederates have not yet withdrawn; and that they are still close by and will return.

﴿وَلَنْ يَأْتِ الْأَخْرَابُ يَوْمًا لَّئِنْ أَنْتُمْ بَادُورُكُمْ يَسْتَأْوِكُمْ عَنْ أَنْبَائِكُمْ﴾

¶and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;»

means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madīnah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

﴿وَلَوْ كَانُوا فِيكُمْ مَا فَتَلَوْا إِلَّا قَلِيلًا﴾

¶and if they were to be among you, they would not fight but little.»

means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allāh knows best about them.

﴿لَئِنْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْرُقَةٌ حَسَنَةٌ لَّمْ يَرْجِعواَ اللَّهَ وَالْيَوْمَ الْآخِرَ وَلَكُنْ اللَّهُ
كَبِيرًا﴾ ﴿٢١﴾ وَلَسَا رَمًا الْمُؤْمِنُونَ الْأَخْرَابَ قَاتُوا هَذَا مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيماً﴾ ﴿٢٢﴾

¶21. Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day, and remembers Allāh much.»

﴿22. And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.﴾

The Command to follow the Messenger ﷺ

This Āyah is an important principle, to follow the Messenger of Allāh ﷺ in all his words, and deeds, etc. Hence Allāh commanded the people to take the Prophet ﷺ as an example on the day of Al-Ahzāb, with regard to patience, guarding, striving and waiting for Allāh to provide the way out; may the peace and blessings of Allāh be upon him forever, until the Day of Judgement. Allāh says to those who were anxious and impatient and were shaken by feelings of panic on the day of Al-Ahzāb:

﴿لَئِنْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْرَقَةٌ حَسَنَةٌ﴾

﴿Indeed in the Messenger of Allāh you have a good example to follow﴾

meaning, 'why do you not take him ﷺ as an example and follow his lead?' Allāh says:

﴿لَئِنْ كَانَ تَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذِكْرُ اللَّهِ كَثِيرًا﴾

﴿for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾

The Attitude of the Believers towards the Confederates

Then Allāh tells us about His believing servants who believed Allāh's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

﴿وَلَئِنْ كَانَ رَدًا لِلْمُؤْمِنِينَ أَلَاَخْرَابَ قَاتِلُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

﴿And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth."﴾

Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said: "They mean what Allāh said in Sūrat Al-Baqarah:

٤٢١

مِنَ الْمُؤْمِنِينَ يَحَالُ صَدْقَوْا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ
فَضَىٰ سَبَبَهُ وَمِنْهُمْ مَنْ يَنْظَرُ وَمَا بَدَلَ وَاتَّبَعَ دِلَالًا لِّجَزِيرَةِ
اللَّهِ الْأَصْلِيقَينَ بِصَدِقَتِهِمْ وَيُعَذَّبَ الْمُنْتَفِقُونَ إِن شَاءَ
أَوْ تَوَبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١١﴾ وَرَدَ اللَّهُ الَّذِينَ
كَفَرُوا بِغَيْطِهِمْ لِرَبِّنَا لِآخِرَةٍ وَكَفَى اللَّهُ الْمُؤْمِنِينَ أَلْقَاتَالَ
وَكَانَ اللَّهُ فَوْتَ اعْرِيزًا ﴿١٢﴾ وَأَنْزَلَ اللَّذِينَ ظَهَرُوهُمْ مِنْ
أَهْلِ الْكِتَابِ مِنْ صَيَا صِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعبَ
فِي قَاتَقْتُلُونَ وَتَأْسِرُونَ فِي قِبَّا ﴿١٣﴾ وَأَوْرَثُوكُمْ أَرْضَهُمْ
وَدِسْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضَالَمْ نَطَعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ وَقَبِيرًا ﴿١٤﴾ يَا أَيُّهَا الَّتِي قُلَّ لَأَرْوَاحِكَ إِنْ كُنْتُنْ شَرِذَنَ
الْحَيَاةِ الَّذِي أَوْزَيْتُهَا فَنَعَالِيَنَ مُتَعَذِّكَنَ وَأَسْرِحَكَنَ
سَرَّاجِيَلًا ﴿١٥﴾ وَلَنْ كُنْتُنْ تُرِدَنَ اللَّهُ وَرَسُولُهُ وَالْدَّارَ
الْآخِرَةِ إِنَّ اللَّهَ أَعْدَلُ الْمُحْسِنِينَ مِنْكُنَ أَجْرًا عَظِيمًا
يَنْسَأَهُ الَّتِي مِنْ يَأْتُ وَمِنْكُنَ فَيَحْشُهُ مُيَسِّرًا يُضَعَّفَ
لَهَا الْعَذَابُ ضَعْفَيْنَ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

لَمْ حَيْنَتْ أَنْ تَدْلُوا الْجَنَّةَ
وَلَمَّا يَأْتُكُمْ نَئِلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ سَاهُمُ الْأَبْاسَاءَ وَالْقَرْأَةَ
وَذَلِلُوا حَتَّىٰ يَقُولُ الرَّسُولُ وَالَّذِينَ
مَأْتُوا مَعَنِي نَصْرٍ أَهْوَ إِلَّا إِنَّ
نَصْرَ اللَّهِ قَرِيبٌ ﴿١٦﴾

﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴾ (2:214)^[1]
meaning, ‘this is the trial and test that Allāh and His Messenger promised us would be followed by the help and victory of Allāh that is near.’ Allāh says:

﴿وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

﴿and Allāh and His Messenger had spoken the truth.﴾

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَّتَسْلِيمًا﴾

﴿And it only added to their faith and to their submissiveness.﴾

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhāri,

^[1] At-Tabari 20:236.

praise be to Allāh.

﴿وَمَا زَادُهُمْ﴾

«And it only added» means, at that time of stress and difficulty

﴿إِلَّا إِيمَانَنَا﴾

«to their faith» in Allāh,

﴿وَرَتِيلِسًا﴾

«and to their submissiveness.» means their submission to His commands and their obedience to His Messenger ﷺ.

﴿فَنَّ الْمُؤْمِنُونَ يَرَوْلَ صَلَّقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَيَنْهُمْ مَنْ قَضَى تَحْبَةً وَمَنْ بَلَّظِيرَ وَمَا بَلَّوْ تَبِيلَلَا ﴿١٧﴾ لَيَعْزِزُ اللَّهُ الْمُصْدِقُونَ بِصَدَقَتِهِمْ وَلَيُذَلِّبَ الْمُنْكِرُونَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ عَنْ قَوْمٍ رَّجِسًا ﴿١٨﴾﴾

¶23. Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Nāḥbah; and some of them are still waiting, but they have never changed in the least.»

¶24. That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allāh is Oft-Forgiving, Most Merciful.»

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allāh

When Allāh mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

﴿صَلَّقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَيَنْهُمْ مَنْ قَضَى تَحْبَةً﴾

«[they] have been true to their covenant with Allāh; of them some have fulfilled their Nāḥbah;»

Some of them said: "Met their appointed time (i.e., death)." Al-Bukhāri said, "Their covenant, and refers back to the beginning of the Ayah."^[1]

^[1] *Fath Al-Bāri* 8:377.

﴿وَوَنِيمُ مَنْ يَنْتَظِرُ وَمَا بَلَّوْا بَيْلَكَ﴾

«and some of them are still waiting, but they have never changed in the least.»

means, they have never changed or broken their covenant with Allāh.

Al-Bukhāri recorded that Zayd bin Thābit said: “When we wrote down the *Muṣṭaf*, an Āyah from Sūrat Al-Aḥzāb was missing, which I used to hear the Messenger of Allāh ﷺ reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣāri, may Allāh be pleased with him, whose testimony the Messenger of Allāh ﷺ counted as equal to that of two other men. (The Āyah in question was:)

﴿بَيْنَ الْمُؤْمِنِينَ يَجَالُ صَنْعَانُهُمْ مَا عَاهَدُوا لِلَّهِ عَلَيْهِ﴾

«Among the believers are men who have been true to their covenant with Allāh;»^[1]

This was recorded by Al-Bukhāri but not by Muslim, It was also recorded by Ahmād in his *Musnād*, and by At-Tirmidhi and An-Nasā'i in the chapters on *Tafsīr* in their *Sūnāt*. At-Tirmidhi said, “*Ḥasan Ṣāḥīh*. ”^[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allāh be pleased with him, said: “We think that this Āyah was revealed concerning Anas bin An-Nadr, may Allāh be pleased with him:

﴿بَيْنَ الْمُؤْمِنِينَ يَجَالُ صَنْعَانُهُمْ مَا عَاهَدُوا لِلَّهِ عَلَيْهِ﴾

«Among the believers are men who have been true to their covenant with Allāh.»^[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imām Ahmād recorded that Anas said: “My paternal uncle Anas bin Al-Nadr, may Allāh be pleased with him, after whom I was named, was not present with this Messenger of Allāh ﷺ at Badr, and this distressed him. He said: ‘The first battle at

^[1] *Fath Al-Bārī* 8:377.

^[2] Ahmād 5:188, *Tuhfat Al-Āhwadhi* 8:520, An-Nasā'i in *Al-Kubrā* 6:430.

^[3] *Fath Al-Bārī* 8:377.

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do! He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uhud, where he met Sa'd bin Mu'ādh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, 'O Abu 'Amr! Where are you going?' He replied, 'I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, 'I only recognized my brother by his fingertips.' Then this Āyah was revealed:

﴿مِنَ الظَّاهِرِينَ يَجُلُّ صَدَقُوا مَا عَهَدُوا اللَّهُ عَلَيْهِ وَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ بَلَّغَ نَتْهِيلًا﴾

«Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Nāḥbah; and some of them are still waiting, but they have never changed in the least.»

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them.”^[1]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'i.^[2]

Ibn Jarīr narrated that Mūsā bin Ṭalhah said: “Mu'āwiya bin Abi Sufyān, may Allāh be pleased with him, stood up and said, ‘I heard the Messenger of Allāh ﷺ say:

﴿مَلْحَةٌ مِّنْ قَضَى نَحْبَهُ﴾

“*Talhah is one of those who have fulfilled their Nāḥbah.*”^[3]

Mujāhid said concerning the Āyah:

﴿وَمِنْهُمْ مَنْ قَضَى نَحْبَهُ﴾

«of them some have fulfilled their Nāḥbah;»

[1] Ahmād 3:194

[2] Muslim 3:1512, Tuhfat Al-Ahwadhi 9:60, An-Nasā'i in Al-Kubrā 6:430.

[3] At-Tirmidhi no. 3432, 3433.

"Their covenant,

﴿وَمِنْهُمْ مَنْ يَنْظَرُ﴾

﴿and some of them are still waiting﴾ they are waiting for battle so that they can do well.”^[1] Al-Hasan said:

﴿فِينَمَّ مَنْ قَضَى نَعْيَهُ﴾

﴿of them some have fulfilled their Nāḥbah;﴾ “They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least.”^[2] This was also the view of Qatādah and Ibn Zayd. Some of them said that the word *Nāḥbah* means a vow.

﴿وَمَا يَدْلُوا تَبِيلًا﴾

﴿but they have never changed in the least.﴾

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

﴿إِنَّمَا يُؤْتَنَا عَزَّةٌ وَمَا هِيَ بِعَوْنَةٍ إِنْ يُرْسَلُنَّ إِلَّا فِرَارًا﴾

﴿“Truly, our homes lie open.” And they lay not open. They but wished to flee.﴾ [33:13]

﴿وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ أَثْبَرًا﴾

﴿And indeed they had already made a covenant with Allāh not to turn their backs,﴾ [33:15]

﴿لِجَرِيَ اللَّهُ الصَّادِقِينَ بِصَدْقِهِمْ وَلِتَبَيَّبَ الْمُنْتَهَى إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.﴾

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

^[1] At-Tabari 20:238.

^[2] At-Tabari 20:239.

basis of His knowledge until they actually do what He knows they will do. As Allâh says:

﴿وَنَسْأَلُوكُمْ حَتَّىٰ نَهَرِ الْمُجْهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَبَيْنَا أَخْبَارُكُمْ﴾

«And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.» (47:31).

This refers to knowing something after it happens, even though Allâh knows it before it comes to pass. Allâh says:

﴿فَإِنَّ اللَّهَ لِيَعْلَمُ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْشَأَ عَلَيْهِ حَتَّىٰ يَبِرُّ الْحَسِنَاتِ بِمِنَ الْأَطْيَبِ وَمَا كَانَ اللَّهُ
يُطْلِقُكُمْ عَلَى الْأَتْبَابِ﴾

«Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Unseen» (3:179).

Allâh says here:

﴿لِيَجْزِيَ اللَّهُ الْمُصْدِقِينَ بِصِدْقِهِمْ﴾

«That Allâh may reward the men of truth for their truth,» meaning, for their patience in adhering to the covenant they had made with Allâh and keeping their promise.

﴿وَسَيِّئَاتَ النَّاسِ﴾

«and punish the hypocrites,» who are the ones who broke the covenant and went against the commands of Allâh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

﴿إِنَّ اللَّهَ كَانَ عَنْ فُورًا رَّحِيمًا﴾

«Verily, Allâh is Oft-Forgiving, Most Merciful.»

