

TAFSIR IBN KATHIR (ABRIDGED)

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تَفْسِيرِ إِبْرَاهِيمَ كَثِيرٍ

TAFSIR IBN KATHIR (ABRIDGED)

Volume 6



Abdul Azeez

(Surat Al-Isra', Verse 39
to the end of Surat Al-Mu'minûn)

VOLUME

6



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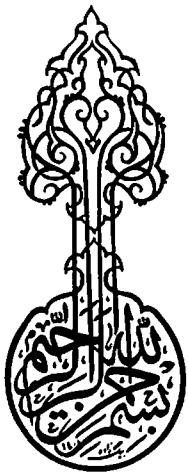
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**In the Name of Allâh
The Most Beneficent, the Most Merciful**

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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-Hāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalhah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Atiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Ad-Dahhāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣalih from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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

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

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

Other Scholars After the Companions

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

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

﴿وَذَلِكَ مِنْ آتِيَّتِكُمْ إِنَّكُمْ رَبِّكُمْ مِنْ أَنْجَلِنَا وَلَا تَحْمِلُ مَعَ اللَّهِ إِلَيْهَا مَا لَمْ يُنْهَا فَلَمَّا قَدِمُوا فِي جَهَنَّمَ مَلَوْمًا ﴾
تمذوراً

﴿39. This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you. And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy and rejected (from Allāh's mercy).﴾

Everything previously mentioned is Revelation and Wisdom

Allāh says: 'What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muḥammad, so that you may command the people likewise.'

﴿وَلَا تَحْمِلْ مَعَ اللَّهِ إِلَيْهَا مَا لَمْ يُنْهَا فَلَمَّا قَدِمُوا فِي جَهَنَّمَ مَلَوْمًا﴾

﴿And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy﴾

meaning, your own self will blame you, as will Allāh and His creation.

﴿مَنْذُورًا﴾

﴿rejected﴾ means far removed from everything good. Ibn 'Abbās and Qatādah said: "(It means) cast out."^[11] This is an address to the *Ummah* via the Messenger ﷺ, for he is infallible.

﴿أَفَأَنْسَدْنَا رَبِّكُمْ بَلِّيْسَنَ وَأَنْجَدْنَا مِنَ الْمُنْجَدِينَ إِنَّكُمْ لَقَرُونَ قُوَّلَ عَظِيمًا﴾

﴿40. Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾

Refutation of Those Who claim that the Angels are Daughters of Allāh

Allāh refutes the lying idolators who claim, may the curse of Allāh be upon them, that the angels are the daughters of Allāh. They made the angels, who are the servants of Ar-

^[11] At-Tabari 17:452.

Râhmân (the Most Beneficent), females, and called them daughters of Allâh, then they worshipped them. They were gravely wrong on all three counts. Allâh says, denouncing them:

﴿أَنَّا نَعْلَمُ رِئَسَتِهِنَّ﴾

﴿Hast then your Lord preferred for you sons,﴾

meaning, has He given only you sons?

﴿وَأَنَّهُمْ مِنَ الظَّالِمِينَ﴾

﴿and taken for Himself from among the angels daughters?﴾

meaning, has He chosen for Himself, as you claim, daughters? Then Allâh denounces them even more severely, and says:

﴿إِنَّمَا تَنْعَلُونَ فَوْلًا عَظِيمًا﴾

﴿Verily, you indeed utter an awful saying.﴾

meaning, in your claim that Allâh has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allâh says:

﴿وَقَالُوا أَنَّهُمْ أَنْجَنُنَّ وَلَا [١] لَقَدْ جِئْنُمْ شَيْئًا إِذَا [٢] تَكَادُ السَّمَوَاتُ يَنْفَطَرُنَّ مِنْهُ
وَتَشَقَّقُ الْأَرْضُ وَتَغِيَّرُ لِلْبَلَأُ هَذَا [٣] أَنْ دَعَوْا لِلرَّحْمَنَ وَلَا [٤] وَمَا يَبْيَنِي لِلرَّحْمَنِ أَنْ يَخْدُمَ
وَلَا [٥] إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا [٦] إِنَّ الرَّحْمَنَ عَبْدَهُ [٧] لَقَدْ أَنْجَنْتُمْ وَعَدَّتُمْ
عَدَّا [٨] وَكُلُّهُمْ مَا تَبَدَّى يَوْمَ الْقِيَامَةِ فَرَدَّا [٩]

﴿And they say: "The Most Beneficent (Allâh) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

﴿وَلَقَدْ سَرَقْنَا فِي هَذَا الشَّرَكَانِ لِيَذَرُوا وَمَا يَرِدُهُمْ إِلَّا مُؤْرِثًا﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٦

ذَلِكَ مَا أَوْحَيْتِ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ الْمُرْسَلِهَا
مَاخِرَ فَلَقِي فِي جَهَنَّمَ مُلُومًا مَدْحُورًا ﴿٤١﴾ أَفَأَصْفَدُكُمْ رَبُّكُمْ
بِالْبَيْنَ وَأَخْذُنَ مِنَ الْمَلِكَةِ إِنْ شَاءْ إِنَّكُمُ الظَّالِمُونَ قُوَّلًا عَظِيمًا ﴿٤٢﴾
وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنَ لِيَذَكِّرُوا وَمَا يَرِيدُهُمْ إِلَّا انْفُرُوا ﴿٤٣﴾
قُلْ لَوْكَنْ مَعَهُ مَالَهُ كَمَا يَقُولُونَ إِذَا لَبَثَغُوا إِلَى ذِي الْمُرْسَلِ سَيِّلًا
شَبَّهُنَّهُ وَتَعْلَمَ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٤﴾ شَيْخُ الْمُتَوَمَّثِ
الْسَّبْعُ وَالْأَرْبَعُ وَمِنْ فِيهِنَّ وَلَنْ تَنْشَأْ إِلَّا سَيِّئَ بِهِمْ وَلَكِنْ
لَا نَفْعُهُنَّ شَيْءَهُمْ إِنَّهُ كَانَ حَلِيمًا غَافِرًا ﴿٤٥﴾ وَلَدَّ أَقْرَأْتَ
الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا
مَسْتُورًا ﴿٤٦﴾ وَحَلَّنَا عَلَى قَلْوَبِهِمْ أَكْنَهْ أَنْ يَفْقَهُوهُ وَفِي مَا ذِيْنِهِمْ
وَقَرَأْنَا إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَرَأَعَلَى أَدَبِهِنْ نُفُورًا
مَعْنَى عَمَّا يَأْسِمُونَ يَهُوَ إِذَا سَمِعُونَ إِلَيْكَ وَإِذْهُمْ مَخْوَى
إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَبْيَعُونَ إِلَّا رَجَلًا مَسْتُورًا ﴿٤٧﴾ أَنْظُرْ
كَيْفْ ضَرَبُوكَ الْأَمْثَالَ فَضَلُّوا لَا يَسْطِيعُونَ سَيِّلًا ﴿٤٨﴾
وَقَالُوا إِذَا كَنَّا عَظَلَمَاءِ رَفَقْنَا إِنَّا لَمْ يَعُوْلُونَ حَلْفًا جَدِيدًا ﴿٤٩﴾

﴿41. And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.﴾

Allāh says:

﴿وَلَقَدْ سَرَّنَا فِي هَذَا الْقُرْآنِ﴾

﴿And surely, We have explained in this Qur'an meaning, 'We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from Shirk, wrongdoing and scandal.'

﴿وَمَا يَرِيدُهُمْ﴾

﴿but it increases them in naught﴾ the wrong-doers among them

﴿إِلَّا شُورَا﴾

﴿save aversion.﴾ aversion towards the truth; they go further away from it.

﴿قُلْ لَوْ كَانَ مَعَهُ مَالَهُ كَمَا يَقُولُونَ إِذَا لَبَثَغُوا إِلَى ذِي الْمُرْسَلِ سَيِّلًا شَبَّهُنَّهُ وَتَعْلَمَ عَلَى عُلُوًّا كَبِيرًا﴾

﴿42. Say : "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.﴾

﴿43. Glorified and Exalted is He high above what they say!﴾

Allāh says: 'Say, O Muḥammad, to these idolators who claim that Allāh has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if

the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

﴿تَبَخَّرُتُمْ وَتَقْنَلُتُمْ عَنْ يَقْوِيلٍ﴾

﴿Glorified and Exalted is He high above what they say!﴾

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

﴿عَلَيْهِ كَبُرَا﴾

«high above» means, far above. He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

﴿تَسْبِحُ لَهُ الْجَنَّاتُ السَّمَاءُ وَالْأَرْضُ وَمَنْ فِيهِنَّ فَإِنْ يُنْسَهُ إِلَّا يَسْبِحُ بِهِمْ وَلَكِنْ لَا يَنْفَهُنَّ تَسْبِحُهُمْ إِنَّمَا كَانَ حِلْمًا عَنْهُمْ﴾

﴿44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾

Everything glorifies Allâh

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity.

In everything there is a sign of Allâh indicating that He is One.

As Allâh says:

﴿فَتَحَادُّ الْمُكَوَّثُونَ يَنْقَذَرُونَ وَمِنْهُ وَتَشَقُّ الْأَرْضُ وَيَغْزِي لَيْلَالٌ هَذَا إِنْ دَعَوْا لِلرَّحْمَنِ وَلَدَاهُ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent﴾ (19:90-91).

﴿وَرَبُّنَّ مِنْ شَيْءٍ إِلَّا يُسْبِّحُ بِحَمْدِهِ﴾

﴿and there is not a thing but glorifies His praise.﴾

there is no created being that does not celebrate the praises of Allāh.

﴿وَلَكُنْ لَا تَفْهَمُونَ تَسْبِيحَهُمْ﴾

﴿But you understand not their glorification.﴾

means, 'You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in *Sahīh Al-Bukhāri* that Ibn Mas'ud said: "We used to hear the *Tasbīh* of the food as it was being eaten."^[1]

Imām Ahmad recorded that [Mu'ādh bin Anas said that] the Messenger of Allāh ﷺ came upon some people who were sitting on their mounts and talking to one another. He said to them:

«إِذْكُرُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَجَذَّدُوهَا كَرَاسِيًّا لِأَخَادِيشُكُمْ فِي الْطَّرِيقِ وَالْأَسْرَاقِ، فَرُبَّ مَرْجُوَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ»

«Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allāh more than he does.»^[2]

An-Nasā'i recorded in his *Sunan* that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ forbade us from killing

^[1] *Fath Al-Bāri* 6:679.

^[2] Ahmad 3:439

frogs.^[1]

﴿إِنَّمَا كَانَ حَلِيلًا غَنُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾

means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn *Kufr*, i.e. seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two *Šaĥīhs* that:

﴿إِنَّ اللَّهَ لَيَمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخْذَهُ لَمْ يُنْلِيْهُ﴾

«Allāh will let the wrongdoer carry on until, when He does seize him, He will never let him go.»^[2]

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَلِكَ أَخْذُ رِبِّكَ إِذَا أَخْذَ الْأَشْرِقَ وَهِيَ طَالِمَةٌ﴾

﴿Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.﴾ [11:02]

Allāh says:

﴿وَكَأَيْنَ مِنْ قَرْيَةٍ أَنْتَ بِهَا وَهِيَ طَالِمَةٌ﴾

﴿And many a township did I give respite while it was given to wrongdoing.﴾ [22:45] until the end of two Āyāt.

﴿وَكَأَيْنَ مِنْ قَرْيَةٍ أَفْلَكْنَاهَا وَهِيَ طَالِمَةٌ﴾

﴿And many a township did We destroy while they were given to wrongdoing.﴾ [22:48]

Whoever gives up his disbelief and disobedience, and turns back to Allāh in repentance, Allāh will accept his repentance, as He says:

﴿وَمَنْ يَمْلِئْ سُوءًا أَوْ يَظْلِمْ نَسْمَةً ثُمَّ يَسْتَغْفِرُ اللَّهَ﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness﴾ [4:110]

Here, Allāh says:

^[1] An-Nasā'ī, 7:210. The author mentioned an unauthentic narration that says, "Their croaking is *Tasbīh*."

^[2] *Fath Al-Bārī* 8:205, *Muslim* 4:1997.

﴿إِنَّ اللَّهَ كَانَ حَلِيمًا عَفُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾ At the end of Sūrah Fātir, He says:

﴿إِنَّ اللَّهَ يَمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَرْوِلَا وَلَئِنْ زَالَتَا إِنْ أَنْسَكُوهُمَا مِنْ لَحْيَ مِنْ بَطْوَةٍ إِنَّهُ
كَانَ حَلِيمًا عَفُورًا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...﴾ until His saying;

﴿وَلَئِنْ يَعْلَمُ اللَّهُ أَنَّكُسَ﴾

﴿And if Allāh were to punish men﴾ (35:41-45)

﴿وَلَدَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا تَسْتَرُهُمْ ۖ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكْثَرَهُ أَنْ يَتَّقَهُوا وَقَرَا وَلَدَا ذَكَرَ رَبَّكَ فِي الْقُرْآنِ وَهُدِّمَ وَلَدَا عَلَىٰ أَنْتَرِهِ
شُوَّرًا﴾

﴿45. And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.﴾

﴿46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ān, they turn on their backs, fleeing in extreme dislike.﴾

The Veil over the Hearts of the Idolators

Allāh says to His Messenger Muḥammad ﷺ: 'When you recite Qur'ān to these idolators, We put an invisible veil between you and them.' Qatādah and Ibn Zayd said, 'It is coverings over their hearts,'^[1] as Allāh says:

﴿وَقَاتُلُوا قُلُوبَكُمْ فِي أَكْتَنَتْ يَنْتَهِيَنَا نَعْنَيْنَا إِلَيْهِ وَقَرَا وَلَدَا وَبَيْنَكَ وَبَيْنَهُمْ حِجَابٌ﴾

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen.﴾

^[1] At-Tabari 17:457.

meaning, there is something that is stopping and preventing your words from reaching us.

﴿جَمِيلًا مُّسْتَرًا﴾

﴿an invisible veil.﴾ meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarīr (may Allāh have mercy on him) thought was correct.

Al-Ḥāfiẓ Abu Ya’lā Al-Mawuṣili recorded that Asmā’ bint Abi Bakr (may Allāh be pleased with her) said, “When the Āyah,

﴿نَبْلَتْ بَدْأَةً أَبِي لَهَبٍ وَّتَبَّةً﴾

﴿Perish the two hands of Abu Lahab and perish he!﴾ (111:1)

was revealed, the one-eyed woman Umm Jamil [the wife of Abu Lahab] came with a stone pestle in her hand, screaming, ‘What was sent to us is somebody blameworthy, or, we reject somebody blameworthy [Abu Mūsā - one of the narrators - said, it is I who am not sure what was said]; we shun his religion and disobey whatever he commands!’ The Messenger of Allāh ﷺ was sitting with Abu Bakr by his side. Abu Bakr, may Allāh be pleased with him, said, ‘This woman has come and I am afraid she will see you.’ The Prophet ﷺ said,

﴿إِنَّهَا لَنْ تَرَانِي﴾

«Certainly she will not see me.» and he recited Qur’ān through which he was protected from her:

﴿لَهَا قَرَأْتَ الْقُرْآنَ جَطَنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ جَمِيلًا مُّسْتَرًا﴾

﴿And when you recite the Qur’ān, We put between you and those who believe not in the Hereafter, an invisible veil.﴾

She came and found Abu Bakr, but she did not see the Prophet ﷺ. She said, ‘O Abu Bakr, I have heard that your companion is lampooning me.’ Abu Bakr said, ‘No, by the Lord of this House [the Ka’bah], he is not lampooning you.’ Then she went away, saying, ‘The Quraysh know that I am the daughter of their master.’”^[1]

﴿وَجَعَلْنَا عَلَىٰ تُلُويْنِ أَكْثَرَهُمْ﴾

^[1] Musnad Abu Ya’lā 1:53.

﴿And We have put coverings over their hearts,﴾

Akinnah (coverings) is the plural of *Kinān*, which covers the heart.

﴿أَن يَتَّهِّيُونَ﴾

﴿lest they should understand it,﴾ means, lest they should understand the Qur'ān.

﴿وَفِي مَا تَأْتِيهِمْ وَمَا قَرَأُوا﴾

﴿and in their ears deafness﴾ something that will stop them from hearing the Qur'ān in such a way that they will understand it and be guided by it.

﴿وَلَا ذِكْرَ رَبِّكَ فِي الْقُرْآنِ وَمُعْذِلٌ﴾

﴿And when you make mention of your Lord Alone in the Qur'ān,﴾

means, when you declare Allāh to be One in your recitation, and say *Lā Ilāha Illallāh*,

﴿وَلَوْلَا﴾

﴿they turn﴾ means they turn away

﴿عَنْ أَذْبَارِهِمْ ثُمَّاً﴾

﴿on their backs, fleeing in extreme dislike.﴾

As Allāh says:

﴿وَلَا ذِكْرَ اللَّهُ وَحْدَهُ أَشْمَاءَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh).﴾ [39:45]

﴿وَلَا ذِكْرَ رَبِّكَ فِي الْقُرْآنِ﴾

﴿And when you make mention of your Lord Alone in the Qur'ān,﴾

Commenting on this Ayah, Qatādah said that when the Muslims said *Lā Ilāha Illallāh*, the idolators disliked this and found it intolerable. Iblīs and his troops hated it, but Allāh insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will

prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.^[11]

﴿عَنْ أَنَّهُ يَمَا يَتَسْمَعُونَ يَدْ إِذْ يَتَسْمَعُونَ إِلَيْكَ فَإِنَّهُمْ بَخْرَقَ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَنْبَئُونَ إِلَّا
رَجُلًا مَّتْحُورًا﴾ ^{vii} *Anfâz Kif' Mâru'a l-Lâ al-Anâ'âq Fâslâ'â lâ-Batâ'îlûn Sîyâla*

¶47. *We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man."* ¶

¶48. *See what examples they have put forward for you. So they have gone astray, and never can they find a way.* ¶

The Secret Counsel of Quraysh after hearing the Qur'ân

Allâh tells His Prophet ﷺ about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'ân in secret, without their people knowing about it. They said that he was *Mashûr* which according to the better-known view means someone affected by magic (*Sîhr*); it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muhammad, you will only be following a human being. This second suggestion does not sound correct, because what they meant here was that he was under the influence of *Sîhr* (magic) which made him see dreams in which he learned these words that he recited. Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer. Allâh says:

﴿أَنفَذَ كَيْفَ مَâرُوا لَكَ الْأَنââq Fâslâ'â lâ-Batâ'îlûn Sîyâla﴾

¶*See what examples they have put forward for you. So they have gone astray, and never can they find a way.* ¶

meaning, they will never be guided to the truth and will never find a way to reach it. Muhammad bin Ishâq said in *As-Sîrah*: "Muhammad bin Muslim bin Shihâb Az-Zuhri told me that it happened that Abu Sufyân bin Harb, Abu Jahl bin Hishâm and Al-Akhnas bin Shurayq bin 'Amr bin Wahb Ath-Thaqafî, the ally of Bani Zahrah, went out one night to listen to the

^[11] At-Tabârî 17:458.

Messenger of Allāh ﷺ when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another, 'Do not come back again, lest you give the wrong impression [i.e., that you like what you hear].' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, 'Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyān bin Ḥarb, where he said, 'Tell me, O Abu Ḥanzalah [i.e., Abu Sufyān], what do you think of what you have heard from Muḥammad?' Abu Sufyān said, 'O Abu Tha'labah [i.e., Al-Akhnas], by Allāh, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: 'Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, 'O Abu Al-Ḥakam [i.e., Abu Jahl], what do you think of what you have heard from Muḥammad?' He said, 'What did you hear?' He said, 'We and Banu 'Abd Manāf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that? By Allāh we will never believe in him.' Then Al-Akhnas got up and left him.^[1]

﴿وَقَالُوا إِنَّا كُنَّا عَلَيْهَا وَرِثْتُمَا أُولَئِنَّا لَمْ يَعْرُفُونَ حَلَقًا جَدِيدًاٰ ۝ قُلْ كُنُزًا جَمَارَةٌ أَوْ سَعِينَاءٌ ۝﴾

^[1] Ibn Hishām 1:337.

هُنَّا مَنَا يَكْتُبُ فِي صُدُورِكُمْ فَتَسْأَلُونَ مَنْ يُعِيدُنَا فِي الَّذِي فَطَرْتُمْ أَوْ أَنْ مَرَرْتُمْ فَتَسْتَوْضُونَ إِلَيْكُمْ رُوْسَمُ وَقُوْلُوكُ مَنْ هُوَ قُلْ عَنْ أَنْ يَكُوْنَ فِي يَوْمٍ ۝ ۝ ۝ يَوْمَ يَدْعُوكُمْ لَتَسْجِيْبُونَ يَسْمُوْهُ وَظَلَّوْهُ اَنْ لَيْسَهُ اَلْعِلَّا ۝ ۝ ۝

﴿49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"﴾

﴿50. Say: "Be you stones or iron,"﴾

﴿51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"﴾

﴿52. On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾

Refutation of Those Who do not believe in Life after Death

Allāh tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial,

﴿أَوْ أَنَا كُنَّا يَظْلَمَنَا وَرَفَثَنَا﴾

﴿When we are bones and fragments.﴾

meaning earth. This was the view of Mujāhid. 'Ali bin Abi Talhah reported from Ibn 'Abbās that it means dust.^[1]

﴿أَوْ أَنَا تَبْعَثُونَ هُنَّا جَدِيدًا﴾

﴿should we really be resurrected (to be) a new creation?﴾

meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten. Allāh tells us about them elsewhere:

﴿يَقُولُونَ أَوْ أَنَا لَمَرْدُورَ فِي الْكَافِرِ ۝ ۝ ۝ أَوْ أَنَا كُنَّا عَظِيمًا تَحْرَرَةً ۝ ۝ ۝ قَاتَلُوا يَنْكَ إِذَا كَرَّةً﴾

﴿خَاسِرَةً ۝ ۝ ۝﴾

^[1] At-Tabari 17:464.

﴿They say: "Shall we indeed be returned to (our) former state of life? Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!"﴾ (79:10-12).

And,

﴿وَنَذِيرٌ لَّنَا مُثَلًا وَنَذِيرٌ خَلْقَهُ﴾

﴿And he puts forth for Us a parable, and forgets his own creation.﴾ until the end of two Āyāt. (36:78-79)

Allāh commands His Messenger ﷺ to respond to them, so He says:

﴿قُلْ كُفُوا جِبَارَةً أَوْ حَمِيمَنَا﴾

﴿Say (O Muhammad): "Be you stones or iron,"﴾ - which are more difficult to restore than bones and fragments,

﴿أَوْ خَلْقَانِيَّنَا يَكْثُرُ فِي صُدُورِكُمْ﴾

﴿Or some created thing that is yet greater (or harder) in your breasts.﴾

Ibn Ishāq narrated from Ibn Abi Najīḥ from Mujāhid: "I asked Ibn 'Abbās about that, and he said: This is death." 'Atiyah reported that Ibn 'Umar explained of this Āyah: "If you were dead I would still resurrect you."^[1] This was also the view of Sa'īd bin Jubayr, Abu Ṣalīḥ, Al-Ḥasan, Qatādah, Ad-Daḥḥāk and others.^[2] This means that if you were to assume that you would become dead, which is the opposite of living, Allāh will resurrect you when He wills, for nothing can stop Him when He wills a thing.

﴿أَوْ خَلْقَانِيَّنَا يَكْثُرُ فِي صُدُورِكُمْ﴾

﴿Or some created thing that is yet greater (or harder) in your breasts.﴾

Mujāhid said: "This means the heavens, earth and mountains." According to another report, "Whatever you want to be, go ahead, Allāh will still resurrect you after you die."

﴿فَسَيَقُولُونَ مِنْ شَيْءِنَا﴾

^[1] At-Tabari 17:463.

^[2] At-Tabari 17:463.

﴿Then, they will say : "Who shall bring us back (to life)?"﴾ meaning, who will resurrect us if we are stones or iron or some other strong created thing?

﴿فُلَّ الَّذِي نَطَرْتُكُمْ أَوْلَى سَرْرَةٍ﴾

﴿Say : "He Who created you first!"﴾ meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

﴿وَهُوَ الَّذِي يَدْعُوا الْخَلَقَ شَدَّ يُبَيِّدُهُ وَهُوَ أَهْوَثُ عَلَيْهِ﴾

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

﴿فَيَنْقُضُونَ إِلَيْكَ رُؤْسَهُمْ﴾

﴿Then, they will shake their heads at you﴾

Ibn 'Abbās and Qatādah said, "They will move their heads in a gesture of mockery."^[1] This view expressed by Ibn 'Abbās and Qatādah is what the Arabs understand from the language, because the word used *Fasayunghidūn* indicates an up-and-down movement *Nughād*. A word derived from the same root, *Naghād*, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

﴿وَيَقُولُونَ مَنْ هُوَ﴾

﴿and say : "When will that be?"﴾ This shows that they thought it very unlikely that it would happen, as Allāh says:

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿And they say : "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"﴾ [36:48]

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it [the Hour]﴾ [42:18]

^[1] At-Tabari 17:467.

﴿فَلْ عَسَقَ أَنْ يَكُونَ فِيهَا﴾

﴿Say: "Perhaps it is near!"﴾ meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

﴿يَوْمَ يَدْعُوكُمْ﴾

﴿On the Day when He will call you,﴾ meaning the Lord, may He be blessed and exalted:

﴿إِذَا دَعَكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَئْتُمْ مَخْرُجَهُنَّ﴾

﴿When He will call you by a single call, behold, you will come out from the earth﴾ [30:25]

meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

﴿وَمَا أَمْرَنَا إِلَّا وَجْهَةً كُلُّنَّجْ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye﴾ (54:50)

﴿إِنَّا قَوَلْنَا لَكُنْ: إِذَا أَرَدْنَا أَنْ تَفْرُلَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is﴾ (16:40)

﴿فَإِنَّا هُنَّ رَبُّوْرَةٌ وَجْهَةٌ ثُلُثٌ فَلَمَّا هُمْ بِالشَّاهِرَةِ﴾

﴿But it will be only a single Zajrah.^[11] When behold, they find themselves (on the surface of the earth) alive (after their death).﴾ (79:13-14)

meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allāh says:

﴿يَوْمَ يَدْعُوكُمْ شَتَّانِيُّونَ يَمْنِيُونَ﴾

﴿On the Day when He will call you, and you will answer with (words of) His praise﴾

meaning, you will all rise up in response to His command and in obedience to His will.

^[11] See the explanation of Sūrat An-Nāzī'at [79:13-14].

﴿وَتَشْتُونَ﴾

﴿and you will think﴾ means, on the Day when you rise up from your graves,

﴿إِنِّي لَنَشَدُ﴾

﴿that you have stayed﴾ in this earthly abode,

﴿إِلَّا قَلِيلًا﴾

﴿but a little while.﴾ This is like the Ayah:

﴿كَأَنَّهُمْ يَوْمَ يَرْجُونَهَا لَوْ بَلَّوْا إِلَّا عَشِيَّةً أَوْ حَسْنَهَا﴾

﴿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).

Allâh says:

﴿بَقِيَّةُ بَيْنَهُ فِي الْأَصْوَرِ وَغَصَّبُ الْمُعْجَرِينَ يَوْمَ يُوقَدُونَ زُفَرًا يَتَخَفَّضُونَ يَوْمَهُمْ إِنْ لَيَنْتَهُ إِلَّا عَشِيرًا﴾
 ﴿لَمْ يَنْتَهُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَنْتُمْ طَرِيقَةٌ إِنْ لَيَنْتَهُ إِلَّا يَوْمًا﴾

﴿The Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾ (20:102-104).

﴿وَيَوْمَ تَقُومُ أَلْيَامُهُ بِقِيَّهُ الْمُجْرِمُونَ مَا لَبَثُوا غَيْرَ سَاعَةً كَذَلِكَ كَانُوا يَوْمَ كُوْنُونَ﴾

﴿And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded.﴾ (30:55)

﴿فَلَمَّا كَمْ لَيَنْتَهَ في الْأَرْضِ عَدَدَ سِينِينَ ۝ فَالْأَلْيَامُ يَوْمًا أَوْ بَيْضَاعَةً يَوْمَهُ فَتَحَلُّ الْمَآيِّنَ ۝ فَلَمَّا إِنْ لَيَنْتَهُ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ۝﴾

﴿He will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He will say: "You stayed not but a little, if you had only known!"﴾ (23:112-114).

﴿وَرَأَنَّ لِيَسَادِي يَقُولُوا أَلَيْ هِيَ أَحَسَنُ إِنَّ الشَّيْطَانَ يَنْهَى يَتَّهِمُ إِنَّ الشَّيْطَانَ كَانَ لِلْأَنْسَى عَدُوًّا﴾



﴿53. And say to My servants that they should say those words that are best. (Because) Shaytān verily, sows a state of conflict and disagreement among them. Surely, Shaytān is to man a plain enemy.﴾

People should speak Good Words with Politeness

Allāh commands His servant Muḥammad ﷺ to tell the believing servants of Allāh that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Shaytān will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For Shaytān is the enemy of Ādām and his descendants, and has been since he refused to prostrate to Ādām. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for Shaytān may cause him to strike him with it.

Imām Aḥmad recorded that Abu Hurayrah said: “The Messenger of Allāh ﷺ said:

«لَا يُبَيِّنُ أَخْدُوكُمْ إِلَى أَخْبِرِهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَنْدِرِي أَخْدُوكُمْ لَعْلَ الشَّيْطَانَ أَنْ يُثْرِعَ فِي يَدِهِ فَيَقْعُدُ فِي حُفْرَةٍ مِنَ النَّارِ»

«No one of you should point at his brother with a weapon, for he does not know whether Shaytān will cause him to strike him with it and thus be thrown into a pit of Fire.»^[1]

Al-Bukhāri and Muslim recorded this *Hadīth* with the chain of narration from 'Abdur-Razzāq.^[2]

﴿وَرَبُّكَ أَعْلَمُ بِكُمْ إِنْ يَسْأَلُوكُمْ وَمَا أَرْسَلْتَكُمْ عَلَيْهِمْ وَكَلَّا
وَرَبُّكَ أَعْلَمُ بِكُمْ فِي الْكَوْكَبِ وَالْأَرْضِ وَلَقَدْ نَشَأْتُمْ بَعْضَ الْيَتَمَّ عَلَى بَعْضٍ وَمَا يَنْتَمْ دَاؤُهُ زَبُورَكُمْ﴾

﴿54. Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.﴾

﴿55. And your Lord knows best all who are in the heavens and

^[1] Ahmad 2:317.

^[2] Fath Al-Bāri 13:26, Muslim 4:2020.

the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd We gave the Zabūr. ﴿

Allāh says:

﴿إِنَّمَا أَعْلَمُ بِكُمْ﴾

﴿Your Lord knows you best;﴾ O mankind, meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

﴿إِنَّمَا يَعْلَمُ بِرَحْمَتِكُمْ﴾

﴿if He wills, He will have mercy on you,﴾ by helping you to obey Him and turn to Him.

﴿أَوْ إِنْ يَشَاءُ يُمْهِدُكُمْ وَمَا أَرْسَلْنَاكُمْ﴾

﴿or if He wills, He will punish you. And We have not sent you﴾ - O Muhammad -

﴿عَلَيْهِمْ وَكَلَّا﴾

﴿as a guardian over them.﴾ meaning, 'We have sent you as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي الْكَوْنِ وَالآزِفَةِ﴾

﴿And your Lord knows best all who are in the heavens and the earth.﴾

meaning, their status or level of obedience or disobedience.

The Preference of some Prophets above Others

﴿وَلَقَدْ فَضَلْنَا بَشَّرَنَا عَلَىٰ بَشَّرٍ﴾

﴿And indeed, We have preferred some of the Prophets above others.﴾

As Allāh says:

﴿يَالَّذِينَ أَرْسَلْنَا فَضَلَّنَا بِعِظَمِهِمْ عَلَىٰ بَعْضِهِمْ وَنَهُمْ مِنْ كَلْمَانَ اللَّهِ وَرَفِيعَ بِعِظَمِهِ دَرِيجَاتٍ﴾

﴿Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor.)﴾ [2:253]

This does not contradict the report in the Two *Sahīhs* which

says that the Messenger of Allāh ﷺ said:

لَا تُفْسِدُوا بَيْنَ الْأَئِمَّةِ

«Don't give superiority to any Prophet among (Allah's) Prophets.»^[1]

What is meant in this *Hadīth* is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two *Āyāt* of the Qur'ān, in Sūrat Al-Ahzāb:

﴿وَإِذْ أَخَذْنَا مِنَ الْأَئِمَّةِ مِثْقَلَهُمْ وَمِنْكُمْ وَنِنْ قُوَّجْ وَإِنَّرَهِمْ وَشُوَعْ وَبِسْيَ أَبِنَ سَرْجَ﴾

«And (remember) when We took from the Prophets their covenant, and from you and from Nūh, Ibrāhīm, Mūsā and 'Isā son of Maryam.» [33:7]

and in Sūrat Ash-Shūrā:

﴿شَرَعَ لَكُمْ مِنَ الَّذِينَ مَا وَجَّهَ يَوْمَ نُوحًا وَالَّذِي أُزْيَّنَتَا إِلَيْكُمْ وَمَا وَصَّيْنَا يَوْمَ إِنْرَهِمْ وَمُوسَى وَبِسْقَ آنَ أَقْيَمَا الَّذِينَ وَلَا نَنْفَرُو فِيهِمْ﴾

«He 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]

There is no dispute that Muḥammad ﷺ is the best of them, then Ibrāhīm, then Mūsā, then 'Isā (peace be upon them all), according to the best-known view. We have discussed the evidence for this in detail elsewhere, and Allāh is the source of help. Allāh's saying,

﴿وَمَا أَنْتَا دَائِدٌ رَبُورًا﴾

«and to Dawūd We gave the Zabūr.»

is an indication of his virtue and honor. Al-Bukhāri recorded from Abu Hurayrah that the Prophet ﷺ said:

﴿خَفَفَ عَلَى دَائِدَ الْقُرْآنَ، فَكَانَ يَأْمُرُ بِدَوَابَهُ فَشَرَحَ، فَكَانَ يَفْرُزُهُ قَبْلَ أَنْ يَفْرُغَ﴾

^[1] *Faṭḥ Al-Bārī* 6:519, Muslim 4:1844.

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الْمُرْسَلُونَ

فَلَمْ يُوَلِّهِ جَارَةً أَوْ حَدِيدًا ﴿٥﴾ أَوْ خَلْفًا إِسَابِيَّةَ بَرْ فَصُدُورِ كَفَسِيَّقُولُونَ مَنْ يُعِيدُ نَاقَلَ الَّذِي فَطَرَكُمْ أَوْ لَمْ رَأَ فَسَيْقُشُونَ إِلَيْكُمْ وَسَهْمَ وَقَهْلُوكَ مَنْ هُوَ قُلْ عَمَّا أَنْ يَكُونَ قَرِبًا ﴿٦﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَعِجِبُونَ يَحْمُلوهُ وَقَطْلُونَ إِنْ لَيَشْرُكُوا لِأَقْلَيلًا ﴿٧﴾ وَقَلْ لِيَبَاوِي يَقُولُ الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَعْبُدُ يَنْعَمْ إِنَّ الشَّيْطَانَ كَانَ إِلَّا سَيِّنَ عَدْوًا شَيْئَنَا ﴿٨﴾ زَيْكَمْ أَعْمَرْ كَزَانِ يَسَأِرْ حَمْكَمْ أَوْ زَيْنَ يَسَا يَعْدَبُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَسِيلًا ﴿٩﴾ وَرَيْكَ أَغْمَرْ يَسِنْ فِي السَّنَوَتِ وَالْأَرْضِ وَلَقَدْ فَضَلْنَا بَعْضَ الْتَّيْكَنَ عَلَى بَعْضِهِ وَمَا تَيْنَا دَأْوَدْ زَيْوَرَا ﴿١٠﴾ فَلَمْ يَدْعُوا الَّذِينَ زَعْمَتْمَنْ دُونِيهِ فَلَمْ يَمْلِكُوكَ كَشْفَ الْأَصْرِي عَنْكُمْ وَلَا تَخْوِيلًا ﴿١١﴾ أَوْ لَيْكَ الَّذِينَ يَدْعُونَ يَسْنَغُونَ إِلَى رَيْهُمُ الْوَسِيَّلَةَ أَيْمَمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ وَإِنْ عَذَابَ رَيْكَ كَانَ حَذْدُورًا ﴿١٢﴾ وَإِنْ مِنْ قَرِبَةٍ إِلَّا عَنْ مُهْلِكَوْهَا قَبْلَ يَوْمَ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَادِيَا شِيدَادَا كَانَ ذَلِكَ فِي الْكِتَبِ مَسْطُورًا ﴿١٣﴾

The Qur'ân (i.e. revealed Scripture of Zabûr) was made easy for Dawûd, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabûr) before the job was done.^[11]

﴿فَلَمْ يَدْعُوا الَّذِينَ زَعْمَشَ مِنْ دُونِهِ فَلَمْ يَمْلِكُوكَ كَشْفَ الْأَصْرِي عَنْكُمْ وَلَا تَخْوِيلًا ﴿١٤﴾ أَوْ لَيْكَ الَّذِينَ يَدْعُونَ يَسْنَغُونَ إِلَى رَيْهُمُ الْوَسِيَّلَةَ أَيْمَمْ أَقْرَبُ وَيَرْجُونَ أَقْرَبَهُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَيْكَ كَانَ حَذْدُورًا﴾

456. Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to another person)."[»]

457. Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of![»]

The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allâh

Allâh says:

﴿فَلَمْ﴾

«Say» O Muhammad to these idolators who worship things

[11] *Fath Al-Bâri* 6:522.

other than Allāh,

﴿أَذْعُوا الَّذِينَ رَعَسْتُ مِنْ دُونِي﴾

¶ Call upon those - besides Him whom you pretend. ¶ such as idols and rivals of Allāh. Even if you turn to them,

﴿فَلَا يَلْكُوكُوكَ كُنْفَ الشَّرِّ عَنْكُمْ﴾

¶ They have neither the power to remove the adversity from you ¶ they have no such power at all,

﴿لَا عَوْلَى﴾

¶ nor even to shift (it from you to another person.) ¶

to lift the distress from you and give it to someone else. The meaning is that the only one Who is able to do that is Allāh Alone, with no partner or associate, Who is the One Who creates and issues commands.

﴿فُلِّ أَذْعُوا الَّذِينَ رَعَسْتُ﴾

¶ Say: "Call upon those whom you pretend"

Al-'Awfi reported from Ibn 'Abbās, "The people of Shirk used to say, 'we worship the angels and the Messiah and 'Uzayr,' while these (the angels and the Messiah and 'Uzayr) themselves call upon Allāh." [1]

﴿أُولَئِكَ الَّذِينَ يَدْعُونَكَ﴾

¶ Those whom they call upon, desire ¶

Al-Bukhāri recorded from Sulaymān bin Mahrān Al-A'mash, from Ibrāhīm, from Abu Ma'mar, from 'Abdullāh:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَكَ بِئْنَهُوكَ إِنَّ رَبَّهُوكَ الْوَسِيلَةُ﴾

¶ Those whom they call upon, desire a means of access to their Lord, ¶

"Some of the Jinn used to be worshipped, then they became Muslims." According to another report: "Some humans used to worship some of the Jinn, then those Jinn became Muslim, but those humans adhered to their religion (of worshipping the Jinn)." [2]

[1] At-Tabārī 17:471.

[2] Fath Al-Bārī 8:249, 250.

﴿وَيَرْجُونَ رَحْمَتَهُ وَخَافُونَ عَذَابَهُ﴾

﴿they hope for His mercy and fear His torment.﴾

Worship cannot be complete or perfect unless it is accompanied by both fear and hope. Fear stops one from doing things that are forbidden, and hope makes one do more good deeds.

﴿إِنَّ عَذَابَ رَبِّكَ كَانَ عَذَابًا شَدِيدًا﴾

﴿Verily, the torment of your Lord is (something) to be afraid of!﴾

meaning, one should beware of it and be afraid lest it happen. We seek refuge with Allāh from that.

﴿وَلَنْ يَنْفَعَ إِلَّا مَنْ حَنَّ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي﴾

﴿الْكِتَابِ مُسْطَرًا﴾

﴿58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees)﴾

The Destruction or Torment of all Disbelieving Towns before the Hour begins

Here Allāh tells us that He has decreed and it is written in *Al-Lawh Al-Mahfūz* (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them,

﴿عَذَابًا شَدِيدًا﴾

﴿with a severe torment.﴾

either by killing them or sending calamities upon them as He wills. This will be because of their sins, as Allāh says of the past nations:

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾
[11:101]

﴿فَنَأَتْ بِهِمْ وَكَانَ عَنْهُمْ أَثْرَى هُنَّ حُمَّارٌ﴾

﴿So it tasted the evil result of its affair (disbelief), and the

consequence of its affair (disbelief) was loss.» [65:9]

﴿وَكَيْنَ مِنْ قَرِيبٍ عَنْ أُمَّىٰ رَبِّهَا وَرَسُولِهِ﴾

﴿And many a town (population) revolted against the command of its Lord and His Messengers;» [65:8] and many Āyāt.

﴿وَمَا مَنَّا أَنْ نُرْسِلَ إِلَيْنَاهُ أَنْ كَذَّبُوهَا الْأَوَّلُونَ وَإِنَّا نَمُوذُ النَّاسَةَ شَيْئَرَةَ نَظَمْنَا
هُنَّا وَمَا نُرْسِلُ إِلَيْنَاهُ إِلَّا تَغْيِيرًا﴾

﴿59. 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. And We sent not the signs except to make them afraid (of destruction).»

The Reason why Allāh did not send Signs or Miracles

Sa‘īd bin Jubayr said, “The idolators said: ‘O Muḥammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn Aṣ-Ṣafā’ into gold for us.’ Allāh conveyed to him by inspiration (*Wahy*): ‘I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.’ He said:

«يَارَبُّ اسْتَأْنِ بِهِمْ»

«*O Lord, give them more time.*»^[1]

This was also narrated by Qatādah, Ibn Jurayj and others.^[2]

Imām Ahmād recorded that Ibn ‘Abbās said, “The people of Makkah asked the Prophet ﷺ to turn Aṣ-Ṣafā’ into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land. It was said to him (by Allāh): ‘If you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them

^[1] At-Tabārī 17:477. These narrations are supported by the Ḥadīth of Ibn ‘Abbās recorded by Ahmād. See below.

^[2] At-Tabārī 17:477.

were destroyed.' He said,

﴿لَا، بَلْ اشْتَانُهُمْ﴾

«No, be patient and give them more time.» Then Allāh revealed:

﴿وَرَبِّنَا مَنَّا أَنْ تُرِيلُ يَأْكُبُ إِلَّا أَنْ كَذَّبَ يَأْكُبُ الْأَكْرَبُ﴾

«And nothing stops Us from sending the Āyāt but that the people of old denied them.»^[1]

An-Nasā'i also reported this from the *Hadīth* of Jarīr.^[2]

Imām Ahmad recorded that Ibn 'Abbās said: The Quraysh said to the Prophet ﷺ, "Ask your Lord to turn Aṣ-Ṣafā' into gold and we will believe in you." He said,

﴿وَرَتَّلُونَ؟﴾

«Will you really do that?» They said, "Yes." So he asked his Lord, and Jibril came to him and said: "Your Lord conveys His *Salām* to you and says, If you wish, I will turn Aṣ-Ṣafā' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never been seen in creation; or if you wish, I will open the gates of repentance and mercy for them.' » He said,

﴿بَلْ بَابُ التَّغْيِيرِ وَالرَّحْمَةِ﴾

«Rather the gates of repentance and mercy.»^[3]

﴿وَرَبِّنَا تُرِيلُ يَأْكُبُ إِلَّا حَنِيفُنَا﴾

«And We sent not the signs except to make them afraid (of destruction).»^[4]

Qatādah said, "Allāh makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him. We were told that Al-Kūfah was shaken at the time of Ibn Mas'ūd, who said: 'O people, your Lord is rebuking you, so pay heed!'"^[4] Similarly, it was reported that Al-Madinah was struck by several earthquakes at the time of 'Umar bin Al-Khaṭṭāb. 'Umar said: "You have changed, by Allāh, and if such a

^[1] Ahmad 1:258.

^[2] An-Nasā'i in *Al-Kubrā* 6:380, At-Tabari 17:476.

^[3] Ahmad 1:242.

^[4] At-Tabari 17:478.

الْمُرْسَلُونَ
بِنْدَقَةِ الْأَوَّلِينَ

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وَمَا نَعْنَى أَن تُرْسِلَ بِالْأَيَّتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ
وَإِنَّا شَاءْمُودَ النَّافَّةَ مُبِيرَةً فَظَلَمُوا هُمْ وَمَا رُسِلُ بِالْأَيَّتِ
إِلَّا غَوْيِفَا ﴿١﴾ وَلَذْ قَنَا لَكَ إِنْ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
جَعَلْنَا أَرْبَيْلَا أَلْقَى أَرْبَكَ إِلَّا فَتَّنَّاهُنَّا وَالشَّجَرَةَ الْمَلُوْنَةَ
فِي الْقُرْبَانِ وَغَوْفُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَثِيرًا
وَلَذْ قَنَا لِلْمَلَائِكَةَ أَسْجُدُوا لِلْأَدَمَ فَسَجَدُوا إِلَيْنَا لِنَسْ
قَالَ أَمَّا سَجَلُّنَّا مِنْ خَلْقَتِ طَبِّنَا ﴿٢﴾ قَالَ أَرْبَكَ هَذَا الَّذِي
كَرَّمَتْ عَلَيْنَاهُنَّ أَخْرَتْنَاهُنَّ إِلَيْنَا يَوْمَ الْقِيَمَةِ لَا حَتَّىٰ كَنَّ
دُرِّيَّتْهُنَّ إِلَّا قَلَّا لَهُنَّ ﴿٣﴾ قَالَ أَذْهَبْ فَنَّ يَمْلَكُ مِنْهُمْ فَإِنَّ
جَهَنَّمَ جَزَاؤُكُمْ جَزَاءٌ مُؤْفُورًا ﴿٤﴾ وَأَسْتَقْرِزُ مِنْ أَسْطَعَتْ
مِنْهُمْ صَوْرَكُمْ وَأَجْلِبْ عَلَيْهِمْ بَخِيلَكُمْ وَرَجَالَكُمْ وَشَاهِدَهُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا
غُرُورًا ﴿٥﴾ إِنْ عَسَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَّ
بِرَبِّكَ وَكَيْلًا ﴿٦﴾ رَبُّكُمُ الَّذِي يُرْسِي لَكُمُ الْفُلُكَ
فِي الْبَحْرِ لِتَبْنَوْهُ مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ يَرِيمًا ﴿٧﴾

quake were to strike again, I will subject you to such and such.”^[1] The Prophet ﷺ said, in a Ḥadīth whose authenticity is agreed upon:

إِنَّ الشَّمْسَ وَالقَمَرَ أَيَّاثَ مِنْ
آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكِسَفَا نَ
لَمْوَتْ أَحَدٌ وَلَا لِحَيَاةٍ، وَلَكِنَّ
اللَّهُ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا
عِبَادَةً، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاقْرَعُوا
إِلَى ذِكْرِهِ وَدُعَائِهِ وَاشْتِفَارِهِ -
هُمْ قَالُوا: - يَا أُمَّةَ مُحَمَّدٍ وَاللهُ
مَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ أَنْ يَرِيَنِي
عِبْدَهُ أَوْ تَرِنِي أَمْمَهُ، يَا أُمَّةَ
مُحَمَّدٍ وَاللهُ لَنْ تَنْلَمُونَ مَا أَغْلَمُ
لَضِحْكَتْمُ كَلِيلًا وَلَكَبَيْتُمْ كَثِيرًا ॥

The sun and the moon are two of the signs of

Allāh, and they are not eclipsed for the death or life of anyone. Allāh uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.^۱ Then he said: “O Ummah of Muhammad, by Allāh, no one has a greater sense of jealousy than Allāh if He sees His servant, or female servant, committing Zinā (illegal sexual intercourse). O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.”^[2]

﴿لَذْ قَنَا لَكَ إِنْ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا أَرْبَيْلَا أَلْقَى أَرْبَكَ إِلَّا فَتَّنَّاهُنَّا وَالشَّجَرَةَ
الْمَلُوْنَةَ فِي الْقُرْبَانِ وَغَوْفُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَثِيرًا﴾

[۱] Ibn Abi Shaybah, 2:473.

[۲] Fath Al-Bāri 2:615, Muslim 2:618.

﴿60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.﴾

Allâh has encompassed Mankind and made the Vision of His Prophet a Trial for Them

Allâh says to His Messenger ﷺ, encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

﴿رَبِّنَا لَكَ إِنَّ رَبَّكَ أَحَدٌ إِلَّا نَحْنُ لِنَأْتَيْنَاهُ﴾

﴿And (remember) when We told you: "Verily, your Lord has encompassed mankind..".﴾

Mujâhid, 'Urwah bin Az-Az-Zubayr, Al-Hasan, Qatâdah and others said, "This means, He protected you from them."^[1]

﴿وَمَا جَعَلْنَا أَثْبَانِي أَلْقَى أَرْسَكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind,﴾

Al-Bukhâri recorded that Ibn 'Abbâs said:

﴿وَمَا جَعَلْنَا أَثْبَانِي أَلْقَى أَرْسَكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind,﴾

"This is the vision which the Messenger of Allâh ﷺ saw with his own eyes on the night when he was taken on the Night Journey (*Al-Isrâ'*)."

﴿وَالشَّجَرَةُ الظَّمُورَةُ فِي الْقُرْبَانِ﴾

﴿and (likewise) the accursed tree in the Qur'ân.﴾

refers to the Tree of *Zaqqûm*.^[2] This was also recorded by

^[1] At-Tabâri 17:479, 480.

^[2] *Fath Al-Bâri* 8:250.

Aḥmad, ‘Abdur-Razzāq and others.^[1] It was also reported by Al-‘Awfi from Ibn ‘Abbās.^[2]

It was also interpreted as referring to the Night of the *Isrā'* by Mujāhid, Sa‘id bin Jubayr, Al-Ḥasan, Masrūq, Ibrāhīm, Qatādah, ‘Abdur-Rahmān bin Zayd and several others.^[3] We have already quoted at length a comprehensive collection of *Hadīth* about the *Isrā'* at the beginning of this Sūrah, praise be to Allāh. We have also already stated that some people gave up their Islām after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allāh caused it to increase and strengthen the faith of others, and so He says:

﴿لَا يَنْفَدِ﴾

﴿but a trial﴾, meaning a test. As for the cursed tree, this is the Tree of *Zaqqūm*.^[4] When the Messenger of Allāh ﷺ told them that he had seen Paradise and Hell, and seen the Tree of *Zaqqūm*, they did not believe that, and Abu Jahl, upon whom be the curses of Allāh, even said, “Bring us some dates and butter,” and he started eating them and saying, “Let us have some *Zaqqūm*, we don’t know any other *Zaqqūm* but this.” This was narrated by Ibn ‘Abbās, Masrūq, Abu Mālik, Al-Ḥasan Al-Baṣri and others. Everyone who interpreted the Āyah to refer to the Night of the *Isrā'*, also interpreted it to refer to the Tree of *Zaqqūm*.^[5]

﴿رَتْبَةً لَّهُمْ﴾

﴿[We] make them afraid﴾ meaning, ‘We make the disbelievers afraid with Our warnings and punishments and torment.’

﴿فَمَا يَرْيَهُمْ لَا طَغْيَانًا كَبِيرًا﴾

﴿but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.﴾

[1] Aḥmad 1:221, ‘Abdur-Razzāq 2:380.

[2] At-Ṭabarī 17:481, 484.

[3] At-Ṭabarī 17:480, 481, 482.

[4] See Sūrat Aṣ-Ṣāffāt [37:62].

[5] At-Ṭabarī 17:484, 485, 486.

means, it only pushes them further into their disbelief and misguidance, and this is because Allāh has forsaken them.

﴿وَرَدَّنَا لِتَلْكِيَةٍ أَنْسَجْدُوا لِأَدَمْ فَسَجَدُرَا إِلَّا إِبْلِيسَ قَالَ مَأْسَجِدُ لِيَنْ حَلَقَتْ طِبَانًا ﴾ نَاهٌ
أَرْبَيْنَكَ هَذَا الَّذِي كَرَمْتَ عَنِ لِيَنْ الْمُرْتَبِينَ إِنْ تَوْرِي الْقِيَمَةَ لِلْخَيْرِكَ ذَرْتَهُ إِلَّا
﴿طَلَلًا ﴾

﴿61. And (remember) when We said to the angels: "Prostrate yourselves unto Ādām." They prostrated themselves except Iblis. He said: "Shall I prostrate myself to one whom You created from clay?"﴾

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

The Story of Ādām and Iblis

Allāh mentions here the enmity of Iblis, may the curse of Allāh be upon him and his progeny. This is an ancient hatred, dating from the time that Allāh created Ādām, when He commanded the angels to prostrate to Ādām, and all of them prostrated except Iblis, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

﴿قَالَ مَأْسَجِدُ لِيَنْ حَلَقَتْ طِبَانًا﴾

﴿He said: "Shall I prostrate myself to one whom You created from clay?"﴾

According to another Āyah, he said:

﴿إِنَّا خَيْرٌ مِّنْهُ خَلَقْنَا بَنْ شَارِ وَخَلَقْتَهُ بَنْ طِبَانِ﴾

﴿I am better than he. You created me from fire, and You created him from clay.﴾ [7:12]

He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

﴿قَالَ أَرْبَيْنَكَ هَذَا الَّذِي كَرَمْتَ عَنِ﴾

﴿He said: "See this one whom You have honored above me..."﴾

'Ali bin Abi Talhah reported that Ibn 'Abbās said, "He is saying, 'I am going to dominate his offspring, all but a few.'" Mujāhid said (it means), "I am going to surround them." Ibn Zayd said (it means), "I am going to lead them astray."^[1] All of them are close in meaning, and the meaning of the Āyah is, "Do You see this one whom You have honored and made greater than me? If You give me time, I will lead his descendants astray, all but a few of them."

﴿قَالَ أَذْهَبْ فَمَنْ يَعْكُبْ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَرَازٌ كُلُّ جَرَازٍ مَوْفُورًا ﴾٦٣﴾ وَأَسْتَفِرْ مَنْ أَنْتَلَتْ
مِنْهُمْ يَصْوِيكَ وَأَتَيْتَ عَلَيْهِمْ بِصَلِيكَ وَرَبِيلِكَ وَشَارِكَهُمْ فِي الْأَمْوَالِ وَالْأَرْضِ وَجَنَّثُمْ وَمَا
يَعْدُهُمْ الشَّيْطَنُ إِلَّا عُزُورًا ﴾٦٤﴾ إِنَّ عَادِي لَبَسَ لَكَ عَلَيْهِمْ سُلْطَانُنَّ وَكُفَّرْ بِرِيزِكَ
وَحَكِيلَادَ ﴾٦٥﴾

﴿63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.﴾

﴿64. "And fool them gradually, those whom you can among them with your voice, Ajlib upon them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytān promises them nothing but deceit.﴾

﴿65. "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴾

When Iblis asked for respite, Allāh said to him:

﴿أَذْهَبْ﴾

﴿'Go, I will give you respite.' According to another Āyah (Allāh) said:

﴿فَإِنَّكَ مِنَ الظَّاهِرِينَ ﴾٦٦﴾ إِنَّ يَوْمَ الْوَقْتِ الْمُعْلَمِ

﴿Verily, you are of those allowed respite till the Day of the time appointed.﴾ (38:80-81).

Then Allāh warned him and those who follow him among the progeny of Ādam about Hell:

﴿قَالَ أَذْهَبْ فَمَنْ يَعْكُبْ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَرَازٌ كُلُّ جَرَازٍ﴾

^[1] At-Tabari 17:489.

﴿(Allāh) said : "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all)﴾ meaning, for your deeds.

﴿جَزَّةٌ مُّتَوْزِعَةٌ﴾

﴿an ample recompense.﴾ Mujāhid said, "Sufficient recompense."^[1] Qatādah said, "It will be abundant for you and will not be decreased for you."^[2]

﴿وَاسْتَفِرْزْ مِنْ أَسْتَطَعْتْ مِنْهُمْ يَصْوِيكَ﴾

﴿And fool them gradually those whom you can among them with your voice,﴾

It was said that this refers to singing. Mujāhid said, "With idle entertainment and singing,"^[3] meaning, influence them with that.

﴿وَاسْتَفِرْزْ مِنْ أَسْتَطَعْتْ مِنْهُمْ يَصْوِيكَ﴾

﴿And fool them gradually those whom you can among them with your voice,﴾

Ibn ‘Abbās said, "Every caller who calls people to disobey Allāh."^[4] This was the view of Qatādah,^[5] and was also the opinion favored by Ibn Jarīr.

﴿وَأَجْلِبْ عَلَيْهِمْ بِعَيْنِكَ وَرَجْلِكَ﴾

﴿Ajib upon them with your cavalry and your infantry.﴾

Send your troops and cavalry and infantry against them. The meaning is, send whatever forces you have at your disposal against them. This is a command (related to the divine decree), as Allāh says elsewhere:

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكُفَّارِ لِنُرْثِمُ أَذًى﴾

﴿See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.﴾ (19:83),

[1] At-Tabari 17:490.

[2] At-Tabari 17:490.

[3] At-Tabari 17:490.

[4] At-Tabari 17:491.

[5] At-Tabari 17:491.

meaning, to provoke them and drive them towards evil.

﴿وَأَجْلِبْ عَلَيْهِمْ وَنَذِلْهُمْ﴾

﴿Ajlib upon them with your cavalry and your infantry,﴾

Ibn ‘Abbās and Mujāhid said, “Everyone who rides or walks to go and commit sin and disobey Allāh.”^[1] Qatādah said, “He has infantry and cavalry among the Jinn and among humans. They are the ones who obey him.”^[2] The Arabs use the verb *Ajlabā* when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another. From this root is also derived the word *Jalabah*, which means raising voices.

﴿وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأُرْدُنِ﴾

﴿and share with them wealth and children,﴾

Ibn ‘Abbās and Mujāhid said, “This means what he commands them to do of spending money in disobedience to Allāh, may He be exalted.”^[3]

﴿وَالْأُرْدُنِ﴾

﴿and children,﴾

Ibn’ Abbās, as reported by Al-‘Awfi, Mujāhid and Ad-Dahhāk said, “This means the children of *Zinā* (i.e., illegitimate children).”^[4] ‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said, “This means the children whom they used to kill out of folly, without knowledge.”^[5] Qatādah reported that Al-Ḥasan Al-Baṣri said: “Allāh caused *Shayṭān* to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islām, and by making them give a part of their wealth to the *Shayṭān*.”^[6] Qatādah said the same.^[7]

﴿وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأُرْدُنِ﴾

[1] At-Tabari 17:491, 492.

[2] At-Tabari 17:491.

[3] At-Tabari 17:493.

[4] At-Tabari 17:494.

[5] At-Tabari 17:494.

[6] At-Tabari 17:495.

[7] 1At-Tabari 17:495.

﴿and share with them wealth and children.﴾

The fact that only wealth and children are mentioned in this Āyah, does not mean that it is limited only to those things. Everything in which a person disobeys Allāh or obeys the Shaytān means that he is sharing with him. It was reported in *Sahīh Muslim* from Ḥyād bin Ḥimār that the Messenger of Allāh ﷺ said:

﴿يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حُكْمَاءٍ فَجَاءُتُهُمُ الشَّيَاطِينُ فَأَخْبَأَتُهُمْ عَنْ دِينِهِمْ وَحَرَّمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ﴾

«Allāh the Mighty and Exalted says, "I have created My servants as Ḥunafā' [monotheists], then the Shayāṭin come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them."»^[1]

According to the Two *Sahīhs*, the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِي أَهْلَهُ قَالَ: يَسِ اللَّهُ أَللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنْبْ الشَّيْطَانَ مَا رَزَقْنَا فَإِنَّمَا يَقْدِرُ بِنَفْسِهِ وَلَدَّ فِي ذَلِكَ لَنْ يَضُرَّ الشَّيْطَانُ أَبَدًا»

«When one of you wants to have intercourse with his wife, let him say, 'In the Name of Allāh. O Allāh, keep us away from Shaytān and keep Shaytān away from what you bestow on us (children).'. Then if a child is decreed for them from that, the Shaytān will never harm him.»^[2]

﴿وَعِنْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿...and make promises to them.﴾ But Shaytān promises them nothing but deceit.

As Allāh tells us, Iblīs will say, on the Day when the matter is decided:

﴿إِنَّمَا اللَّهُ وَعَدَكُمْ وَغَدَّ الْمُقْرِنِي وَعَدَنِي فَأَخْلَقْتُكُمْ﴾

﴿Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you.﴾ [14:22]

﴿إِنَّ عِبَادِي لَيَسَ لَكَ عَلَيْهِمْ سُلْطَنٌ﴾

^[1] Muslim 4:2197.

^[2] *Fath Al-Bārī* 6:376, Muslim 2:1058.

﴿Verily, My servants, you have no authority over them.﴾

Here Allāh tells us that He supports His believing servants, and guards and protects them against the accursed Shaytān. Allāh says:

﴿وَكُلُّ مَنْ يَرِيْدُ وَكِيلًا﴾

﴿And All-Sufficient is your Lord as a Guardian.﴾ meaning, as a Protector, Supporter and Helper.

﴿وَرَبُّكُمُ الَّذِي يُرِيْدُ لَكُمُ النَّجَادَةَ فِي الْبَحْرِ لِتَتَعَافَّوْا مِنْ فَضْلَتِهِ إِنَّمَا كَانَ يُكْمِلُ﴾

﴿وَجَسِدًا﴾

﴿66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is ever Most Merciful towards you.﴾

Ships are a Sign of the Mercy of Allāh

Allāh tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. He says:

﴿إِنَّمَا كَانَ يُكْمِلُ رَحْمَاتِهِ﴾

﴿Truly, He is ever Most Merciful towards you.﴾ meaning, He does this for you out of His grace and mercy towards you.

﴿وَإِذَا مَسَكَمُ الْفَلَرُ فِي الْبَحْرِ حَلَّ مَنْ تَدْعُونَ إِلَّا إِنَّمَا تَدْعُونَ إِلَى الَّذِي أَغْرَيْتُمُ وَكَانَ الْأَكْثَرُ

﴿كُفَّارًا﴾

﴿67. And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.﴾

When Harm befalls Them, the Disbelievers do not remember anyone except Allāh

Allāh tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him. Hence Allāh says:

﴿وَإِذَا مَسَكَمُ الْفَلَرُ فِي الْبَحْرِ حَلَّ مَنْ تَدْعُونَ إِلَّا إِنَّمَا

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him.﴾

meaning, everything they worship besides Allâh disappears from their hearts and minds. Similar happened to Ikrimah bin Abi Jahl when he fled from the Messenger of Allâh ﷺ after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allâh Alone." Ikrimah said to himself, "By Allâh if none can benefit on the sea except Allâh then no doubt none can benefit on land except Allâh. 'O Allâh! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy.'" They came out of it safely and were delivered from the sea. Then Ikrimah went to the Messenger of Allâh ﷺ, and declared his Islâm, and he became a good Muslim, may Allâh be pleased with him.^[1]

﴿فَلَا يَجِدُ إِلَّا أَنْهُمْ﴾

﴿But when He brings you safe to land, you turn away.﴾

means, you forget what you remembered of Divine Oneness (*Tawhîd*) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

﴿وَرَأَنَ الْأَكْثَرُ كُفُورًا﴾

﴿And man is ever ungrateful.﴾ means, by nature he forgets and denies His blessings, except for those whom Allâh protects.

﴿أَنَأَيْشَرُ أَنْ تَنِيفَ يَكُنْ جَابَ اللَّهُ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ﴾

﴿وَكَبَلَ﴾

﴿68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hâshîb? Then, you shall find no guardian.﴾

Does not the Punishment of Allâh come on Land too?

Allâh says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment, that a side of the land will not swallow you up or He will not send against you a *Hâshîb* - which is a kind of rain that carries stones? This

^[1] Al-Hâkim 3:241.

was the view of Mujāhid and others.^[1] As Allāh says:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَمِيمًا إِلَّا مَا لَوْلَى مُجَاهِنَّمَ بِسَعْيٍ ﴾
يَقْتَلُهُمْ مِّنْ عَنْدِنَا﴾

﴿Verily, We sent against them, except the family of Lüt, them We saved in the last hour of the night, As a favor from Us.﴾ (54:34-35)

Elsewhere, Allāh says:

﴿وَأَنْهَيْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِيلٍ تَضَرِّرُوا﴾

﴿and We rained on them stones of Sijjil,^[2] in a well-arranged manner one after another﴾

﴿أَمْ يَأْمُمُ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُّ الْأَرْضِ فَلَذَا هُوَ قَوْزٌ أَمْ يَأْمُمُ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَقَلُوهُ كَيْفَ نَذِيرٌ﴾ (v. 16)

﴿Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a Haśib? Then you shall know how (terrible) has been My warning﴾ (67:16-17)

﴿فَمَنْ لَا يَحْدُثُ لَكُمْ وَكَيْلًا﴾

﴿Then, you shall find no guardian﴾ no helper to turn the punishment away from you and save you.

﴿أَمْ يَأْمُمُ أَنْ يُبَيِّنَكُمْ فِي هَذِهِ الْأَرْضِ بِئْرِسَلَ عَلَيْكُمْ فَاصِفًا مِّنْ أَرْبَعِ فِيْقِكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا يَجْدُهُ لَكُمْ عَلَيْهَا يَوْه. يَئِمَّا﴾

﴿69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qāṣif and drown you because of your disbelief? Then you will not find any avenger therein against Us.﴾

Perhaps He will send You back to the Sea

Allāh says,

﴿أَمْ يَأْمُمُ﴾

﴿Or do you feel secure﴾, 'you who turn away from Us after

^[1] At-Tabari 17:498, from Qatādah.