﴿وَرَبُّهُ اللَّهُ الَّذِينَ كَفَرُوا يَنْظِهِمْ لَمْ يَأْتُوا خَيْرًا وَكَنَّ اللَّهَ الْمُقْرِنِينَ الْوَتَّالَ وَكَانَ اللَّهُ فَوْيَّا
غَيْرَ رَبِّهِ﴾

«25. And Allâh drove back those who disbelieved in their rage:

they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.»

Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against ‘Ād, but Allāh says:

﴿وَمَا كَانَ اللَّهُ بِغَيْرِ عَلِيهِ بِهِمْ وَأَنَّ فِيهِمْ﴾

«And Allāh would not punish them while you are amongst them» (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

﴿وَكَفَىَ اللَّهُ أَنَّ الْمُؤْمِنِينَ لِقَاتَلُوا﴾

«Allāh sufficed for the believers in the fighting.»

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

﴿لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعْزَّ جُنْدَهُ، وَهُزِمَ الْأَخْرَابُ وَحْدَهُ، فَلَا شَيْءٌ بَعْدَهُ﴾

«None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.»

This was reported from a *Hadīth* of Abu Hurayrah, may Allāh be pleased with him.^[1] In the Two *Sahīhs* it was recorded that ‘Abdullāh bin Abi ‘Awfā, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

«اللَّهُمَّ مُنْزِلُ الْكِتَابِ سَرِيعُ الْحِسَابِ، اغْزِمُ الْأَخْرَابَ، اللَّهُمَّ اغْزِمْهُمْ وَرَزِّلْهُمْ»

«O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them and shake them.»^[2]

﴿وَكَفَىٰ اللَّهُ بِالْمُؤْمِنِينَ أَيْتَالَ﴾

«Allāh sufficed for the believers in the fighting.»

This Āyah indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Ahmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: “On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

«إِذَا نَظَرُوهُمْ وَلَا يَنْظُرُونَا»

«Now we will attack them and they will not attack us.»^[3]

This was also recorded by Al-Bukhāri in his *Sahīh*.^[4]

﴿وَكَانَ اللَّهُ قَوِيًّا عَنِيرًا﴾

«And Allāh is Ever All-Strong, All-Mighty.» means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allāh granted victory to Islām and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

﴿وَأَرْسَلَ اللَّهُنَّ ظَاهِرُهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَّادِهِمْ وَقَاتَلُوا فِي ثُبُورِهِمُ الرَّغْبَ فَرِيقًا نَقْنُولُكُمْ وَنَأْمُرُكُمْ أَرْضُهُمْ وَدِيرُهُمْ وَأَمْوَالُهُمْ وَأَرْضًا لَمْ تَطْفُلُهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا﴾

^[1] *Fath Al-Bārī* 7:469, Muslim 3:2089.

^[2] *Fath Al-Bārī* 7:469, Muslim 3:1363.

^[3] Ahmad 4:162.

^[4] *Fath Al-Bārī* 7:467.

﴿26. And those of the People of the Scripture who backed them, Allāh brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.﴾

﴿27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.﴾

The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madīnah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Ḥuyay bin Akhtab An-Nadari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghataṣān and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions." Ka'b said to him, "No, by Allāh, this is the opportunity for humiliation. Woe to you, O Ḥuyay, you are a bad omen. Leave us alone." But Ḥuyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Ḥuyay] would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madīnah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allāh?"

He ﷺ said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah."

According to another report, "What a fighter you are! Have you put down your weapons?" He ﷺ said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He ﷺ said: "Where?" He said, "Banu Qurayzah, for Allāh has commanded me to shake them." So the Messenger of Allāh ﷺ got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah.^[1] This was after Salat Az-Zuhr. He ﷺ said,

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الظَّفَرَ إِلَّا فِي بَنِي قُرَيْظَةٍ»

"No one among you should pray 'Aṣr except at Banu Qurayzah."^[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh ﷺ only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh ﷺ followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madinah, and he had given the flag to 'Ali bin Abi Ṭālib, may Allāh be pleased with him. Then the Messenger of Allāh ﷺ went to them (Banu Qurayzah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the Jāhiliyyah, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banu Qaynuqā' when he had asked the Messenger of Allāh ﷺ to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial

^[1] See Al-Bukhāri no. 4117, 4118, Ahmad 6:56, and Al-Majma' 6:140.

^[2] Al-Bukhāri 4119, and Muslim 1770.

arm vein during the campaign of Al-Khandaq. The Messenger of Allāh ﷺ had had his vein cauterized and had brought him to stay in a tent in the *Masjid* so that he could keep a close eye on him. One of the things that Sa'd, may Allāh be pleased with him, said in his supplication was, "O Allāh, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah." Allāh answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allāh ﷺ called him to come from Al-Madīnah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the 'Aws began to urge him not to be too harsh, saying, "O Sa'd, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa'd to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allāh ﷺ was, the Messenger of Allāh ﷺ said:

﴿فُوْمُوا إِلَى سَيِّدِكُمْ﴾

«Stand up for your leader.» So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allāh ﷺ said:

﴿إِنَّ هُؤُلَاءِ - وَأَشَارَ إِلَيْهِمْ - قَدْ نَزَّلْتُمْ عَلَىٰ حُكْمِكُمْ، فَاخْحُكُمْ فِيهِمْ بِمَا شِئْتُمْ﴾

«These people» – and he pointed to them – «have agreed to accept your judgement, so pass judgement on them as you wish.»

Sa'd, may Allāh be pleased with him, said: "My judgement will be carried out?" The Messenger of Allāh ﷺ said: "Yes."

He said, "And it will be carried out on those who are in this tent?" He said, "Yes." He said, "And on those who are on this side?" – and he pointed towards the side where the Messenger

of Allâh ﷺ was, but he did not look directly at the Messenger of Allâh ﷺ out of respect for him. The Messenger of Allâh ﷺ said to him: "Yes."

So Sa'd, may Allâh be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allâh ﷺ said:

«لَقَدْ حَكَمْتِ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْضَافٍ»

«*You have judged according to the ruling of Allâh from above the seven heavens.*»

According to another report:

«لَقَدْ حَكَمْتِ بِحُكْمِ الْمَلِكِ»

«*You have judged according to the ruling of the Sovereign.*»^[1]

Then the Messenger of Allâh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.^[2]

All of this is stated both briefly and in detail, with evidence and *Hadîths*, in the book of *Sîrah* which we have written, praise and blessings be to Allâh. Allâh said:

﴿وَأَنْزَلَ اللَّهُنَّا ظَاهِرُهُمْ﴾

«*And those who backed them, Allâh brought them down.*»

means, those who helped and supported them in their war against the Messenger of Allâh ﷺ.

﴿مِنْ أَهْلِ الْكِتَابِ﴾

«*of the People of the Scripture*» means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hîjâz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrâh and Injîl.

^[1] Similar was recorded by Al-Bukhâri no. 4122, Muslim nos. 1768 and 1769, and Ahmad 6:141, 142.

^[2] At-Tabâri 20:247. See also *Fath Al-Bâri* 7:414.

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

﴿then when there came to them that which they had recognized, they disbeliefed in it﴾ (2:89).

May the curse of Allāh be upon them.

﴿فِينَ صَيَّابِسْتِمْ﴾

﴿from their forts﴾ means, from their strongholds. This was the view of Mujāhid, Ikrimah, ‘Atā’, Qatādah, As-Suddī and others of the Salaf.^[1]

﴿وَقَذَّفَ فِي قُلُوبِهِمْ أَزْعَبَ﴾

﴿and cast terror into their hearts;﴾ means fear, because they had supported the idolators in their war against the Messenger of Allāh ﷺ and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allāh says:

﴿فِرِيقًا تَنْذَلُكُ وَفِرِيقًا رُوكُونٌ﴾

﴿a group you killed, and a group you made captives.﴾

Those who were killed were their warriors, and the prisoners were their children and women.

Imām Ahmad recorded that ‘Atiyah Al-Quražah said, “I was shown to the Prophet ﷺ on the day of Qurayzah, because they were not sure about me. The Prophet ﷺ told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners.”^[2] This was also recorded by the Sunan compilers, and At-Tirmidhi said it is Ḥasan Ṣaḥīḥ.^[3] An-Nasā’ī also recorded something similar

[1] At-Ṭabarī 20:249.

[2] Ahmad 4:383.

[3] Abu Dāwud 4:561, Tuhfat Al-Āhwadhi 5:207, An-Nasā’ī in Al-Kubrā 5:185, Ibn Mājah 2:849.

from 'Atiyah.^[1]

﴿وَأَرْزَقْنَاكُمْ أَرْضَهُمْ وَبَيْتَهُمْ وَأَمْوَالَهُمْ﴾

﴿And He caused you to inherit their lands, and their houses, and their riches,﴾

means, 'He gave these things to you after you killed them.'

﴿وَأَرْسَلْنَا لَمْ تَنْثُرُوهَا﴾

﴿and a land which you had not trodden.﴾

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarîr said, "It could be that all of these are referred to

﴿وَعَلِيٌّ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allâh is able to do all things.﴾^[2]

﴿يَا أَيُّهَا الَّذِينَ أَنْذَلْنَا إِلَيْكُمْ إِنْ كُنْتُمْ شَرِكَتُ الْحَيَاةَ الدُّنْيَا وَرِزْقَنَاهَا فَنَالَتِكُمْ أَمْيَانُكُمْ وَأَسْتَعْجِلُكُمْ سَرِيعًا جِبِيلًا﴾⁽¹⁾ ﴿وَلَمْ كُنْ شَرِكَتُ اللَّهَ وَرَسُولَهُ وَالْأَذْرَارُ الْآخِرَةُ إِنَّ اللَّهَ لَمَّا
إِلَيْهِ يَشْتَرِي مِنْكُمْ أَعْرَأْ عَظِيمًا﴾⁽²⁾

﴿28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner."﴾

﴿29. "But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for the doers of good among you an enormous reward."﴾

Giving the Wives of the Prophet ﷺ the Choice

Here Allâh commands His Messenger ﷺ to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet ﷺ for which they will have a great reward with Allâh. They chose Allâh and His Messenger ﷺ and the Home of the Hereafter, may Allâh be pleased with them. Then Allâh gave them the best both of this world and of

[1] An-Nasâ'î in *Al-Kubrâ* 5:185.

[2] At-Tabârî 20:250.

the Hereafter. Al-Bukhārī narrated from ‘Ā’ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, “The Messenger of Allāh ﷺ started with me, and said,

إِنِّي ذَاكِرٌ لَكُمْ أَمْرًا فَلَا عَلَيْكُمْ أَنْ تَسْتَعْجِلُوْنِي حَتَّىٰ نَتَابِرِي أَبْوَيْكُمْ

«I am going to tell you about something and you do not have to hasten to respond until you consult your parents.»

He knew that my parents would never tell me to leave him. Then he said:

إِنَّ اللَّهَ تَعَالَى قَالَ: ﴿بَيْأَنًا أَنَّكُمْ قُلُّ لَزِيجَةِكُمْ﴾

«Allāh says: «O Prophet! Say to your wives...»»

and he recited the two Āyāt. I said to him, “Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter.”^[1] He also narrated it without a chain of narrators, and added, “She said, then all the wives of the Prophet ﷺ did the same as I.”^[2]

Imām Ahmād recorded that ‘Ā’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce.”^[3] It was recorded by (Al-Bukhārī and Muslim) from the Ḥadīth of Al-A’mash.^[4] Imām Ahmād recorded that Jābir, may Allāh be pleased with him, said: “Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then ‘Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and ‘Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he ﷺ was silent. ‘Umar, may Allāh be pleased with him, said, ‘I will tell the Prophet ﷺ something to make him smile.’ ‘Umar, may

[1] *Fath Al-Bāri* 8:379.

[2] *Fath Al-Bāri* 8:380.

[3] Ahmād 6:45.

[4] *Fath Al-Bāri* 9:280, Muslim 2:1104.

Allâh be pleased with him, said, 'O Messenger of Allâh, if only you had seen the daughter of Zayd – the wife of 'Umar – asking me to spend on her just now; I broke her neck!'^[1] The Messenger of Allâh ﷺ smiled so broadly that his molars could be seen, and he said,

هُنَّ حَزْلِي يَسْأَلُنِي الْقَوْنَةُ

«They are around me asking me to spend on them.»

Abu Bakr, may Allâh be pleased with him, got up to deal with 'Â'ishah; and 'Umar, may Allâh be pleased with him, got up to deal with Hafshah, and both of them were saying, 'You are asking the Prophet ﷺ for that which he does not have!' But the Messenger of Allâh ﷺ stopped them, and they (his wives) said, 'By Allâh, after this we will not ask the Messenger of Allâh ﷺ for anything that he does not have.' Then Allâh revealed the Ayah telling him to give them the choice, and he started with 'Â'ishah, may Allâh be pleased with her. He said,

إِنِّي أَذْكُرُ لَكُمْ أَمْرًا مَا أُحِبُّ أَنْ تَعْجَلُوا فِيهِ حَتَّىٰ تَشَأْمِلُوْيِ أَبْوَيْكُمْ

«I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.»