^[2] See the explanation of Sūrah Hūd 11:82.

acknowledging Our Oneness at sea once you are back upon dry land,'

﴿أَن يُبَدِّلُونَ﴾

﴿that He will not send you back﴾ to sea a second time

﴿فَلَا يُبَدِّلُ عَلَيْكُمْ فَاصْنَعُوا مِنَ الْرِّيحِ﴾

﴿and send against you a Qāsif﴾

which will destroy your masts and sink your vessels. Ibn 'Abbās and others said, "Al-Qāsif is the wind of the sea which destroys vessels and sinks them."^[1]

﴿يُغْرِقُكُم بِمَا كَفَرْتُمْ﴾

﴿and drown you because of your disbelief﴾ means because of your rejection and turning away from Allāh.

﴿لَا يَجِدُونَا لَكُمْ عَلَيْنَا يُوَحِّدُونَ﴾

﴿Then you will not find any avenger therein against Us.﴾

Ibn 'Abbās said that this means a helper.^[2] Mujāhid said, "A helper who will avenge you," i.e., take revenge on your behalf.^[3] Qatādah said it means, "We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."^[4]

﴿وَلَقَدْ كَرَّمْنَا بَيْقَادَمْ وَجَلَّتُمْ فِي الْأَرْضِ وَالْبَحْرِ وَنَقْتَلْتُمْ مِنَ الطَّيَّابَاتِ وَلَقَدْتُمْ عَلَىٰ كُثُرٍ يَمْنَنْ خَلَقْنَا تَقْسِيلًا﴾

﴿70. And indeed We have honored the Children of Ādam, and We have carried them on land and sea, and have provided them with At-Tayyibāt, and have preferred them above many of those whom We have created with a marked preferment.﴾

The Honor and noble Nature of Man

Allāh tells us how He has honored the sons of Ādam and made them noble by creating them in the best and most perfect of forms, as He says:

^[1] At-Tabari 17:500.

^[2] At-Tabari 17:500.

^[3] At-Tabari 17:500.

^[4] At-Tabari 17:500.

﴿فَلَمَّا كُنَّا أَنْسَنَ فِي لَحْيَتِ شَوِيهٍ﴾

﴿Verily, We created man in the best stature (mould).﴾ (95:4)

He walks upright on his two feet and eats with his hand, whilst other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

﴿رَبَّكُمْ فِي الْأَرْضِ﴾

﴿and We have carried them on land﴾ means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

﴿وَرَزَقْنَاهُم مِّنَ الْأَطْيَابِ﴾

﴿and have provided them with At-Tayyibāt,﴾

meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

﴿رَبَّكُمْ يُخْرِجُ مِنْ طَنَّ تَفِيلًا﴾

﴿and have preferred them above many of those whom We have created with a marked preferment.﴾

means, over all living beings and other kinds of creation. This Ayah indicates that human are also preferred over the angels.

﴿وَيَوْمَ نَدْعُوا كُلَّ أُنْبِيَاءٍ كُتُبَهُ يُبَيِّنُهُ فَالْأَئِمَّاتُ بِقُرْآنٍ كَتَبْنَا

﴿وَلَا يُظْلَمُونَ تَفِيلًا﴾ وَمَنْ كَاتَ فِي هَذِهِ أَنْتَ فَهُوَ فِي الْآخِرَةِ أَعْنَى رَأْمَلْ سَيِّلًا

﴿71. (And remember) the Day when We shall call together all human beings with their (respective) Imām (i.e. the Book of deeds). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.﴾

﴿72. And whoever is blind in this [world] then he will be blind in the Hereafter, and most astray from the path.﴾

Everyone will be called by his Imâm on the Day of Resurrection

Allâh tells us that on the Day of Resurrection, he will call each people to account by its Imâm. The scholars differed as to the meaning of this (i.e. Imâm). Mujâhid and Qatâdah said that it meant each nation would be called to account by its Prophet. Some of the Salaf said this is the greatest honor for the people of *Hadîth*, because their leader is the Prophet ﷺ. Ibn Zayd said it means they would be called to account by their Book which was revealed to their Prophet with its laws. This was also the view favored by Ibn Jarîr. Ibn Abî Najîh narrated that Mujâhid said, "With their Books." It may be that what is meant here is what Al-'Awfi narrated from Ibn 'Abbâs concerning this Âyah,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِيمَانِهِ﴾

«(And remember) the Day when We shall call together all human beings with their (respective) Imâms»,

which is that it refers to the Book (or record) of their deeds.^[1] This was also the view of Abu Al-'Âliyah, Al-Hasan and Ad-Dâhhâk.^[2] This view is the most correct, because Allâh says:

﴿وَكُلُّ شَفَّ وَأَخْصَبَةٌ فِي إِيمَانِ شَيْنِ﴾

«and all things We have recorded with numbers (as a record) in a Clear Book [Fi Imâmin Mubîn]» [36:12]

﴿وَرُوْضَتِ الْكِتَابُ فَذَرَ الْمُخْرِجِينَ مُشْفِقِينَ مَا فِيهِ﴾

«And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein» [18:49]

﴿فَرَأَى كُلُّ أُنَفُّوسٍ كُلُّ أُنَفُّوسٍ تَمْعَنُ إِلَى كُلِّهَا أَلْيَمَ بُغْرَبَةَ مَا كُلُّمْ قَسْلَةَ هَذَا كَيْنَاتٌ يَطْبِقُونَ﴾

﴿عَلَيْكُمْ يَا أَيُّهَا كَلَّا تَسْتَنِسُ مَا كُلُّمْ قَسْلَةَ﴾

«And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record

[1] At-Tabâri 17:502.

[2] At-Tabâri 17:502, 503.

speaks about you with truth. Verily, We were recording what you used to do.» (45:28-29)

This does not contradict the fact that the Prophet will be brought forward when Allāh judges between his *Ummah*, for he will inevitably be a witness against his *Ummah* over their deeds. But what is meant here by *Imām* is the Book of deeds. Allāh says:

﴿يَوْمَ نَدْعُوا كُلَّ أَنْسَابٍ يَا تَسْبِيمَ فَمَنْ أُوفِيَ كِتَابَهُ يَقْرَأُهُ وَمَنْ كَتَبَهُ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) *Imām*. So whosoever is given his record in his right hand, such will read their records,﴾

means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it. As Allāh says:

﴿فَإِنَّا مَنْ أُوفِيَ كِتَابَهُ بِسَبِيلِهِ فَمَنْ قُرْأَ مَا كُتُبَهُ أَفَرَأُوا كِتَابَهُ﴾

﴿Then as for him who will be given his record in his right hand will say : "Here! read my record!" until His saying,

﴿وَإِنَّا مَنْ أُوفِيَ كِتَابَهُ بِشَكَلِهِ﴾

﴿But as for him who will be given his record in his left hand,﴾ [69:19-29]

﴿وَلَا يُظْلَمُونَ فَتَبَلَّغُ﴾

﴿and they will not be dealt with unjustly in the least [Fatīlān].﴾

We have already mentioned that the *Fatīl* is the long thread in the groove of a date-pit. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded a Ḥadīth from Abu Hurayrah according to which the Prophet ﷺ said, concerning the Āyah,

﴿يَوْمَ نَدْعُوا كُلَّ أَنْسَابٍ يَا تَسْبِيمَ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) *Imām*.﴾

﴿يَذْعُ أَحْدُمْ فَيُعْطَى كِتَابَهُ بِسَبِيلِهِ وَيُؤْمَدُ لَهُ فِي جِنَاحِهِ وَيَبْيَضُ وَجْهُهُ وَيَجْعَلُ عَلَى رَأْسِهِ نَاجٌ مِنْ لُؤْلُؤَةِ يَنْلَالَأَ، فَيَنْطَلِقُ إِلَى أَخْصَابِهِ فَتَرَوْنَهُ مِنْ بَعْدِهِ فَتَشْوِلُونَ اللَّهُمَّ آتِنَا بِهَذَا وَبَارِكْ لَنَا فِي هَذَا فَبِأَنْتِهِمْ فَيَقُولُ لَهُمْ أَبْيَرُوا فَإِنَّ لِكُلِّ رَجُلٍ

مِنْكُمْ مِثْلَ هَذَا، وَأَئْتَ الْكَافِرَ فَيَسْرُدُ وَنَهْهُ، وَيَمْدُّ لَهُ فِي جَسْدِهِ، وَيَرَاهُ أَضْحَابُهُ
فَيَقُولُونَ: تَعُوذُ بِاللّٰهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللّٰهُمَّ لَا تَأْتِنَا يٰهُ فَيَأْتِيهِمْ فَيَقُولُونَ:
اللّٰهُمَّ أَخْرُوْهُ فَيَقُولُ : أَبْتَدِكُمُ اللّٰهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا»

“One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say, “O Allâh, let him come to us and bless us with this.” Then he will come to them and will say to them, “Rejoice, for every man among you will be like this.” As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say, “We seek refuge in Allâh from this, or from the evil of this, O Allâh, do not let him come to us.” “Then he will come to them and they will say, O Allâh, humiliate him!” He will say, “May Allâh cast you away, every man among you will be like this.”»

Then Al-Bazzâr said: “This was only reported through this chain.”^[1]

﴿وَمَنْ كَاتَ فِي دُنْيَاهُ أَغْنَى﴾

﴿And whoever is blind in this﴾

Ibn ‘Abbâs, Mujâhid, Qatâdah and Ibn Zayd said: this means in this worldly life.

﴿أَغْنَى﴾

﴿blind﴾ means, blind to the signs and proofs of Allâh.

﴿فَهُوَ فِي الْآخِرَةِ أَغْنَى﴾

﴿then he will be blind in the Hereafter,﴾ as he was blind in this world.

﴿وَأَشَدُ سَيِّلاً﴾

﴿and most astray from the path.﴾ most astray as he was in this world. We seek refuge with Allâh from that.^[2]

[1] *Mawârid Az-Zamân* no. 2588.

[2] At-Tabâri 17:504, 505.

سورة العنكبوت

٢٨٩

العنكبوت

وَإِذَا سَأَلُوكُمُ الضرُّ فِي الْبَحْرِ حَذَّلَ مَن تَدْعُونَ إِلَيْهَا فَلَمَّا جَاءُوكُمْ
إِلَى الْبَرِّ أَعْرَضُمْ وَكَانَ الْإِنْسَنُ كُفُورًا ﴿٧﴾ أَمَّا مِنْتَمْ أَنْ يَخْسِفَ
يُكْمِنَ جَانِبَ الْبَرِّ أَوْ يُرِسِّلَ عَلَيْكُمْ حَاصِبَاتٍ لَا يَجِدُوا الْكُوْنَ
وَكَبِيلًا ﴿٨﴾ أَمَّا مِنْتَمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارِيْخَ أُخْرَى فَيُرِسِّلَ
عَلَيْكُمْ قَاصِفًا مِنَ الْأَرِيحَ فَيُغَرِّبُكُمْ بِمَا كَفَرْتُمْ لَا يَجِدُوا
لِكُوْنٍ عَلَيْنَا يَهُوَ بَيْنَمَا ﴿٩﴾ وَلَقَدْ كَرِمَنَا بَيْتَ مَادِمْ وَحَلَّتْهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيْبَاتِ وَفَضَّلْنَاهُمْ عَلَى
كَثِيرٍ مِنْنَ خَلْقِنَا قَبْضِيَّا ﴿١٠﴾ يَوْمَ نَنْشُو أَكْلَنَاسِ
يَلَانِيْمِ فَمَنْ أُوقَى كَتَبَتْ بِرِيمِيْدَهُ فَأَوْلَيْكَ يَقْرَئُونَ
كَتَبَهُمْ وَلَا يُظْلَمُونَ فَيُسْلِلًا ﴿١١﴾ وَمَنْ كَانَ فِي هَذِهِ
أَعْمَنَ فَهُوَ فِي الْآخِرَةِ أَعْمَنَ وَأَصْلَ سَبِيلًا ﴿١٢﴾ وَلَنْ كَادُوا
لِيَقْتُلُوكُمْ عَنِ الدِّيَنِ أَوْ حَسِنَ إِلَيْكَ لِتَنْقِرِيْ عَلَيْنَا غَيْرَهُ
وَإِذَا لَأَخْذُوكَ حَلِيلًا ﴿١٣﴾ وَلَوْلَا أَنْ يَبْتَلِكَ لَقَدْ كَدَّ
تَرَكَ إِلَيْهِمْ شَيْنَا قَلِيلًا ﴿١٤﴾ إِذَا لَأَذْفَنَكَ ضَعْفَ
الْحَيَاةِ وَضَعْفَ الْمَمَاتِ لَمْ لَأَعْدُكَ عَلَيْنَا نَصِيرًا ﴿١٥﴾

﴿لَكَ كَادُوا لِيَقْتُلُوكُمْ عَنِ الدِّيَنِ
أَوْ حَسِنَ إِلَيْكَ لِتَنْقِرِيْ عَلَيْنَا
غَيْرَهُ وَإِذَا لَأَخْذُوكَ حَلِيلًا ﴿١٣﴾
وَلَوْلَا أَنْ يَبْتَلِكَ لَقَدْ كَدَّ
تَرَكَ إِلَيْهِمْ شَيْنَا قَلِيلًا ﴿١٤﴾ إِذَا
لَأَذْفَنَكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ
الْمَمَاتِ لَمْ لَأَعْدُكَ عَلَيْنَا
نَصِيرًا ﴿١٥﴾﴾

¶ 73. Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!

¶ 74. And had We not made you stand firm, you would nearly have inclined to them a little. ¶

¶ 75. In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us. ¶

How the Prophet ﷺ would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation

Allah tells us how He supported His Prophet ﷺ and protected him and kept him safe from the evil plots of the wicked transgressors. Allah is the One Who took care of him and helped him, and would not leave him to any of His creation. He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and

oppose him and fight him in the east and in the west. May Allâh send peace and blessings upon him until the Day of Judgement.

﴿وَلَنْ كَادُوا يُشْرِكُونَكَ بَيْنَ الْأَرْضِ لِيُخْرُجُوكَ مِنْهَا وَلَذَا لَا يُلْتَوِنُكَ إِلَّا

﴿شَنَةً مِّنْ قَدْ أَرْسَلْنَا فِيلَكَ مِنْ رُّسُلِنَا وَلَا يَمْدُ لِشَنَتَنَا مُغْوِلَه﴾
¶ ٦٧

﴿76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.﴾

﴿77. A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.﴾

The Reason why these Âyât were revealed

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allâh ﷺ from among themselves. So Allâh issued a warning to them in this Âyah, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allâh brought him and them together on the battlefield of Badr, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives. Hence Allâh said:

﴿شَنَةً مِّنْ قَدْ أَرْسَلْنَا﴾

﴿A Sunnah with which We sent﴾

meaning this is what We usually do to those who reject Our Messengers and persecute them by driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet ﷺ was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world. So Allâh says:

﴿رَبَّا كَانَ اللَّهُ لِيَعْذِبَهُمْ وَأَنَّ فِيهِمْ﴾

﴿And Allâh would not punish them while you are among them.﴾ [8:33]

﴿أَفَرَدَ الْمُصَلَّةَ لِلْأُولَئِكَ الَّذِينَ يَلْهَقُونَهُمْ أَثْيَلَ وَقْرَمَانَ الْفَجْرِ إِنَّ قَوْمَانَ الْفَجْرِ كَانَ

مَشْهُوداً ﴿٧٩﴾ وَمِنَ الَّيْلِ فَتَهَجَّدُ يه. نَافِلَةً لَكَ عَسَى أَنْ يَسْتَكِنَ رَبُّكَ مَقَامًا تَحْمِلُهُ ﴿٨٠﴾

﴿78. Perform the Ṣalāh from midday till the darkness of the night, and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾

﴿79. And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾

The Command to offer the Prayers at their appointed Times

Allāh says, commanding His Messenger ﷺ to offer the prescribed prayers at the appointed times:

﴿وَأَنِيرِ الْأَصْلَوَةِ لِذُلُوكِ الْشَّمْسِ﴾

﴿Perform the Ṣalāt from midday.﴾

Hushaym narrated from Mughīrah from Ash-Sha'bi from Ibn 'Abbās: "Midday means when the sun is at its zenith."^[1] This was also reported by Nāfi' from Ibn 'Umar,^[2] and by Mālik in his *Tafsīr* from Az-Zuhri from Ibn 'Umar.^[3] This was the opinion of Abu Barzah Al-Aslāmi and Mujāhid, and of Al-Hasan, Ad-Dāḥḥāk, Abu Ja'far Al-Bāqir and Qatādah.^[4]

It is also understood to [generally] refer to the times of the five prayers. Allāh said;

﴿وَإِذْلُوكِ الْشَّمْسِ إِنَّ عَسْقَ الَّيْلِ﴾

﴿from midday till the darkness of the night,﴾

meaning darkness, or it was said, sunset. This was understood to mean *Zuhr* 'Aṣr, *Maghrib* and *Isha'*.

﴿وَقُرْآنَ الْفَجْرِ﴾

﴿and recite the Qur'ān in the early dawn.﴾

meaning *Ṣalāt Al-Fajr*. The details of the timings of the prayers

[1] At-Tabari 17:514.

[2] At-Tabari 17:515.

[3] At-Tabari 17:515.

[4] At-Tabari 17:515, 516.

were reported in the *Mutawâtil Sunnah* from the words and deeds of the Prophet ﷺ, and this is what the people of Islâm have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allâh.

The Meeting of the Angels at the Times of *Fajr* and ‘*Aṣr* Prayers

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿Verily the recitation of the Qur'ân in the early dawn is ever witnessed.﴾

Ibn Mas'ûd reported from Abu Hurayrah (may Allâh be pleased with them both) that the Prophet ﷺ said concerning this Ayah :

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿And recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.﴾

﴿تَشَهَّدُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ﴾

﴿It is witnessed by the angels of the night and the angels of the day.﴾^[1]

Al-Bukhâri narrated from Abu Hurayrah that the Prophet ﷺ said:

﴿أَنْصَلُ صَلَاةُ الْجَمِيعِ عَلَى صَلَاةِ الرَّاجِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ الْبَلِيلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ﴾

﴿The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Salât Al-Fajr.﴾

Abu Hurayrah said: Recite, if you wish:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿And recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.﴾^[2]

^[1] At-Tabari 17:520.

^[2] Fath Al-Bâri 8:251.

Imām Ahmād recorded from Ibnu Mas'ūd and Abu Hurayrah that the Prophet ﷺ said, concerning the Āyah:

﴿وَقُرْآنَ الظَّهَرِ إِنَّ قُرْآنَ الظَّهَرِ كَانَ شَهُودًا﴾

«and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.»

﴿تَشَهُّدُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ﴾

«It is witnessed by the angels of the night and the angels of the day.»^[1]

This was recorded by At-Tirmidhi, An-Nasā'i, and Ibnu Mājah. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2] According to the version recorded in the Two Ṣaḥīḥs from Abu Hurayrah, the Prophet ﷺ said:

﴿يَتَعَاقِبُونَ فِيمَا كُنُّوا فِي الظَّهَارِ وَمَلَائِكَةُ الصَّبْحِ وَفِي صَلَاةِ الظَّهَرِ، فَيُنْزَلُ الَّذِينَ بَاتُوا فِيمَا كُنُّوا فَيَسْأَلُهُمْ رَبُّهُمْ وَهُنَّ أَعْلَمُ بِكُمْ كَيْفَ تَرَكُمْ عِبَادِي؟ قَيْوَلُونَ: أَتَيْنَاهُمْ وَهُمْ يُصْلُونَ، وَرَثَكُنَاهُمْ وَهُمْ يُصْلُونَ﴾

«The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-afternoon prayer ('Aṣr). Those who stayed among you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants?" They say, "We came to them when they were praying and we left them when they were praying."»^[3]

'Abdullāh bin Mas'ūd said, "The two guards meet at Ṣalāt Al-Fajr, and one group ascends while the other stays where it is."^[4] These were the comments of Ibrāhīm An-Nakha'i, Mujāhid, Qatādah and others on the *Tafsīr* of this Āyah.^[5]

[1] Ahmād 2:474.

[2] *Tuhfah Al-Ahwadhi* 8:569, An-Nasā'i in *Al-Kubrā* 6:381, Ibnu Mājah 1:220.

[3] *Fath Al-Bāri* 2:41, Muslim 1:439.

[4] At-Tabarī 17:521.

[5] At-Tabarī 17:521.

The Command to pray Tahajjud

﴿وَإِذْنَ اللَّهِ نَتَهَجَّدُ بِهِ. نَافِلَةً لِّلَّهِ﴾

﴿And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you.﴾

Here Allâh commands him (the Prophet ﷺ) to offer further prayers at night after the prescribed prayers. It was reported in *Sahîh Muslim* from Abu Hurayrah that when the Messenger of Allâh ﷺ was asked which prayer is best after the prescribed prayers, he said,

﴿نَافِلَةُ اللَّيْلِ﴾

«*The Night prayer*»^[1]. Allâh commanded His Messenger ﷺ to pray the Night prayer after offering the prescribed prayers, and the term *Tahajjud* refers to prayer that is offered after sleeping. This was the view of ‘Alqamah, Al-Aswad, Ibrâhîm An-Nakha’i and others.^[2] It is also well-known from the Arabic language itself. A number of *Hâdîths* report that the Messenger of Allâh ﷺ used to pray *Tahajjud* after he had slept. These include reports from Ibn ‘Abbâs,^[3] ‘A’ishah^[4] and other Companions, may Allâh be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allâh.

Al-Hasan Al-Bâṣrî said, “This is what comes after ‘Ishâ’, or it could mean what comes after sleeping.”^[5]

﴿نَافِلَةُ اللَّيْلِ﴾

«*an additional prayer (Nawâfil)*» means the Night prayer has been made an extra prayer specifically for the Prophet ﷺ, because all his previous and future sins had been forgiven. But for other members of his *Ummah*, offering optional prayers may expiate for whatever sins they may commit. This was the view of Mujâhid,^[6] and it was reported in *Al-Musnâd* from Abu

^[1] Muslim 2:821.

^[2] At-Tabâri 17:524.

^[3] Fath Al-Bâri 8:83.

^[4] Fath Al-Bâri 3:39.

^[5] At-Tabâri 17:524.

^[6] At-Tabâri 17:525.

Umāmah Al-Bāhili.^[1]

﴿عَنْ أَنْ يَسْعَكَ رَبُّكَ مَقَامًا خَمْدَادًا﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd.﴾

meaning, ‘do that which you are commanded to do, and We will raise you to a station of praise and glory (*Maqām Maḥmūd*) on the Day of Resurrection, where all of creation will praise you,’ as will their Creator, may He be glorified and exalted. Ibn Jarīr said, “Most of the commentators said, ‘This is the position to which Muḥammad ﷺ will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.’”^[2]

It was reported that Hudhayfah said, “Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allāh. He will call out, ‘O Muḥammad,’ and he will respond,

«لَيْكَ وَسَعْدَكَ، وَالْخَيْرُ فِي يَدِكَ وَالشُّرُّ لَيْسَ إِلَيْكَ، وَالنَّهِيَّةُ مِنْ هَذِئَتِكَ،
وَعَنْكَ بَيْنَ يَدَيْكَ، وَمِنْكَ وَإِلَيْكَ لَا مَنْجَى وَلَا مَلْجَأٌ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكَتْ
وَتَعَالَيَّتْ سُبْحَانَكَ رَبُّ الْبَيْتِ»

“At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka'bah).”

This is the position of praise and honor (*Maqām Maḥmūd*) which was mentioned by Allāh.”^[3]

Ibn ‘Abbās said, “The position of praise and honor is the position of intercession.”^[4] Ibn Abi Najīḥ reported something

[1] Ahmad 5:255.

[2] At-Tabari 17:526.

[3] At-Tabari 17:526.

[4] At-Tabari 17:527.

similar from Mujāhid, and this was also the view of Al-Hasan Al-Baṣrī.^[1]

Qatādah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede."^[2] So the scholars consider this the position of praise and glory to which Allāh referred in the Āyah:

﴿عَنْ أَنْ يَعْنِكَ رَبُّكَ مَنَا مَحْمُدٌ﴾

﴿It may be that your Lord will raise you to Maqām Maḥmūd.﴾

I, Ibn Kathir, say: the Messenger of Allāh ﷺ will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else. He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Ādam and anyone else will gather, and he will have the *Hawd* (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allāh when He comes to judge between His creation. This will be after the people ask Ādam, then Nūh, then Ibrāhīm, then Mūsā, then Īsā to intercede, and each of them will say, "I am not able for that." Then they will come to Muḥammad ﷺ, and he will say,

«أَنَا لَهُ أَنَا لَهُ»

«I can do that, I can do that.»

We will mention this in more detail shortly, If Allāh wills. Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back. He is the first Prophet whose *Ummah* will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in *Sahīh Muslim*.^[3]

In the *Hadīth* about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his *Ummah* will be the first nation to enter. He will intercede for the status to be

^[1] At-Tabarī 17:527.

^[2] At-Tabarī 17:528.

^[3] Muslim 1:182.

raised for people whose deeds could not get them there. He is the one who will reach *Al-Wasīlah*, which is the highest position in Paradise, which befits no one but him. When Allāh gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allāh. No one will intercede like him and no one will match him in intercession.^[1] This has been explained in comprehensive detail at the end of the Book of *Sirah*, in the chapter on the specific qualities. Praise be to Allāh. Now with the help of Allāh we will mention the *Hādīths* that were reported concerning *Al-Maqām Al-Mahmūd*.

Al-Bukhāri recorded that Ibn ‘Umar said: “On the Day of Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, ‘O so-and-so, intercede,’ ‘O so-and-so, intercede,’ until the power of intercession is given to Muhammad ﷺ, and that will be the day when Allāh raises him to a position of praise and glory.^[2]

Ibn Jarīr recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said:

إِنَّ الشَّمْسَ تَنْذُرُ حَتَّىٰ يَلْغُ الْعَرْقُ بِضَفَّ الْأَذْنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اشْتَأْثِرُوا بِآدَمَ فَقُولُوا: لَئِنْ شِئْتَ بِصَاحِبِ ذَلِكَ، ثُمَّ يَمْوَسِي فَيَقُولُ كَذَلِكَ، ثُمَّ يُمْحَمَّدٌ فَيَسْتَخْفُّ بَيْنَ الْخَلْقِ فَيَنْهَا حَتَّىٰ يَأْخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيَزْمِنُهُ يَعْتَهُ اللَّهُ مَقَامًا مَحْمُودًا

“The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Ādam for help, and he will say, “I am not the one to do that.” Then they will ask Mūsā, and he will say likewise, then they will ask Muhammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allāh resurrects him to a position of praise and glory.^[3]

Al-Bukhāri also recorded it in the Book of *Zakāh*, where he added:

[1] At-Tabarāni in *At-Tiwal* no. 36.

[2] *Fath Al-Bāri* 8:251.

[3] At-Tabari 17:529.

«فَيَوْمَ يُبَدِّلَ يَعْنَى اللَّهُ مَقَامًا مَخْرُوذًا، يَخْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ»

«That will be the Day when Allâh resurrects him to a position of praise and glory, and all the people will praise him.»^[1]

Abu Dâwûd At-Tayâlisi recorded that ‘Abdullâh said, “Then Allâh will give permission for intercession, and Ar-Rûh Al-Quddûs, Jibrîl, will stand up, then Ibrâhîm, the close Friend of Allâh will stand up, then ‘Isâ or Mûsâ will stand up - Abu Az-Zâ’râ’ said, ‘I do not know which of them,’ – then your Prophet ﷺ will stand up and will intercede, and no one after him will intercede as much as he does. This is the position of praise and glory to which Allâh referred:

﴿عَنْ أَنْ يَبْعَدَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

«It may be that your Lord will raise you to Maqâm Maîmûd.»^[2]

The Hadîth of Abu Hurayrah

Imâm Ahmad (may Allâh have mercy on him) recorded that Abu Hurayrah said, “Some meat was brought to the Messenger of Allâh ﷺ, and he lifted up the arm, which he used to like, and took one bite, then he said:

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهُلْ تَذَرُونَ مِمَّ ذَاهِلٌ؟ يَجْمِعُ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي، وَيَقْنَدُهُمُ الْبَصَرُ، وَتَنْثُرُ السَّنَسُ فَيَبْيَغُ النَّاسُ لِيَغْضِبُوا إِلَيْهِمْ وَالنَّكَرُ بِمَا لَا يُطِيقُونَ، وَلَا يَخْبِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِيَغْضِبُوا إِلَيْهِمْ مَا أَشْنَمَ فِيهِ مَا قَدْ بَلَغْتُمُ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَيْ رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِيَغْضِبُوا عَلَيْكُمْ بِإِدَمْ، فَيَأْتُونَ إِدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا إِدَمْ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَفَتَحَ فِيْكَ مِنْ رُوحِهِ، وَأَمَّا الْمَلَائِكَةُ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا إِلَيْ رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ إِدَمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَصِيبًا لَمْ يَنْفَضِبْ قَبْلَهُ مِثْلَهُ وَلَمْ يَنْفَضِبْ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَغَصِيبُ، نَهَيَ نَهَيَ نَهَيَ، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّشِيلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَنْدَهُ شَكُورًا،

^[1] Fatâh Al-Bâri 3:396.

^[2] Abu Dâwud At-Tayâlisi 51.

اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُونَ نُوحٌ: إِنَّ رَبِّي
 قَدْ غَضِيبُ الْيَوْمِ غَضِيبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ
 كَانَتْ لِي دُغْوَةٌ دَعَوْنَاهَا عَلَى قَوْمِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى
 إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ
 الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُونَ:
 إِنَّ رَبِّي قَدْ غَضِيبُ الْيَوْمِ غَضِيبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ - فَذَكَرَ
 كَذَبَاتِهِ - نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى
 عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ اضْطَفَاكَ اللَّهُ يَرِسَالِيْهِ وَبِكَلَامِهِ
 عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُونَ
 لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِيبُ الْيَوْمِ غَضِيبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضِبْ بَعْدَهُ
 مِثْلَهُ، وَإِنِّي قَدْ فَتَّلْتُ نَفْسَنَا لَمْ أُمْزِيْقُنَّا، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي
 اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَلَكِنَّمَةَ الْقَاتِلَةِ
 إِلَى مَرْيَمَ وَرُوحُهُ مِنْهُ، وَكَانَتِ النَّاسَ فِي الْمُهَدِّدِ حَسِيْباً، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى
 مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ عِيسَى: إِنَّ رَبِّي قَدْ غَضِيبُ الْيَوْمِ
 غَضِيبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبَنَا، نَفْسِي نَفْسِي
 نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّداً فَيَقُولُونَ: يَا مُحَمَّدُ
 أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ،
 فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَأَقْرَمُ قَاتِيْ ثَخَتْ
 الْغَرْشِ، فَاقْعُ سَاجِداً لِرَبِّيْ عَزَّ وَجَلَّ، ثُمَّ يَقْتَحِمُ اللَّهُ عَلَيَّ وَيَلْهُمْنِي مِنْ مَحَامِدِهِ
 وَخُشِنَ الشَّأْءُ عَلَيْهِ مَالِمَ يَنْشَخَهُ عَلَى أَخِيدِ قَبْلِي، فَيَقُولُ: يَا مُحَمَّدَ اذْفَنْ رَأْسَكَ وَسَلِّ
 ثَغْطَةَ، وَاشْفَعْ تُشَفَّعَ، فَأَذْفَلْ رَأْسِي فَأَقُولُ: أَمَّتِي يَا رَبَّ، أَمَّتِي يَا رَبَّ، أَمَّتِي يَا
 رَبَّ، فَيَقُولُ: يَا مُحَمَّدَ أَذْجِلُ مِنْ أَتَيْكَ مِنْ لَا جِسَابَ عَلَيْهِ مِنْ الْأَنْبَابِ الْأَيْمَنِ مِنْ
 أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سَوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي
 تَفْسُرُ مُحَمَّدٌ بِيَدِهِ إِنَّ مَا بَيْنَ الْيَضْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَبَحْرِهِ، أَوْ
 كَمَا بَيْنَ مَكَّةَ وَبَصَرِيْهِ »

«I will be the leader of mankind on the Day of Resurrection. Do you know why it will be so? Allah will gather the first and the last in one place, and they will hear a voice calling out, and

they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others, "Do you not see how much you are suffering? Why do you not find someone to intercede for you with your Lord?" And some of the people will say to others, "How about Ādām?" So they will go to Ādām and say, "O Ādām, you are the father of mankind, Allāh created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ādām will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Nūh."

So they will go to Nūh and say, "O Nūh, you are the first of the Messengers sent to the people of earth, and Allāh called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Nūh will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Ibrāhīm."

So they will go to Ibrāhīm and say, "O Ibrāhīm, you are the Prophet of Allāh and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ibrāhīm will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he mentioned some untruths he had told. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Mūsā."

So they will go to Mūsā and say, "O Mūsā, you are the Messenger of Allāh, Allāh chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Mūsā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been

commanded to kill. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to 'Isā.'

So they will go to 'Isā and say, 'O 'Isā, you are the Messenger of Allāh and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is?'" 'Isā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Muḥammad."

So they will go to Muḥammad and will say, "O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allāh will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before. It will be said, "O Muḥammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard." So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord." It will be said, "O Muḥammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people."¹¹ Then he said, "By the One in Whose Hand is the soul of Muḥammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Buṣrā."¹²

It was also reported in the Two Sāhihs.^[2]

﴿وَقُلْ رَبِّ أَدْنِتَنِي مُتَحَلِّ صَدْفَ صَدْفَ وَأَخْرِجْنِي مُتَحَجَّ صَدْفَ وَأَعْجَلْنِي فِي مِنْ لَدُنْكَ سُلْطَنَنَا شَيْرِكَ ﴾
﴿وَقُلْ جَاهَ الْحَقِّ وَزَهَقَ الْبَطْلَ إِنَّ الْبَطْلَ كَانَ رَهْوَنَ ﴾

﴿80. And say: "My Lord! Let my entry be good, and (likewise)

^[11] Ahmad 2:435.

^[2] Al-Bukhāri 4712, Muslim 894.

my exit be good. And grant me from You a helping authority," ﴿

﴿81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."﴾

The Command to emigrate

Imām Ahmad recorded that Ibn ‘Abbās said: The Prophet ﷺ was in Makkah, then he was commanded to emigrate, and Allāh revealed the words:

﴿وَقُلْ رَبِّ أَذْنِنِي مُدْخَلَ صِدْقٍ وَآخِرِنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا﴾
﴿وَقُلْ رَبِّ أَذْنِنِي مُدْخَلَ صِدْقٍ وَآخِرِنِي مُخْرَجَ صِدْقٍ﴾

﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority."﴾^[1]

At-Tirmidhi said, "This is Ḥasan Ṣaḥīḥ."^[2]

Al-Ḥasan Al-Baṣri commented on this Āyah, "When the disbelievers of Makkah conspired to kill the Messenger of Allāh ﷺ, or expel him or imprison him, Allāh wanted him to fight the people of Makkah, and commanded him to go to Al-Madīnah. What Allāh said was:

﴿وَقُلْ رَبِّ أَذْنِنِي مُدْخَلَ صِدْقٍ وَآخِرِنِي مُخْرَجَ صِدْقٍ﴾

﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good..."﴾^[3]

﴿وَقُلْ رَبِّ أَذْنِنِي مُدْخَلَ صِدْقٍ﴾

﴿And say: "My Lord! Let my entry be good..."﴾ means, my entry to Al-Madīnah.

﴿وَآخِرِنِي مُخْرَجَ صِدْقٍ﴾

﴿and (likewise) my exit be good,﴾ means, my exit from Makkah.^[4] This was also the view of ‘Abdur-Raḥmān bin Zayd bin Aslam.^[5]

[1] Ahmad 1:223.

[2] *Tuhfat Al-Ahwadhi* 8:574.

[3] At-Tabari 17:533.

[4] Ahmad 1:223.

[5] At-Tabari 17:534.

﴿رَاجِعُكَ لَيْ بَنْ لَدُنْكَ سُلْطَنَةَ شَبَرَا﴾

«And grant me from You a helping authority.»

Al-Hasan Al-Basri explained this Āyah; “His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him.”^[1]

Qatādah said, “The Prophet of Allāh ﷺ knew that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allāh, the Laws of Allāh, the obligations of Allāh and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak.”^[2] Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allāh said:

﴿فَلَئِنْ أَرْسَلْنَا رُّسُلًا إِلَيْهِنَّا﴾

«Indeed We have sent Our Messengers with clear proofs,» until His saying,

﴿وَأَنْزَلْنَا الْحَدِيدَ﴾

«And We brought forth iron» [57:25]

A Threat to the Disbelievers of the Quraysh

﴿وَقُلْ جَاءَ الْحَقُّ وَرَمَقَ الظِّبَاطُ﴾

«And say: “Truth has come and falsehood has vanished...”»

This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allāh the truth of which there can be no doubt and which they have no power to resist. This is what Allāh has sent to them of the Qur’ān, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

^[1] At-Tabari 17:536.

^[2] At-Tabari 17:536.

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وَإِن كَادُوا لِيَسْتَفِرُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكُمْ مِنْهَا
وَإِذَا لَيَتَّشُّبُّونَ خَلْقَكَ إِلَّا قَبِيلًا ﴿٨١﴾ شَهَدَهُ مَنْ قَدْ
أَرْسَلْنَا فِيكُمْ مِنْ رُسُلِنَا أَوْ لَا يَعْمَلُ شَيْئًا تَحْوِيلًا ﴿٨٢﴾ أَقْرَبَ
الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسْقِ الظَّلَلِ وَقَرْمَانَ الْفَجْرِ إِنَّ
قَرْمَانَ النَّفَرِ كَاتِمَ شَهْوَدًا ﴿٨٣﴾ وَمِنَ الظَّلَلِ فَهَجَّدَ بِهِ
نَافِلَةً لَكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٨٤﴾ وَقُلْ رَبِّي
أَدْخِلْنِي مَذْلُولًا صَدِيقًا وَأَخْرِجْنِي مُخْرَجًا صَدِيقًا وَاجْعَلْنِي مِنْ
لَدُنْكَ سُلْطَانًا أَصِيرًا ﴿٨٥﴾ وَقُلْ جَاهَ الْحَقُّ وَزَهَقَ الْبَطْلُ
إِنَّ الْبَطْلَ كَانَ زَهُوقًا ﴿٨٦﴾ وَنَزَّلْنَا مِنَ الْقُرْمَانِ مَاهُو شَفَاءٌ
وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٧﴾ وَإِذَا
أَفْمَنَ عَلَى إِلَيْنِي أَغْرِضَ وَتَأْبَانِي مَعَلَى ذَامِسَهُ الشَّرِكَانِ يَتُوْسَأُ
قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ، فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى
سَيِّلًا ﴿٨٨﴾ وَيَسْلُوْنَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوْتِتُمُ مِنَ الْعِلْمِ إِلَّا قَبِيلًا ﴿٨٩﴾ وَلَمَنْ شَنَّالَذَّهَبَ
بِالَّذِي أَرْجَحْنَا إِلَيْكَ ثُمَّ لَا يَجْدُكَ بِهِ عَلَيْنَا وَكَيْلًا ﴿٩٠﴾

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَطْلِ
فَيَنْدَعُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears.﴾

Al-Bukhâri recorded that 'Abdullâh bin Mas'ûd said: The Prophet ﷺ entered Makkah (at the Conquest), and around the House (the Ka'bah) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

﴿جَاهَ الْحَقُّ وَزَهَقَ الْبَطْلُ إِنَّ
الْبَطْلَ كَانَ زَهُوقًا﴾

«Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.» [17:81]

﴿جَاهَ الْمُقْ وَمَا يَبْدِئُ الْبَطْلُ وَمَا يُعِدُ﴾

«Truth has come, and falsehood can neither create anything nor resurrect (anything).» [11] [34:49]

﴿وَنَزَّلْنَا مِنَ الْقُرْمَانِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

482. And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.»

(11) *Fath Al-Bâri* 8:252.

The Qur'ān is a Cure and a Mercy

Allāh tells us that His Book, which He has revealed to His Messenger Muḥammad ﷺ, the Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, *Shirk*, confusion and inclination towards falsehood. The Qur'ān cures all of that. It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people. As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'ān, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'ān, as Allāh says:

﴿فَلَمْ يَرْجِعُ الظَّاهِرُ مَا مَأْتَهُ هُدًى وَبِئْسَ الْأُولَئِكَ لَا يُؤْمِنُونَ فِي مَا أَذَانُوهُ وَقُرْآنٌ عَلَيْهِنَّ عَسْرٌ أُزْلَقْنَكَ بِنَادِقْنَكَ مِنْ مَكَانٍ غَيْرِهِ﴾

«Say : "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).»» [41:44]

﴿وَلَدَّا مَا أَرْزَقْنَا مُؤْمِنَةً مَنْ يَشُوُّلُ أَيْكُمْ زَادَةً هَذِهِ إِيمَانُ الظَّاهِرِ مَا مَأْتَهُ فَرَادَتْهُمْ إِيمَانًا وَهُنْ بَشَّيْرُونَ ﴿١١﴾ وَلَمَّا أُلْيَتَهُمْ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ يَجْسَماً إِلَى يَغْيِسْهُمْ وَمَأْتَهُ وَقْمٌ كَيْزِرَنَّ﴾

«And whenever there comes down a Sūrah, some of them (hypocrites) 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 suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.»» (9:124-125)

And there are many other similar Āyāt.

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ﴾

«And We send down of the Qur'ān that which is a cure and a mercy to the believers,»»

Qatâdah said, "When the believer hears it, he benefits from it and memorizes it and understands it."

﴿وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

﴿and it increases the wrongdoers in nothing but loss.﴾

They do not benefit from it or memorize it or understand it, for Allâh has made this Qur'ân a cure and a mercy for the believers.

﴿وَرَدَّا أَنْفَسَتَا عَلَى الْأَرْضِ أَغْرَصَ وَنَّا بِمَانِهِ وَلَا مَّا أَشَرَّ كَانَ يَتُوكَأُ ﴾ قُلْ كُلُّ بَعْثَرٍ عَلَى شَاكِرِهِ وَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴾

¶83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.»

¶84. Say: "Each one does according to Shâkilatihi, and your Lord knows best of him whose path is right."»

Turning away from Allâh at Times of Ease and despairing at Times of Calamity

Allâh tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allâh blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allâh, and becomes arrogant. Mujâhid said, "(It means) he goes away from Us."^[1] I say, this is like the Ayah:

﴿فَلَمَّا كَشَفْنَا عَنْهُ ضُرُورَتْ مَرَّ كَانَ لَرْ بَدْعَتْ إِلَى ضُرُورَتْهُ﴾

¶But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!» [10:12] and;

﴿فَلَمَّا جَئْنَاهُ إِلَيْهِ أَغْرَضْنَاهُ﴾

¶But when He brings you safe to land, you turn away.»

When man is stricken with evil, which means disasters, accidents and calamities,

^[1] At-Tabari 17:539.

﴿كَانَ يُشَكِّ﴾

﴿He is in great despair.﴾, meaning that he thinks he will never have anything good again. As Allāh says,

﴿وَرَبِّئْنَ أَذْقَنَا الْإِنْسَنَ مَا رَحِمَهُ ثُمَّ نَزَّعْنَاهَا مِنْهُ إِنَّمَا يُتْوِشُ كُفُورُهُ﴾ وَرَبِّئْنَ أَذْقَنَهُ
نَعْمَةً بَعْدَ ضَرَّةً مَسَّتْهُ يَغْوِلُنَّ ذَهَبَ الْأَنْتِنَاثُ عَنِّيْ إِنَّمَا لَفِيفُ فَخُورُهُ إِلَّا الَّذِينَ صَبَرُوا
رَعَيْلُوا الصَّابِرِيْتَ أُولَئِكَ لَهُمْ تَفْرِيْزٌ وَأَجْرٌ كَبِيرٌ﴾ (١١)

﴿And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward.﴾ (11:9-11)

﴿فَلَمْ يَسْتَلِمْ عَلَى شَاكِرِيْهِ﴾

﴿Say: "Each one does according to Shākilatihī..."﴾

Ibn ‘Abbās said, “According to his inclinations.”^[1] Mujāhid said, “According to his inclinations and his nature.”^[2] Qatādah said, “According to his intentions.”^[3] Ibn Zayd said, “According to his religion.”^[4] All these suggestions are close in meaning. This Āyah - and Allāh knows best - is a threat and a warning to the idolators, like the Āyah:

﴿وَرُقِلَ لِلَّاهِنَ لَا يَقْرِئُنَ أَعْنَلُوا عَلَى مَكَانِيْتَكُمْ﴾

﴿And say to those who do not believe: "Act according to your ability and way"﴾ (11:121)

So Allāh says:

﴿فَلَمْ يَسْتَلِمْ عَلَى شَاكِرِيْهِ فَرِيْبُكُمْ أَعْلَمُ بِمَا هُوَ أَهْدَى سَيِّلَاتُكُمْ﴾

﴿Say: "Each one does according to Shākilatihī, and your Lord knows best of him whose path is right."﴾

[1] At-Tabari 17:541.

[2] At-Tabari 17:541.

[3] At-Tabari 17:541.

[4] At-Tabari 17:541.

meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allāh.

﴿وَنَسْأَلُوكَ عَنِ الرُّوحِ مِنْ أَمْرٍ رَّبِّيْ وَمَا أُوتِنَاشُ مِنَ الْعِلْمِ إِلَّا قَبْلًا﴾^(A)

¶85. And they ask you concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."»

The *Rūh* (spirit)

Al-Bukhāri recorded in his *Tafsīr* of this Āyah that ‘Abdullāh bin Mas’ud said, "While I was walking with the Prophet ﷺ on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, 'Ask him about the *Rūh*.' Some of them said, 'What urges you to ask him about that?' Others said, 'Do not ask him, lest he gives you a reply which you do not like.' But they said, 'Ask him.' So they asked him about the *Rūh*. The Prophet ﷺ kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet ﷺ said:

﴿وَنَسْأَلُوكَ عَنِ الرُّوحِ مِنْ أَمْرٍ رَّبِّيْ﴾

¶And they ask you concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord..."»

This context would seem to imply that this Āyah was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire *Sūrah* was revealed in Makkah. This may be answered with the suggestion that this Āyah may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed Āyah, namely the Āyah in question.

Ibn Jarīr recorded that Ikrimah said, "The People of the Book asked the Messenger of Allāh ﷺ about the *Rūh*, and Allāh revealed:

﴿وَنَسْأَلُوكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūh...﴾

They said, 'You claim that we have only a little knowledge, but we have been given the Tawrāh, which is the *Hikmah*,

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوفِيَ بِهَا كَثِيرًا﴾

«and he, to whom *Hikmah* is granted, is indeed granted abundant good.» [2:269]

Then the Āyah

﴿وَلَوْ أَنَّا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفْلَاثٍ وَالْبَحْرُ يَتَدَمَّدُ مِنْ بَعْدِهِ سَبْعَةً أَخْرَى﴾

«And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply),» [31:27]

was revealed. He said, "Whatever knowledge you have been given, if Allāh saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allāh, it is very little."^[1]

﴿وَنَسْأَلُوكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūh.﴾

Al-'Awfi reported that Ibn 'Abbās said, "This was when the Jews said to the Prophet ﷺ, Tell us about the *Rūh* and how the *Rūh* will be punished that is in the body - for the *Rūh* is something about which only Allāh knows, and there was no revelation concerning it.' He did not answer them at all, then Jibril came to him and said:

﴿فَلِمَ الرُّوحُ مِنْ أَمْرِ رَبِّ وَمَا أُوپِنَشَ مِنْ أَعْلَمِ إِلَّا فِي لَّا﴾

«Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."»

So the Prophet ﷺ told them about that, and they said, 'Who told you this?' He said,

«جَاءَنِي بِهِ جِبْرِيلٌ مِنْ عِنْدِ اللَّهِ»

^[1] At-Tabari 17:542.

«Jibril brought it to me from Allâh.»

They said, 'By Allâh, no one has told you that except our enemy [i.e., Jibril].' Then Allâh revealed:

فَقُلْ مَنْ كَاتَ عَدُوًا لِجِبْرِيلَ فَإِنَّمَا تُرَأَهُ عَنْ قَبْلِكَ بِإِذْنِ اللَّهِ مُصْدِقًا لِمَا يَتَبَرَّكُ بِذِيْنِهِ^٤

«Say: "Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's permission, confirming what came before it."»^[1]
[2:97]

The *Rûh* and the *Nafs*

As-Suhayili mentioned the dispute among the scholars over whether the *Rûh* is the same as the *Nafs*, or something different. He stated that it is light and soft, like air, flowing through the body like water through the veins of a tree. He states that the *Rûh* which the angel breathes into the fetus is the *Nafs*, provided that it joins the body and acquires certain qualities because of it, whether good or bad. So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense. Thus we should understand the connection between *Nafs* and *Rûh*; the *Rûh* is not called *Nafs* except when it joins the body and is affected by it. So in conclusion we may say: the *Rûh* is the origin and essence, and the *Nafs* consists of the *Rûh* and its connection to the body. So they are the same in one sense but not in another. This is a good explanation, and Allâh knows best.^[2] I say: people speak about the essence of the *Rûh* and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Hâfiż Ibn Mandah in a book which we have heard about the *Rûh*.

وَلَيْسَ شَيْئاً لَتَذَمَّنَ بِالْأَيْدِي أَوْ حَسِنَةً إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ يَوْمَ عَيْنَاهَا وَكَيْلَاهَا إِلَّا رَحْمَةً

[1] At-Tabari 17:543. There are many narrations about this. The narration from Ikrimah is *Mursal*.

[2] *Ar-Rawd Al-Anf*, 2:62.

إِنْ تَرِكْتَ إِنَّ قُصْلَةً كَاتَ عَلَيْكَ شَهِيدًا ﴿٨٧﴾ إِنَّ لَيْلَةَ الْجَمْعَةِ أَحَدَتْ الْأَشْ وَالْجِنُّ عَنْ أَنْ يَأْتُوا بِيَمْنَلِي
هَذَا الْقُرْآنُ لَا يَأْتُونَ بِيَمْنَلِي. وَلَوْ كَاتَ بِقُضْتِمْ لِيَقْضِي ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ سَكْلٍ فَأَنَّ أَكْثَرَ النَّاسِ إِلَّا شَهِيدًا ﴿٨٩﴾

﴿86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.﴾

﴿87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.﴾

﴿88. Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾

﴿89. And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.﴾

If Allāh willed, He could take away the Qur'ān

Allāh mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muḥammad ﷺ by revealing to Him the Noble Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. Ibn Mas'ūd said, “A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's *Muṣṭaf* (copy of the Qur'ān) or in his heart, not even one Āyah.” Then Ibn Mas'ūd recited:

﴿وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْجَيْنَا إِلَيْكَ﴾

﴿And if We willed, We could surely take away that which We have revealed to you.﴾^[1]

Challenging by the Qur'ān

Then Allāh points out the great virtue of the Qur'ān, and says that even if mankind and the *Jinn* were all to come together and agree to produce something like that which was revealed to His Messenger ﷺ, they would never be able to do

^[1] At-Tabari 17:546.

٢٩١

الْأَرْجُونُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِلٰهَ رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَمَا عَلَيْكَ كَبِيرًا ۝ قُلْ
لَئِنْ أَجْتَمَعَتِ الْإِنْسَانُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقَرْءَانَ
لَا يَأْتُونَ بِمِثْلِهِ ۝ وَلَوْ كَانَ بَعْضُهُمْ يَعْصِي طَهِيرًا ۝ وَلَقَدْ
صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقَرْءَانَ مِنْ كُلِّ مُثْلٍ فَلَيْكَ أَكْثَرُ النَّاسِ
إِلَّا كَثُورًا ۝ وَقَالُوا إِنَّا نُؤْمِنُ لَكَ حَتَّىٰ تَفَجُّرُ الْأَيَّامِ
أَلْأَرْضِ بَيْنُ عَيْنَيْكَ ۝ أَوْ نَكُونُ لَكَ جَنَّةً مِنْ تَخْبِيلٍ وَعَنْ
فَتْحِيرٍ الْأَنْهَارِ خَلَلَهَا فَجِيرًا ۝ أَوْ شَقَقَ السَّمَاءَ كَمَا
رَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْقِيْبَ اللّٰهِ وَالْمَلَائِكَةِ قِيلًا ۝
أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ دُخْرِفٍ أَوْ تَرْقِيفٍ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُؤْبِكَ حَتَّىٰ تَزَلَّ عَلَيْنَا كِتَابًا تَقْرُؤُهُ ۝ قُلْ سُبْحَانَ رَبِّكَ هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝ وَمَانَمَ النَّاسُ أَنْ يُؤْمِنُوا بِذَاهَانُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَيْتَ اللّٰهُ بَشَرًا رَسُولًا ۝ قُلْ لَوْ كَانَ
فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِينَ لَزَانَ عَنْهُمْ
مِنَ السَّمَاءِ مَلَائِكَةٌ رَسُولًا ۝ قُلْ كَفَىٰ بِاللّٰهِ شَهِيدًا
شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِيْدَادِهِ خَيْرًا بِعِصِيرًا ۝

it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him?

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ﴾

﴿And indeed We have fully explained to mankind,﴾

meaning, ‘We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e.,

denying and rejecting the truth.’

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفَجُّرَ لَنَا مِنَ الْأَرْضِ بَيْنُ عَيْنَيْكَ ۝ أَوْ نَكُونُ لَكَ جَنَّةً مِنْ تَخْبِيلٍ
وَعَنْبَرٍ فَتَحْيِرَ الْأَنْهَارِ خَلَلَهَا فَتَحِيرًا ۝ أَوْ تَشَقَّقَ السَّمَاءُ كَمَا رَعَمْتَ عَلَيْنَا كِسْفًا أَوْ
تَأْقِيْبَ اللّٰهِ وَالْمَلَائِكَةِ قِيلًا ۝ أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ دُخْرِفٍ أَوْ تَرْقِيفٍ أَوْ تَرْقِيفٍ
لِرُؤْبِكَ حَتَّىٰ تَزَلَّ عَلَيْنَا كِتَابًا تَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّكَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝﴾

﴿90. And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;"﴾

﴿91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;"﴾

﴿92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before

(us) face to face;"♦

¶93. "Or you have a house of Zukhruf,^[1] or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?"♦

The Demand of Quraysh for a specific Sign, and the Rejection of that

Ibn Jarīr recorded from Muḥammad bin Ishāq, "An old man from among the people of Egypt who came to us forty-odd years ago told me, from Ṭkrimah, from Ibn 'Abbās, that 'Utbah and Shaybah – the two sons of Rabi'ah, Abu Sufyān bin Ḥarb, a man from Bani 'Abd Ad-Dār, Abu Al-Bakhtari – the brother of Bani Asad, Al-Aswad bin Al-Mutṭālib bin Asad, Zam'ah bin Al-Aswad, Al-Walid bin Al-Mughīrah, Abu Jahl bin Hishām, 'Abdullāh bin Abi Umayyah, Umayyah bin Khalaf, Al-'Ās bin Wā'il, and Nabih and Munabbih - the two sons of Al-Hajjāj As-Sahmīn, gathered all of them or some of them behind the *Ka'bah* after sunset. Some of them said to others, 'Send for Muḥammad and talk with him and argue with him, so that nobody will think we are to blame.' So they sent for him saying, 'The nobles of your people have gathered for you to speak to them.' So the Messenger of Allāh ﷺ came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said, 'O Muḥammad, we have sent for you so that nobody will think we are to blame. By Allāh we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you

^[1] Meaning gold. See the *Tafsīr* of *Sūrat Az-Zukhrūf* [43:35], it is briefly mentioned and shortly as well.

the wealthiest man among us. If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of *Jinn* that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.' The Messenger of Allâh ﷺ said:

«مَا بِيَ مَا تَهْرُلُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلَبُ أَمْوَالَكُمْ، وَلَا الشَّرْفَ فِي كُمْ،
وَلَا الْمُلْكَ عَلَيْكُمْ، وَلَكُنَّ اللَّهُ بَعْثَانِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمْرَنِي أَنْ
أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَلَمْ يَنْتَهِ مِنْ رِسَالَاتِ رَبِّي وَنَصَخْتُ لَكُمْ، فَإِنْ تَقْبَلُوا مِنِّي مَا
جِئْتُكُمْ بِهِ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالآخِرَةِ، وَإِنْ تَرْدُهُ عَلَيَّ أَشْبِرْ لِأَمْرِ اللَّهِ حَتَّى
يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

“My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allâh has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allâh until Allâh judges between me and you.”

or words to that effect. They said, 'O Muhammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away. Let there be among those whom He resurrects Qusayy bin Kilâb, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allâh and believe that He has sent you as a Messenger as you say.' The Messenger of Allâh ﷺ said to them:

«مَا بِهَذَا يُعْثِرُ، إِنَّا جَئْنَكُم مِّنْ عِنْدِ اللَّهِ بِمَا بَعْتَنِي بِهِ، فَقَدْ بَلَغْتُكُمْ مَا أُرْسَلْتُ بِإِلَيْكُمْ، فَإِنْ تَقْبِلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرْدُوهُ عَلَيْهِ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِنِي وَبَيْنَكُمْ»

«I was not sent for this purpose. I have brought to you from Allāh that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»

They said, 'If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.' The Messenger of Allāh ﷺ said to them:

«مَا أَنَا بِقَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا بِعْثَرْتُ إِلَيْكُمْ بِهَذَا، وَلَكُنَّ اللَّهُ بَعْنِي بَشِيرًا وَنَذِيرًا، فَإِنْ تَقْبِلُوا مَا جَئْنَكُمْ بِهِ، فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرْدُوهُ عَلَيْهِ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِنِي وَبَيْنَكُمْ»

«I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allāh has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»

They said, 'Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.' The Messenger of Allāh ﷺ said to them:

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

«That is for Allāh to decide. If He wills, He will do that to you.»

They said, 'O Muḥammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made? He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us. We have heard that the one who is teaching you this, is a man in Al-Yamāmah called Ar-Rahmān. By Allāh, we will never believe in Ar-Rahmān. We are warning you, O Muḥammad, that we will not let you do what you want to do until you or we are destroyed.' One of them said, 'We worship the angels who are the daughters of Allāh.' Another said, 'We will never believe in you until you bring Allāh and the angels before (us) face to face.' When they said this, the Messenger of Allāh ﷺ got up and left them. 'Abdullāh bin Abi Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm, the son of his paternal aunt 'Ātikah, the daughter of 'Abdul-Muttalib, also got up and followed him. He said to him, 'O Muḥammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allāh, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allāh, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allāh, even if you did that, I think that I would not believe you.' Then he turned away from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more."^[1]

The Reason why the Idolators' Demands were refused

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allāh ﷺ, if Allāh knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness. It

^[1] At-Tabari 17:557. This story is not authentic.

was said to the Messenger of Allāh ﷺ, "If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy." He said:

«بَلْ تُفْتَحُ عَلَيْهِمْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

«Rather, You open for them the gate of repentance and mercy.»^[1]

This is like the Āyah:

﴿وَمَا نَمَّا مِنْ أَنْوَاعٍ إِلَّا أَنْ كَذَّبُوا إِلَيْهَا الْأَوَّلُونَ وَمَا أَنْتَ مُؤْمِنٌ بِأَنَّا نَعْلَمُ مِنْهُمْ فَظَلَّمُوا بِهَا وَمَا زَرِيلُ إِلَّا مَغْرِبَاهَا﴾

﴿And nothing stops Us from sending the Āyat 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. And We sent not the signs except to warn, and to make them afraid (of destruction).﴾ (17:59)

And Allāh says:

﴿قَالُوا يَا أَيُّهُ الرَّسُولُ يَا أَكُلُّ الظَّمَانَ وَتَشَيَّرُ فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُوْنُ مَمْهُومًا نَزِيرًا أَوْ يَلْقَى إِلَيْهِ كَذَّارَ نَكْوُنُ لَهُ جَهَّةً يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنَّنَا نَتَّيَعُونَ إِلَّا رَجُلًا مَسْحُورًا أَنْظَرْنَا كَيْفَ ضَرَبُوا لَكَ الْأَمْنَلَ فَصَلَوْا فَلَا يَسْتَطِعُونَ سَبِيلًا تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَئَتْ بَغْرِيْبًا مِنْ قَبْلِهَا الْأَنْهَارُ وَيَعْمَلُ لَكَ قُصُورًا لَمْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لَيْمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under

^[1] Ahmad 1:242.

which rivers flow and will assign you palaces. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.» (25:7-11)

Allâh's saying,

﴿حَتَّىٰ تَنْجُرَ لَنَا مِنَ الْأَرْضِ يَبْوَأْنَا﴾

«until you cause a spring to gush forth from the earth for us» refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the land of Al-Hijâz, here and there. This is easy for Allâh, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He says:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِيلٌ رِّبِّكَ لَا يُؤْمِنُونَ إِنَّمَا جَاءَنَّهُمْ كُلُّ مَا يَرَوْا
النَّذَابَ 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)

And Allâh says:

﴿وَرَأَوْا أَنَا زَرَّانَا إِلَيْهِمُ النَّبِيَّ وَلَكُمْهُ الْأَنْوَافُ وَحَسْرَنَا عَلَيْهِمْ كُلُّ شَيْءٍ فَلَا كَانُوا لِيُؤْمِنُوا﴾

«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed» [6:111]

His saying;

﴿أَزْ شُقْطَ السَّمَاءَ كَمَا زَقْتَ﴾

«Or you cause the heaven to fall upon us in pieces, as you have pretended,»

means, 'you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.' This is like when they said:

﴿أَللّٰهُمَّ إِنْ كَانَ هَذَا مُّرِّ الْحَقٌّ مِّنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّلَمِ﴾

«O Allâh! If this (the Qur'ân) is indeed the truth from You,

then rain down stones on us from the sky.» [8:32]

Similarly, the people of Shu'ayb asked him:

﴿فَأَسْقِطْ عَلَيْنَا كِتْمًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الْمُصَدِّقِينَ﴾

«So cause a piece of the heaven to fall on us, if you are of the truthful!» (26:187)

So Allāh punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. [26:189] As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allāh to delay their punishment, in the hope that Allāh would bring forth from their offspring people who would worship Allāh Alone, with no partner or associate. This is what indeed did happen, for among those who are mentioned above were some who later embraced Islām and became good and sincere Muslims, even 'Abdullāh bin Abi Umayyah, who followed the Prophet ﷺ (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allāh in repentance.

﴿أَوْ يَكُونَ لَكَ بَيْثُ مِنْ رُخْرُفٍ﴾

«Or you have a house of Zukhruf.»

Ibn 'Abbās, Mujāhid and Qatādah said, "This is gold."^[1] This was also what was said in the recitation of Ibn Mas'ūd, "Or you have a house of gold."^[2]

﴿أَوْ تَرْقَ فِي السَّمَاءِ﴾

«Or you ascend up into the sky,» meaning, you climb up on a ladder while we are watching you.

﴿وَلَنْ نُؤْمِنَ لِرُؤْبِكَ حَتَّى تُنْزَلَ عَلَيْنَا كِتْمًا شَرَفُرًا﴾

«And even then we will put no faith in your ascension until you bring down for us a Book that we would read.»

Mujāhid said, "This means a book in which there would be one page for each person, on which would be the words: 'This is a book from Allāh to so-and-so the son of so-and-so, which

[1] At-Tabari 17:553.

[2] At-Tabari 17:553.

he would find by his head when he woke up in the morning.”^[1]

﴿فَلَمْ يَكُنْ لِّلَّهِ بِشَرٌ لِّرَسُولِهِ﴾

﴿Say: “Glorified be my Lord! Am I anything but a man, sent as a Messenger?”﴾

meaning, ‘Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allâh, may He be glorified.’

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءُهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَأَتْ اللَّهُ بَنَرَ رَسُولَهُ فَلَمْ يَأْتِكُ فِي الْأَرْضِ مُنْبَكِةً يَتَشَرَّكُ مُظْمِنِيَّ لَزِقَنَا عَلَيْهِ فَنَحْنُ أَشْكَاهُ مَلَكَ رَسُولَهُ﴾

﴿94. And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allâh sent a man as (His) Messenger?”﴾

﴿95. Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”﴾

The refusal of the Idolators to believe because the Messenger ﷺ was a Human – and its refutation

﴿وَمَا مَنَعَ النَّاسَ﴾

﴿And nothing prevented men﴾ means, most of them,

﴿أَنْ يُؤْمِنُوا﴾

﴿from believing﴾ and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allâh says:

^[1] At-Tabari 17:554.

﴿أَكَانَ لِلّٰٓئٰٓبِينَ عَجَباً أَنْ أَوْجَحَتَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَيُنَذِّرِ الظَّالِمِينَ مَا مَسَّتْ أَنْ لَهُمْ قَدَمٌ صِدْقٌ عِنْدَ رَبِّهِمْ﴾

«Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?"» [10:2]

And Allāh says:

﴿هَذٰٗكَ بِأَنَّمٰءَ كَاتَبُوا لِأَنَّهُمْ رُشِّدُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَيْنَ هُنَّا يَهْدِوونَا﴾

«That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"» [64:6]

Fira'wn and his people said:

﴿أَتُؤْمِنُ لِشَّوَّافِنَ وَنَبِيِّنَا وَقَوْمُهُمَا لَا عَيْنَ دُرِّنَ﴾

«They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"» [23:47]

Similarly, the nations said to their Messengers:

﴿إِنْ أَنْتُمْ إِلَّا بَشَّرٌ مِّنْنَا تُبَيِّنُ أَنْ نَصْدُونَا عَنَّا كَارِبٌ بَعْبُدٌ هَاجَرُوكُمْ فَأَنْتُمْ كُلُّكُمْ شَيْطَانٌ﴾

«"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority"» [14:10] And there are many other similar Āyāt.