She said, 'What is it?' He recited to her:

فَبَلَّهُمَا أَلِقُّ قُلْ لِأَنْتُمْ بَلَّهُمَا

«O Prophet! Say to your wives...» 'Â'ishah, may Allâh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allâh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

إِنَّ اللَّهَ تَعَالَى لَمْ يَتَعَنِّي مُهَاجِرًا، وَلَكِنْ يَتَعَنِّي مُهَاجِرًا مُهَاجِرًا، لَا تَشَأْنِي أَمْرًا مِنْهُنَّ عَمَّا اخْتَرْتُ إِلَّا أَخْبَرْتُهُنَّا

«Allâh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.»^[2]

This was also recorded by Muslim, but not Al-Bukhâri; An-Nasâ'i also recorded it.^[3]

[1] Figuratively.

[2] Ahmad 3:328.

[3] Muslim 2:1104, An-Nasâ'i 5:383.

٤٢٢

سورة الحزب

وَمَنْ يَقْتُلْ مِنْكُنْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَلَحًا نَفْرَهَا
 أَجْرَهَا مَرْتَبَتِنْ وَأَعْتَدَنَا لَهَا رِزْقًا كَرِيمًا ﴿٢٠﴾ يَنْسَاءُ الْتَّيْ
 لَسْنَ كَاحْدِيْنَ النَّسَاءَ إِنَّ أَنْقَيْنَ لَا تَخْضُنَ بِالْقَوْلِ
 فَيَطْعَمُ الْأَلْيَ فِي قَلْيَهِ مَرْضَ وَقْنَ فَوْلَامَعْرُوفًا ﴿٢١﴾ وَقَرْنَ
 فِي بُيُوقُنْ وَلَا تَرْجِنْ تَرْجَعَ الْجَهْلِيَّةَ الْأُولَى وَأَقْنَ
 الْأَصْلَوَةَ وَأَيْنَ الرَّكْوَةَ وَأَطْعَنَ اللَّهَ وَرَسُولَهُ إِنَّمَا
 يُرِيدُ اللَّهُ لِذِهْبَ عَنْكُمْ أَرْجُسَ أَهْلَ الْبَيْتِ وَيَطْهُرُكُمْ
 تَطْهِيرًا ﴿٢٢﴾ وَأَذْكُرْنَ تَائِشَنَ فِي بُيُوقُنْ مِنْ
 مَا يَنْتَ اللَّهُ وَالْحَسَنَةَ إِنَّ اللَّهَ كَانَ لَطِيفًا خَيْرًا ﴿٢٣﴾
 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْقَنِينَ وَالْغَنِينَ وَالصَّدِيقَينَ وَالصَّدِيقَاتِ وَالصَّدِيقَينَ
 وَالصَّدِيقَاتِ وَالْخَشِعَينَ وَالْخَشِعَاتِ وَالْمُتَصَدِّقَينَ
 وَالْمُتَصَدِّقَاتِ وَالصَّتَّارِينَ وَالصَّتَّارِاتِ وَالْمُنْظَرِينَ
 فَرَوْجَهُمْ وَالْعَيْقَنَتِ وَالْذَّكَرِيَّرَ كَثِيرًا
 وَالْذَّكَرِيَّرَ أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٤﴾

يَنْسَاءُ الْتَّيْنِ مَنْ يَأْتِ مِنْكُنْ
 يَنْجِنْتُ شَيْنَكُنْ يُضَعَفَ لَهَا
 الْمَذَابَ ضَفَقَنْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٥﴾ وَمَنْ يَقْتُلْ مِنْكُنْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَلَحًا
 نَزْهَهَا أَجْرَهَا مَرْتَبَتِنْ وَأَعْتَدَنَا لَهَا رِزْقًا كَرِيمًا ﴿٢٦﴾

﴿30. O wives of the Prophet! Whoever of you commits an open Fāhishah, the torment for her will be doubled, and that is ever easy for Allāh.﴾

﴿31. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.﴾

'Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh - 'Ā'ishah, Hafṣah, Umm Habibah, Sawdah and Umm Salamah, may Allāh be pleased with them. And he was also married to Ṣafiyah bint Huyay An-Nadariyyah, Maymūnah bint Al-Hārith Al-Hilāyyah, Zaynab bint Jahsh Al-Asadiyah and Juwayriyyah bint Al-Hārith Al-Muṭalaqiyah, may Allāh be pleased with all of them.^[1]

يَنْسَاءُ الْتَّيْنِ مَنْ يَأْتِ مِنْكُنْ
 يَنْجِنْتُ شَيْنَكُنْ يُضَعَفَ لَهَا

^[1] At-Tabari 20:252.

The Wives of the Prophet ﷺ are not like Other Women

This Ayah is addressed to the wives of the Prophet ﷺ who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh ﷺ. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open Fāhishah. Ibn ‘Abbās, may Allāh be pleased with him, said: “This means Nushūz (rebellion) and a bad attitude.”^[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the Āyāt:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ بِإِلَّا الَّذِينَ مِنْ قَبْلِكَ لَمْ يَنْشُرُوكُنَّ لِيَحْبَطُنَّ عَمَلَكُ﴾

﴿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."﴾ (39:65)

﴿وَلَوْ أَنْتُمْ كُلُّهُمْ تَأْكُلُونَ﴾

﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾ (6:88)

﴿فَلَمْ يَأْتِ إِنْ كَانَ لِلْأَرْجُونَ وَلَمْ يَأْتِ أَرْبَعُ الْمُتَبَدِّلِينَ﴾

﴿Say: "If the Most Gracious had a son, then I am the first of (Allāh's) worshippers."﴾ (43:81)

﴿أَرَأَيْتَ اللَّهَ أَنْ يَتَخَذَ وَلَدًا لَا يُنْظَلِفُ مِنَ الْجَنَاحِ مَا يَكْسِبُ شَبَكَةٌ هُوَ اللَّهُ الْوَاحِدُ الْغَيْرُ﴾

﴿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).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their *Hijāb*. Allāh says:

﴿مَنْ يَأْتِ بِنَكَارٍ يُشَرِّكُهُ شَرِيكَهُ يُعَذَّبُ لَهَا الْعَذَابُ ضَعَفَتِينَ﴾

﴿Whoever of you commits an open Fāhishah, the torment for

^[1] Al-Baghawi 3:527.

her will be doubled, »

Mālik narrated from Zayd bin Aslam:

﴿يُضَنَّقُ لَهَا الْمَذَابُ ضِعْفَيْنِ﴾

«*the torment for her will be doubled,* » “In this world and the next.” Something similar was narrated from Ibn Abi Najīḥ, from Mujaḥid.

﴿وَكَانَ ذَلِكَ عَلَى اللَّهِ بِسِرِّهِ﴾

«*and that is ever easy for Allāh,* » it is very easy indeed. Then Allāh mentions His justice and His bounty, in the Āyah:

﴿وَمَنْ يَقْتَلْ مُسْكِنَةً فَلَوْلَا رَسُولِهِ﴾

«*And whosoever of you is obedient to Allāh and His Messenger,* »

i.e., obeys Allāh and His Messenger ﷺ,

﴿نُزَّلَهَا لِبِرَّٰهَا مَرْتَبٌ وَأَعْتَدْنَا لَهَا بَيْتًا كَرِيمًا﴾

«*We shall give her, her reward twice over, and We have prepared for her a noble provision.* »

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allāh ﷺ in the highest reaches of ‘Illiyyūn,^[1] above the dwellings of all the people, in Al-Wasīlah^[2] which is the closest of the dwellings of Paradise to the Throne.

﴿بَيْتَهَا الَّتِي لَتَسْتَأْنِي سَاحِرٌ مِّنَ الْإِنْسَانِ إِنَّ أَنْفَقَنِي لَمَّا لَمَّا نَخْصَمْنَاهُ بِالْأَقْلَوِ فَيَطْعَمُ الَّذِي فِي قَلْبِهِ مَرْضٌ وَقَلْنَ قَوْلًا مَمْرُوكًا ﴿٢٣﴾ وَقَرَنَ فِي بَيْرِكَنَ وَلَا تَبْغِي تَبْغَيَ الْجَنَاحِيَّةَ الْأَوَّلَ وَأَقْنَنَ الْأَشْلَوَةَ وَأَبْنَيَتَ الرَّكَزَةَ وَأَلْيَقَنَ اللَّهَ رَوْسَلَهُ إِنَّمَا بَرِيدَ اللَّهُ لِيُدْهِبَ عَنْكُمُ الْجَنَّ حَمَلَ الْبَيْتَ وَسَهَرَكَ تَطْهِيرًا ﴿٢٤﴾ وَأَذْكَرَنَ مَا يَشَأُ فِي بَيْرِكَنَ مِنْ مَا يَبْتَئِي اللَّهُ وَلِيَحْكُمَ إِنَّ اللَّهَ كَاتَ لَطِيفًا خَبِيرًا ﴿٢٥﴾

«32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwā, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.»

[1] See the explanation of Sūrat Al- Muṭṭaffifin 83:18.

[2] See the heading “Occasions for saying Salāh upon him” under the explanation of Āyah no. 56. of this Sūrah.

﴿33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salâh, and give Zakâh and obey Allâh and His Messenger. Allâh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

﴿34. And remember, that which is recited in your houses of the Ayât of Allâh and Al-Hikmah. Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.﴾

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allâh enjoined upon the wives of the Prophet ﷺ so that they would be an example for the women of the Ummah to follow. Allâh said, addressing the wives of the Prophet ﷺ that they should fear Allâh as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allâh says:

﴿فَلَا تَخْنَثْنَ بِالْقُوَّلِ﴾

﴿then be not soft in speech,﴾ As-Suddî and others said, this means, do not be gentle in speech when addressing men. Allâh says:

﴿بَطْعَمَ الَّذِي فِي قَلْبِهِ مَرْضٌ﴾

﴿lest he in whose heart is a disease should be moved with desire,﴾

means, something unclean.

﴿وَقُلْنَ قُولًا مُّتَرْفَدًا﴾

﴿but speak in an honorable manner.﴾ Ibn Zayd said: “Decent and honorable talk that is known to be good.”^[1] This means that she should address non-Mâhram men in a manner in which there is no softness, i.e., a woman should not address a non-Mâhram man in the same way that she addresses her husband.

﴿وَقُرْنَ فِي بَيْنَكُنَّ﴾

^[1] At-Tabari 20:258.

«And stay in your houses,» means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in *Shari'ah* is prayer in the *Masjid*, so long as the conditions are fulfilled, as the Messenger of Allāh ﷺ said:

﴿لَا تَمْنَعُوا إِمَامَةَ امْرأَةٍ مَتَاجِدَ اللَّهُ وَلَيَخْرُجْنَ وَمَنْ نَهَىٰ لَهُنَّ﴾

«Do not prevent the female servants of Allāh from the *Masjids* of Allāh, but have them go out without wearing fragrance.»^[1]

According to another report:

﴿وَلَا يُنْهَىٰ خَيْرٌ لَهُنَّ﴾

«even though their houses are better for them.»^[2]

﴿فَلَا تَنْهَىٰ تَبَرُّعَ الْجَنْهِيَّةَ الْأُولَئِكَ﴾

«and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,»

Mujāhid said: "Women used to go out walking in front of men, and this was the Tabarruj of *Jāhiliyyah*."^[3]

Qatādah said:

﴿فَلَا تَنْهَىٰ تَبَرُّعَ الْجَنْهِيَّةَ الْأُولَئِكَ﴾

«and do not Tabarruj yourselves like the Taburruj of the times of ignorance,»

"When they go out of their homes walking in a shameless and flirtatious manner, and Allāh, may He be exalted, forbade that."^[4] Muqātil bin Ḥayyān said:

﴿فَلَا تَنْهَىٰ تَبَرُّعَ الْجَنْهِيَّةَ الْأُولَئِكَ﴾

«and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,»

"Tabarruj is when a woman puts a *Khimār* on her head but does not tie it properly."^[5]

^[1] Abu Dāwud 1:381.

^[2] Abu Dāwud 1:382.

^[3] *Ad-Durr Al-Manthūr* 6:602.

^[4] At-Tabārī 20:259.

^[5] *Ad-Durr Al-Manthūr* 6:602.

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj*, and Allāh addresses all the women of the believers with regard to *Tabarruj*.

﴿وَأَقِنْ أَصْلَوَةَ وَمَا يَكُونُ أَزَكَّةً وَلَا يَقْنَ اللَّهُ وَرَسُولُهُ﴾

«and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger.»

Allāh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allāh alone with no partner or associate, and paying Zakāh, which means doing good to other people.

﴿وَأَطِقْنَ اللَّهُ وَرَسُولُهُ﴾

«and obey Allāh and His Messenger.» This is an instance of something specific being followed by something general.