Then Allāh says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allāh says:

﴿لَقَدْ مَنَّ اللّٰٓهُ عَلٰٓى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

«Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves» [3:164]

﴿لَقَدْ جَاءَكُمْ رَسُولًا مِّنْ أَنفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves﴾ [10:128]

﴿كَمَا أَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ يَأْتِيهِمْ بِرُّوحِنَا وَرَحْمَةً مِّنْنَا وَمُبَشِّرًا لِّكُلِّ الْكَفَّارِ وَالْمُلْكَةَ وَرَحْمَةَنَا لَمْ تَكُونُوا شَهِودَنَا إِنَّا نَذِكُرُ فِيمْنَاهُمْ وَأَنْشَكُرُهُمْ لَوْلَا كَانُوكُنُونَا إِنَّا﴾

﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'ân) 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 you, and be grateful to Me and never be ungrateful to Me.﴾ (2:151-152)

Allâh says here:

﴿فَقُلْ لَّهُ كَمَّ فِي الْأَرْضِ مَنْتَهِيَةٌ بَشَّرٌ مُّطَمِّنٌ﴾

﴿Say: "If there were on the earth, angels walking about in peace and security,﴾ meaning, just as you do,

﴿لَرَبِّنَا عَلَيْهِ مِنْ أَنْسَابِهِ مُلَكَّى رَسُولًا﴾

﴿We should certainly have sent down for them from the heaven an angel as a Messenger.﴾

meaning, 'one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

﴿فَقُلْ كَفَى بِإِلَهِ شَهِيدًا بَيْنِ رَبِّكُمْ إِنَّهُ كَانَ يَعْبُدُوْهُ حَيْثُ أَبْغَدَهُ﴾

¶96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His servants."﴾

Allâh tells His Prophet ﷺ how to prove that what he has brought is true, saying to him to tell them: "He (Allâh) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allâh says:

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ بَعْضَ الْآيَاتِ لَأَخْذَنَا مِنْهُ بِالْأَيْمَنِ ثُمَّ لَقَطَنَا مِنْهُ الْأَيْمَنِ﴾

﴿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 life artery.﴾ (69:44-46)

Allāh said;

﴿إِنَّهُ كَانَ يَعْبُدُو، حَبِّرًا بَعِيرًا﴾

﴿Verily, He is Ever the All-Knower, the All-Seer of His servants.﴾

meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray. He says:

﴿وَمَنْ يَهِدَ اللَّهُ فَهُوَ الْمُهْتَدِيٌ وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ مِنْ أَوْلَيَةٍ مِنْ دُورِنَا وَخَسْرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ غَيْرَ بَيْكَا وَصَّالَ تَأْوِيلُهُمْ جَمِيعًا كُلُّنَا خَسْتَ زَدَنَاهُ سَعِيرًا﴾

﴿97. And he whom Allāh guides, he is led aright; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.﴾

Guidance and Misguidance are in the Hands of Allāh

Allāh tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

﴿وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ مِنْ أَوْلَيَةٍ مِنْ دُورِنَا﴾

﴿and whomever He leaves astray can never find helpers other than Him﴾ to guide him. As Allāh says:

﴿مَنْ يَهِدَ اللَّهُ فَهُوَ الْمُهْتَدِيٌ وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him﴾ [18:17]

The Punishment of the People of Misguidance

﴿وَخَسْرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ﴾

﴿and We shall gather them together on the Day of Resurrection on their faces,﴾

Imām Ahmad recorded from Anas bin Mālik that the Prophet ﷺ was asked, "O Messenger of Allāh, how will the people be gathered on their faces?" He said,

«الَّذِي أَنْشَأْنَا عَلَى أَرْجُلِهِمْ قَادِرٌ عَلَى أَنْ يُنْشِئَهُمْ عَلَى دُجُونِهِمْ»

«The One Who made them walk on their feet is able to make them walk on their faces.»^[1]

It was also reported (by Al-Bukhāri and Muslim) in the Two *Sahīhs*.^[2]

﴿عَنْيَا﴾

«blind» means, unable to see.

﴿وَرِكَا﴾

«dumb» means, unable to speak.

﴿وَمُسْتَأْ﴾

«deaf» means, unable to hear. They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

﴿نَارِنِيمْ﴾

«their abode» means, their destination.

﴿كَلَّا خَبَتْ﴾

«will be Hell; whenever it abates,»

Ibn ‘Abbās said, "(This means) calms down,"^[3] Mujāhid said, "(It means) is extinguished,"

﴿فَزَدَهُمْ سَعِيرًا﴾

«We shall increase for them the fierceness of the Fire.»

meaning, increasing its flames and heat and coals, as Allāh says:

^[1] Ahmad 3:167.

^[2] *Fath Al-Bārī* 8:350, Muslim 4:2161.

^[3] *At-Tabarī* 17:561.

الْمَرْسَدُونَ

٢٩٢

سورة العنكبوت

وَمَن يَهْدِي اللَّهُ فَهُوَ الْمُهَدَّدُ وَمَن يُضْلِلُ فَلَن يَجِدُ لَهُ مِنْ أُولَئِكَ
مِنْ دُورِنَا وَخَسِرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عَمَّا وَبَكَاهُ
وَصَمَّامًا وَتَهُمْ جَهَنَّمُ كَمَا مَاخِبَتْ زِدْنَهُمْ سَعِيرًا ﴿١﴾
ذَلِكَ جَرَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِإِيمَانِنَا وَقَالُوا إِذَا ذَاكَ أَعْظَمُمَا
وَرَفَقَنَا أَءَ قَاتَلْبَعِثُونَ حَلْقًا جَدِيدًا ﴿٢﴾ أَوْلَمْ يَرَوْا إِنَّ اللَّهَ
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا لَا رَبَّ فِيهِ قَبْلَ الظَّالِمِينَ إِلَّا كُفُورُهُمْ ﴿٣﴾
قُلْ لَوْ أَنْتُمْ تَنْعِلُونَ حَرَازِنَ رَحْمَةً رَبِّتْ إِذَا لَأَنْتُمْ كُفَّارٌ
إِنَّ نَفَاقَ وَكَانَ إِلَيْنَسْ فَتَوْرًا ﴿٤﴾ وَلَقَدْ أَلَيْنَاسْ مُوسَى نَسْعَ
مَيَّنَتْ بِيَنْتَ فَسَلَّمَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمْ فَرْعَوْنُ
إِنِّي لِأَطْنَكَ يَنْمُوسَى مَسْحُورًا ﴿٥﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ
هَذِلَّاءِ إِلَارَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَابِرَوْنِي لِأَطْنَكَ
يَنْفَرَعُوتْ مَسْبُورًا ﴿٦﴾ فَأَرَادَ أَنْ يَسْتَفِرَهُمْ مِنَ الْأَرْضِ
فَأَغْرَقَهُمْ وَمِنْ مَعْهُ جَمِيعًا ﴿٧﴾ وَقَلَّنَا مِنْ بَعْدِهِ لَبَنِي إِسْرَائِيلَ
أَسْكَنُو الْأَرْضَ فَإِذَا جَاءَهُمْ وَعْدُ الْآخِرَةِ حِشَابِكَ لِفَيْنَا ﴿٨﴾

﴿فَذَوْقُوا فَلَن تَبْدِلُنَّ إِلَّا
عَذَابًا﴾

﴿So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴾ (78:30)

﴿ذَلِكَ جَرَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا
بِإِيمَانِنَا وَقَالُوا إِذَا ذَاكَ أَعْظَمُمَا
وَرَفَقَنَا أَوْنَا لَبَعِثُونَ حَلْقًا
جَدِيدًا﴾ أَوْلَمْ يَرَوَا إِنَّ اللَّهَ
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَبَّ فِيهِ قَبْلَ
الظَّالِمِينَ إِلَّا كُفُورُهُمْ﴾