The Wives of the Prophet ﷺ are Members of His Household (*Ahl Al-Bayt*)

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا﴾

«Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (*Ahl Al-Bayt*) here, because they are the reason why this Āyah was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarir recorded that Ikrimah used to call out in the marketplace:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا﴾

«Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

“This was revealed solely concerning the wives of the Prophet.”^[1] Ibn Abi Ḥātim recorded that Ibn ‘Abbās said concerning the Āyah:

[1] At-Ṭabarī 20:267.

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمُ الرِّجْسَ أَفَلَمْ يَتَعَالَى بَلِّهٌ﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family,﴾

"It was revealed solely concerning the wives of the Prophet ﷺ." Tkrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying."^[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarīr narrated that Ṣafiyah bint Shaybah said: "Ā'ishah, may Allāh be pleased with her, said, 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Husayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then 'Ali, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمُ الرِّجْسَ أَفَلَمْ يَرَوْهُنَّ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

This was recorded by Muslim.^[2]

In his *Sahīh*, Muslim recorded that Yazid bin Ḥayyān said: "Huṣayn bin Sabrah, 'Umar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Huṣayn said: 'You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.' He said, 'O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

^[1] Recorded by Ibn Abi Ḥātim and Ibn 'Asākir. *Ad-Durr Al-Manthūr* 5:376.

^[2] At-Ṭabarī 20:261, Muslim no. 2081.

used to know from the Messenger of Allâh ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, 'One day, the Messenger of Allâh ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madînah, and he praised Allâh and thanked Him, and he preached and reminded us. Then he said:

«أَنَا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِّكُ أَنْ يَاتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيمَا تَقْلِينِ: أُولَئِمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى وَالثُّرُورُ فَخُذُوهُ إِنَّكُلَّا إِلَّا اللَّهُ وَإِنْ شَمِسِكُوا بِهِ»

«*Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allâh in which is guidance and light, so seize the Book of Allâh and hold fast to it.*»

He urged them to cling to the Book of Allâh, then he said:

«أَنْفَلْ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي»

«*And the members of my family (Ahl Al-Bayt): Remember Allâh with regard to the members of my family, remember Allâh with regard to the members of my family.*»

saying it three times.' Huṣayn said to him, 'Who are the members of his family (Ahl Al-Bayt), O Zayd? Are not his wives members of his family?' He said, 'His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, 'Who are they?' He said, 'They are the family of 'Ali, the family of 'Aqîl, the family of Ja'far and the family of 'Abbâs, may Allâh be pleased with them.' He said, 'Were all of these forbidden to receive charity after his death?' He said, 'Yes.'^[1]

This Commentary is from Zayd bin Arqam and is not *Marfû*.^[2]

The Command to follow the Qur'ân and Sunnah

The one who ponders the meaning of the Qur'ân will have no

[1] Muslim 4:1873.

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.

doubt that the wives of the Prophet ﷺ are included among those who are referred to in the Āyah:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمُ الْرِّجْسَ أَعْلَمُ الْآيَتِ وَطَهُرَكُمْ تَطْهِيرًا﴾

«Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

The context clearly refers to them. Allāh then says:

﴿وَأَذْكُرْنَّا مَا بَثَلَ فِي بُونَكُلَّ مِنْ بَيْنِ أَنْشَأَ اللَّهُ وَالْمُكْنَفَةَ﴾

«And remember, that which is recited in your houses of the Ayāt of Allāh and Al-Hikmah.»

meaning, ‘act in accordance with that of the Qur’ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.’ This was the view of Qatādah and others.^[1] ‘And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.’ Ā’ishah Aṣ-Siddīqah bint Aṣ-Ṣiddīq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he ﷺ stated. Some of the scholars, may Allāh have mercy on them, said: “This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him ﷺ, may Allāh be pleased with her.” So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Ḥātim recorded that Abu Jamīlah said: “Al-Ḥasan bin ‘Ali, may Allāh be pleased with them both, was appointed as Khalifah when ‘Ali was killed.” He said: “While he was praying, a man leapt on him and stabbed him with a dagger.” Ḥusayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, “They claimed that he received the wound in his hip. He was ill as a

^[1] At-Tabari 20:268.

result for many months, then he recovered. He ascended the *Minbar* and said: 'O people of 'Irâq! Have *Taqwâ* of Allâh concerning us, for we are your leaders and your guests, and we are members of the family (*Ahl Al-Bayt*) concerning whom Allâh said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ أَرِيزَّسُ أَهْلَ الْبَيْتِ وَتَطْهِيرًا﴾

«Allâh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

He kept saying this until there was no one left in the *Masjid* who was not weeping and sobbing."

﴿وَإِنَّ اللَّهَ كَانَ لَطِيفًا حَسِيرًا﴾

«Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.»

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarîr, may Allâh have mercy on him, said: "And remember how Allâh blessed you by causing the *Âyât* of Allâh and *Al-Hikmah* to be recited in your houses, so give thanks to Allâh for that and praise Him.

﴿وَإِنَّ اللَّهَ كَانَ لَطِيفًا حَسِيرًا﴾

«Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.» means, 'He is kind towards you, for He has caused the *Âyât* of Allâh and *Al-Hikmah* to be recited in your houses,' and *Al-Hikmah* means the Sunnah. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'^[1]

Qatâdah said:

﴿وَأَذْكُرْنَّا مَا يُشَّالِ فِي بُيُوتِكُنَّ مِنْ مَا يَنْتَهِ اللَّهُ وَلِلْكَوْنِ﴾

«And remember, that which is recited in your houses of the *Âyât* of Allâh and *Al-Hikmah*.»

"He is reminding them of His favor." This was narrated by Ibn Jarîr.^[2] 'Atiyah Al-'Awfi commented on the *Âyah*:

^[1] At-Tabari 20:268.

^[2] At-Tabari 20:268.

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾

"He knows when and where to reveal *Al-Hikmah*." This was recorded by Ibn Abi Hätim, then he said: "This was also narrated from Ar-Rabi' bin Anas from Oatädah."

¶35. Verily, the Muslims: men and women, the believers: men and women, the Qānit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khāshi': men and the women, the men and the women who give Ṣadaqāt, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allāh much with their hearts and tongues, Allāh has prepared for them forgiveness and a great reward.♦

The Reason for Revelation

Imām Aḥmad recorded that Umm Salamah, may Allāh be pleased with her, the wife of the Prophet ﷺ said, ‘I said to the Prophet ﷺ, ‘Why is it that we are not mentioned in the Qur’ān as men are?’ Then one day without my realizing it, he was calling from the *Minbar* and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the *Minbar*:

إِنَّمَا يَأْكُلُهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: «إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ»

«O people! Verily Allāh says : «Verily, the Muslims : men and women, the believers : men and women...»»

^[1] to the end of the Ayah. This was also recorded by An-Nasā'ī and Ibn Jarīr. ^[2]

^[1] Ahmad 6:305.

^[2] An-Nasā'ī in Al-Kubrā 6:431, At-Tabari 20:270.

﴿إِنَّ الْمُتَّلِبِينَ وَالشَّاهِدِينَ وَالْمُؤْمِنِينَ وَالْمُنْكَرِتِينَ﴾

﴿Verily, the Muslims: men and women, the believers: men and women...﴾

indicates that *Imān* is something other than Islām, and that it is more specific, because Allāh says:

﴿فَالَّتِي الْأَغْرَابُ مَا أَنْتَ تُلَمِّذُنَا وَلَكُنْ مُؤْلِمُنَا وَلَمَّا يَدْخُلَ الْجَنَّةَ فِي نُورِكُمْ﴾

﴿The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts."﴾ (49:14).

In the Two *Sahīhs*, it says:

«لَا يَرْبُّنِي الزَّانِي حِينَ يَرْبُّنِي وَقَعْدَ مُؤْمِنٍ»

«The adulterer does not commit adultery at the time when he is a believer.»^[11]

For it snatches away his *Imān*, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that *Imān* is more specific than Islām, as we have stated at the beginning of our commentary on Al-Bukhāri.

﴿وَالْقَنِيبِينَ وَالْقَنِيشِتِينَ﴾

﴿the Qānit: men and the women,﴾

Al-Qunūt means obedience during quite time.

﴿أَمَّنْ هُوَ قَنِيتُ مَا نَهَى اللَّهُ سَلِيمًا وَفَإِيمًا بَخَذَرَ الْآخِرَةَ وَرَسَحُوا رَحْمَةً رَزِيعًا﴾

﴿Is one who is (Qānit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴾ (39:9)

﴿وَلَمَّا مَنَ في السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَمَّا قَنِيْتُونَ﴾

﴿To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qānitūn) to Him.﴾ (30:26)

﴿وَيَنْتَهِي أَقْنَى لِيْكَ وَأَسْجُدُو وَأَرْكُبُ مَعَ الْأَكْبَتِ﴾

^[11] *Fath Al-Bāri* 10:33, *Muslim* 1:77.

«O Maryam! “Uqnuti to your Lord and prostrate, and bow with Ar-Rākīn (those who bow).”» (3:43)

﴿وَقُوْمًا يَهُوَ قَنِيْتِينَ﴾

﴿And stand before Allāh Qānitīn﴾ (2:238).

So, beyond Islām there is a higher level to be reached, which is *Imān*, and *Qunūt* stems from them both.

﴿وَالصَّدِيقَيْنَ وَالصَّدِيقَتِيْنَ﴾

«*the men and women who are truthful,*» This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allāh be pleased with them, were never known to have lied even once, neither during *Jāhiliyyah* nor in Islām. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُم بِالصَّدْقِ فَإِنَّ الصَّدْقَ يَهْدِي إِلَى الْأَبْرَارِ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّكُمْ وَالْكَذَّابَ، فَإِنَّ الْكَذَّابَ يَهْدِي إِلَى النَّفَّاجُورِ، وَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَرَأُ الرَّجُلُ يَضْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا، وَلَا يَرَأُ الرَّجُلُ يُكْنَبُ وَيَتَحَرَّى الْكَذَّابَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا»

«*You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allāh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allāh as a liar.*»^[1]

And there are many *Hadīths* on this topic.

﴿وَالصَّدِيقَيْنَ وَالصَّادِقَتِيْنَ﴾

«*the men and the women who are patient,*»

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and

^[1] Muslim 4:2013.

this is true steadfastness.

﴿وَالْخَنِيبَنَ وَالْخَنِيبَتَ﴾

«*the Khāshi'*: men and the women,» *Khushū'* means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the *Hadīth*:

«أَعْبُدُ اللَّهَ كَأَنَّكُمْ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكُ»

«Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.»^[1]

﴿وَالْمُصَنِّفَنَ وَالْمُصَنِّفَتَ﴾

«*the men and the women who give Ṣadaqāt*,»

As-Ṣadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two *Ṣaḥīḥs*:

«سَبْعَةٌ يُظْلَمُهُمُ اللَّهُ فِي ظَلَّهُ يَنْزَمُ لَا ظَلَّ إِلَّا ظَلَّهُ - فَذَكَرَ مِنْهُمْ - وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَتَنَلَّ شَيْءًا مَا تُفْشِي يَوْمَهُ»

«There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade – and among them he mentioned – ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.»^[2]

According to another *Hadīth*:

«الصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ النَّارَ»

«*Sadaqah* extinguishes bad deeds just as water extinguishes fire.»^[3]

There are many *Hadīths* which encourage charitable giving; this topic is discussed in detail elsewhere.

^[1] *Fath Al-Bārī* 1:140.

^[2] *Fath Al-Bārī* 2:168, *Muslim* 2:715.

^[3] *Tuhfat Al-Ahwadhi* 3:237.

﴿وَالشَّنِينَ وَالصَّنِينَ﴾

﴿the men and the women who fast,﴾ According to a *Hadīth* narrated by Ibn Mājah:

﴿وَالصَّرْمُ زَكَاةُ الْبَدْنِ﴾

«Fasting is the Zakāh of the body.»^[1]

In other words, it purifies it and cleanses it of things that are bad in both physical and *Sharī’i* terms. Sa’id bin Jubayr said: “Whoever fasts Ramadān and three days of each month, is included in the Āyah,

﴿وَالشَّنِينَ وَالصَّنِينَ﴾

﴿the men and the women who fast,﴾^[2]

Fasting is also one of the greatest means of overcoming one’s desires, as the Messenger of Allāh ﷺ said:

«يَا مَغْسِرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ، فَإِنَّ أَغْضَ لِلْبَصَرِ رَأْخَصَنْ لِلْفَرْزِ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَنْهِي بِالصَّوْمِ فَإِنَّهُ لَهُ بِحَاجَةٍ»

«O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.»^[3]

It is quite apt that next should be mentioned:

﴿وَالْمُقْتَظِينَ فُرُوجُهُمْ وَالْخَنِثَاتِ﴾

﴿the men and the women who guard their chastity﴾

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

﴿وَالَّذِينَ هُرِقُوا جِهَمَ حَتَّىٰ هُنَّ عَلَىٰ أَنْزَهُونَ ﴿١٦﴾ إِلَّا عَلَىٰ أَنْزَهِهِمْ أَنْ لَا يَنْهَاهُمْ لِمَأْمُونَهُمْ عَلَىٰ مُؤْمِنِينَ ﴿١٧﴾ فَلَمَّا نَهَىٰهُمْ رَبُّهُمْ ذَلِكَ فَأَوْلَئِكَ هُرِقُوا مِنَ الْمَاءِ وَرَبُّهُمْ قَرِئَ لَهُمْ بِالْحَقِيقَةِ ﴿١٨﴾

«And those who guard their chastity. Except from their wives

[1] Ibn Mājah 1:555.