98. That is their recompense, because they denied Our Ayāt and said: "When we are bones and fragments,

shall we really be raised up as a new creation?"﴾

99. See they not that Allāh, Who created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.﴾

Allāh says: This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved,

﴿بِإِيمَانِنَا﴾

﴿Our Ayāt﴾, i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

﴿وَقَالُوا إِذَا ذَاكَ أَعْظَمُمَا وَرَفَقَنَا﴾

```and said: "When we are bones and fragments..."````

meaning, when we have disintegrated and our bodies have rotted away,

﴿أَوْلَئِنَا لَمْ يَعُوْذُنَّ حَلْقًا جَدِيدًا﴾

«shall we really be raised up as a new creation?»

meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time? Allâh established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

﴿لَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ أَكْثَرَ مِنْ خَلْقِ النَّاسِ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind;» [40:57]

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَمْ يَقْرَئِ يَقْنُونَ بِقَدِيرٍ عَلَى أَنْ يُخْرِجَ الْمَوْتَنِ﴾

«Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?» [46:33]

﴿أَوَلَمْ يَرَسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يُخْلِقَ مِنْهُمْ بَلْ وَهُوَ الْخَلَقُ الْعَلِيمُ إِنَّمَا أَنْتُمْ شَيْءٌ أَنْ يَقُولُ لَمَّا كُنْ فَيَكُوْنُ﴾

«Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!» (36:81-82)

And Allâh says here:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يُخْلِقَ مِنْهُمْ بَلْ﴾

«See they not that Allâh, Who created the heavens and the earth, is able to create the like of them?»

meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

﴿وَجَعَلَ لَهُمْ أَجَلًا لَا رَبَّ فِيهِ﴾

«And He has decreed for them an appointed term, whereof there

is no doubt.»

means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass. As Allāh says:

﴿وَمَا تُؤْخَرُهُ إِلَّا يُأْجِلُ تَقْدِيرَهُ﴾

«And We delay it only for a term (already) fixed.» (11:104)

﴿فَإِنَّ الظَّالِمِينَ﴾

«But the wrongdoers refuse» - after the proof has been established against them,

﴿إِلَّا كُفُورًا﴾

«(and accept nothing) but disbelief.» means, they persist in their falsehood and misguidance.

﴿فَلَمَّا تُؤْتُمُ تَنِكُونُ حَزَابَنَ رَحْمَةً رَبِّ إِلَّا لَأَكْثُرُكُمْ خَشِبَةُ الْإِنْفَاقِ وَكَانَ الْأَكْثَرُ فَسُورًا﴾

«100. Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!"»

### Holding back is Part of Man's Nature

Allāh says to His Messenger ﷺ: "Tell them, O Muḥammad, even if you had authority over the treasures of Allāh, you would refrain from spending for fear of exhausting it." Ibn 'Abbās and Qatādah said, "This means for fear of poverty,"<sup>[1]</sup> lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature. So Allāh says:

﴿وَكَانَ الْأَكْثَرُ فَسُورًا﴾

«and man is ever miserly.» Ibn 'Abbās and Qatādah said: "(This means) stingy and holding back."<sup>[2]</sup> Allāh says:

﴿أَفَمْ لَمْ يَعْبُدُ بَنَى الْمُلُوكُ إِلَّا لِيُؤْتُونَ النَّاسَ نَهْرًا﴾

«Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīra.» (4:53),

<sup>[1]</sup> At-Tabari 17:563.

<sup>[2]</sup> At-Tabari 17:563.

meaning that even if they had a share in the authority of Allâh, they would not have given anything to anyone, not even the amount of a *Naqîra* (speck on the back of a date stone). Allâh describes man as he really is, except for those whom Allâh helps and guides. Miserliness, discontent and impatience are human characteristics, as Allâh says:

﴿إِنَّ الْإِنْسَنَ حُلُوقٌ ۝ إِذَا مَسَّهُ أَثْرٌ جَرَوْعَانٌ ۝ وَإِذَا مَسَّهُ الْقَيْدُ مَسْعَانٌ ۝ إِلَّا ۝ الْمُكْبِطُونَ ۝﴾

﴿Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to *Ṣalâh* (prayers).﴾ (70:19-22).

And there are many other such references in the Qur'ân. This is an indication of the generosity and kindness of Allâh. In the Two *Ṣahîhs* it says:

﴿يَدُ اللَّهِ مَلَأَتِ لَا يَغْصُبُهَا نَفَقَةٌ سَحَاءُ اللَّيلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغْضُبْ مَا فِي يَمِينِهِ﴾

«Allâh's Hand is full and never decreases because of His giving night and day. Do you not see how much He has given since He created the heavens and the earth, yet that which is in His right hand never decreases.»<sup>[1]</sup>

﴿وَلَقَدْ مَأْتِنَا مُوسَى نِسْعَ مَائِنَةَ يَيْنِتَ قَسْقَلَ بَيْتَ إِسْرَئِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمْ فِرْعَوْنُ إِنِّي لِأَظْنُكُ بِتُّوشَنِي مَشْحُورًا ۝ قَالَ لَقَدْ عِلِّمْتَ مَا أَنْزَلَ رَبُّكَ مِنْهُ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ ۝ بَصَابِرٌ وَلَنِّي لِأَظْنُكُ بِتُّغْرِيْشَ مَشْحُورًا ۝ فَارَادَ أَنْ يَسْتَغْرِيْهُمْ مِنَ الْأَرْضِ فَأَغْرَقْتَهُ وَمَنْ مَعَهُ ۝ جَيْعَانًا ۝ وَقُلْنَا يَمِّنْ بَعْدِهِ ۝ لِيَقِنَ إِسْرَئِيلَ أَنْكُنُّا الْأَرْضَ ۝ فَإِذَا جَاهَ وَعَدَ الْآخِرَةَ جِنَّا يَكْنِيْلَيْفِيْنَا ۝﴾

﴿101. And indeed We gave Mûsâ nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'awn said to him: "O Mûsâ ! I think you are indeed bewitched."﴾

﴿102. He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir'awn, doomed to

<sup>[1]</sup> *Fath Al-Bâri* 8:202, *Muslim* 2:691.

destruction!" ﴿

﴿103. So he resolved to turn them out of the land. But We drowned him and all who were with him.﴾

﴿104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."﴾

### The Nine Signs of Mūsā

Allāh tells us that He sent Mūsā with nine clear signs, which provided definitive proof that his prophethood was real and that what he was conveying from the One Who had sent him to Fira'wn was true. These clear signs were: his staff, his hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. This was the view of Ibn 'Abbās.<sup>[1]</sup> Muḥammad bin Ka'b said, "They were his hand and his staff, the five signs mentioned in *Al-A'rāf*, and destruction of wealth<sup>[2]</sup> and the rock."<sup>[3]</sup> Ibn 'Abbās, Mujāhid, Ikrimah, Ash-Sha'bi and Qatādah said: "They are his hand, his staff, the years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood."<sup>[4]</sup>

﴿لَمْ يَكُنُوا لِّكُلِّ فَتَأْمُولٍ وَّلَا مُجْرِيٍ﴾

﴿Yet they remained arrogant, and they were of those people who were criminals,﴾ [7:133]

meaning, despite all these signs and their witnessing of them, they disbelieved them and belied them wrongfully and arrogantly, although they were themselves were convinced of them, so they did not have any effect on them. By the same token, (Allāh tells His Messenger ﷺ here,) 'if We were to respond to what these people are asking you for, who have said that they will not believe in you until you cause springs to gush forth throughout the land for them, they would not respond or believe except if Allāh willed.' As Fira'wn said to

<sup>[1]</sup> At-Tabari 17:564.

<sup>[2]</sup> See the *Tafsīr* of Sūrah Yūnus 10:88.

<sup>[3]</sup> At-Tabari 17:565.

<sup>[4]</sup> At-Tabari 17:565, 566.

Mūsā, even though he had witnessed the signs which he brought,

﴿وَإِنْ لَأَطْهَنْكَ بِئْمُونَتْسَحَرَا﴾

﴿“O Mūsā! I think you are indeed bewitched.”﴾

It was said that this meant he thought he was a sorcerer, but Allāh knows best. These nine signs which were mentioned by the Imāms (scholars) quoted above are what is referred to here, and in the Āyah :

﴿وَأَنْ عَصَالَ فَلَمَّا رَأَاهَا تَهَبَّ كَانَتْ جَانَّ وَلَيْ نَذِيرًا وَلَزْ بَقْتَ بِئْمُونَ لَأَخْفَى﴾

﴿“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.”﴾ until His saying,

﴿فِي تَبَعِ مَيْتَ إِنْ بِغَوْنَ وَقَوْنَ إِنْهُمْ كَانُوا قَوْنَ قَرِينَ﴾

among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious.﴾ [27:10-12]

These Āyāt include mention of the stick and the hand, and the rest of the nine signs are mentioned in detail in Sūrat Al-A'rāf. Mūsā was also given many other signs, such as striking the rock with his staff and water flowing from it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the Children of Israel after they had left the land of Egypt. But here Allāh mentions the nine signs which were witnessed by his people in Egypt. These became evidence against them, because they stubbornly rejected them out of disbelief.

So Mūsā said to Fira'wn:

﴿لَقَدْ عِلْمَتَ مَا أَرْزَلَ هَنْوَلَةً إِلَّا رَبُّ الْكَوْنَتِ وَالْأَرْضِينَ بَصَارَ﴾

﴿“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.”﴾

meaning, as proof and evidence of the truth of what I have brought to you.

﴿وَإِنْ لَأَطْهَنْكَ بِئْنَغُوثَ تَسْهِرَا﴾

﴿And I think you are indeed, O Fir'awn, doomed to destruction!﴾

i.e., bound to be destroyed. This was the view of Mujāhid and

Qatādah.<sup>[1]</sup> Ibn ‘Abbās said: “It means cursed.”<sup>[2]</sup> Ibn ‘Abbās and Ad-Ḍaḥḥāk said:

﴿مشبورا﴾

﴿doomed to destruction.﴾ means defeated.<sup>[3]</sup> As Mujāhid said, “doomed” includes all of these meanings.

### The Destruction of Fir‘awn and His People

﴿فَأَرَادَ أَنْ يَسْتَزِدُهُمْ مِنَ الْأَرْضِ﴾

﴿So he resolved to turn them out of the land.﴾ means, he wanted to expel them and drive them out.

﴿فَأَعْرَفْتُهُ وَمَنْ مَعَهُ حِيمًا ﴿٢﴾ وَقُلْنَا مِنْ بَعْدِهِ لِيَسْرَيْلَ أَتَكُونُوا الْأَرْضَ﴾

﴿But We drowned him and all who were with him. And We said to the Children of Israel after him: “Dwell in the land...”﴾

This is good news for Muḥammad ﷺ, a foretelling of the conquest of Makkah, even though this Sūrah was revealed in Makkah before the *Hijrah*. Similarly, the people of Makkah wanted to expel the Prophet ﷺ from the city, as Allāh says in two Āyāt:

﴿وَإِنْ كَادُوا لِيُشْرِكُوكُمْ مِنْ أَرْضِ لِيُخْرِجُوكُمْ مِنْهَا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land...﴾ [17:76-77]

Hence Allāh caused His Messenger ﷺ to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allāh caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir‘awn’s people, with its farmland, crops and treasures. As Allāh said,

﴿كَذَلِكَ وَأَرَدْنَاهَا لَيْقَ إِسْرَائِيلَ﴾

﴿thus We caused the Children of Israel to inherit them.﴾ (26:59). Here Allāh says:

[1] At-Ṭabarī 17:571.

[2] At-Ṭabarī 17:570.

[3] At-Ṭabarī 17:570.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْكَهْفِ

٢٩٣

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَرَلُ وَمَا رَسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٥﴾  
 وَقَرْءَانًا فَرَقْتَهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكَثٍ وَرَزْنَاهُ نَرِبْلَا  
 قُلْ مَا مِنْ أُبَيْدٍ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أَوْلُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُشَلَّ  
 عَلَيْهِمْ يَخْرُجُونَ لِلأَذْقَانِ سُجَّدًا ﴿١٦﴾ وَقَوْلُونَ سُبْحَنَ رَبِّنَا إِنْ كَانَ  
 وَعَدْ رَبِّنَا مَعْلُومًا ﴿١٧﴾ وَخَرُونَ لِلأَذْقَانِ بِنَكْرَتْ وَرَبِّنِهِ هُرْ  
 خُشْوَعًا ﴿١٨﴾ افْلِ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيَا مَا نَدْعُوْهُ  
 أَلْأَسْمَاءَ الْمُنْتَسِيَّةَ وَلَا يَبْهَرُ بِصَلَائِكَ وَلَا تَخَافْتُ بِهَا وَابْسَعْ  
 بَنْ ذَلِكَ سَيْلًا ﴿١٩﴾ وَقَلْ الْمُحَمَّدُ اللَّهُ الَّذِي لَرَسَّخَدَ وَلَا وَرَيْكَنَ  
 لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّلُّ وَكَرِهَتِكِيرًا ﴿٢٠﴾

فَوَقْنَا بِنَ بَعْدِهِ بِعَيْنِ إِنْكَرَبِيَّةِ  
 أَنْكُرُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ  
 الْآخِرَةِ جَنَّا يَكْ لَهُ لَهُمَا ﴿٢١﴾

﴿And We said to the Children of Israel after him : "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."﴾

meaning, all of you, you and your enemies. Ibn 'Abbâs, Qatâdah and Ad-Dâhhak said, "It means all together."<sup>[1]</sup>

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَرَلُ وَمَا  
 رَسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٥﴾ وَقَرْءَانًا  
 فَرَقْتَهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكَثٍ  
 وَرَزْنَاهُ نَرِبْلَا ﴿٢١﴾

﴿105. And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a warner.﴾

﴿106. And a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.﴾

### The Revelation of the Qur'an in Stages

Allâh tells us that His Book, the Glorious Qur'an, has been sent with truth, i.e., it contains the truth, as Allâh says:

﴿لَئِنْ أَنَّ اللَّهَ يَتَهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنَّهُ بِعِلْمٍ وَالَّتِي كَذَّ بِتَهَدُّدِهِ﴾

<sup>[1]</sup> At-Tabari 17:572, 573.

﴿But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness﴾ [4:166]

meaning, it contains the knowledge which Allāh wanted to teach to you, with His rulings, commands and prohibitions.

﴿بِالْحَقِّ زُلْمٌ﴾

﴿and with truth it has descended.﴾ means, “It has been sent down to you, O Muḥammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels).”

﴿وَرَأَتِ الْمُنْذِرَ﴾

﴿And We have sent you﴾ O Muḥammad

﴿إِلَّا مُشَرِّرًا وَنَذِيرًا﴾

﴿as nothing but a bearer of glad tidings and a warner﴾.

a bearer of glad tidings for the believers who obey you and a warner to the disbelievers who disobey you.

﴿وَرَوْهُ لَهُ فَرَسِتَ﴾

﴿And (it is) a Qur'ān which We have divided﴾,

The word translated here as “We have divided” may be read in two ways. If it is read as “Faraqnāhu”, with no Shaddah, the meaning is: ‘We have made it depart from Al-Lawh Al-Mahfūz to Bayt Al-Izzah in the lowest heaven, then it was revealed in stages to the Messenger of Allāh, according to events, over a period of twenty-three years.’ This was narrated by Ikrimah from Ibn 'Abbās.<sup>[11]</sup> It was also narrated that Ibn 'Abbās read it as “Farraqnāhu”, with a Shaddah, meaning, ‘We revealed it Āyah by Āyah , and have explained it and made it clear.’<sup>[22]</sup> Hence Allāh says:

﴿لِتَقْرَأَ عَلَى النَّاسِ﴾

<sup>[11]</sup> At-Tabari 17:574.

<sup>[22]</sup> At-Tabari 17:573, 574.

﴿in order that you might recite it to men﴾, meaning, convey it to the people and recite it to them,

﴿عَلَى نُكْثٍ﴾

﴿at intervals﴾ meaning slowly.

﴿وَزَانَهُ تَنْزِيلًا﴾

﴿And We have revealed it by stages.﴾ means, little by little.

﴿فَقُلْ يَا مُّسَّا إِنَّ لَّا تُؤْمِنُوا بِإِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِنَّا نَسْأَلُ عَلَيْهِمْ بِمَا حَرَّكَهُنَّ لِلَّادْقَانِ شَجَدًا﴾ وَقَالُوكُنْ سَبَخَنْ رَبَّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لِمَغْفِلَةٍ وَكَبَحُوكُنْ لِلَّادْقَانِ يَنْكُونُتْ وَبِرَبِّهِمْ خُشُوعًا﴾

¶ 107. Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration."﴾

¶ 108. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾

¶ 109. And they fall down on their chins (faces) weeping and it increases their humility.﴾

### **Those Who were given Knowledge before truly admit the Qur'ân**

Allâh says to His Prophet Muhammed ﷺ:

﴿فَلْئِ﴾

﴿Say﴾ O Muhammed to these disbelievers concerning what you have brought to them of this Glorious Qur'ân:

﴿يَا مُّسَّا إِنَّ لَّا تُؤْمِنُوا﴾

﴿"Believe in it (the Qur'ân) or do not believe (in it).﴾

meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allâh, Who mentioned it previously in the Books that He revealed to other Messengers. Hence He says:

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ﴾

¶ *Verily, those who were given knowledge before it,* meaning righteous people among the People of the Book, who

adhered to their Books and appreciated them without distorting them.

﴿إِنَّا يُشَكِّلُ عَلَيْهِمْ﴾

«when it is recited to them,» means, when this Qur'ān is recited to them,

﴿وَيَخْرُجُونَ لِلأَذْقَانِ شُجَّدًا﴾

«fall down on their chins (faces) in humble prostration.»

means, to Allāh, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed. Hence they say:

﴿شَكَّلَنَّ رِبَّنَا﴾

«Glory be to our Lord!», meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muḥammad ﷺ. Hence they said:

﴿شَكَّلَنَّ رِبَّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَغَافِرًا﴾

«Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.»

﴿وَيَخْرُجُونَ لِلأَذْقَانِ يَتَكَبَّرُونَ﴾

«And they fall down on their chins (faces) weeping»

means, in submission to Allāh, may He be glorified, and in expression of their belief and faith in His Book and His Messenger ﷺ.

﴿وَزِيدُهُمْ خُسُوعًا﴾

«and it increases their humility.» means, it increases them in faith and submission. As Allāh says:

﴿وَالَّذِينَ أَفْتَنُوا رَادِفُ مُهَدِّيٍّ وَمَا تَنْهَمُ تَقْرِنُهُمْ﴾

«While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.» (47:17).

﴿وَيَخْرُجُونَ﴾

«And they fall down» is a description rather than an action (i.e., this is a further description of their humility as referred to in

Âyah 107; it does not imply that they prostrate twice).

﴿وَقُلْ أَدْعُوكُمْ أَوْ أَدْعُوكُمْ إِنَّمَا نَدْعُوكُمْ لِأَنَّكُمْ تُخْشِيُّنَّ وَلَا تَجْهَرُ بِصَلَاتِكُوكَرَةٌ وَلَا  
غَنَائِفُ يَهَا وَأَبْتَغِي بَيْنَ ذَلِكَ سَبِيلًا﴾ وَقُلْ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَنْجِدْ لِلّٰهَا وَلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي  
الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِيٌّ مِّنَ الْأَنْبِيَاءِ وَكَفَرَ بِكَبِيرًا﴾

¶110. Say: "Invoke Allâh or invoke Ar-Rahmân (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salâh (prayer) neither aloud nor in a low voice, but follow a way between.»

¶111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."»

### To Allâh belong the Most Beautiful Names

Allâh says:

﴿فَنَزَّلَ﴾

¶(Say) O Muhammed, to these idolators who deny that Allâh possesses the attribute of mercy and refuse to call Him Ar-Rahmân,

﴿أَدْعُوكُمْ أَوْ أَدْعُوكُمْ إِنَّمَا نَدْعُوكُمْ لِأَنَّكُمْ تُخْشِيُّنَّ﴾

¶"Invoke Allâh or invoke Ar-Rahmân (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.»

meaning, there is no difference between calling on Him as Allâh or calling on Him as Ar-Rahmân, because He has the Most Beautiful Names, as He says:

﴿هُوَ اللّٰهُ الَّذِي لَا إِلٰهٌ إِلَّا هُوَ عَلٰى النَّبِيِّ وَالثَّمَنَةِ هُوَ الرَّحْمٰنُ الرَّحِيمُ﴾

¶He is Allâh, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.» (59:22)

Until His saying;

﴿هُوَ الْأَنْبَاءُ الْمُسْكُنُ يَتَسْعَ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«To Him belong the Best Names. All that is in the heavens and the earth glorify Him.» [59:24]

Makhlūf reported that one of the idolators heard the Prophet ﷺ saying when he was prostrating: “O Most Gracious, O Most Merciful.” The idolator said, he claims to pray to One, but he is praying to two! Then Allāh revealed this Āyah. This was also narrated from Ibn ‘Abbās, and by Ibn Jābir.<sup>[1]</sup>

### The Command to recite neither loudly nor softly

﴿وَلَا تُجْهَرْ بِصَلَاةِكَ﴾

«And offer your Ṣalāh neither aloud»

Imām Aḥmad reported that Ibn ‘Abbās said: “This Āyah was revealed when the Messenger of Allāh ﷺ was preaching underground in Makkah.”

﴿وَلَا تُجْهَرْ بِصَلَاةِكَ وَلَا خَافَتْ يَدَكَ﴾

«And offer your Ṣalāh neither aloud nor in a low voice.»

Ibn ‘Abbās said: “When he prayed with his Companions, he would recite Qur’ān loudly, and when the idolators heard that, they insulted the Qur’ān, and the One Who had revealed it and the one who had brought it. So Allāh said to His Prophet ﷺ:

﴿وَلَا تُجْهَرْ بِصَلَاةِكَ﴾

«And offer your Ṣalāh (prayer) neither aloud» means, do not recite it aloud, lest the idolators hear you and insult the Qur’ān,

﴿وَلَا خَافَتْ يَدَكَ﴾

«nor in a low voice,» means, nor recite it so quietly that your companions cannot hear the Qur’ān and learn it from you.

﴿وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا﴾

«but follow a way between.»<sup>[2]</sup>

This was also reported in the Two Sāhihs.<sup>[3]</sup> Ad-Dahhāk also narrated something similar from Ibn ‘Abbās, and added:

[1] At-Tabārī 17:580.

[2] Aḥmad 1:23.

[3] Fath Al-Bārī 8:257, Muslim 1:329.

"When he migrated to Al-Madīnah, this no longer applied, and he recited as he wished."<sup>[1]</sup>

Muhammad bin Ishāq said that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ recited Qur'ān quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet ﷺ lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allāh revealed,

﴿وَلَا عَمَرْ بِصَلَاتِكَ﴾

*¶And offer your Ṣalāh neither aloud¶*

meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention,

﴿وَلَا خَفْفَتْ﴾

*¶nor in a low voice,¶* but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears and benefit from it.

﴿وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا﴾

*¶but follow a way between.¶*<sup>[2]</sup>

This was the view of 'Ikrimah, Al-Hasan Al-Baṣri and Qatādah that this Āyah was revealed concerning recitation in prayer.<sup>[3]</sup> It was narrated from Ibn Mas'ūd: "Do not make it so soft that no one can hear it except yourself."<sup>[4]</sup>

### Declaration of Tawhīd

﴿وَرُبُّ الْمُسْكَنُ لِلَّهِ لَذِ يُشَدِّدُ وَلَذِ يُلَمِّدُ﴾

*¶And say: "All the praises and thanks be to Allāh, Who has*

[1] At-Tabari 17:584.

[2] At-Tabari 17:585.

[3] At-Tabari 17:587.

[4] At-Tabari 17:589.

*not begotten a son..."♦*

because Allāh has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

﴿وَقُلْ لِحَمْدُ اللَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَا يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ﴾

*«And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion..."♦*

indeed, He is Allāh, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَلَا يَكُنْ لَّهُ وَلِيٌّ مِّنَ النَّاسِ﴾

*(nor He is low to have a supporter).♦*

means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate, may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

﴿وَلَا يَكُنْ لَّهُ وَلِيٌّ مِّنَ النَّاسِ﴾

*(nor He is low to have a supporter).♦*

Mujāhid said: He does not form an alliance with anyone, nor does He seek the support or help of anyone.<sup>[1]</sup>

﴿وَكَذَّلِكَ بَلِّيَّا﴾

*«And magnify Him with all magnificence.♦* means, glorify and extol Him far above whatever the transgressors and aggressors say.

Ibn Jarīr recorded that Al-Quražī used to say about this Ayah,

﴿وَقُلْ لِحَمْدُ اللَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

*«And say: "All the praises and thanks be to Allāh, Who has not begotten a son..."♦*

that the Jews and Christians said that Allāh has taken a son;

[1] At-Tabari 17:590.

the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allāh, He would be weak." Then Allāh revealed this Āyah :

﴿وَقُلْ لِلْمُتَّهِلِّيْلِ الَّذِي لَمْ يَنْجُدْ وَلَا دَرَأَ بَعْنَانَ لَمْ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِيٌّ إِنَّ اللَّهَ وَحْدَهُ الْكَبِيرُ﴾

*¶And say : "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."»<sup>[11]</sup>*

End of *Tafsīr Sūrah Subḥān [Sūrat Al-Isrā']*. And to Allāh be the praise and blessings.

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<sup>[11]</sup> At-Tabari 17:590.

## The *Tafsīr* of *Sūrat Al-Kahf* (Chapter - 18)

**Which was revealed in Makkah**

**What has been mentioned about the Virtues of this Sūrah and the first and last ten Āyāt, which provide protection from the Dajjāl**

Imām Ahmād recorded that Al-Barā' said: "A man recited *Al-Kahf* and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet ﷺ, who said:

«أَفْرَا فُلَانُ، فَإِنَّهَا السَّكِينَةُ تَنْزَلُ عِنْدَ الْقُرْآنِ أَوْ تَنْزَلُ لِلْقُرْآنِ»

«Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur'ān or because of reading Qur'ān;»<sup>[1]</sup>

This was also recorded in the Two *Sahīhs*.<sup>[2]</sup> This man who recited it was Usayd bin Al-Hudayr, as we have previously mentioned in our *Tafsīr* of *Sūrat Al-Baqarah*.

Imām Ahmād recorded from Abu Ad-Dardā' that the Prophet ﷺ said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِّنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ»

«Whoever memorizes ten Āyāt from the beginning of *Sūrat Al-Kahf* will be protected from the Dajjāl.»<sup>[3]</sup>

This was also recorded by Muslim, Abu Dāwud, An-Nasā'ī and At-Tirmidhi. According to the version recorded by At-Tirmidhi,

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِّنْ أَوَّلِ الْكَهْفِ»

«Whoever memorizes three Āyāt from the beginning of *Al-Kahf*.»<sup>۱</sup>

<sup>[1]</sup> Ahmād 4:281.

<sup>[2]</sup> *Fath Al-Bārī* 6:719, Muslim 1:548.

<sup>[3]</sup> Ahmād 5:196.

He said, it is "Hasan Sahîh."<sup>[1]</sup>

In his *Mustadrak*, Al-Hâkim recorded from Abu Saïd that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَصَاءَ لَهُ مِنَ النُّورِ مَا بَيْتَهُ وَبَيْنَ الْجُمُعَتَيْنِ»

«Whoever recites Sûrat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.»

Then he said: "This *Hadîth* has a *Sâhih* chain, but they (Al-Bukhâri and Muslim) did not record it."<sup>[2]</sup> Al-Hâfiż Abu Bakr Al-Bayhaqi also recorded it in his *Sunan* from Al-Hâkim, then he narrated with his own chain that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَّلَتْ، كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever recites Sûrat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.»<sup>[3]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِنَّمَا يُؤْتُ الَّذِي أُنزَلَ عَلَىٰ عِبَادِهِ الْكِتَابَ وَمَنْ يَجْعَلْ لَهُ عِوَادَةً فَإِنَّمَا يُنَذِّرُ بَالْكِتَابِ شَيْدِيْدًا فِيْنَ لَهُنَّهُ وَيُنَذِّرُ الظَّمَنِيْنَ الَّذِيْنَ بَمَلُوكَ الْفَلَاحِ أَنَّ لَهُمْ آخِرًا حَسَنَاتِهِنَّ شَكِيرِيْنَ فِيْهِنَّ أَبَدًا وَمَنْ يُنَذِّرُ الظَّرِيفَ قَاتِلُوا أَنْفُسَهُمْ أَنَّهُمْ لَا يَدْرِيْنَ مَا لَمْ يَهْدِهِمْ مِنْ عِلْمٍ وَلَا يَأْتِيْهُمْ كُفَّرُ كَلِمَةٌ تَفْرِجُ بَيْنَ أَفْوَاهِهِمْ إِنْ يَثُولُونَ إِلَّا كَيْفَا﴾

¶1. All praise is due to Allâh, Who has sent down to His servant the Book, and has not placed therein any crookedness.»

¶2. (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.»

¶3. They shall abide therein forever.»

¶4. And to warn those who say, "Allâh has begotten a child."»

¶5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.»

<sup>[1]</sup> Muslim 1:555, Abu Dâwûd 4:497, An-Nasâ'i in *Al-Kubrâ* 6:236 & *Tuhfat Al-Ahwadhi* 8:195.

<sup>[2]</sup> Al-Hâkim 2:368.

<sup>[3]</sup> Al-Bayhaqi 3:249.

## The Revelation of the Qur'ān brings both Good News and a Warning

In the beginning of this *Tafsīr*, we mentioned that Allāh, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muḥammad ﷺ, which is the greatest blessing that Allāh has granted the people of this earth. Through the Qur'ān, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allāh says:

﴿وَلَمْ يَجِدْ لَهُ عِبَادًا﴾

«and has not placed therein any crookedness.» meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

﴿فِيمَا﴾

«(He has made it) straight», meaning straightforward,

﴿وَيَنذِرُ أُولَئِكَ شَوِيدًا يَوْمَ لَذَّةٍ﴾

«to give warning of a severe punishment from Him,»

meaning, to those who oppose His Prophet ﷺ and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

﴿يَوْمَ لَذَّةٍ﴾

«from Him» means, from Allāh. For none can punish as He punishes and none is stronger or more reliable than Him.

﴿وَيَنذِرُ الظَّالِمِينَ﴾

«and to give good news to the believers,» means, those who believe in this Qur'ān and confirm their faith by righteous actions.

﴿أَنَّ اللَّهَ أَعْلَمُ بِحَسَابِكُمْ﴾

«that they shall have a fair reward.» means, a beautiful reward from Allāh.

﴿تَكْثِيرٌ فِيهِ﴾

﴿They shall abide therein﴾ means, in what Allāh rewards them with, and that is Paradise, where they will live forever.

﴿أَبَدًا﴾

﴿forever.﴾ means, for always, never ending or ceasing to be.

﴿وَنُنذِرُ الظَّالِمِينَ قَاتِلُوا أَنْفَقُوا وَلَا يَعْلَمُونَ﴾

﴿And to warn those who say, "Allāh has begotten a child."﴾

Ibn Ishāq said: "These are the pagan Arabs, who said, 'We worship the angels who are the daughters of Allāh.'"<sup>[1]</sup>

﴿لَمْ يَهُوْ مِنْ عَلَيْهِ﴾

﴿No knowledge have they of such a thing,﴾ meaning, this thing that they have fabricated and made up.

﴿وَلَا لِآتَيْمَ﴾

﴿nor had their fathers.﴾ meaning, their predecessors.

﴿كَبُرُّ كُلِّهِ﴾

﴿Mighty is the word﴾ This highlights the seriousness and enormity of the lie they have made up. Allāh says:

﴿كَبُرُّ كُلِّهِ تَحْمِلُّ مِنْ أَفْوَاهِهِمْ﴾

﴿Mighty is the word that comes out of their mouths.﴾

meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications. Hence Allāh says:

﴿إِنْ يَقُولُوكُلَّا كَذِبَا﴾

﴿They utter nothing but a lie.﴾

### Reason why this Sūrah was revealed

Muhammad bin Ishāq mentioned the reason why this Sūrah was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him,

<sup>[1]</sup> At-Tabari 17:595.

from Ikrimah that Ibn ‘Abbās said:

“The Quraysh sent An-Naḍr bin Al-Ḥārith and ‘Uqbah bin Abi Mu’īṭ to the Jewish rabbis in Al-Madīnah, and told them: ‘Ask them (the rabbis) about Muḥammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.’ So they set out and when they reached Al-Madīnah, they asked the Jewish rabbis about the Messenger of Allāh ﷺ. They described him to them and told them some of what he had said. They said, ‘You are the people of the Tawrāh and we have come to you so that you can tell us about this companion of ours.’ They (the rabbis) said, ‘Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allāh); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. Ask him about some young men in ancient times, what was their story? For theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story? And ask him about the *Rūh* (soul or spirit) – what is it? If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.’ So An-Naḍr and ‘Uqbah left and came back to the Quraysh, and said: ‘O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muḥammad. The Jewish rabbis told us to ask him about some matters,’ and they told the Quraysh what they were. Then they came to the Messenger of Allāh ﷺ and said, ‘O Muḥammad, tell us,’ and they asked him about the things they had been told to ask. The Messenger of Allāh ﷺ said,

وَأَخْبِرُكُمْ غَدًا عَمَّا سَأَلْتُنَّهُ

“I will tell you tomorrow about what you have asked me.”

but he did not say ‘If Allāh wills.’ So they went away, and the Messenger of Allāh ﷺ stayed for fifteen days without any revelation from Allāh concerning that, and Jibrīl, peace be upon him, did not come to him either. The people of Makkah started to doubt him, and said, ‘Muḥammad promised to tell

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْكَافِرُونَ

٢٩٤

لَمَّا هُمْ يَهُمْ مِنْ عَلٰٰوٰلٰا لَا يَأْبَاهُمْ كَبُرٌ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٦﴾ فَلَمَّا كَبَرُوا بَدَعُهُمْ نَسْكٌ عَلَىٰ مَا تَرَاهُمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ﴿٧﴾ إِنَّا جَعَلْنَا مَاعِلَّا لِلأَرْضِ زِينَةً لَّمَّا تَسْبُلُوهُمْ أَيْمَانُهُمْ أَحْسَنُ عَمَلاً ﴿٨﴾ وَإِنَّا لَجَعَلْنَا مَاعِلَّا لِنَعْيَادًا جُزُرًا ﴿٩﴾ أَرْحَبَتْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ مَا إِنَّا تَنَاهَيْنَا عَنْهُمْ إِذَا دَأَوْيَ الْفَتِيَّةُ إِلَى الْكَهْفِ فَقَالُوا رَبِّنَا إِنَّا مِنْ دُنْكِ رَحْمَةِ وَهِيَ لَنَا مِنْ أَمْرِنَا رَسَدًا ﴿١٠﴾ فَضَرَبَنَا عَلَىٰهِمْ أَذَانَهُمْ فِي الْكَهْفِ سِيَّرَتْ عَدَدًا ﴿١١﴾ شُدَّدَ عَشَّهُمْ مِنْ عَلَمَائِي الْمُزَيَّنِينَ أَحْصَى لِمَا لَيْسُوا أَمْدًا ﴿١٢﴾ تَحْنَنَ نَفْصُلُ عَلَيْكَ بَنَاهُمْ بِالْحَقِّ إِنَّهُمْ فَشِيهُمْ أَسْتَوْرِيَّهُمْ وَرَذْنَهُمْ هُدَىٰ ﴿١٣﴾ وَرَبِطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبِّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنَّنَدْعُوا مِنْ دُونِهِ إِلَهًا لَدُنْهُ لَنَّا إِذَا شَطَطْنَا ﴿١٤﴾ هَتَّلَاهُ قَوْمٌ اخْتَدَلُوا مِنْ دُونِهِ إِلَهًا لَهُ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيْنَ فَمَنْ أَظْلَمُ مِنْ أَنْ فَرَقَ عَلَىٰ اللّٰهِ كَذِبًا ﴿١٥﴾

question about the *Rûh* was answered in the Ayah;

وَنَتَّلُونَكُمْ عَنِ الرُّوحِ فَلِ الرُّوحِ

«And they ask you concerning the *Rûh* (the spirit); say: "The *Rûh*..."» [17:85].<sup>[11]</sup>

﴿فَلَمَّا كَبَرُوا بَدَعُهُمْ عَلَىٰ مَا تَرَاهُمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَاعِلَّا لِلأَرْضِ زِينَةً لَّمَّا تَسْبُلُوهُمْ أَيْمَانُهُمْ أَحْسَنُ عَمَلاً ﴿٧﴾ وَإِنَّا لَجَعَلْنَا مَاعِلَّا لِنَعْيَادًا جُرُزًا ﴿٨﴾

46. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.»

47. Verily, we have made that which is on earth an adornment

<sup>[11]</sup> At-Tabari 17:592.

us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.' The Messenger of Allâh ﷺ felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibril came to him from Allâh with the Sûrah about the companions of *Al-Kahf*, which also contained a rebuke for feeling sad about the idolators. The Sûrah also told him about the things they had asked him about, the young men and the traveler. The

for it, in order that We may test which of them are best in deeds.»

﴿8. And verily, We shall make all that is on it bare, dry soil.﴾

### **Do not feel sorry because the Idolators do not believe**

Allāh consoles His Messenger ﷺ for his sorrow over the idolators because they would not believe and keep away from him. He also said:

﴿فَلَا تَذَهَّبْ نَفْسَكَ عَلَيْهِمْ حَسَرَةً﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8]

﴿وَلَا تَخْرُنْ عَلَيْهِمْ﴾

﴿And grieve not over them.﴾ [16:127]

﴿نَلَكَ بَنْجَنْ شَكَّ أَلَا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3]

meaning, maybe you will destroy yourself with your grief over them. Allāh says:

﴿نَلَكَ بَنْجَنْ شَكَّ عَلَىٰ مَا تَرِهِمْ إِنْ أَنْ يُؤْمِنُوا بِهَذَا الْحَدِيثَ﴾

﴿Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.﴾

meaning the Qur'ān.

﴿أَنَّا﴾

﴿in grief﴾

Allāh is saying, 'do not destroy yourself with regret.' Qatādah said: "killing yourself with anger and grief over them."<sup>[1]</sup> Mujāhid said: "with anxiety."<sup>[2]</sup> These are synonymous, so the meaning is: 'Do not feel sorry for them, just convey the Message of Allāh to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

[1] At-Tabari 17: 597-598.

[2] At-Tabari 17:598.

## This World is the Place of Trial

Then Allāh tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّا يَنْبَغِي لَهُمْ أَحْسَنُ عَمَلًا﴾

*«Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.»*

Abu Maslamah narrated from Abu Naḍrah from Abu Sa'īd that the Messenger of Allāh ﷺ said:

«إِنَّ الدُّنْيَا مُخْلُوَّةٌ خَبِيرَةٌ، وَإِنَّ اللَّهَ مُشَتَّلُفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةَ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

*“This world is sweet and green, and Allāh makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.”<sup>[11]</sup>*

Then Allāh tells us that this world will pass away and come to an end, as He says:

﴿وَرَبَّا لَجَيْعُونَ مَا عَلَيْهَا صَوِيدًا جُزِيزًا﴾

*«And verily, We shall make all that is on it bare, dry soil.»*

means, ‘after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.’

Al-'Awfi reported from Ibn 'Abbās that this means everything on it would be wiped out and destroyed.<sup>[21]</sup> Mujāhid said: “a dry and barren plain.”<sup>[3]</sup> Qatādah said, “A plain on which there are no trees or vegetation.”<sup>[4]</sup>

﴿أَرَأَتْ حَسِيبَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيرِ كَافُوا مِنْ مَا يَبْتَدِئُنَا بِعَجَبِهِمْ إِذَا دَرَأَتِ الْفَتْيَةُ إِلَيْهِمُ الْكَهْفُ فَقَالُوا رَبِّنَا مَا يَبْدِئُنَا مِنْ لَدُنْكَ رَبَّنَا وَهَيْنَاهُ لَنَا مِنْ أَنْرَبِنَا رَشِيدًا فَضَرَبْنَا عَلَى مَا ذَانُوهُمْ﴾

<sup>[11]</sup> Ahmad 3:22.

<sup>[2]</sup> At-Tabari 17:599.

<sup>[3]</sup> At-Tabari 17:599.

<sup>[4]</sup> At-Tabari 17:600.

فِي الْكَهْفِ سِبْعَةٌ عَذَّلُوهُمْ أَنْتَ أَنْزَلْتَ لَهُمْ أَنْجَانًا

﴿9. Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

﴿10. When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"﴾

﴿11. Therefore, We covered up their hearing in Al-Kahf for a number of years.﴾

﴿12. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.﴾

### The Story of the People of Al-Kahf

Here Allāh tells us about the story of the people of Al-Kahf in brief and general terms, then He explains it in more detail. He says:

﴿أَرْ حَسِينَ﴾

﴿Do you think﴾ – O Muḥammad –

﴿أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ مَا نَبَاتَ عَنْ أَرْضِهِ﴾

﴿that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allāh and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave. Similarly, Ibn Jurayj reported Mujāhid saying about,

﴿أَرْ حَسِينَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ مَا نَبَاتَ عَنْ أَرْضِهِ﴾

﴿Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

"Among Our signs are things that are more amazing than this."<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 17:601.

Al-'Awfi reported that Ibn 'Abbās said:

﴿أَذْنَ حَيْنَتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّaqِيمِ كَانُوا مِنْ مَا نَبَّأْنَا عَنْهُمْ﴾

«Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?»

“What I have given to you of knowledge, the Sunnah and the Book is far better than the story of the people of Al-Kahf and Ar-Raqīm.”<sup>[1]</sup> Muḥammad bin Ishāq said: “(It means) I have not shown My creatures a proof more amazing than the story of the people of the Al-Kahf and Ar-Raqīm.”<sup>[2]</sup>

Al-Kahf refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word Ar-Raqīm, Al-'Awfi reported from Ibn 'Abbās that it is a valley near Aylah.<sup>[3]</sup> This was also said [in another narration] by 'Atiyah Al-'Awfi and Qatādah. Ad-Dahhāk said: “As for Al-Kahf, it is a cave in the valley,<sup>[4]</sup> and Ar-Raqīm is the name of the valley.” Mujāhid said, “Ar-Raqīm refers to their buildings.” Others said it refers to the valley in which their cave was.<sup>[5]</sup>

'Abdur-Razzāq recorded that Ibn 'Abbās said about Ar-Raqīm: “Ka'b used to say that it was the town.” Ibn Jurayj reported that Ibn 'Abbās said, “Ar-Raqīm is the mountain in which the cave was.” Sa'īd bin Jubayr said, “Ar-Raqīm is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave.”<sup>[6]</sup>

﴿أَرَى الْيَتَمَّةُ إِلَى الْكَهْفِ فَلَمَّا رَأَيْتَهُمْ يَرْجِعُونَ رَبِّنَا يَنْ دُنْكَ رَبِّنَةَ رَبِّنَقَ لَنَا يَنْ آنِرَنَا﴾

«(Remember) when the young men fled for refuge to Al-Kahf. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”»

Here Allāh tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So

<sup>[1]</sup> At-Tabari 17:601.

<sup>[2]</sup> At-Tabari 17:601.

<sup>[3]</sup> At-Tabari 17:602.

<sup>[4]</sup> At-Tabari 17:602.

<sup>[5]</sup> At-Tabari 17:602.

<sup>[6]</sup> At-Tabari 17:603.

they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allāh to show mercy and kindness towards them,

﴿رَبَّنَا مَنِّا مِنْ لِذْكُرِ رَحْمَةٍ﴾

«Our Lord! Bestow on us mercy from Yourself,»

meaning, 'give us Your mercy and conceal us from our people.'

﴿وَهَبْنَا لَنَا مِنْ أَمْرِنَا رَشْدًا﴾

«and facilitate for us our affair in the right way.»

means, direct our matter well, i.e., grant us a good end. As was reported in the Ḥadīth:

﴿وَمَا قَضَيْتَ لَنَا مِنْ فَضْلٍ فَاجْعَلْ عَاقِبَةَ رَشْدٍ﴾

«Whatever You have decreed for us, make its consequences good.»<sup>[11]</sup>

﴿فَنَسْرَنَا عَلَى مَا ذَرَنَا فِي الْكَهْفِ بِسِيرَكَ عَدَدًا﴾

«Therefore, We covered up their hearing in the cave for a number of years.»

meaning, 'We caused them to sleep when they entered the cave, and they slept for many years.'

﴿فَثَرَّبُوكُمْ﴾

«Then We raised them up» from that slumber, and one of them went out with his Dirhams (silver coins) to buy them some food, as it will be discussed in more detail below. Allāh says:

﴿فَثَرَّبُوكُمْ بِنَفْرَةِ أَئِلِّيَّةٍ﴾

«Then We raised them up, that We might test which of the two parties»

meaning, the two parties who disputed about them,

﴿أَنْصَنَ لَنَا لِسْرًا أَمَدًا﴾

«was best at calculating the time period that they tarried.»

It was said that this refers to how long they stayed in the cave.

﴿خَنْ نَقْشُ عَلَيْكَ تَبَأْشِ يَالْعَيْ إِنَّهُ فَشَيْءٌ مَاصْنَا بِرَبِيعَهُ وَزَدْتُهُ هُدَى﴾

<sup>[11]</sup> Ahmad 6: 147.

فَلَوْبِهِ إِذْ كَانُوا قَاتِلًا رَبَّنَا رَبُّ الْكَوَافِرِ وَالْأَرْضِ لَنْ تَدْعُوا مِنْ دُونِنِهِ إِنَّهَا لَقَدْ فَلَّتَا إِذَا  
سَطَّلَتَا ﴿١﴾ هَذِهِ قَوْمٌ أَخْدُوا مِنْ دُونِنِهِ مَا لِهُمْ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَنٍ يَنْهَا فَمَنْ  
أَظْلَمُ مِنْ أَنْفَرِي عَلَى اللَّهِ كَيْبَابًا ﴿٢﴾ وَإِذْ أَنْزَلْنَا عُرُوضَهُمْ وَمَا يَمْبُدُونَ إِلَّا أَنَّهُمْ فَلَّا إِلَّا الْكَفِيفُ  
بَشَّرَ لَكُمْ رَبِّكُمْ مِنْ رَحْمَتِهِ وَمَنْ يُنْهَى لَكُمْ مِنْ أَمْرِكُ مِنْ فَقَاءً ﴿٣﴾

﴿13. We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance.﴾

﴿14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.﴾

﴿15. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.﴾

﴿16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair."﴾

### Their Belief in Allâh and their Retreat from their People

From here Allâh begins to explain the story in detail. He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allâh and His Messenger ﷺ were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allâh tells us that the people of the cave were young men. Mujâhid said, "I was informed that some of them wore some kind of earrings, then Allâh guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."<sup>[1]</sup>

<sup>[1]</sup> *Fath Al-Bâri* 1:60.

﴿وَزِدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾

From this and other similar Āyāt, several scholars, such as Al-Bukhāri and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate.<sup>[1]</sup> Allāh says:

﴿وَزِدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾ as He said elsewhere:

﴿وَالَّذِينَ أَخْتَرْنَا زَادَهُمْ هُدًى وَآتَنَاهُمْ فَتوْبَةً﴾ [47:17]

﴿While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.﴾ [47:17]

﴿فَإِنَّمَا الَّذِينَ مَأْسَأُوا فِرَادَتِهِمْ إِيمَانًا وَمَنْ يَتَبَشَّرُ بِهِ﴾ [9:124]

﴿As for those who believe, it has increased their faith, and they rejoice.﴾ [9:124],

﴿لِيَرَدِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

﴿...that they may grow more in faith along with their (present) faith.﴾ [48:4]

There are other Āyāt indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masīḥ Isā, Isā bin Maryam, but Allāh knows best. It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn ‘Abbās that the Quraysh sent a message to the Jewish rabbis in Al-Madīnah to ask them for things with which they could test the Messenger of Allāh ﷺ, and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the Rūh. This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allāh knows best.

[1] *Fath Al-Bāri* 6:426.

﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ الْحَسَنَاتِ وَالْأَوْسَاطِ﴾

«And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,»

Here Allâh is saying: 'We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later *Tafsîr* scholars have mentioned that they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allâh, Who created the heavens and the earth. Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the *Hadîth* recorded by Al-Bukhâri with an incomplete chain of narrators from 'A'ishah (may Allâh be pleased with her), the Messenger of Allâh ﷺ said:

﴿اَلْأَرْوَاحُ جُنُدٌ مُجَنَّدَةٌ، فَمَنَا تَعَارَفَ مِنْهَا التَّلَفَ وَمَنَا تَنَاهَى مِنْهَا اخْتَلَفَ﴾

«Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each other». <sup>[1]</sup>

Muslim also recorded this in his *Sâhih* from the *Hadîth* of Suhayl from his father from Abu Hurayrah from the

<sup>[1]</sup> Muslim 4:2031.

Messenger of Allāh ﷺ.<sup>[1]</sup> People say that similar qualities or characteristics are what bring people together.

So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him. Then one of them said, "O people, you know by Allāh that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case." Another said, "As for me, by Allāh I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allāh Who created everything, the heavens, the earth and everything in between." Another said, "By Allāh, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allāh there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allāh, as Allāh says about them:

﴿وَرَبِطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَاتَلُوا رَبِّ الْكَوَافِرِ وَالْأَرْضِ لَنْ تَدْعُوا مِنْ دُونِهِ إِنَّهَا هُنَّ﴾

﴿And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him..."﴾

"Never" (*Lan*) implies an absolute and eternal negation, meaning, 'this will never happen, and if we were to do that it would be false.' So Allāh says about them:

﴿لَقَدْ قُلْنَا إِذَا شَطَطُّا﴾

﴿...if we did, we should indeed have uttered an enormity in disbelief.﴾

meaning, untruth and utter falsehood.

﴿هَتُّلَاهُ فَوْنَاحَدُوا مِنْ دُونِهِ إِلَهٌ لَّوْلَا يَأْتُوكُمْ عَلَيْهِمْ بِسُلْطَنٍ بَيِّنٍ﴾

﴿These, our people, have taken for worship gods other than Him (Allāh). Why do they not bring for them a clear authority?﴾

<sup>[1]</sup> *Fath Al-Bāri* 1:87.

meaning, why do they not produce some clear evidence and genuine proof for their behavior?

﴿فَمَنْ أَظْلَلَ مِنْ أَنْتَ رَبِّنَى عَلَى اللَّهِ كَذِبَاهُ﴾

¶*And who does more wrong than he who invents a lie against Allâh.* ¶

They said: 'but by saying that they are lying transgressors.' It was said that when they called their king to believe in Allâh, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion. This was a way that Allâh showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion. This is what is prescribed in the *Shari'ah* during times of trial and persecution – a person who fears for his religion should flee from his persecutors, as was reported in the *Hadîth*:

«يُوشِكُ أَنْ يَكُونَ خَيْرٌ مَا لَأَخْدِكُمْ غَنِمًا يَتَّبَعُ بَهَا شَعْفُ الْجِبَالِ وَمَوَاقِعُ النَّطْرِ يَقْرُءُ بِدِينِهِ مِنَ الْقِنْ»

¶*Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution.* ¶<sup>[1]</sup>

In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers.

These young men were determined to flee from their people, and Allâh decreed that for them, as He says about them,

﴿فَوَإِذَا أَنْزَلْتُمُوهُمْ وَمَا يَمْدُرُوكَ إِلَّا اللَّهُ﴾

¶*And when you withdraw from them, and that which they worship, except Allâh,* ¶

meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allâh, then

<sup>[1]</sup> *Fath Al-Bâri* 7:11.

separate from them in a physical sense too,

﴿فَأُولَئِنَّا إِلَى الْكَهْفِ بَنَثَرْ لَكُمْ مِنْ رَحْمَتِنَا﴾

﴿then seek refuge in the cave; your Lord will open a way for you from His mercy﴾

meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

﴿وَرَبِّنِي لَكُمْ مِنْ أَنْرَكَ بِرْفَقًا﴾

﴿and will make easy for you your affair.﴾ means, He will give you what you need.

So they left and fled to the cave where they sought refuge. Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allāh concealed them from him so that he could not find any trace of them or any information about them, as Allāh concealed His Prophet Muḥammad ﷺ and his Companion [Abu Bakr] Aṣ-Ṣiddīq, when they sought refuge in the cave of Thawr. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allāh ﷺ noticed that Aṣ-Ṣiddīq was anxious and said, "O Messenger of Allāh, if one of them looks down at the place of his feet, he will see us," he told him:

«بِنَا أَبَا بَكْرٍ مَا ظَنَّكَ بِإِنْتِنَانِ اللَّهِ تَائِبُّهُمَا؟»

«O Abu Bakr, what do you think of two who have Allāh as their third?»

And Allāh said:

﴿إِلَّا نَصْرَهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الظَّالِمُونَ كَعَزَّرُوا ثَانِيَنِ أَشْتَرَنِ إِذْ هُنَّا فِي الْأَكَارِ إِذْ يَكْتُلُونَ لِيَسْعِيهِمْ لَا تَخْرُنَ إِذْ أَنَّ اللَّهَ تَمَكَّنَ ثَانِيَلَ اللَّهُ تَكْبِتُهُ عَنْهُمْ وَأَيْسَدُهُمْ بِجُشُودِهِ لَمْ تَرَوْهَا وَجْهَكَلَ كَلِيمَةَ الْأَيْنِ كَعَزَّرُوا الشَّفَلَ وَكَلِيمَةَ اللَّهِ هِيَ الْمُلْكَيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿If you help him not, for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allāh is with us." Then Allāh sent down His tranquillity upon him, and strengthened him with forces which

*you saw not, and made the word of those who disbelieved the lower, while the Word of Allâh became the higher; and Allâh is All-Mighty, All-Wise.» [9:40]*

The story of this cave (*Thawr*) is far greater and more wondrous than that of the people of the Cave.

﴿وَرَأَى النَّاسَ إِذَا طَلَّتْ فَرُورٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَسِينِ وَإِذَا غَرَبَتْ شَرِّصِّهِمْ ذَاتَ الشَّكَالِ وَهُمْ فِي فَجُورٍ يَنْهَا ذَلِكَ مِنْ مَا يَنْتَهِ اللَّهُ مِنْ يَهْدِ إِلَهٌ فَهُوَ الْمُهَنْدِيُّ وَمَنْ يُضْلِلْ فَلَنْ يَجِدْ لَهُ وَلِيًّا مُرْشِداً﴾

¶17. *And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is from the Ayât of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.»*

### The Location of the Cave

This indicates that the entrance to the cave faced north, because Allâh tells us that when the sun was rising, sunlight entered the cave

﴿ذَاتَ الْيَسِينِ﴾

«*the right*», meaning that the shade decreased towards the right, as Ibn ‘Abbâs, Sa‘îd bin Jubayr and Qatâdah said:

﴿فَزَوَرَ﴾

«*declining*» means leaning.<sup>[11]</sup> Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith. So Allâh said,

﴿وَإِذَا غَرَبَتْ شَرِّصِّهِمْ ذَاتَ الشَّكَالِ﴾

«*and when it set, turning away from them to the left,*»

meaning, it entered their cave from the left of its entrance, which means from the west. This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the

<sup>[11]</sup> At-Tabari 17:620.

entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the *Qiblah* (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allāh is the praise.

Ibn ‘Abbās, Mujāhid and Qatādah said that “turning away from them” means that it would shine on them and then leave them.<sup>[1]</sup> Allāh has told us this, and He wants us to understand it and ponder its meaning, but He did not tell us the location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allāh and His Messenger would have taught us about it, as the Prophet ﷺ said:

«مَا ترَكْتُ شَيْئًا يَقْرِبُكُمْ إِلَى الْجَنَّةِ وَيَأْعِدُكُمْ مِنَ النَّارِ إِلَّا وَفَدَ أَغْلَمْتُكُمْ بِهِ»

«I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.»<sup>[2]</sup>

So Allāh has told us about the features of the cave, but He did not tell us where it is, and He said,

﴿وَرَزَقَ اللَّهُنَّا إِذَا طَلَّتِ الْشَّمْسُ عَنْ كَهْفِهِنَّ﴾

«And you might have seen the sun, when it rose, declining from their cave.»

Mālik narrated from Zayd bin Aslam, “Leaning.”

﴿ذَاتَ الْبَيْنِ وَإِذَا غَرَبَتِ شَرِقُهُنَّمْ ذَاتَ الْشَّمَالِ وَهُمْ فِي قَهْوَنَّ مِنْهُ﴾

«the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.»

meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their

<sup>[1]</sup> At-Tabari 17:621,622.

<sup>[2]</sup> ‘Abdur-Razzāq 11:125.

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الْمُنَذِّرُ

وَإِذْ أَغْنَرْتُهُمْ وَمَا يَعْبُدُونَ كَإِلَّا اللَّهُ فَأَوْفَى إِلَيْهِ الْكَهْفُ  
يَنْشِرُ لَكُمْ رَبِّكُمْ مِنْ رَحْمَتِهِ وَيَهْبِئُ لَكُمْ مِنْ أَمْرِهِ مَرْفَقًا  
﴿١﴾ وَرَأَى الشَّمْسَ إِذَا طَلَّتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتَ  
الْيَمِينِ وَإِذَا غَرَّتْ تَقْرِضُهُمْ ذَاتَ السَّمَاءِ وَهُمْ فِي فَجُورٍ  
مِنْهُ ذَلِكَ مِنْ مَا يَنْبَتُ اللَّهُ مِنْ هَذِهِ أَرْضِهِ فَهُوَ الْمُهَنْدِسُ وَمَنْ  
يُضْلِلْ فَلَنْ يَمْلَهُ وَلِيَأْمُرُ شَدِّاً ﴿١٨﴾ وَخَصَّهُمْ أَنْفَاصًا  
وَهُمْ رُؤُوفُ وَنَقِيبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ السَّمَاءِ وَكُلُّهُمْ  
بَسِطُ ذِرَاعَتِهِ بِالْوَصِيدِ لَوْ أَطْلَقْتَ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ  
فِرَارًا وَلَمْ يُشَتِّ مِنْهُمْ رُغْبَاً ﴿١٩﴾ وَكَذَلِكَ بَعْثَثَهُمْ  
لِيَسْأَلَوْا يَنْبَتَهُمْ قَالَ قَاتِلُهُمْ كَمْ لَيَنْتَهِ فَالْوَالِيَّا  
يُوْمًا أَوْ بَعْضَ يَوْمٍ فَأَلْوَارُكُمْ أَعْلَمُ بِمَا لَيَنْتَهِ فَأَبْعَثُوا  
أَحَدَكُمْ بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلَيَنْظِرُهُمَا أَرْكَ  
طَعَامًا فَلَيَأْتِيَكُمْ بِرِزْقٍ مِنْهُ وَلَيُتَلَطَّفَ وَلَا يُشَعِّرُنَّ  
بِكُمْ أَحَدًا ﴿٢٠﴾ إِنَّهُمْ إِنْ يَظْهِرُوا عَلَيْكُمْ بِرِجْمِهِمْ  
أَوْ يُعِيدُوكُمْ فِي مَلَيِّهِمْ وَلَنْ تَقْبِلُهُمْ إِذَا أَبْكَاهُمْ ﴿٢١﴾

bodies and clothes.  
This was the view of  
Ibn 'Abbâs.<sup>[1]</sup>

﴿ذَلِكَ مِنْ مَا يَنْبَتُ اللَّهُ﴾

«That is from the Ayât of Allâh», how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allâh says,

﴿ذَلِكَ مِنْ مَا يَنْبَتُ اللَّهُ﴾

«That is from the Ayât of Allâh.» Then He says:

﴿مَنْ يَهْدِي أَنَّهُ فَهُوَ الْمُهَنْدِسُ﴾

«He whom Allâh guides, he is the rightly-guided;» meaning that He is the One Who guided these young men to

true guidance among their people, for the one whom Allâh guides is truly guided, and the one whom Allâh leaves astray will find no one to guide him.

﴿وَخَصَّهُمْ أَنْفَاصًا وَهُمْ رُؤُوفُ وَنَقِيبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ السَّمَاءِ وَكُلُّهُمْ بَسِطُ ذِرَاعَتِهِ  
بِالْوَصِيدِ لَوْ أَطْلَقْتَ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فِرَارًا وَلَمْ يُشَتِّ مِنْهُمْ رُغْبَاً﴾

﴿18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the Wasid. Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

<sup>[1]</sup> At-Tabari 17:620.

### Their Sleep in the Cave

Some of the scholars mentioned that when Allāh caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation. Allāh says:

﴿وَنَحْسِبُهُمْ أَيْقَاظًا وَفِيمْ نُقُودُهُمْ﴾

*«And you would have thought them awake, whereas they were asleep.»*

It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

﴿وَنَقْلَبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الْيَسَارِ﴾

*«And We turned them on their right and on their left sides,»*

Ibn ‘Abbās said: “If they did not turn over, the earth would have consumed them.”<sup>[1]</sup>

﴿وَكَبِيرٌ بَنِيطٌ بِرَاعِبٍ بِالْوَصِيدِ﴾

*«and their dog stretching forth his two forelegs at the Waṣīd»*

Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and Qatādah said: “The Waṣīd means the threshold.”<sup>[2]</sup> Ibn ‘Abbās said: “By the door.”<sup>[3]</sup> It was said: “On the ground.” The correct view is that it means on the threshold, i.e., at the door.

﴿إِنَّ عَيْنَمْ مُؤْصَدَةً﴾

*«Verily, it shall be closed upon them» [104:8]*

Their dog lay down at the door, as is the habit of dogs. Ibn Jurayj said, “He was guarding the door for them.”<sup>[4]</sup> It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in *Aṣ-Ṣaḥīḥ*, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was

<sup>[1]</sup> At-Ṭabarī 17:620.

<sup>[2]</sup> At-Ṭabarī 17:624,625.

<sup>[3]</sup> At-Ṭabarī 17:625.

<sup>[4]</sup> At-Ṭabarī 17:625.

narrated in the *Hasan Hadîth*.<sup>[11]</sup> The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allâh knows best.

Allâh says:

﴿فَوْ أَطْلَقْتَ عَلَيْهِمْ لَوَّيْتَ مِنْهُمْ فَرَاكَ وَلَمْلَسْتَ مِنْهُمْ رُبْكَ﴾

﴿Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

meaning that Allâh made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allâh willed, because of the wisdom, clear proof and great mercy involved in that.

﴿وَكَذَلِكَ بَعْشَفَنَدَ يَسْتَأْنِدُ بِهِمْ قَالَ قَاتِلُّهُمْ كَمْ لِيَنْتَهِ فَالْوَرْثَانَا بِهِمَا أَوْ بِعَصْرِهِمْ  
يَوْمَ فَالْوَرْثَانَا أَعْدَّ إِنَّا لِيَنْتَهِ قَاتِلُّهُمْ أَحَدُكُمْ يُوَرِّقُكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلَيَسْطُرُ  
أَيْمَانَ أَرْكَ طَعَامًا فَلَيَأْتِيَكُمْ بِرِزْقٍ مِنْهُ وَلَا يَنْتَلَفُ وَلَا يَنْتَرِ بَعْضُكُمْ أَحَدًا لِيَنْتَهِ إِنَّهُمْ إِنْ  
يَظْهِرُوا عَلَيْكُمْ بِرِجْمُوكُمْ أَوْ بِعَيْدُوكُمْ فِي مِلَيْهِمْ وَلَنْ تَفْلِحُوا إِذَا أَبْكَارًا﴾

¶19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)?" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azkâ food, and bring some of that to you. And let him be careful and let no man know of you." ´

¶20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." ´

[11] Abu Dâwûd 2:192-193 with different wording.

### Their awakening and sending One of Themselves to buy Food

Allāh says: 'just as We caused them to sleep, We resurrected them with their bodies, hair and skin intact, and nothing lacking in their form and appearance.' This was after three hundred and nine years. This is why they asked each other,

﴿كُمْ لَيَنْتَهُ﴾

﴿How long have you stayed (here)?﴾ meaning, 'how long have you slept?'

﴿فَالْأُولُو لِيَنْتَهَا بِوَمَا أُولَئِنَّا أَوْ بَعْضَ يَوْمِهِ﴾

﴿They said: "We have stayed a day or part of a day."﴾

because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

﴿أَوْ بَعْضُ يَوْمِهِ فَالْأُولُو رَبِّكُمْ أَعْلَمُ بِمَا لَيَنْتَهُ﴾

﴿"...or a part of a day." They said: "Your Lord knows best how long you have stayed..."﴾

meaning, 'Allāh knows best about your situation.' It seems that they were not sure about how long they had slept, and Allāh knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

﴿فَأَبْقَيْتُمُوهُمْ بِوَرِيقَكُمْ﴾

﴿So send one of you with this silver coin of yours﴾

They had brought with them some *Dirhams* (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

﴿فَأَبْقَيْتُمُوهُمْ بِوَرِيقَكُمْ هَذِهِ إِلَى الْمَدِينَةِ﴾

﴿So send one of you with this silver coin of yours to the town,﴾ meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

﴿فَلَيَنْظُرْ أَيْمَانَكُمْ طَفَانًا﴾

﴿and let him find out which is the *Azkā* food.﴾ *Azkā* means "purest", as Allāh says elsewhere,

﴿وَرَبَّلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً مَا زَكَّى وَمَنْكَرٌ فِيمَا لَمْ يَدْرِ﴾

﴿And had it not been for the grace of Allâh and His mercy on you, not one of you would ever have been pure [Zakâh] from sins﴾ [24:21] and

﴿فَتَأْلِمَ مَنْ تَرَكَ﴾

﴿Indeed whosoever purifies himself [Tazakkâ] shall achieve success.﴾ [87:14]

From the same root also comes the word *Zakâh*, which makes one's wealth good and purifies it.

﴿وَإِنَّلِفَ﴾

﴿And let him be careful﴾ meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

﴿وَلَا يُنَوِّرَ يَسْكُنْ أَهْدَى﴾ ﴿إِنْ بَطَلُهُوا عَلَيْكُمْ بِرْجُونَكُمْ﴾

﴿and let no man know of you. For, if they come to know of you, they will stone you﴾

means, 'if they find out where you are,'

﴿بِرْجُونَكُمْ أَوْ يُعِيدُوكُمْ فِي مَلَيِّنَمْ﴾

﴿they will stone you or turn you back to their religion;﴾

They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

﴿وَلَنْ تُنْلِحُوا إِذَا أَبْكَاهُ﴾

﴿and in that case you will never be successful.﴾

﴿وَكَذَلِكَ أَعْزَزْنَا عَلَيْمَ لِتَعْلَمُوا أَنَّ وَعْدَ رَبِّهِ حَقٌّ وَأَنَّ الْأَسْعَادَ لَا رَبَّ فِيهَا إِذْ يَنْتَهُونَ  
بِنَهْمَ أَنْرَهْمَ فَقَالُوا أَبْنَاهُمْ بَنِيَّنَا رَبَّهُمْ أَلْهَمَ يَهُمْ قَالَ اللَّهُمَّ  
غَلَبُوا عَلَى أَنْرِهِمْ لَتَخْذُلَنَّهُمْ عَلَيْمَ مَسْجِدًا﴾

﴿21. And thus We made their case known, that they might know that the promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people)

*disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them."*

### How the People of the City came to know about Them; building a Memorial over the Cave

﴿وَرَكِنْتُكُمْ أَعْنَانَهُمْ﴾ .

﴿And thus We made their case known,﴾ means, 'We caused the people to find them.'

﴿لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَبَّ فِيهَا﴾

﴿that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour.﴾

Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allāh resurrected the people of the Cave as a sign and proof of resurrection."<sup>[1]</sup> They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqsūs. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allāh, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it

<sup>[1]</sup> Tārīkh At-Tabarī 2:9.

around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure? Who was he? He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they – the king and the people of the city – went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allâh caused them to die. And Allâh knows best.<sup>[1]</sup>

﴿وَكَذَلِكَ أَعْرَضَنَا عَلَيْهِمْ﴾

*¶And thus We made their case known,» meaning, 'just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'*

﴿لِتَعْلَمُوا أَنَّهُ وَعَدَ اللَّهُ مَحْقُوقٌ وَأَنَّ السَّاعَةَ لَا رَبَّ فِيهَا إِذْ يَنْشَرُونَ بَيْنَهُمْ أَمْرُهُمْ﴾

*¶that they might know that the promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case,»*

meaning, about Resurrection. Some believed in it and some denied it, so Allâh made their discovery of the people of the cave evidence either in their favor or against them.

﴿فَتَأْلُوا أَبْنَاهُمْ عَلَيْهِمْ بَشِّئُنَّ زَيْمَهُمْ أَلْثَمْ بَيْهَهُ﴾

*¶they said: "Construct a building over them; their Lord knows best about them,"»*

meaning, seal the door of their cave over them, and leave them as they are.

﴿فَقَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَشْرِدَنَّكَ عَلَيْهِمْ مَسْجِدًا﴾

<sup>[1]</sup> Târîkh At-Tabârî 2:9.

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وَكَذَلِكَ أَعْنَتُنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّهُ وَعْدَ اللَّهِ حَقٌّ وَإِنَّ السَّاعَةَ لَأَرِبَّ فِيهَا إِذَا يَنْشَرُ عَوْنَانِ بِنَاهِمْ أَمْرَهُمْ فَقَالُوا أَبْتُمُ عَلَيْهِمْ بِتَبَيَّنَارِبِهِمْ أَغْلَمُ بِهِمْ قَالَ الْذِي كَانَ غَلَبَ أَعْلَى أَمْرِهِمْ لِتَسْتَخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿١﴾ سَيَقُولُونَ تَلَثَّةٌ رَابِعُهُمْ كَبِيرُهُمْ وَيَقُولُونَ خَسْنَةٌ سَادِسُهُمْ كَلِيلُهُمْ رَجُلًا بِالْعَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلِيلُهُمْ قُلْ رَبِّنَا أَعْلَمُ بِعِدَّهُمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُشَارِفُهُمُ الْأَمْرَاءُ طَهْرًا وَلَا تَسْقُطُ فِيهِمْ مِنْهُنَّ أَحَدًا ﴿٢﴾ وَلَا تَقُولُنَّ لِشَائِئِ إِنِّي فَاعِلُ ذَلِكَ غَدًا ﴿٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَإِذَا كُرِبَ إِذَا أَنْسَيْتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لَا قَرْبَ مِنْ هَذَارِ سَدَا ﴿٤﴾ وَلَيَشْوَافِ كَهْفَهُمْ ثَلَاثَ مَا نَفَقُ سَيِّنَتْ وَأَزَادَ دُوَاسِعًا قُلْ اللَّهُ أَعْلَمُ بِمَا سَلَّمُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْهُ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشَرِّكُ فِي حِكْمَتِهِ أَحَدًا ﴿٥﴾ وَاتَّلَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ لَمْ يَبْدِلْ لِكَمْنَاهِ وَلَنْ يَخْدُمَنْ دُونِهِ مُلْتَحَدًا ﴿٦﴾

¶those who won their point said: "We verily, shall build a place of worship over them."»

Those who said this were the people of power and influence, but were they good people or not? There is some debate on this point, because the Prophet ﷺ said:

«أَعْنَ اللَّهِ الْيَهُودُ وَالنَّصَارَى  
أَشْخَذُوا قُبُورَ أُنْبِيَاءِهِمْ  
وَصَالِحِيهِمْ مَسَاجِدَ»

«Allāh has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship»<sup>[1]</sup> Warning against what they did. We have reported about the Commander

of the faithful 'Umar bin Al-Khattāb that when he found the grave of Dānyāl (Daniel) in Irāq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.<sup>[2]</sup>

﴿سَيَقُولُونَ تَلَثَّةٌ رَابِعُهُمْ كَلِيلٌ وَيَقُولُونَ خَسْنَةٌ سَادِسُهُمْ كَلِيلٌ رَجُلًا بِالْعَيْبِ وَثَامِنُهُمْ كَلِيلٌ قُلْ رَبِّنَا أَغْلَمُ بِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُشَارِفُهُمُ الْأَمْرَاءُ طَهْرًا وَلَا تَسْقُطُ فِيهِمْ مِنْهُنَّ أَحَدًا﴾

¶22. They say they were three, the dog being the fourth among

[1] *Fath Al-Bāri* 1:634.

[2] *Al-Bidāyah Wan-Nihāyah* 7:88.

them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).»

### Their Number

Allāh tells us that people disputed over the number of the people of the Cave. The Āyah mentions three views, proving that there was no fourth suggestion. Allāh indicates that the first two opinions are invalid, by saying,

﴿وَرَبِّهَا إِلَّا غَنِيٌّ﴾

«guessing at the unseen», meaning that they spoke without knowledge, like a person who aims at an unknown target – he is hardly likely to hit it, and if he does, it was not on purpose.

Then Allāh mentions the third opinion, and does not comment on it, or He affirms it by saying,

﴿وَنَاهَىٰكُلَّمٍ﴾

«and the dog being the eighth.» indicating that this is correct and this is what happened.

﴿فَقُلْ يَقْرَئُ أَعْلَمُ بِعِدَّتِهِمْ﴾

«Say: "My Lord knows best their number..."»

indicating that the best thing to do in matters like this is to refer knowledge to Allāh, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

﴿فَنَّا يَنْذَهُمْ إِلَّا قَلِيلٌ﴾

«none knows them but a few.» of mankind. Qatādah said that Ibn 'Abbās said: "I am one of the few mentioned in this Āyah; they were seven."<sup>[1]</sup> Ibn Jurayj also narrated that 'Atā' Al-Khurāsānī narrated from him, "I am one of those referred to in this Āyah,"

<sup>[1]</sup> At-Tabārī 17:642.

and he would say: "Their number was seven."<sup>[1]</sup> Ibn Jarir recorded that Ibn 'Abbās said:

﴿فَمَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

*«none knows them but a few.» "I am one of the few, and they were seven." The chains of these reports narrated from Ibn 'Abbās, which say that they were seven, are Ṣaḥīḥ, and this is in accordance with what we have stated above.*

﴿فَلَا تُشَارِكُ فِيهِمْ إِلَّا مَرْءَةٌ ظَاهِرًا﴾

*«So debate not except with the clear proof.»*

meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

﴿وَلَا تَسْقِطْ فِيهِمْ مِنْهُ أَعْدَاءٌ﴾

*«And consult not any of them (about the people of the Cave).»*

meaning, They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allāh has sent you, O Muhammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

﴿وَلَا تَئْوَنْ لِشَائِيْعَةٍ إِنِّي فَاعْلَمُ ذَلِكَ غَدَاءٌ إِلَّا أَنْ يَشَاءَ اللَّهُ وَأَذْكُرْ رَبَّكَ إِذَا نَبَيَّتْ﴾

﴿وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبَّ لِأَقْرَبَ مِنْ هَذَا رِشَادًا﴾

*«23. And never say of anything, "I shall do such and such thing tomorrow."»*

*«24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."»*

### Saying "If Allāh wills" when determining to do Something in the Future

Here Allāh, may He be glorified, shows His Messenger ﷺ the correct etiquette when determining to do something in the future; this should always be referred to the will of Allāh, the

<sup>[1]</sup> At-Tabari 17:642.

Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two *Sahîhs* that Abu Hurayrah said that the Messenger of Allâh ﷺ said:

«قَالَ سُلَيْمَانُ بْنُ دَاؤِدٍ عَنْهُمَا السَّلَامُ: لَأَطْوَفَنَّ الْأَيَّلَةَ عَلَى سَبْعِينَ امْرَأَةً - وَفِي رِوَايَةٍ: تِسْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةً امْرَأَةً - تَلَذُّ كُلُّ امْرَأَةٍ مِنْهُنَّ غَلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَبِيلَ لَهُ - وَفِي رِوَايَةٍ قَالَ لَهُ الْمُنْكَرُ: - قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَطَافَ بِهِنَّ فَلَمْ تَلَذْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً نِصْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِي، لَزَّ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْنَثْ، وَكَانَ ذَرَّاً لِلْحَاجِيَّةِ» وَفِي رِوَايَةٍ: «وَقَاتَلُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ»

«Sulaymân bin Dâwud (peace be upon them both) said: "Tonight I will go around to seventy women [according to some reports, it was ninety or one hundred women] so that each one of them will give birth to a son who will fight for the sake of Allâh." It was said to him, [according to one report, the angel said to him] "Say: 'If Allâh wills'", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.» The Messenger of Allâh ﷺ said, «By the One in Whose hand is my soul, had he said, "If Allâh wills," he would not have broken his oath, and that would have helped him to attain what he wanted.» According to another report, «They would all have fought as horsemen in the cause of Allâh.»<sup>[1]</sup>

At the beginning of this *Sûrah* we discussed the reason why this *Âyah* was revealed: when the Prophet ﷺ was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days.<sup>[2]</sup>

Since we discussed this at length at the beginning of the *Sûrah*, there is no need to repeat it here.

﴿وَذَكِّرْ رَبَّكَ إِذَا نَسِيْتَ﴾

«And remember your Lord when you forget»

<sup>[1]</sup> *Fath Al-Bâri* 6:41 *Muslim* 3:1275.

<sup>[2]</sup> *At-Tabari* 17:592.

It was said that this means, if you forget to say "If Allāh wills", then say it when you remember. This was the view of Abu Al-Āliyah and Al-Hasan Al-Baṣrī.<sup>[1]</sup> Hushaym reported from Al-A'mash from Mujāhid that concerning a man who swears an oath, Ibn 'Abbās said "He may say 'If Allāh wills' even if it is a year later." Ibn 'Abbās used to interpret this Āyah:

﴿وَذْكُرْ رَبَّكَ إِذَا نَسِيْتَ﴾

﴿And remember your Lord when you forget﴾

in this way. Al-A'mash was asked, "Did you hear this from Mujāhid?" He said, "Layth bin Abi Salīm told it to me."<sup>[2]</sup> The meaning of Ibn 'Abbās' view, that a person may say "If Allāh wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If Allāh wills", even if that is after breaking his oath. This was also the view of Ibn Jarīr,<sup>[3]</sup> but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarīr said is correct, and it is more appropriate to understand the words of Ibn Abbās in this way. And Allāh knows best.

﴿وَلَا تَقُولَنَّ يَسَافِرُ إِنِّي فَاعِلٌ ذَلِكَ عَدَّاً﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَذْكُرْ رَبَّكَ إِذَا نَسِيْتَ﴾

﴿And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allāh wills!" And remember your Lord when you forget﴾

At-Tabarānī recorded that Ibn 'Abbās said that this meant saying, "If Allāh wills."<sup>[4]</sup>

﴿وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبٌّ لَّأَقْرَبَ مِنْ هَذَا رَشَداً﴾

﴿and say: "It may be that my Lord guides me to a nearer way of truth than this."﴾

meaning, 'if you (O Prophet) are asked about something you

[1] At-Tabari 17:645.

[2] At-Tabari 17:645.

[3] At-Tabari 17:646.

[4] At-Tabarānī in Al-Awsat 7:4545.

know nothing about, ask Allâh about it, and turn to Him so that He may guide you to what is right.' And Allâh knows best.

﴿وَلَيَشْوَأُ فِي كَهْفِهِمْ تَلَكَّ مَا لَقَرُ سَبِيلَتْ وَازْدَادُوا تَسْعَاً﴾ ﴿فَلَيَاللهُ أَعْلَمُ بِمَا لَيَشْوَأُ لَهُ غَيْبُ الْأَسْكُونَتِ وَالْأَرْضِ أَنْصَرْ بِهِ وَأَسْبَعَ مَا لَهُمْ مِنْ دُونِهِ مِنْ فَلَوْ وَلَا يُشْرِكُ فِي حَكْمِهِ﴾

﴿أَحَدٌ﴾

﴿25. And they stayed in their cave three hundred years, adding nine.﴾

﴿26. Say : "Allâh knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.﴾