[2] Something similar was recorded by Ibn Abi Ḥātim. *Ad-Durr Al-Manthūr* 5:380.

[3] *Fath Al-Bāri* 9:14

or the whom their right hands possess – for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.» (70:29-31)

﴿وَالذِّكْرِيَنَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ﴾

«and the men and the women who remember Allāh much»

Ibn Abi Ḥātim recorded that Abu Sa‘id Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

﴿إِذَا أَبْتَطَ الرَّجُلُ امْرَأَةً مِنَ الظَّلَلِ فَصَلَّى رَمْعَتِينَ كُبِيرَاتٍ يَلْكُمُ اللَّيْلَةَ مِنَ الذَّاكِرِيَنَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ﴾

«If a man wakes his wife at night and they pray two Rak'ahs, they will recorded that night as being among the men and the women who remember Allāh much.»

This was recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah from the ḥadīth of Abu Sa‘id and Abu Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.^[1]

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumdān, and said,

﴿هَذَا جُمَدَانٌ، سَبِّرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ﴾

«This is Jumdān, go ahead, for the Mufarridūn have gone ahead.»

They said, ‘Who are the Mufarridūn?’ He ﷺ said,

﴿الذَّاكِرُونَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ﴾

«The men and the women who remember Allāh much»

Then he ﷺ said,

﴿اللَّهُمَّ اغْفِرْ لِلْمُحَلَّقِينَ﴾

«O Allāh, forgive those who shaved their hair.»

They said, ‘And those who shortened.’ He ﷺ said,

﴿اللَّهُمَّ اغْفِرْ لِلْمُحَلَّقِينَ﴾

[1] Abu Dāwud 2:74, An-Nasā'ī in Al-Kubrā 6:433, Ibn Mājah 1:423

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٤٢٣ تَبَّاعَةُ الْجَنَّاتِ

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمُ الْغَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا
مُّبِينًا ﴿١﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسَكَ عَلَيْكَ زَوْجَكَ وَأَنِّقَ اللَّهُ وَخَفِيَ فِي نَفْسِكَ مَا أَلَّهَ
مُبِيدًا وَخَفِيَ النَّاسُ وَاللَّهُ أَعْلَمُ أَنْ تَخْشَهُ فَلَمَّا أَفْضَلُوا زَيْدًا
مِنْهَا وَطَرَأَ وَجْهُنَّكُمْ كَمَا لَمْ يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَنْزَفُوكُمْ إِذَا قَضَوْمُهُنْ وَطَرَأَ وَكَمَا أَمْرَ اللَّهُ مَفْعُولًا
﴿٢﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِي سَافِرَةِ اللَّهِ لَهُ شَنَّةُ الْأَوَّلِ
الَّذِينَ حَلَوْمَنْ قَبْلَ وَكَمَا أَمْرَ اللَّهُ قَدْ رَأَمْ قَدْ وَرَا ﴿٣﴾ الَّذِينَ
يُلْعَنُونَ رَسَلَتِ اللَّهِ وَخَسْنُونَهُ وَلَا يَخْشُونَ أَحَدًا إِلَّا اللَّهُ وَكُفَّنَ
بِاللَّهِ حَسِيبًا ﴿٤﴾ مَا كَانَ مُحَمَّدًا بِالْأَخْدُونَ رَجَالَكُمْ وَلَا نِنْ
رَسُولُ اللَّهِ وَحَاتِمَ النَّبِيِّنَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
يَأْتِيهَا الَّذِينَ آمَنُوا أَذْكُرُهُ وَاللَّهُ ذَكَرَ أَكْبَرًا ﴿٥﴾ وَسَهِوْنَدْ بُكْرَةً
وَأَصْلَى ﴿٦﴾ هُوَ اللَّذِي يُصْلِي عَلَيْكُمْ وَمَلَئِكَتُهُ لِمُخْرِكَمْ
مِنَ الظُّلْمَنَتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٧﴾

«O Allāh, forgive those who shaved their hair.»

They said, 'And those who shortened.'

«وَالْمُقْصِرِينَ»

«And those who shortened.»

This was recorded by Imām Ahmād with this chain of narration.^[1] It was also recorded by Muslim, except for the last part of it.^[2]

﴿أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا﴾

«Allāh has prepared for them forgiveness and a great reward.»

Here Allāh tells us that for all of those mentioned in this Āyāh, He has

prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

﴿وَبِئْنَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْغَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ
يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

﴿36. It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾

^[1] Ahmad 2:411.

^[2] Muslim 2:946.

The Reason for Revelation

Imâm Ahmad recorded that Abu Barzah Al-Aslami said: "Julaybîb was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybîb enter upon you, for if he enters upon you I shall do such and such.' If any of the Anṣâr had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet ﷺ wanted to marry her or not. The Prophet ﷺ said to one of the Anṣâr:

«زُوْجِنِي ابْنَكَ»

"Give me your daughter for marriage."

He said, 'Yes, O Messenger of Allâh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَسْتُ أُرِيدُمَا لِتَقْبِي»

"I do not want her for myself."

He said, 'Then for whom, O Messenger of Allâh?' He ﷺ said,

«لِجُلَيْبٍ»

"For Julaybîb."

He said, 'O Messenger of Allâh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allâh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybîb.' She said, 'What! Julaybîb? No, by Allâh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allâh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allâh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allâh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybîb.

Then the Messenger of Allâh ﷺ went out on one of his military campaigns, and after Allâh had granted him victory, he said to his Companions, may Allâh be pleased with them,

«هَلْ تَقْنِدُنَّ مِنْ أَحَدٍ»

«See whether there is anybody missing.»

They said, 'We have lost so-and-so, and so-and-so.' He ﷺ said,
«انظروا هل تفتقرون من أحدٍ»

«See if there is anybody missing.»

They said, 'No one.' He ﷺ said:

«الكتبي أفقد جلبي»

«But I see that Julaybib is missing.» He ﷺ said:

«فاطبُرُهُ فِي الْقَلْمَى»

«Go and look for him among the dead.»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allāh, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allāh ﷺ came and stood beside him and said,

«قتل سبعة وقتلوا، هذا مبني رأنا منه»

«He killed seven before he was himself killed. He belongs to me and I belong to him.»

He said this two or three times, then the Messenger of Allāh ﷺ carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allāh be pleased with him."

Thābit, may Allāh be pleased with him, said: "There was no widow among the Anṣār who was more sought after for marriage than that girl." Ishāq bin 'Abdullāh bin Abi Ṭalhah asked Thābit, "Do you know how the Messenger of Allāh ﷺ prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صَبِّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تُجْعَلْ عَيْشَهَا كَدًّا»

«O Allāh, pour blessings upon her and do not make her life hard.»

And this is how it was; there was no widow among the Anṣār who was more sought after for marriage than her."

This is how it was recorded by Imām Ahmad, in full.^[1]

^[1] Ahmad 4:422.

Muslim and An-Nasā'ī recorded the story of his death in *Al-Fadā'il*^[1] Al-Hāfiẓ Abu 'Umar bin 'Abd Al-Barr mentioned in *Al-Iṣṭī'āb* that when the girl said in her seclusion, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ?' – This Āyah was revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ لَكُورَةٌ مِنْ أُمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[2]

It was narrated that Ṭāwūs asked Ibn 'Abbās about praying two *Rak'ahs* after 'Aṣr and he told him not to do that. Ibn 'Abbās recited:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ لَكُورَةٌ مِنْ أُمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[3]

This Āyah is general in meaning and applies to all matters, i.e., if Allāh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

﴿حَرَجًا مُّسَأَّلَةً وَمُسْكِنًا لَّهُمَا﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allāh says:

﴿وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ فَنَدَدَ ضَلَالًا مُّبِينًا﴾

﴿And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾

[1] Muslim no. 2482, An-Nasā'ī in *Al-Kubrā* no. 8246.

[2] *Al-Iṣṭī'āb* 1:259.

[3] 'Abdur-Razzāq 2:433.

This is like the Āyah:

﴿فَلَا يَحْذِرُ الَّذِينَ يَخْلُقُونَ عَنْ أَمْرِهِ أَنْ تُعَيِّنُهُمْ فَتَنَّةً أَوْ بُصِيبَتِهِمْ عَذَابًا أَلِيدًا﴾

«And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them» (24:63).

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَنْتِكَ زَوْجَكَ وَأَنَّ اللَّهَ وَغَنِيٌّ فِي نَفْسِكَ مَا أَنَّ اللَّهَ مُبْدِيهِ وَغَنِيٌّ النَّاسُ وَاللَّهُ أَعْلَمُ أَنْ تَخْشَىَ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرَأَ زَيْدَتْكُمْ لَكُمْ لَكُمْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَاجَةٌ فِي أَنْرُجُ أَدْعِيَاهُمْ إِذَا قَضَوْا مِنْهُ وَطَرَأَ وَكَانَ أَئْرَ اللَّهُ مَنْزُوكًا﴾

¶37. And (remember) when you said to him on whom Allāh has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwā of Allāh." But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh's command must be fulfilled.»

Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

Allāh tells what His Prophet ﷺ said to his freed slave Zayd bin Ḥārithah, may Allāh be pleased with him, who was the one on whom Allāh had bestowed grace, i.e., through Islām and following the Messenger ﷺ.

﴿وَأَنْعَمْتَ عَلَيْهِ﴾

«and you have done a favor [to him]» means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. ‘Ā’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah.” This was recorded by

Imām Aḥmad.^[1]

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint ‘Abd Al-Muṭṭalib. For her dowery he gave her ten *Dinārs*, sixty *Dirhams*, a veil, a cloak and a shirt, fifty *Mudds* of food and ten *Mudds* of dates. This was stated by Muqātil bin Hayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, “Stay with your wife and have *Taqwā* of Allāh.” Allāh says:

﴿وَخَفِيَ فِي تَقْبِيلَكَ مَا أَلَّهُ مُتَدِيهٌ وَخَفِيَ إِنَّمَّا أَعْنَقَ أَنْ تَخْشَى﴾

﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾

Ibn Jarīr narrated that ‘Ā’ishah, may Allāh be pleased with her, said, “If Muḥammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this Ayah:

﴿وَخَفِيَ فِي تَقْبِيلَكَ مَا أَلَّهُ مُتَدِيهٌ وَخَفِيَ إِنَّمَّا أَعْنَقَ أَنْ تَخْشَى﴾

﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾^[2]

﴿لَئِنْ قَضَى رَبِّكَ مِنْهَا وَطَرًا زَيَّنَتْكُمْ﴾

﴿So, when Zayd had completed his aim with her, We gave her to you in marriage.﴾

meaning, ‘when her marriage to Zayd was over and he had separated from her, We married her to you,’ and the One Who was her *Wali* (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any *Wali*, contractual agreement, dowery or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

[1] Aḥmad 6:227, 281.

[2] At-Tabari 20:274.

be pleased with him, said: "When Zaynab's 'Iddah finished, may Allāh be pleased with her, the Messenger of Allāh ﷺ said to Zayd bin Ḥārithah,

«اذْهَبْ فَادْعُ زَوْجَكَ مَا عَلَيْهِ»

"Go to her and tell her about me (that I want to marry her)."

So, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allāh ﷺ had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allāh ﷺ has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'ān was revealed and the Messenger of Allāh ﷺ came and entered without permission. We were there when she entered upon the Messenger of Allāh ﷺ, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allāh ﷺ went out and I followed him. He ﷺ started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allāh, how did you find your (new) wife?' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of *Hijāb* was revealed and he exhorted the people as Allāh had exhorted them:

﴿لَا تَدْخُلُوا بَيْتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

«Enter not the Prophet's houses, unless permission is given to you.»

This was also recorded by Muslim and An-Nasā'ī.^[11]

Al-Bukhāri, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jahsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, 'Your families

^[11] Ahmad 3:195, Muslim no. 1428, An-Nasā'ī 6:79.

arranged your marriages, but Allâh arranged my marriage from above the seven heavens.'"^[1] In (our *Tafsîr* of) *Sûrat An-Nûr* we mentioned that Muhammâd bin 'Abdullâh bin Jahsh said: 'Zaynab and 'Â'ishah, may Allâh be pleased with them, were boasting to one another; Zaynab, may Allâh be pleased with her, said, 'I am the one whose marriage was revealed from above the heaven.' 'Â'ishah, may Allâh be pleased with her, said, 'I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allâh be pleased with her."^[2]

﴿لَنْ لَا يَكُونَ عَلَى الْمُؤْمِنِ حُقْقٌ فِي أَزْوَاجٍ أَدْعَلَّهُمْ إِذَا فَضَّلُوا مِنْهُنَّ وَطَرَكُوهُمْ﴾

«so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.»

means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allâh ﷺ had adopted Zayd bin Hâarithah, may Allâh be pleased with him, and he was known as Zayd, the son of Muhammâd. Allâh put a stop to this when He said:

﴿وَمَا جَعَلَ أَدْيَكَمْ أَبْنَاءَكُمْ﴾

«nor has He made your adopted sons your real sons» until:

﴿أَدْعُوكُمْ لِأَبْنَاهُمْ هُوَ أَنْصَطُ عَنِ اللَّهِ﴾

«Call them after their fathers, that is more just with Allâh» (33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allâh ﷺ to Zaynab bint Jahsh, may Allâh be pleased with her, when Zayd bin Hâarithah divorced her. Allâh says in *Âyât At-Târîm*:

﴿وَحَلَّتِلَ أَبْنَابَكُمْ أَلْبَانَ مِنْ أَنْدَبِكُمْ﴾

«the wives of your sons from your own loins» (4:23)

[1] *Fath Al-Bâri* 13:415.

[2] *At-Tabari* 19:118.

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

﴿وَكَانَ أَمْرُ اللَّهِ مَقْطُولاً﴾

«And Allāh's command must be fulfilled.» means, 'this that has happened was decreed by Allāh and was inevitable.' Allāh knew that Zaynab, may Allāh be pleased with her, would become one of the wives of the Prophet ﷺ.

﴿فَتَا كَانَ عَلَى الْيَقِينِ مِنْ حَجَّ فِيمَا فَرَضَ اللَّهُ لَمْ شَرَعْتَ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا﴾

¶38. *There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of old. And the command of Allāh is a decree determined.»*

﴿فَتَا كَانَ عَلَى الْيَقِينِ مِنْ حَجَّ فِيمَا فَرَضَ اللَّهُ لَمْ شَرَعْتَ﴾

«*There is no blame on the Prophet in that which Allāh has made legal for him.»*

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her, who had been divorced by his adopted son Zayd bin Hārithah,

﴿شَرَعْتَ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِ﴾

«*That has been Allāh's way with those who have passed away of old.»*

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

﴿وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا﴾

«*And the command of Allāh is a decree determined.»*

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

﴿الَّذِينَ يُلْفُونَ رِسْلَتِي أَنَّهُ رَبَّهُمْ وَلَا يَخْشَوْنَ لَهُمْ إِلَّا اللَّهُ وَلَكُنْ بِاللَّهِ حَسِيبًا﴾
 ﴿كَانَ مُحَمَّدًا أَهْبَطَ مِنْ رِجَالِكُمْ وَلِكُنْ رَسُولَ اللَّهِ وَبَاتَرَ الْأَئِمَّةَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.﴾

﴿40. Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴾

Praise for Those Who convey the Message

Allah says:

﴿الَّذِينَ يُلْفُونَ رِسْلَتِي أَنَّهُ﴾

﴿Those who convey the Message of Allāh﴾ meaning, to His creation, and fulfil that with which they have been entrusted.

﴿وَلَا يَخْشَوْنَ﴾

﴿and fear Him,﴾ means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

﴿وَلَكُنْ بِاللَّهِ حَسِيبًا﴾

﴿And sufficient is Allāh as a Reckoner.﴾ means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muhammad the Messenger of Allāh ﷺ, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he ﷺ was sent to all of mankind, Arabs and non-Arabs alike.

﴿فَقُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْنِي مَعِي﴾

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

Then his *Ummah* inherited the task of conveying from him,

and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

The Messenger ﷺ is not the Father of any Man

Allāh states:

﴿لَمْ يَكُنْ أَبَا أَحَدٍ مِّنْ إِنْجِيلِكُمْ﴾

«Muhammad is not the father of any of your men,»

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadijah, may Allāh be pleased with her, bore him Al-Qāsim, At-Tāyyib and At-Tāhir, but they died in childhood. Māriyah Al-Qibtiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthūm and Fātimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fātimah lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

﴿وَلَكُنْ رَّسُولُ اللَّهِ وَمَنْتَدِ الْيَتَمْمَمُ وَلَكَنَ اللَّهُ يَعْلَمُ بِمَا يَعْلَمُ﴾

«but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.»

This is like the Āyah:

﴿الَّهُ أَعْلَمُ بِمَنْ يَعْلَمُ﴾

«Allāh knows best with whom to place His Message» (6:124).

This Āyah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every

Messenger is a Prophet but the reverse is not the case. This was reported in many *Mutawâtil Hadîths* narrated from the Messenger of Allâh ﷺ via a group of his Companions, may Allâh be pleased with them.

Imâm Ahmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«مَثَلِي فِي النَّبِيِّنَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَخْسَنَهَا وَأَكْنَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبَّةٍ لَمْ يَضْفَنَهَا، فَجَاءَ النَّاسُ يَطْرُفُونَ بِالْبَيْانِ وَيَغْجُونَ مِنْهُ وَيَشْتُرُونَ: لَئِنْ تَمَّ مَوْضِعُ هَذِهِ الْلَّبَّةِ، فَأَنَا فِي النَّبِيِّنَ مَوْضِعُ بَلْكَ الْلَّبَّةِ»

«My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place." Among the Prophets, I am like that brick.»^[1]

It was also recorded by At-Tirmidhi, who said “*Hasan Sahîh*.»^[2]

Another *Hadîth*

Imâm Ahmad recorded that Anas bin Mâlik, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said:

«إِنَّ الرُّسَالَةَ وَالنُّبُوَّةَ قَدِ انْتَهَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٌّ»

«Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.»

This worried the people, then he said:

«وَلَكِنَّ الْمُبَشِّرَاتِ»

«But there will be Al-Mubashshirât.»

They said, ‘O Messenger of Allâh, what are *Al-Mubashshirât*?’ He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزُءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ»

«The dreams of a Muslim man, and they are one of the parts of

^[1] Ahmad 5:136.

^[2] Tuhfat Al-Ahwadhi 10:81.

prophethood.»^[1]

This was also recorded by At-Tirmidhi, who said, “Ṣaḥīḥ Ghārīb.”^[2]

Another Ḥadīth

Abu Dāwud At-Ṭayālī recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَخْسَنَهَا إِلَّا مَرْضِعَ لَبَيْتِهِ، فَكَانَ مِنْ دَخْلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَخْسَنَهَا إِلَّا مَرْضِعَ هَذِهِ الْلَّبَيْتِ، فَإِنَّ مَرْضِعَ الْلَّبَيْتِ خَيْرٌ بِي الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

“The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets – blessings and peace be upon them – end with me.”^[3]

It was also recorded by Al-Bukhāri, Muslim and At-Tirmidhi, who said, “It is Ṣaḥīḥ Ghārīb with this chain of narrators.”^[4]

Another Ḥadīth

Imām Aḥmad recorded that Abu Sa‘id Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ النَّبِيِّنَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا إِلَّا لَبَيْتَهُ وَاحِدَةً، فَجِئْتُ أَنَا فَأَنْتَمْ تِلْكُ الْلَّبَيْتَ»

“The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.

[1] Ahmad 3:263. Similar was recorded by Al-Bukhāri no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See *Fath Al-Bārī* no. 6990.

[2] *Tuhfat Al-Āhwadhi* 6:551.

[3] *Musnad At-Ṭayālī* 247.

[4] *Fath Al-Bārī* 6:645, Muslim 4:1791, *Tuhfat Al-Āhwadhi* 8:158.

I have come and completed that brick.^[1]
This was also recorded by Muslim.^[2]

Another Ḥadīth

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

إِنَّ مَثَلِي وَمَثَلَ الْأَنبِيَاءَ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَقَى بَيْوَنًا فَأَكْمَلَهَا وَأَخْسَطَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعُ لَبْنَةٍ مِنْ زَوَافِيَّةٍ مِنْ زَوَافِيَّةٍ، فَجَعَلَ النَّاسُ يَطْوُفُونَ وَيَتَعَجَّبُونَ إِلَيْهِمُ الْبَيْانُ وَيَسْوُلُونَ: أَلَا وَضَعْتَ هَذِهِ لَبْنَةً فَيَسِّمُ بَيْتَكَ؟

The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.^[3]

The Messenger of Allāh ﷺ said:

«فَكُنْتُ أَنَا الْبَيْتُ»

«And I am that brick.^[4] It was also recorded by (Al-Bukhāri and Muslim).^[4]

Another Ḥadīth

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

فَفُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍْ: أَغْطِيَتُ جَمَاعَةَ الْكَلِمِ، وَنُصِّرْتُ بِالرُّغْبِ وَأَحْلَتُ لِي الْعَنَائِمَ، وَجَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا، وَأَزْسِلْتُ إِلَى الْعَنْقِ كَافَةَ، وَخَيْمَ بِي الْئَبِيَّونَ

«I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire

[1] Ahmad 3:9.

[2] Muslim 4:1791.

[3] Ahmad 2:312.

[4] Al-Bukhāri no. 3535, Muslim 4:371.

earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.^[1]

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is *Hasan Ṣaḥīḥ*."^[2]

Another Ḥadīth

Imām Ahmad recorded that Abu Sa‘id Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَا مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَّهَا إِلَّا مَوْضِعَ لَبَّهُ وَاجِدَةً، فَجِئْتُ أَنَا فَأَنْتَمْ تِلْكُ الْأَيْمَةَ»

«The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.»^[3]

It was also recorded by Muslim.^[4]

Another Ḥadīth

Jubayr bin Muṭ‘im, may Allāh be pleased with him, said that he heard the Messenger of Allāh ﷺ say:

«إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ، وَأَنَا أَخْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْخُو اللَّهُ تَعَالَى بِي الْكُفَّرُ، وَأَنَا الْحَاسِرُ الَّذِي يُخْسِرُ النَّاسَ عَلَى قَدَمَيَّ وَأَنَا الْغَافِقُ الَّذِي لَيْسَ بَعْدَهُ ثَبِيْبٌ»

«I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māhi (the eradicator) through whom Allāh will erase disbelief; I am Al-Hāshir (the gatherer) at whose feet mankind will gather; and I am Al-Āqib (the final one) after whom there will be no Prophet.»^[5]

It was also recorded in the Two Ṣaḥīḥs.^[6]

And there are many other Ḥadīths on this topic.

[1] Muslim 1:371.

[2] *Tuhfat Al-Āḥwadhi* 5:160, Ibn Mājah 1:188.

[3] Ahmad 3:9.

[4] Muslim 4:1791.

[5] Ahmad 4:80.

[6] *Fath Al-Bāri* 8:509, Muslim 4:1828.

٤٢٤

تَبَّعُوا الْجِنَّةَ
 يَحِيتُهُمْ يَوْمٌ يَلْقَوْنَهُ سَلَمٌ وَأَعْدَهُمْ أَجْرًا كَرِيمًا ﴿١﴾
 الَّتِي عَلِمْنَا إِنَّا أَرْسَلْنَاكَ شَهِيدًا أَوْ مُبَشِّرًا أَوْ نَذِيرًا ﴿٢﴾ وَدَاعِيًّا
 إِلَى اللَّهِ بِإِذْنِهِ وَسَرَّاجًا مُشَيرًا ﴿٣﴾ وَشَرِّ المُؤْمِنِينَ يَأْنَ لَهُمْ
 مِنَ اللَّهِ فَضْلًا كَيْرًا ﴿٤﴾ وَلَا نُطْعِمُ الْكُفَّارِ وَالْمُتَفَقِّنِينَ
 وَدَعْ أَذْنَهُمْ وَتُوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكَيْلًا ﴿٥﴾
 يَأْنَاهُمُ الَّذِينَ مَا مَنَّا إِذَا دَاهَ كَحْتَمَ الْمُؤْمِنَاتِ ثُمَّ طَلَقُوهُنَّ
 مِنْ قَبْلِ أَنْ تَسْتُوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِذْنَةٍ قَعْدُوهُنَّا
 فَمَتَّعُوهُنَّ وَسَرُّحُوهُنَّ سَرَّاحًا جَيْلًا ﴿٦﴾ يَأْنَاهُمُ الَّذِينَ إِنَّا
 أَحْلَلْنَا اللَّهَ أَزْوَاجَكُمُ الَّتِي أَتَيْتُ أُجُورَهُنَّ وَمَا مَلَكْتُ
 يَمِينَكُمْ مِمَّا أَفَاءَ اللَّهُ عَلَيْكُمْ وَسَبَاتِ عَيْنَكُمْ وَسَبَاتِ عَنْتَكُمْ
 وَسَبَاتِ خَالِكُمْ وَسَبَاتِ خَلَدِكُمُ الَّتِي هَاجَرَنَّ مَعَكُمْ وَأَنْزَلَهُ
 مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا النَّبِيُّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَكْحِمَهَا
 حَالِصَكَةَ لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْتَ أَمَا فَرَضْنَا
 عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكْتَ أَتَمْنُهُمْ لِكَيْلًا
 يَكُونُ عَلَيْكُمْ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧﴾

Allâh has told us in His Book, and His Messenger ﷺ has told us in the *Mutawâtir* Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allâh caused to happen in the case of Al-Aswad

Al-'Ansi in the Yemen and Musaylimah the Liar in Al-Yamâmah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allâh be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with *Al-Masîh Ad-Dajjâl* (the Antichrist). Each of these liars is given by Allâh signs which show the people of knowledge and the believers that his message is false – which is part of the perfect kindness of Allâh towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allâh says:

﴿فَلَمْ يُنْبَّهُمْ عَلَىٰ مَنْ تَنَزَّلُ أَلْشَيَاطِينُ ۝ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّالِبِ أَنْسُورٍ﴾

«Shall I inform you (O people!) upon whom the Shayātīn descend? They descend on every lying, sinful person.» (26:221-222)

This is in contrast to the Prophets – may blessings and peace be upon them – for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُو اللَّهَ وَذِكْرًا كَثِيرًا ۝ وَسَمِعُوهُ بَكْرًا وَأَصِيلًا ۝ هُوَ الَّذِي يَصْلِي عَلَيْكُمْ وَمَنْكِنُكُمْ لِيُنْهِي كُلُّ مِنَ الظَّلَمَاتِ إِلَى الْفُؤُدِ ۝ وَكَانَ إِلَيْكُمْ بِالْقُوَّمَيْنِ رَحِيمًا ۝ يَعْلَمُهُمْ بِيَوْمِ بَلْقُوْنَةِ سَلَامٌ وَآدَمَ لَمْ يَجِدْ كَرِيمًا ۝﴾

﴿41. O you who believe! Remember Allāh with much remembrance.﴾

﴿42. And glorify His praises morning and Aṣīla.﴾

﴿43. He it is Who sends Ṣalāh^[1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.﴾

﴿44. Their greeting on the Day they shall meet Him will be "Salām (Peace!)" And He has prepared for them a generous reward.﴾

The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that ‘Abdullāh bin Busr said: “Two bedouins came to the Messenger of Allāh ﷺ and one of them said: ‘O Messenger of Allāh, which of the people is best?’ He ﷺ said:

^[1] Its explanation follows shortly.

مَنْ طَالَ عَمَرُهُ وَحَسْنَ عَمَلُهُ

«The one whose life is long and whose deeds are good.»

The other one said: 'O Messenger of Allâh, the laws of Islâm are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا يَرَأُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ تَعَالَى»

«Keep your tongue moist with the remembrance of Allâh, may He be exalted.»^[1]

At-Tirmidhi and Ibn Mâjah recorded the second part of this report. At-Tirmidhi said, "This *Hadîth* is *Hasan Gharîb*".^[2]

Imâm Ahmâd recorded that 'Abdullâh bin 'Amr, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

«No people sit together without mentioning Allâh, but they will see that as regret on the Day of Resurrection.»^[3]

'Ali bin Abi Talhah reported that Ibn 'Abbâs, may Allâh be pleased with him, commented on the Ayah:

«فَأَذْكُرُوا اللَّهَ كَيْرًا كَيْرًا»

«Remember Allâh with much remembrance.»

Allâh did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse – apart from *Dhikr*, for Allâh has not set any limits for it, and no one has any excuse for not remembering Allâh unless he is oppressed and forced to neglect it. Allâh says:

«فَأَذْكُرُوا اللَّهَ قَيْدًا وَقُوَّدًا وَعَلَى جَنَاحَيْكُمْ»

«Remember Allâh standing, sitting down, and (lying down) on your sides» (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

^[1] Ahmad 4:190.

^[2] *Tuhfât Al-Ahwâdhî* 6:621, Ibn Mâjah 1:1246.

^[3] Ahmad 2:224.

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

﴿وَسِجِّلُوا بَلَّوْ وَأَصِيلًا﴾

﴿And glorify His praises morning and Aṣīla.﴾

If you do this, He and His angels will send blessings upon you.”^[1] There are very many Āyāt, Ḥadīths and reports which encourage the remembrance of Allāh, and this Āyah urges us to remember Him much. People such as An-Nasā’ī and Al-Ma’mari and others have written books about the *Adhkār* to be recited at different times of the night and day.

﴿وَسِجِّلُوا بَلَّوْ وَأَصِيلًا﴾

﴿And glorify His praises morning and Aṣīla﴾ in the morning and in the evening. This is like the Āyah:

﴿فَقُبْحَكُنَّ اللَّهُ جَنَّ تُشَوِّبَ وَبِئْنَ تُصِّبُّوْنَ ﴿٦﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعِنْدَهُ
وَبِئْنَ تُظْهِرُونَ﴾

﴿So glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.﴾ (30:17-18).

﴿فَمَنِ الَّذِي يُصْلِي عَلَيْكُمْ وَمَنِكُنُّهُ﴾

﴿He it is Who sends Ṣalāh on you, and His angels too,﴾

This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the Āyah:

﴿كَمَا أَرْسَلْنَا فِيهِمْ رَسُولًا مُنَذِّرًا لَّهُمْ يَتَلَوَّ عَلَيْكُمْ هَذِهِنَا وَرِزْكُكُمْ وَعِلْمُكُمْ الْكِتَابُ
وَالْإِلْيَسَةُ وَرِزْكُكُمْ نَّا لَمْ تَكُونُوا تَلَوَّنَ ﴿٣٥﴾ نَادَيْنَاهُ الْأَنْزَلَنَمْ رَأْنَكُنُّوا لِي لَلَّا
تَكُونُونَ﴾

﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our Āyāt and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember

^[1] At-Tabari 20:280.

*you, and be grateful to Me and never be ungrateful to Me»
(2:151-152)*

The Prophet ﷺ said:

«يَقُولُ اللّٰهُ تَعَالٰى : مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي ، وَمَنْ ذَكَرَنِي فِي مِلَادِ ذَكْرِهِ فِي مِلَادِ خَيْرٍ مِّنْهُ»

«Allâh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering."»

The Meaning of Ṣalâh^[1]

Allâh's Ṣalâh means that He praises His servant before the angels, as Al-Bukhâri recorded from Abu Al-'Āliyah.^[2] This was recorded by Abu Ja'far Ar-Râzî from Ar-Râbî' bin Anas from Anas. Others said: "Allâh's Ṣalâh means mercy." It may be said that there is no contradiction between these two views. And Allâh knows best.

Ṣalâh from the angels means their supplication and seeking forgiveness for people, as Allâh says:

﴿أَلَّذِينَ يَجْلِدُونَ الْمُرْسَلَ وَنَنْ حَوْلَةَ يَسْبِحُونَ بِحَمْدِ رَبِّهِمْ وَرَبِّ شَوَّرَنَ يَوْمًا مَا نَهَا
رِبَّا وَسَبَقَتْ كُلُّ مَنْ وَرَحْمَةً وَعَلَيْا فَأَغْفِرْ لِلَّذِينَ تَابُوا وَأَتَبَعُوا سَبِيلَكَ رَبِّهِمْ عَذَابَ
الْجَنَّمِ ۝ رِبَّا وَأَذْخِلْهُمْ جَنَّتَ عَنْ أَلَّى وَعْدَهُمْ وَمَنْ سَلَّعَ مِنْ مَا يَأْتِيهِمْ وَأَنْزَلْهُمْ
وَدَرِّيَتْهُمْ إِنَّكَ أَنْتَ الْمَرِيرُ الْحَكِيمُ ۝ وَفِيهِمُ الْكَافِرُانَ﴾

«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 things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn Garden which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins."»
(40:7-9)

[1] This is one of the headings added to the English translation.

[2] Al-Bukhâri, the Book of At-Tafsîr, Sûrat Al-Ahzâb, chapter 10.

﴿لَيُنْهِكُ مِنَ الظُّلْمَتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾

means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿And He is Ever Most Merciful to the believers.﴾

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Ahmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

﴿لَا، وَاللهُ لَا يُنْقِي حَبِيبَةً فِي النَّارِ﴾

«No, and Allāh will not throw His beloved in the Fire.»^{¶11}

Its chain of narrators meets the conditions of the Two Ṣaḥīḥs, although none of the authors of the Six Books recorded it. But in Ṣaḥīḥ Al-Bukhārī it is recorded from the Commander of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

^{¶11} Ahmad 3:104.

prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

«أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَغْيِيرُ عَلَى ذَلِكَ؟»

«Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?»

They said, "No." The Messenger of Allāh ﷺ said:

«فَوَاللَّهِ! لَهُ أَزْخَمُ بِعِبَادَةِ مِنْ هَذِهِ بِوَلَدَهَا»

«By Allāh, Allāh is more merciful towards His servants than this woman is to her child.»^[1]

﴿سَلَامٌ بَيْنَ يَدَيْهِمْ يَوْمَ يَلْقَوْنَهُمْ سَلَامٌ﴾

«Their greeting on the Day they shall meet Him will be "Salām!"»

The apparent meaning – and Allāh knows best – is that their greeting, from Allāh on the Day that they meet Him, will be *Salām*, i.e., He will greet them with *Salām*, as He says elsewhere:

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَةٍ﴾

«(It will be said to them): *Salām* – a Word from the Lord, Most Merciful.» (36:58)

Qatādah claimed that the meaning was that they would greet one another with *Salām* on the Day when they meet Allāh in the Hereafter.^[2] This is like the Āyah:

﴿دَعْوَتِهِمْ فِيهَا شَيْخَنَّكَ اللَّهُمَّ وَسَجَّدُتِهِمْ فِيهَا سَلَامٌ وَمَا خَرَّ دَعْوَتِهِمْ أَنْ لَمْسَنَّ يَوْمَ رَبِّ التَّلَبِّيَاتِ﴾

«Their way of request therein will be 'Glory to You, O Allāh,' and '*Salām*' will be their greetings therein! and the close of their request will be 'All praise is due to Allāh, the Lord of all that exists.'» (10:10)

﴿وَرَاءَدَ لَمْنَ لَبَرَ كَرِبَابَ﴾

«And He has prepared for them a generous reward.»

^[1] *Fath Al-Bārī* 10:440.

^[2] *At-Tabarī* 20:280.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

﴿إِنَّمَا أَنْذِهُ إِنَّمَا أَرْسَلْنَا شَهِيدًا وَمُبَيِّنًا وَنَذِيرًا ﴾ وَدَاعِيًّا إِلَى اللَّهِ بِلَادِيهِ وَسَرِّاجًا
شَبِيكًا وَنَجِيرًا الْمُؤْمِنِينَ يَأْتُهُم مِنَ اللَّهِ فَضْلًا كَيْرًا ﴾^v وَلَا نُطْعِمُ الْكُفَّارَ وَالْمُنَافِقَينَ
وَنَعْ أَنْتُمْ وَنَوْكِنْ عَلَى اللَّهِ وَكُنْ بِاللَّهِ وَكِيلًا ﴾^{vi}

﴿45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴾

﴿46. And as one who invites to Allāh by His leave, and as a lamp spreading light.﴾

﴿47. And announce to the believers the glad tidings, that they will have from Allāh a great bounty.﴾

﴿48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

The Attributes of the Messenger of Allāh ﷺ

Imām Ahmad recorded that ‘Atā’ bin Yasār said that he met ‘Abdullāh bin ‘Amr bin Al-Āṣ, may Allāh be pleased with him, and said to him: “Tell me about the description of the Messenger of Allāh ﷺ in the Tawrāh.” He said, “Yes, by Allāh, he was described in the Tawrāh with some of the qualities with which he was described in the Qur’ān: ‘O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allāh will not take your soul until you make straight those who have deviated and they say *Lā ilāha illallāh*, words with which blind eyes, deaf ears and sealed hearts will be opened.’”^[1] It was also recorded by Al-Bukhāri in the Books of Business and *At-Tafsīr*.^[2]

^[1] Ahmad 2:174.

^[2] *Fath Al-Bāri* 4:402, 8:449.

Wahb bin Munabbih said: "Allāh revealed to one of the Prophets of the Children of Israel whose name was Sha'yā' (Isaiah); 'Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Ahmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them togther after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his *Ummah* the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)

and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty.”^{11}

﴿شَهِيداً﴾

﴿as witness﴾ means, a witness to Allāh’s Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

﴿وَرَبِّنَا بِكَ عَلَىٰ مُرْسَلُهُ شَهِيداً﴾

﴿and We bring you as a witness against these people﴾ (4:41).

This is like the Āyah:

﴿إِنَّكُمْ شُهَدَاءُ عَلَىٰ النَّاسِ وَإِنَّ رَسُولَكُمْ شَهِيدٌ عَلَيْكُمْ﴾

﴿that you be witnesses over mankind and the Messenger be a witness over you﴾ (2:143).

﴿وَمُنذِّرٌ وَّنَذِيرٌ﴾

﴿and a bearer of glad tidings, and a warner.﴾

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

﴿وَدَاعِيًا إِلَىٰ اللَّهِ بِإِذْنِهِ﴾

﴿And as one who invites to Allāh by His leave,﴾

means, ‘you call mankind to worship their Lord because He has commanded you to do so.’

^{11} Ibn Abi Hātim no. 17714.

﴿وَسَرِّاباً شَنِيراً﴾

﴿and as a lamp spreading light.﴾ means, ‘the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.’

﴿فَلَا تُنْهِيَ الْكُفَّارَ وَالْمُسْكِنِينَ وَدَعْ أَذْنَهُمْ﴾

﴿And obey not the disbelievers and the hypocrites, and harm them not.﴾

means, ‘do not obey them and do not pay attention to what they say.’

﴿وَرَغْ أَذْنَهُمْ﴾

﴿and harm them not.﴾ means, ‘overlook and ignore them, for their matter rests entirely with Allâh and He is sufficient for them (to deal with them).’ Allâh says:

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ رَجِيلًا﴾

﴿And put your trust in Allâh, and sufficient is Allâh as a Trustee.﴾

﴿إِنَّمَا الَّذِينَ مَأْمُونُوا إِذَا نَكْحَنُهُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْنَاهُنَّ مِنْ قَبْلِ أَنْ تَسْتَوْفِنَ فَنَّا لَكُنْ عَلَيْهِنَّ مِنْ يَدْنَا نَنْدُونَهُنَّ فَمَيْتُوهُنَّ وَمَرْجُونَ سَرَّا جَيْلَانٍ﴾
[15]

﴿49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.﴾

A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Ayah contains many rulings, including the use of the word *Nikâh* for the marriage contract alone. There is no other Ayah in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

﴿الْمُؤْمِنَاتِ﴾

﴿believing women﴾ this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,

according to scholarly consensus. Ibn ‘Abbās, may Allāh be pleased with him, Sa‘d bin Al-Musayyib, Al-Ḥasan Al-Baṣrī, ‘Ali bin Al-Husayn Zayn-ul-Ābidīn and a group of the Salaf took this Āyah as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

﴿إِذَا نَكْحَنَتِ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

«When you marry believing women, and then divorce them.»

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.^[1]

Ibn Abi Ḥātim recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “If someone were to say, ‘every woman I marry will ipso facto be divorced,’ this does not mean anything, because Allāh says:

﴿بَيْنَمَا الَّذِينَ مَاءَنُوا إِذَا نَكْحَنَتِ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

«O you who believe! When you marry believing women, and then divorce them....»^[2]

It was also reported that Ibn ‘Abbās, may Allāh be pleased with him, said: “Allāh said,

﴿إِذَا نَكْحَنَتِ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

«When you marry believing women, and then divorce them.»

Do you not see that divorce comes after marriage?”

A ḥadīth to the same effect was recorded from ‘Amr bin Shu‘ayb from his father from his grandfather, who said: “The Messenger of Allāh ﷺ said:

﴿لَا طَلَاقٌ لِابْنِ آدَمَ فِيمَا لَا يَنْلَكُ﴾

“There is no divorce for the son of Ādām with regard to that which he does not possess.”

This was recorded by Ahmād, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, “This is a ḥasan ḥadīth, and it is the best thing that has been narrated on this matter.”^[3] It

^[1] At-Ṭabarī 20:283.

^[2] Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See Ad-Durr Al-Manthūr 5:392.

^[3] Ahmad 2:207, Abu Dāwud 2:240, Tuhfat Al-Āhwādhi 4:355, Ibn Mājah 1:660.

was also recorded by Ibn Mâjah from 'Ali and Al-Miswar bin Makhramah, may Allâh be pleased with them, that the Messenger of Allâh ﷺ said:

﴿لَا طَلاقَ قَبْلَ نِكَاحٍ﴾

«There is no divorce before marriage.»^[1]

﴿فَمَا لَكُمْ عَيْنَانِ مِنْ عَذَّرٍ تَنْدُو بِهَا﴾

«no 'Iddah have you to count in respect of them.»

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the 'Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an 'Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

﴿فَتَبِعُوهُنَّ وَسَرِّعُوهُنَّ سَرَّاً جَيِّلاً﴾

«So, give them a present, and set them free in a handsome manner.»

The present here refers to something more general than half of the named dowry or a special gift that has not been named. Allâh says:

﴿إِنْ طَلَّقُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْنَا لَهُنَّ فَرِيمَةً فَيُضَافُ مَا فَرَضْنَمْ﴾

«And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that» (2:237).

And Allâh says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقُمُ اللَّهُمَّ أَنْ لَمْ تَمْسُوهُنَّ أَوْ تَفْرِشُوا لَهُنَّ فَرِيمَةً وَمَنْ تَمْسُوهُنَّ عَلَى التَّوْسِيقِ قَدْرُمْ وَعَلَى الْمُتَغَيِّرِ قَدْرُمْ مَتَّمًا بِالْمُتَمَوِّثِ حَمَّا عَلَى الْمُتَسَبِّبِ﴾

«There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).»

^[1] Ibn Mâjah 1:660.

But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.» (2:236)

In Ṣaḥīḥ Al-Bukhārī, it was recorded that Sahl bin Sa'd and Abu Usayd, may Allāh be pleased with them both, said, "The Messenger of Allāh ﷺ married Umaymah bint Sharāhīl, and when she entered upon him ﷺ he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments."^[1] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the 'handsome manner'."^[2]

﴿يَأَيُّهَا الَّذِي يَأْمُلُنَا لَكَ أَزْوَاجَكَ الَّتِي مَاتَتْ أَجْرُهُنَّ وَمَا مَلَكْتُ بِيَمْنَكَ وَمَا أَفَاءَ
اللَّهُ عَلَيْكَ وَيَنْتَ أَعْلَمُ بِعِتَابِ حَسَابِكَ وَيَنْتَ حَدَّلَيْكَ الَّتِي مَاجِرْتَ
وَإِنَّمَا مُؤْمِنَةً إِنْ وَهَبْتَ تَقْسِيمًا لِلْيَتَامَى إِنْ أَرَادَ الَّذِي أَنْ يَسْتَكْعِمَ حَالَصَةً لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ فَذَلِكُمْ فَرِضْتَنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكْتُ أَبْنَاهُمْ لِكُلَّا يَكُونُ
عَلَيْكَ حُجَّ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾

﴿50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

^[1] Fath Al-Bārī 9:269.

^[2] At-Tabarī 20:283.

The Women who are Lawful for the Prophet ﷺ

Allāh says, addressing His Prophet ﷺ that He has made lawful for him of women his wives to whom he has given the dowery, which is what is meant by “their due”, which is used here, as was stated by Mujāhid and others.^[1] The dowery which he gave to his wives was twelve and half ‘Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Ḥabībah bint Abi Sufyān, to whom An-Najāshi, may Allāh have mercy on him, gave four hundred Dinars (on behalf of the Prophet ﷺ) Ṣafiyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowery. A similar case was that of Juwayriyah bint Al-Ḥārith Al-Mustalaqiyah – he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

﴿وَمَا مَلَكْتُ يِسْرَئِيلَ إِنَّمَا أَنْتَ عَلَيْكَ﴾

﴿those (slaves) whom your right hand possesses whom Allah has given to you,﴾

means, ‘the slave-girls whom you took from the war booty are also permitted to you.’ He owned Ṣafiyah and Juwayriyah, then he manumitted them and married them, and he owned Rayḥānah bint Sham‘ūn An-Naḍariyyah and Māriyah Al-Qibtiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

﴿وَنَاتِيَّاتُ عَنْكَ وَنَاتِيَّاتُ عَنْتَبَكَ وَنَاتِيَّاتُ خَالِكَ وَنَاتِيَّاتُ خَالِتَبَكَ﴾

﴿and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts﴾

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother’s daughter or his sister’s daughter. So the pure and perfect *Shari’ah* came to cancel out the extremes of

^[1] At-Ṭabarī 20:284.

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

﴿وَإِنَّمَا تُؤْمِنُ إِنْ وَهِبْتَ نَفْسَهَا لِلَّهِيْنِ إِنَّ لَرَادَ الَّذِيْنَ أَنْ بَسْتَرْكُمْ حَالِصَةَ لِلَّهِ﴾

(and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only,)

means, ‘also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.’ This Āyah includes two conditions.

Imām Aḥmad recorded from Sahl bin Sa'd As-Sā'idi that a woman came to the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, verily, I offer myself to you (for marriage).” She stood there for a long time, then a man stood up and said, “O Messenger of Allāh, marry her to me if you do not want to marry her.” The Messenger of Allāh ﷺ said:

«مَنْ عِنْدَكَ مِنْ شَيْءٍ تُضِيفُهَا إِيَّاهُ؟»

“Do you have anything that you could give to her as a dowery?”

He said, “I have only this garment of mine.” The Messenger of Allāh ﷺ said:

«إِنْ أَغْطِنَتْهَا بِإِرَازَكَ جَاءَتْ لَا إِرَازَ لَكَ، فَأَنْتَمْ شَيْئًا»

“If you give her your garment, you will be left with no garment. Look for something.”

He said, “I do not have anything.” He said:

«الثِّيمَنُ وَلَزْ خَاتَمًا مِنْ حَدِيدٍ»

“Look for something, even if it is only an iron ring.”

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«فَلَمْ يَعْلَمْ مِنَ الْقُرْآنِ شَيْئًا؟»

“Do you have [know] anything of the Qur'ān?”

He said, “Yes, Sūrah such and such and Sūrah and such,” he

named the *Sūrahs*. So, the Messenger of Allāh ﷺ said:

﴿وَرَجِنْتُكُمْ بِمَا مَعَكُمْ مِّنَ الْقُرْآنِ﴾

«I marry her to you with what you know of the Qur'ān.»^[1]

It was also recorded by (Al-Bukhāri and Muslim) from the ḥadīth of Mālik.^[2]

Ibn Abi Ḥātim recorded a narration from his father that 'Āishah said: "The woman who offered herself to the Prophet ﷺ was Khawlah bint Ḥakīm."^[3] Al-Bukhāri recorded that 'Āishah said, "I used to feel jealous of those women who offered themselves to the Prophet ﷺ and I said, 'Would a woman offer herself?' When Allāh revealed the āyah:

﴿فَرِيْبِيْ مَنْ شَاءَ وَمِنْهُنَّ رَقِيْبٌ إِلَيْكُمْ وَمَنْ أَنْتُمْ تَغْيِيْبُ مِنْ عَزَّزَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ﴾

«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 said, 'I see that your Lord hastens to confirm your desires.'^[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ did not have any wife who offered herself to him." This was recorded by Ibn Jarīr.^[5] In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him – a ruling which applied to him alone. The matter was left to his own choice, as Allāh says:

﴿إِنَّ أَرَادَ اللَّهُ أَنْ يَسْتَكْبِرَهُمْ﴾

«and [if] the Prophet wishes to marry her»

meaning, if he chooses to do so.

﴿عَالِصَةٌ لَّكُمْ مِّنْ دُنْيَانِ الْمُؤْمِنِينَ﴾

«a privilege for you only, not for the (rest of) the believers.»

^[1] Ahmad 5:336.

^[2] Fath Al-Bārī 9:97, Muslim 2:1040.

^[3] Al-Bayhaqi 7:55.

^[4] Fath Al-Bārī 8:385.

^[5] At-Tabārī 20:288.

Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something."^[1] This was also the view of Mujāhid, Ash-Sha'bi and others.^[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allāh ﷺ ruled in the case of Barwa' bint Wāshiq when she offered herself in marriage; the Messenger of Allāh ﷺ ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, *Wali* (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allāh be pleased with her. Qatādah said, concerning the Āyah:

﴿خالصة لَكُمْ مِّنْ دُنُونِ الْمُؤْمِنِينَ﴾

«*a privilege for you only, not for the (rest of) the believers.*»
no woman has the right to offer herself to any man without a *Wali* or a dowry, except to the Prophet ﷺ.^[3]

﴿فَقَدْ عَلِمْنَا مَا فَرَضَنَا عَلَيْهِمْ فِي أَنْفُسِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ﴾

«*Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,*»
Ubayy bin Ka'b, Mujāhid, Al-Hasan, Qatādah and Ibn Jarīr said, concerning the Āyah:

﴿فَتَنَاهَى عَنِ الْمُحَاجَةِ عَنْ أَنْفُسِهِمْ﴾

^[1] *Ad-Durr Al-Manthūr* 6:631.

^[2] At-Tabari 20:286, 287.

^[3] At-Tabari 20:286.

«Indeed We know what We have enjoined upon them about their wives»

means, 'concerning the limiting of their number to four free women,⁽¹¹⁾ and whatever they wish of slave-girls, and the conditions of a representative, dowery and witnesses to the marriage. This is with regard to the *Ummah* (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

﴿إِنَّمَا يَكُونُ عَلَيْكُمْ حُجٌَّ إِذَا عَشَرَتِ النِّسَاءُ﴾

«in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.»

★ *This is the end of volume seven.*

★ *Volume eight begins with Sûrat Al-Ahzâb, Verse. 51.*



⁽¹¹⁾ At-Tabari 20:290.