### The Length of their Stay in the Cave

Here Allâh tells His Messenger ﷺ the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allâh says, 'adding nine.'

﴿فَلَيَاللهُ أَعْلَمُ بِمَا لَيَشْوَأُ﴾

﴿Say : "Allâh knows best how long they stayed..."﴾

If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allâh about it, then do not say anything. Rather say something like this:

﴿أَللّٰهُ أَعْلَمُ بِمَا لَيَشْوَأُ لَهُ غَيْبُ الْأَسْكُونَتِ وَالْأَرْضِ﴾

﴿Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.﴾

meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of *Tafsîr*,

such as Mujāhid and others among the earlier and later generations.

﴿وَلَمْ يُؤْمِنُوا فِي كَهْفِهِنَّ تَلَكَّ مَا نَعْرَفُ سِيرَتَهُنَّ﴾

﴿And they stayed in their cave three hundred years,﴾

Qatādah said, this was the view of the People of the Book, and Allāh refuted it by saying:

﴿قُلَّا لَهُ أَعْلَمُ بِمَا يَأْشِيَ﴾

﴿Say: "Allāh knows best how long they stayed..."﴾

meaning, that Allāh knows better than what the people say.<sup>[1]</sup> This was also the view of Mutarrif bin 'Abdullāh.<sup>[2]</sup> However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allāh was merely narrating what they had said, He would not have said,

﴿وَأَزَادَهُنَّ تِسْعَ﴾

﴿adding nine.﴾

The apparent meaning of the Āyah is that Allāh is stating the facts, not narrating what was said. This is the view of Ibn Jarīr (may Allāh have mercy on him). And Allāh knows best.

﴿أَبْصِرْ بِهِ، وَأَسْمِعْ﴾

﴿How clearly He sees, and hears (everything)!﴾

He sees them and hears them. Ibn Jarīr said, "The language used is an eloquent expression of praise."<sup>[3]</sup> The phrase may be understood to mean, how much Allāh sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatādah commented on this Āyah:

﴿أَبْصِرْ بِهِ، وَأَسْمِعْ﴾

[1] At-Tabari 17:647.

[2] At-Tabari 17:648.

[3] At-Tabari 17:650.

﴿How clearly He sees, and hears (everything)!﴾

“No one hears or sees more than Allâh.”<sup>[1]</sup>

﴿فَمَا لَهُمْ مِنْ دُونِهِ. مِنْ وَلِيٍّ وَلَا يُشَرِّكُ فِي حُكْمِهِ، أَحَدًا﴾

﴿They have no protector other than Him, and He makes none to share in His decision and His rule.﴾

meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

﴿وَأَقْلَلَ مَا أُرِيَ إِلَيْكَ مِنْ كِتَابٍ رَّيْكَ لَا مُبَدِّلٌ لِّكَمْتَبِيهِ. وَكُنْ تَعَدَّ مِنْ دُونِهِ. مُلْتَسِمًا [٤]﴾  
 وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْقَشْنِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدَ عَيْنَاكَ عَنْهُمْ  
 ثُبِّدْ رِبْسَةَ الْحَيَاةِ الْأَذْيَاءِ وَلَا تُطِعْ مَنْ أَغْفَلَنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هُوَنَهُ وَكَاتَ أَمْرَهُ  
 فُرْطَا [٥]﴾

﴿27. And recite what has been revealed to you (O Muhammadi) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.﴾

﴿28. And keep yourself (O Muhammadi) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.﴾

### The Command to recite the Qur'aan and to patiently keep Company with the Believers

Commanding His Messenger ﷺ to recite His Holy Book and convey it to mankind, Allâh says,

﴿لَا مُبَدِّلٌ لِّكَمْتَبِيهِ﴾

﴿None can change His Words,﴾ meaning, no one can alter them, distort them or misinterpret them.

<sup>[1]</sup> At-Tabari 17:650.

﴿وَلَنْ يَجِدَ مِنْ دُورِهِ مُنْتَهًا﴾

﴿and none will you find as a refuge other than Him.﴾

It was reported that Mujāhid said, "A shelter,"<sup>[1]</sup> and that Qatādah said, "A helper or supporter."<sup>[2]</sup> Ibn Jarīr said: "Allāh is saying, 'if you O Muḥammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allāh.'"<sup>[3]</sup> As Allāh says:

﴿يَا أَيُّهَا الرَّسُولُ بَلْغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَغْتَ بِسَائِمَةً وَاللَّهُ يَعْصِمُكَ وَمَنْ أَنْتَ مِنْ أَنَّاسٍ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾ [5:67]

﴿إِنَّ اللَّهَ يَرْضِي لِعَلَيْكَ الْقُرْآنَ رَأَدَكَ إِنْ مَعَاهُ﴾

﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the place of return.﴾ [28:85]

meaning, 'He will call you to account for the duty of conveying the Message which He entrusted you with.'

﴿وَاصِرْ نَسْكَ عَنِ الَّذِينَ يَدْعُوكَ بِنَهْمَ بِالْسَّدَادَةِ وَالشَّيْرِيْرِيْدَةِ وَجَهَهَةِ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;﴾

meaning, sit with those who remember Allāh, who say "Lā Ilāha Illallāh", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allāh, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet ﷺ to sit with them on his own, and not to bring his weak Companions with him, such as Bilāl,

<sup>[1]</sup> At-Tabāri 17:651.

<sup>[2]</sup> At-Tabāri 17:651.

<sup>[3]</sup> At-Tabāri 17:651.

'Ammār, Ṣuhayb, Khabbāb and Ibn Mas'ūd. They wanted him to sit with them on his own, but Allāh forbade him from doing that, and said,

﴿وَلَا تُنْهِيَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالنَّدْرَةِ وَالظَّنِينِ﴾

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

Allāh commanded him to patiently content himself with sitting with those people (the weak believers), and said:

﴿وَأَنِيرْ نَفْكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالنَّدْرَةِ وَالظَّنِينِ﴾

«And keep yourself patiently with those who call on their Lord morning and afternoon...»

Imām Muslim recorded in his *Sahīh* that Sa'd bin Abi Waqqās who said: "There was a group of six of us with the Prophet ﷺ. The idolators said, 'Tell these people to leave so they will not offend us.' There was myself, Ibn Mas'ūd, a man from Hudayl, Bilāl and two other men whose names I have forgotten. Allāh's Messenger ﷺ thought to himself about whatever Allāh willed he should think about, then Allāh revealed:

﴿وَلَا تُنْهِيَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالنَّدْرَةِ وَالظَّنِينِ وَجَهَنَّمَ﴾

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

Only Muslim reported this; excluding Al-Bukhārī.<sup>[1]</sup>

﴿وَلَا تَنْهَ عَنْكَ عِنْدَمْ رُبِّيْدَ زِيَّةَ الْحَيَاةِ الدُّنْيَا﴾

«and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;»

Ibn 'Abbās said, '(this means) do not favor others over them,<sup>[2]</sup> meaning do not seek the people of nobility and wealth instead of them.'

﴿وَلَا شُغْلَ مَنْ أَنْفَقَنَا قَلْبَهُ عَنْ ذِكْرِنَا﴾

«and obey not him whose heart We have made heedless of Our remembrance »

<sup>[1]</sup> Muslim 4:1878.

<sup>[2]</sup> At-Tabārī 18:6.

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الْكَاهْفُ

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْفَدْوَةِ وَالْمُشْتَى  
يُرِيدُونَ وَجْهَهُ وَلَا تَقْدِعْ عَنْكَ عَنْهُمْ شِرِيدُ زِيَّنَةِ الْحَيَاةِ  
الَّذِيَا وَلَا تُطِعْ مِنْ أَغْفَلَنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هُوَ وَكَانَ  
أَمْرُهُ فُرْطًا ﴿١﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ  
شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِفَهَا  
وَإِنْ يَسْتَعْفِسُوا بِعَاقُولِيَّاءَ كَالْمُهَلِّبِ يَشْوِي الْوُجُوهَ بِشَسْكِ  
الشَّرَابِ وَسَاءَتْ مُرْتَفَقَاهُ ﴿٢﴾ إِنَّ الَّذِينَ مَا شَوَّا وَعَمِلُوا  
الصَّنِيلَحَتِ إِنَّا لَا نُضِيعُ أَجْرَمَنَ أَخْسَنَ عَمَلاً ﴿٣﴾ أُولَئِكَ  
لَهُمْ جَنَثَتْ عَذَنِنَ بَهْرَيِّ مِنْ تَخِيمِ الْأَذْهَرِ وَمُلْهَنَ فِيَامِنْ أَسَاوَرِ  
مِنْ ذَهَبٍ وَبَيْسُونَ يَمِيَّا بَاحْضَرَاهِنِ سُندُسٍ وَإِسْتَرَقَفِيَّهِنَّ  
فِيَامِلِ الْأَرَبَّيِّكَنُمَّا ثَوَابٌ وَحَسْنَتْ مُرْتَفَقَاهُ ﴿٤﴾ وَأَضَرَتْ  
لَهُمْ مُنَلَّا رَجَبِيَنْ جَعَلَنَا لِأَحَدِهِمَا جَنَثَنِينَ مِنْ أَعْتَنِ وَحَفَقَتْهَا  
بِنَخْلِي وَجَعَلَنِيهِمَّا زَرَعَا ﴿٥﴾ كَنَّا لِلْجَنَثَنِينَ مَائَتَ أَكْهَا وَلَهُ  
تَظْلِمُهُمْ سَيِّئًا وَفَجَرَنَا خَلَهُمَّا هَهْرًا ﴿٦﴾ وَكَانَ لَهُ شَرْفَقَالَ  
لِصَحِيَّهِ وَهُوَ حَمَارُهُ إِنَّا كَثُرْمِنَكَ مَالًا وَأَعْزَرْنَفَرًا ﴿٧﴾

things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.» [20:131]

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِفَهَا وَإِنْ يَسْتَعْفِسُوا بِعَاقُولِيَّاءَ كَالْمُهَلِّبِ يَشْوِي الْوُجُوهَ بِشَسْكِ  
مُرْتَفَقَاهُ ﴾

49. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!»

means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

﴿وَكَانَ أَمْرُهُ فُرْطًا﴾

«(and whose affair (deeds) has been lost.) means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allāh says elsewhere:

﴿وَلَا تَمْدَدَّ عَيْنَكَ إِنَّ مَا مَسَّنَا  
يَعْدِي أَرْوَاحَنَا يَنْهِي رَهْنَةَ الْحَيَاةِ الْذَّيْنَا  
لَفَتَهُمْ فِيهِ وَرَدَنَ رَبِّكَ سَيِّدَ  
وَأَنْقَنَ﴾

«And strain not your eyes in longing for the

### The Truth is from Allāh, and the Punishment of Those Who do not believe in it

Allāh says to His Messenger Muḥammad ﷺ: “Say to the people, ‘What I have brought to you from your Lord is the truth, in which there is no confusion or doubt.’”

﴿فَمَنْ شَاءَ فَلَيُؤْمِنْ وَمَنْ شَاءَ فَلَيَكْفُرْ﴾

﴿Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴾

This is a type of threat and stern warning, after which Allāh says,

﴿إِنَّا أَعْتَدْنَا﴾

﴿Verily, We have prepared﴾, meaning made ready,

﴿لِلظَّالِمِينَ﴾

﴿for the wrongdoers,﴾ meaning those who disbelieve in Allāh, His Messenger ﷺ and His Book,

﴿نَارًا أَسْاطِيلَ بِهِمْ سَرَادُقُهَا﴾

﴿a Fire whose walls will be surrounding them.﴾

Ibn Jurayj said that Ibn ‘Abbās said,

﴿أَسْاطِيلَ بِهِمْ سَرَادُقُهَا﴾

﴿a Fire whose walls will be surrounding them.﴾ “A wall of fire.”<sup>[1]</sup>

﴿وَإِذْ يَسْتَشْهِدُوا يُغَاثُوا بَيْسَاءً كَالنَّهْلِ يَشْوِي الْوُجُوهَ﴾

﴿And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.﴾

Ibn ‘Abbās said; “Al-Muhl is thick water which is similar to the sediment in oil.”<sup>[2]</sup> Mujāhid said, “It is like blood and pus.”<sup>[3]</sup> Ḥakimah said, “It is the thing that is heated to the ultimate temperature.” Others said: “It is everything that is melted.”<sup>[4]</sup>

[1] At-Tabari 18:11.

[2] At-Tabari 18:13.

[3] At-Tabari 18:13.

[4] At-Tabari 18:12.

Qatādah said, "Ibn Mas'ūd melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like *Al-Muhl*".<sup>[1]</sup> Ad-Dahhāk said: "The water of Hell is black, and it itself is black and its people are black."<sup>[2]</sup> There is nothing contradictory in these comments, for *Al-Muhl* includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allāh said,

﴿يَنْبُوِي الْوُجُوهُ﴾

﴿[it] will scald their faces.﴾ meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it.

Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of *Zaqqūm* from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like *Al-Muhl*, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked."<sup>[3]</sup> After describing this drink in these horrifying qualities, Allāh says:

﴿إِنَّهُمْ لَكَاذِبُونَ﴾

﴿Terrible is the drink,﴾ meaning, how awful this drink is. Similarly, He says in another Āyah:

﴿وَرُشِّدُوا مَا يَأْتُهُ حَيْثُ أَنْتُمْ﴾

﴿and be given to drink boiling water so that it cuts up their bowels.﴾ [47:15]

﴿لَتَشْفَقُ مِنْ عَنِ مَا يَرَهُ﴾

﴿They will be given to drink from a boiling spring.﴾ [88:5]

﴿وَرِبَّتْ حَسِيبٌ كَانُوا﴾

[1] At-Tabari 18:13.

[2] At-Tabari 18:13.

[3] At-Tabari 18:14.

﴿They will go between it (Hell) and the fierce boiling water.﴾ [55:44]

﴿وَسَاءَتْ مُرْقَفًا﴾

﴿and an evil Murtafaq!﴾ means, how evil a place is the Fire to dwell and rest and gather. As Allâh says elsewhere:

﴿إِنَّمَا كَانَتْ مُسْقَرًا وَمُقَامًا﴾

﴿Evil indeed it (Hell) is as an abode and as a place to rest in.﴾ [25:66]

﴿إِنَّ الْجَنَّاتَ مَأْمُنَةٌ وَعَيْلًا أَنْتَخَنَتِ إِنَّا لَا نُشْبِعُ أَجَرَ مَنْ أَخْسَنَ عَلَيْنَا﴾ أُولَئِكَ لَمْ جَنَّتْ عَنِّي تَجْزِيَّي مِنْ تَحْيِيمِ الْأَنْهَارِ بَعْلَوْنَ فِيهَا مِنْ أَسَاوَدَيْ مِنْ ذَهَبٍ وَلَيْسُونَ ثَيَّابًا حَسَنَهَا مِنْ سُندُسٍ وَلَسْتَرَقِيْ مُثْكِينَ فِيهَا عَلَى الْأَرَائِكِ يَقْمَنُ الْفَوَابَ وَحَسَنَتْ مُرْقَفًا﴾

﴿30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.﴾

﴿31. These! For them will be Jannâtu 'Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Arâ'ik. How good is the reward, and what an excellent Murtafaq!﴾

### The Reward of those Who believe and do Righteous Deeds

When Allâh mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allâh and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have Jannâtu 'Adn. 'Adn means lasting.

﴿تَجْزِيَّي مِنْ تَحْيِيمِ الْأَنْهَارِ﴾

﴿wherein rivers flow beneath them,﴾ means, from beneath its rooms and dwellings. Fir'awn said:

﴿وَرَكَدُوا الْأَنْهَارُ تَجْزِيَّي مِنْ تَحْيِيمِ﴾

﴿and these rivers flowing beneath me...﴾ [43:51]

﴿بَعْلَوْنَ﴾

﴿they will be adorned﴾ means, with jewelry.

﴿فِيهَا مِنْ أَسَافِرَةِ ذَهَبٍ﴾

﴿with bracelets of gold,﴾ Allāh says elsewhere:

﴿وَلَذُلُّا وَلِبَاسُهُمْ فِيهَا حَسِيرٌ﴾

﴿and pearls and their garments therein will be of silk﴾ [22:23].

This is explained in more detail here, where Allāh says:

﴿وَيَلْبِسُونَ ثِيَابًا حَسِيرًا مِنْ سُندُسٍ وَلَسْتَقٍ﴾

﴿and they will wear green garments of Sundus and Istabraq.﴾

Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

﴿ثِيَابٌ فِيهَا عَلَى الْأَرْبَاعِ﴾

﴿They will be Muttaki'īn therein on Arā'ik.﴾

The word *Muttaki'īn* implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«أَئِ أَنَا نَلَّ أَكُلُّ مُتَكَبِّنًا»

«As for me, I do not eat sitting with legs crossed (*Muttaki'ān*).»<sup>[1]</sup>

*Arā'ik* is the plural of *Arikah*, which is a bed under a canopy. And Allāh knows best.

﴿يَنْمَى الْتَّوَابُ وَحَسِنَتْ مُرْتَفَقًا﴾

﴿How good is the reward, and what an excellent place of rest (*Murtafaq*)!﴾

means, how blessed is Paradise as a reward for their good deeds. And what an excellent *Murtafaq* means, and how good a place to dwell and rest and stay. Previously, Allāh had said of Hell,

﴿يَنْسَى الْشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

﴿Terrible is the drink, and an evil place of rest (*Murtafaq*)!﴾ [18:29].

<sup>[1]</sup> *Tuhfat Al-Ahwadhi* 5:557.

In a similar way, He contrasts the two (Paradise and Hell) in *Sûrat Al-Furqân*, where He says:

﴿إِنَّمَا سَادَتْ مُسْتَقْرَأً وَمُقَامًا﴾

﴿Evil indeed it (Hell) is as an abode, and as a place to rest in.﴾ [25:66].

Then He mentions the qualities of the believers, then says:

﴿وَأُولَئِكَ يُجْزَىءُونَ الْحَرَكَةَ بِمَا كَسَبُوا وَلَيَقُولُوكُفْرُكُ فِيهَا تَبَيَّنَهُ وَكَانَتْ حَلِيلَكُ فِيهَا حَسَنَتْ مُسْتَقْرَأً وَمُقَامًا﴾

﴿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. Abiding therein excellent it is as an abode, and as a place to rest in.﴾ [25:75-76]

﴿وَأَنْتُ لَمْ تَنْلَا رَبِطِينَ حَتَّىٰ لِأَكْدِيرَاهَا جَنَاحَيْنَ مِنْ أَعْنَبٍ وَحَفَشَقَاهَا يَنْخُلُ وَجَطَنَا يَنْهَاهَا زَرْعَا﴾  
 كلما لجستني ماتت ألكها ولذ ظلمه منه شينا وفرين خللهما تهرا و كان له نهر  
 فقال ليصحيه وهو يجاوره، أنا أكدر منك مالا وأعز نفراء ودخل جنتهم وهو ظالم  
 لنفسه، قال ما أظن أن تبيه هذيه، أبدا و لما أفلت الساعة فائته ولبن رودث إلک رفي  
 لأجدد حيرا ينهها شفافا

﴿32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).﴾

﴿33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of both.﴾

﴿34. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage."﴾

﴿35. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish."﴾

﴿36. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."﴾

### The Example of the Rich Idolators and the Poor Muslims

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allāh then gives a parable for them of two men, one of whom Allāh gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allāh says:

﴿كُلَا مِنْ بَيْنِ يَدَيْنِي مَا تَأْتِي أَمْهَانِ﴾

﴿Each of those two gardens brought forth its produce,﴾ meaning, produced its fruits,

﴿وَرَأَتِنَا قَطِيلَةً مِنْهَا شَبَابًا﴾

﴿and failed not in the least therein,﴾ meaning, nothing at all was diminishing.

﴿وَفَجَرْنَا عَلَيْهِمَا نَهَارًا﴾

﴿and We caused a river to gush forth in the midst of both.﴾ means, rivers were flowing through them here and there.

﴿وَكَثُرَ لَهُ نَرَاءٌ﴾

﴿And he had Thamar,﴾ It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, *Thumr*, which is the plural of *Thamrah* (fruit) just as *Khushb* is the plural of *Khashab* (wood). Others recite it as *Thamar*.<sup>[1]</sup>

﴿فَقَالَ﴾

﴿and he said﴾ the owner of the two gardens

﴿لِصَاحِبِيهِ وَهُوَ يَحْمَدُهُ﴾

﴿to his companion in the course of discussion﴾

means, while he was disputing with him and boasting to him and showing off,

<sup>[1]</sup> At-Tabari 18:21.

﴿أَكْثَرُ مِنْكُمْ مَا لَا يَعْرِفُ نَفَرًا﴾

﴿I am greater than you in wealth and have a mightier entourage.﴾

meaning, 'I have more servants, attendants and children.' Qatādah said, "This, by Allāh, is the wish of the immoral to have a lot of wealth and a large entourage."<sup>[1]</sup>

﴿وَدَخَلَ جَنَّةً وَهُوَ ظَالِمٌ لِنَفْسِهِ﴾

﴿And he went into his garden having been unjust to himself.﴾

meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

﴿قَالَ نَّا أَطْنَأْنَاهُ أَنْ تَبَدَّلَ هَذِهِ أَيْدِيَنَا﴾

﴿He said: "I do not think this will ever perish."﴾

Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allāh, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

﴿وَرَبِّنَا أَطْنَأْنَاهُ الْكَاعَةَ قَاتِلَةَ﴾

﴿"And I do not think the Hour will ever come..."﴾ meaning, will ever happen

﴿وَرَبِّنِي رُبِّدُتْ إِنَّ رَبِّنِي لَأَجِدُنَّ حَيْرًا بِنَهَا مُقْبَلًا﴾

﴿and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.﴾

meaning, 'if there is a Hereafter and a return to Allāh, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allāh says elsewhere:

﴿وَرَبِّنِي رُبِّقْتُ إِنَّ رَبِّنِي إِنَّ لِي عِنْدَهُ لَحْسَنَى﴾

<sup>[1]</sup> At-Tabari 18:22.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَدَخَلَ حَتَّىٰ هُوَظَالٌ مُّنْفِسٍ، قَالَ مَا أَطْلَنْ أَنْ يَبْدَهُذْهُ  
 أَبَدًا ۝ وَمَا أَطْلَنْ السَّاعَةَ قَائِمَةً وَلَيْنَرِدَتْ إِلَى رَبِّ  
 لَأْجَدَنْ خَيْرًا مِّنْهَا مُنْقَلَبًا ۝ قَالَ اللَّهُ صَاحِبُهُ، وَهُوَمُحَاوِدُهُ  
 أَكْفَرَتْ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجْلًا  
 لَكَنَّهُ أَهُوَالَهُ رَبِّ وَلَا أَشْرِكَ بِرَبِّ أَحَدًا ۝ وَلَوْلَا إِذْ  
 دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ شَرَنَّ أَنَا  
 أَقْلَ مِنْكَ مَا لَا وَلَدًا ۝ فَعَسَنَ رَبِّ أَنْ يُؤْتِنِي خَيْرًا مِنْ  
 جَنَّتِكَ وَرَسَلَ عَلَيْهَا حُسْبَانَاتِنَ السَّمَاءِ فَتَضَعَ صَعِيدًا  
 زَلَّا ۝ أَوْ يُصْبِحَ مَا هُوَغُورًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا ۝  
 وَأَحِيطَ بِشَرِّهِ، فَأَصْبَحَ يَقْلُبُ كُفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهُوَ حَاوِيَهُ  
 عَلَى عُرُوشَهَا وَيَقُولُ يَلِيَنِي لَمْ أَشْرِكَ بِرَبِّ أَحَدًا ۝ وَلَمْ تَكُنْ لَهُ  
 فِتْنَةٌ نَصَرَهُ وَنَهُ، مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ۝ هَنَالِكَ الْوَلِيَّةُ  
 لِلَّهِ الْحَقِّ هُوَ خَيْرُ الْوَابِا وَخَيْرُ الْعَقَبَ ۝ وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ  
 الَّذِي كَمَأَ ازْرَلَنَهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ، بَاتَ الْأَرْضُ  
 فَأَصْبَحَ هَشِيمًا لَدُرُّهُ الْيَمِّ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّفْدِرًا ۝

﴿But if I am brought back to my Lord, surely there will be for me the best with Him.﴾ [41:50]

﴿أَفَرَبَتِ الَّذِي كَفَرَ بِعَيْنِنَا  
 وَقَالَ لَأُوتِنَكَ مَالًا وَلَدًا ۝﴾

﴿Have you seen him who disbelieved in Our Ayāt and said: "I shall certainly be given wealth and children [if I will be alive again)."﴾ [19:77]

He took it for granted that Allāh would give him this, without any sound evidence for that. The reason why this Ayāh was revealed was because of Al-Āṣ bin Wā'il, as we will explain in the appropriate place, if Allāh wills. In Allāh we put our trust.

﴿قَالَ لَهُمْ صَاحِبُهُ وَهُوَمُحَاوِدُهُ، أَكْفَرَتْ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجْلًا ۝  
 لَكَنَّهُ أَهُوَالَهُ رَبِّ وَلَا أَشْرِكَ بِرَبِّ أَحَدًا ۝ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ  
 إِلَّا بِاللَّهِ إِنْ شَرَنَّ أَنَا أَقْلَ مِنْكَ مَا لَا وَلَدًا ۝ فَعَسَنَ رَبِّ أَنْ يُؤْتِنِي خَيْرًا مِنْ جَنَّتِكَ وَرَسَلَ  
 عَلَيْهَا حُسْبَانَاتِنَ السَّمَاءِ فَتَضَعَ صَعِيدًا زَلَّا ۝ أَوْ يُصْبِحَ مَا هُوَغُورًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا ۝﴾

﴿37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfa,[1] then fashioned you into a man?"﴾

[1] A drop of sperm. Usually used to refer to the mixture of the male and female discharge.

﴿38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord."﴾

﴿39. "It was better for you to say, when you entered your garden: 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children,"﴾

﴿40. "It may be that my Lord will give me something better than your garden, and will send on it Huṣbān from the sky, then it will be as a barren slippery earth."﴾

﴿41. "Or the water thereof becomes Ghawran so that you will never be able to seek it."﴾

### The Response of the Poor Believer

Allāh tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allāh and allowing himself to be deceived.

﴿أَكَفَرْتَ بِاللَّهِ خَلَقَنِي مِنْ تُرَابٍ﴾

﴿Do you disbelieve in Him Who created you out of dust...?﴾

This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust – that is, referring to Ādam – then made his offspring from despised liquid, as Allāh says:

﴿كَيْفَ نَكْرُونَ بِاللَّهِ وَكَانُوكُمْ أَمْوَالًا فَاجْتَنَبُوكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life﴾ [2:28]

meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

﴿أَنِّي كُنَّا مِنْ أَنْشَأَ رَبِّ﴾

﴿But as for my part, (I believe) that He is Allāh, my Lord,﴾

meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allāh,'

﴿وَلَا أُنْشِرُ بِرَبِّي أَحَدًا﴾

«and none shall I associate as partner with my Lord.»

meaning, He is Allāh, the One Who is to be worshipped Alone, with no partner or associate.

Then he said:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِإِلَهٍ إِنْ تَرَنَّ أَنَا أَقْلَى مِنْكَ مَالًا﴾

﴿وَلَدَمَا﴾

«It was better for you to say, when you entered your garden, 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children.»

Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why wouldn't you praise Allāh for the blessings He gave you and the wealth and children that He has given to you and not to others? Why did you not say 'That which Allāh wills! There is no power but with Allāh!?' " One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allāh wills! There is no power but with Allāh!'" This is based on this Āyah. It was reported in the Ṣaḥīḥ from Abu Mūsā that the Messenger of Allāh ﷺ said:

﴿أَلَا أَدْلُكُ عَلَى كَثِيرٍ مِنْ كُنْزِ الْجَنَّةِ؟ لَا حَزْنٌ وَلَا فُؤَادٌ إِلَّا بِإِلَهٍ﴾

«Shall I not tell you about some of the treasure of Paradise? Lā hawla wa lā quwwata illā billāh (There is no power or might but with Allāh).»<sup>[11]</sup>

﴿فَسَئَلَ رَبَّهُ أَنْ يُؤْتِيهِ حَيْزِرًا مِنْ جَنَّتِكَ﴾

«It may be that my Lord will give me something better than your garden,» in the Hereafter

﴿وَرَسِيلًا عَلَيْهَا﴾

«and will send on it» on your garden in this world, which you think will never come to an end or cease to be,

<sup>[11]</sup> Fath Al-Bārī 11:217, Muslim 4:2076.

﴿خَبَابًا مِنْ السَّمَاءِ﴾

﴿Husbân from the sky,﴾ Ibn ‘Abbâs, Ad-Dâhhâk and Qatâdah<sup>[1]</sup> said – and Mâlik narrated that Az-Zuhri said – a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

﴿فَتُصْبِحَ حَبِيبًا زَفَرًا﴾

﴿then it will be as a barren slippery earth.﴾ meaning, smooth mud in which one cannot get a foothold. Ibn ‘Abbâs said, “Like land without vegetation, where nothing grows.”<sup>[2]</sup>

﴿أَوْ يَصِحَّ مَا وُهَا عَرَرًا﴾

﴿Or the water thereof becomes Ghawran﴾

means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Ghâ’ir is to go lower. as Allâh says:

﴿فَلَمْ أَرِتُمْ إِذْ أَنْسَحَ مَا وُهَا عَرَرًا فَنِيَّكُمْ يَكُونُ مَعِينَ﴾

﴿Say: “Tell me! If your water were Ghawran, who then can supply you with flowing water?”﴾ [67:30]

meaning, water that flows in all directions. And here Allâh says:

﴿أَوْ يَصِحَّ مَا وُهَا عَرَرًا فَلَمْ تَسْطِعْ لَهُ طَبَارًا﴾

﴿Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.﴾

Ghawr is from the same root as Ghâ’ir and has a similar meaning, but is more intensive.

﴿وَلِيُطْبَقَ شَمْرُورٌ فَأَصْبَحَ يُقْبَلُ كَثِيرًا عَلَى مَا أَنْقَقَ فِيهَا وَهِيَ خَلِيلٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلْتَئِمُ لَهُ أَشْرَقُ يَرْقَعَ لَهُ أَدَمَ﴾ وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُوَهُ إِنْ دُونَ اللَّهِ وَمَا كَانَ مُسْنَدًا ﴿هَنَالِكَ الْوَلَيَّةُ يَلِهُ الْمُنْقَى هُوَ خَيْرُ قَوْبَا وَخَيْرُ عَنْبَا﴾

¶42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it

<sup>[1]</sup> At-Tabari 18:25.

<sup>[2]</sup> At-Tabari 18:26.

*was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"* ﴿

﴿43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself.﴾

﴿44. There (on the Day of Resurrection), Al-Walāyah will be for Allāh (Alone), the True God. He (Allāh) is the best for reward and the best for the final end.﴾

### The Evil Results of Kufr

Allāh says:

﴿وَرُبِطَ بِشَرْوَمٍ﴾

﴿So his fruits were encircled﴾, meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allāh, may He be glorified.

﴿فَأَضَحَّ يَنْتَكَ كَثِيرٌ عَلَىٰ مَا أَنْقَ فِيهَا﴾

﴿And he began Yuqallibu his hands over what he had spent upon it,﴾

Qatādah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

﴿وَيَقُولُ بَلَّيْتَ لَئِنْ شِدَّ رِيقُ الْحَدَارِ وَنَمَّ تَكُنَ لَّهُ فِتْنَةً﴾

﴿and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men﴾<sup>[1]</sup>

meaning a clan or children, as he had vainly boasted,

﴿يَصْرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا﴾ ﴿ هُنَالِكَ الْرَّاهِنُونَ يَلِهُ الْمُنْتَهِونَ﴾

﴿to help him against Allāh, nor could he defend himself. There, Al-Walāyah will be for Allāh, the True God.﴾

Here there are differences in recitation. Some of the reciters pause at the word there,

﴿وَنَـا كَانَ مُنْصِرًا﴾ ﴿ هُنَالِكَ﴾

<sup>[1]</sup> At-Tabari 18:27.

﴿nor could he defend himself there﴾, i.e., at that time, when Allāh sends the punishment upon him, there will be no one to save him. Then they start the next phrase with *Al-Walāyah*:

﴿الْوَلَيْةُ لِلَّهِ الْحَقُّ﴾

﴿*Al-Walāyah* will be for Allāh, the True God.﴾

Some of them pause at the phrase

﴿وَنَا كَانَ مُنْصِرًا﴾

﴿nor could he defend himself﴾ and start the next phrase;

﴿مُنَالَكَ الْوَلَيْةُ لِلَّهِ الْحَقُّ﴾

﴿There, *Al-Walāyah* will be for Allāh, the True God.﴾

There is a further difference in the recitation of the word *Al-Walāyah*. Some read it as *Al-Walāyah*, which gives the meaning that all allegiance will be to Allāh, i.e., on that Day everyone, believer or disbeliever, will return to Allāh, for allegiance and submission to Him when the punishment comes to pass. This is like the Āyah:

﴿فَلَمَّا رَأَوْا بِاسْتَأْنَا قَاتُوا مَا نَسْتَأْنَى بِاللَّهِ وَخَدْرُهُ وَكَفَرُنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as partners."﴾ [40:84] and Allah says concerning the Fir'awn;

﴿حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ مَا نَسْتَأْنَى لَا إِلَهَ إِلَّا الَّذِي مَانَتْ يَدُهُ بِئْرًا يَمِنْ مُشْرِكِينَ مُلْكَنَ وَقَدْ عَصَيَتْ قَبْلُ وَكَثُرَ مِنَ الْكُفَّارِ﴾

﴿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, and I am one of the Muslims." Now! While you refused to believe before and you were one of the mischief-makers.﴾ [10:90-91]

Some others read it as *Al-Wilāyah*, meaning that on that Day the rule will belong to Allāh, the True God. Some read *Haqqu* (True) referring to *Al-Wilāyah*, as in the Āyah;

﴿إِنَّكُمْ بِوَهْدَنِ الْحَقِّ الْمُرْجُونُ وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عَسِيرًا﴾

﴿The sovereignty on that Day will be the true (sovereignty),

*belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers» [25:26].*

Others it read *Haqqi* referring to Allāh, may He be glorified, as in the Āyah:

﴿فَلَمْ رُدُوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِيقَ﴾

*«Then they are returned to Allāh, their True Protector.» [6:62]*

So Allāh says:

﴿هُوَ خَيْرُ تَوَبَا وَخَيْرُ عَقَبَا﴾

*«He (Allāh) is the best to reward and the best for the final end.»*

for deeds that were done for the sake of Allāh, their reward is good and their consequences are all good.

﴿وَأَنْذِرْنِي لَكُمْ مَئَلَ الْجَنَّةِ الَّذِي كَانَ أَزْكَنَهُ مِنَ الشَّمَاءِ فَلَمْ يَخْتَلِطْ بِهِ بَثَاثُ الْأَرْضِ فَأَمْبَيَ هَبَسِيَا نَدَرُوهُ الْيَتَمَّ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْبِلًا فِي الْمَالِ وَالْبَرْزَنِ زِينَةُ الْحَيَاةِ الَّذِي نَسِيَ وَأَنْتَبَقْتُ الْأَصْلَاحَ حَيْثُ عِنْدَ رَبِّكَ تَوَبَا وَخَيْرُ أَمْلَا﴾

*¶45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.»*

*¶46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.»*

## The Parable of the Worldly Life

Allāh says:

﴿وَأَنْذِرْنِي لَكُمْ﴾

*«And mention» O Muḥammad, to the people,*

﴿مَئَلَ الْجَنَّةِ الَّذِي﴾

*«the parable of the worldly life», its transient nature and how it will eventually cease and come to an end.*

﴿كَمْ أَزْكَنَهُ مِنَ الشَّمَاءِ فَلَمْ يَخْتَلِطْ بِهِ بَثَاثُ الْأَرْضِ﴾

﴿it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,﴾

It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

﴿فَأَنْجَحَ هَبَطَا﴾

﴿it becomes dry and broken pieces,﴾ withered up,

﴿وَنَذَرَةُ الْيَمِين﴾

﴿which the winds scatter.﴾ tossing them about right and left.

﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْدِرًا﴾

﴿And Allâh is able to do everything﴾ He has the power to do this and that. In the Qur'ân Allâh often gives parables like this of the life of this world, as He says in Sûrah Yûnus,

﴿إِنَّمَا مَنَّا الْحَيَاةَ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَخَلَطَ بِهِ تَثَاثُ الْأَرْضِ مِنَ يَأْمُلُ النَّاسُ وَالْأَنْعَمُ﴾

﴿The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat...﴾ [10:24] and in Sûrat Az-Zumar:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَا هُنَّ مُلْكُمْ يَتَبَعَّدُ فِي الْأَرْضِ ثُمَّ يَخْرُجُ بِهِ زَرْعًا مُّخْلِفًا لِّذِي الْوِعْدِ﴾

﴿See you not that Allâh sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.﴾ [39:21] and in Sûrat Al-Hadîd:

﴿أَعْلَمُوا أَنَّا نَحْيُونَ الْحَيَاةَ الدُّنْيَا لَبِّ وَكُوْنُ وَزِينَةٌ وَفَخَرْجٌ يَتَكَبَّرُ وَكَافَرُ فِي الْأَنْوَلِ وَالْأَوْلَادِ كَمَّلُ عَيْنَ أَعْجَبَ الْكُفَّارَ بِنَائِنَهُ﴾

﴿Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...﴾ [57:20] and in the Shâfi'î Hadîth:

الدُّنْيَا حَلْوَةٌ خَضِرَةٌ

«This world is sweet and green.»<sup>[1]</sup>

### Between Wealth and Good Deeds

﴿النَّاسُ وَالبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

«Wealth and children are the adornment of the life of this world.»

This is like the Āyah:

﴿فَنَيِّنَ لِلشَّاهِسِينَ حُبُّ الْأَنْهَمَاتِ مِنَ الْكَوَافِرِ وَالنِّسَاءِ وَالْقَنْطَرِ الْمُقْتَلَرِ مِنَ الدَّهَبِ﴾

«Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...» [3:14].

Allāh says:

﴿إِنَّمَا أَمْرُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَعْظَمُ عِظَمٍ﴾

«Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).» [64:15]

turning towards Allāh and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allāh says:

﴿وَالْيَقِيمَةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثُمَّاً وَخَيْرُ الْآلَاءِ﴾

«But the good righteous deeds that last, are better with your Lord for reward and better for hope.»

Ibn 'Abbās, Sa'īd bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers.<sup>[2]</sup> 'Atā' bin Abi Rabāḥ and Sa'īd bin Jubayr narrated from Ibn 'Abbās, "The good righteous deeds that last are 'Subḥān Allāh (glory be to Allāh)', 'Al-Hamdu Lillāh (praise be to Allāh)', 'Lā ilāha illallāh (there is none worthy of worship except Allāh)', and 'Allāhu Akbar (Allāh is Most Great)."<sup>[3]</sup> The Commander of the faithful, 'Uthmān bin 'Affān was

<sup>[1]</sup> Muslim 4:2098.

<sup>[2]</sup> At-Tabari 18:32.

<sup>[3]</sup> At-Tabari 18:33.

questioned, "Which are the good righteous deeds that last?" He replied, "They are: 'Lā ilāha illallāh, Subhān Allāh, Al-Ḥamdu lillāh, Allāhu Akbar and Lā hawla wa lā quwwata illā billāh hil-'Alīyil-'Aẓīm (there is no strength and no power except with Allāh the Exalted, the Almighty).'" This was recorded by Imām Aḥmad.<sup>[1]</sup>

Imām Aḥmad also recorded from a freed slave of the Messenger of Allāh ﷺ that he said:

«يَنْ يَنْ لِخَسْنِي مَا أَنْقَلَهُنَّ فِي الْبَيْرَانِ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالرَّبُّ الْصَّالِحُ يَتَوَفَّ فِي خَيْرِهِ وَالدُّهُو - وَقَالَ: - يَنْ يَنْ لِخَسْنِي مَنْ لَقِيَ اللَّهَ مُسْتَقِنًا بِهِنْ دَخَلَ الْجَنَّةَ: يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالثَّارِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

«Well done! Well done for five things! (How heavy they will weigh in the balance! "Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, and Al-Ḥamdu lillāh," and a righteous son who dies and his parents seek the reward of Allāh.)» And he said: «Well done! Well done for five things! Whoever meets Allāh believing in them, he will enter Paradise; if he believes in Allāh, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning». <sup>[2]</sup>

﴿وَالنَّفَقَتِ الْصَّالِحَاتُ﴾

«the good righteous deeds that last,» 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This is the celebration of the remembrance of Allāh, saying 'Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, Al-Ḥamdu lillāh, Tabārak Allāh, Lā hawla wa lā quwwata illā billāh, Astaghfirallāh, Ṣallallāhu 'alā Rasūl-Allāh', and fasting, prayer, Hajj, Ṣadaqah (charity), freeing slaves, Jihād, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain." <sup>[3]</sup> Al-'Awfi reported from Ibn 'Abbās: "They are

<sup>[1]</sup> Aḥmad 1:71.

<sup>[2]</sup> Aḥmad 4:237.

<sup>[3]</sup> At-Ṭabarī 18:35.

سورة الكافرون

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الْمَالُ وَالْبَشُونَ زِينَةُ الْحَيَاةِ الْذِيَا وَالْبَقِيَّتُ الصَّلِيْحَاتُ  
 خَرَجُ عَنْ دِرَيْكَ ثُوَابًا وَخَيْرًا مَلَأَ [٤٧] وَيَوْمَ شَرِّ الْجَبَالَ وَتَرَى  
 الْأَرْضَ بَارِزَةً وَحَشَرَتْهُمْ فَلَمْ تَنَادِرْ مِنْهُمْ أَحَدًا [٤٨] وَعَرَضُوا  
 عَلَى رَيْكَ صَفَّا لَقَدْ جَشَّوْنَا كَمَا حَلَقْتُكُمْ أَوْلَ مَرْقِيلَ زَعْسَمَرَ  
 أَنَّ لَنْ يَجْعَلَ لَكُمْ تَوْعِيدًا [٤٩] وَرَوْضَ الْكِتَبَ قَرَى الْمُغْرِبِينَ  
 مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوْمَنَا مَالِ هَذَا الْكِتَبِ  
 لَا يَعْنَادُهُ صَغِيرَةٌ وَلَا كِبِيرَةٌ إِلَّا أَخْصَنَاهَا وَوَجَدُوا مَا عَمِلُوا  
 حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا [٥٠] وَإِذْ قَلَّا لِلْمُلَائِكَةَ أَسْجَدُوا  
 لِأَدَمَ فَسَجَدُوا إِلَّا إِبْرَيْهَاسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ  
 أَفَتَخِذُونَهُ وَرَبِّيْهَهُ أَوْ لِيَاءَ مِنْ دُوْيِ وَهُمْ لَكُمْ عَدُوٌّ  
 يَنْسِلِ الظَّلَمِيْنَ بَدَلًا [٥١] مَا أَشَدَّهُمْ حَلْقَ السَّمَوَاتِ  
 وَالْأَرْضَ وَلَا حَلْقَ أَنْثِيْسِهِمْ وَمَا كُتِّبَ مُتَّخِذَ الْمُضَلِّيْنَ عَضْدًا  
 وَيَوْمَ يَقُولُ نَادُوا شَرَكَاءِيَ الَّذِيْنَ زَعَمْتُمْ فَذَعَوْهُمْ  
 فَلَمْ يَسْتَجِبُوْهُمْ وَجَعَلْتَابَيْهِمْ مَوْقِيَا [٥٢] وَرَءَاءَ الْمُجْرِمِوْنَ  
 النَّارَ فَظَنَّوْهُمْ مُوْاقِعُهَا وَلَمْ يَجِدُوْهُمْ أَعْنَامَ مَصْرِفًا [٥٣]

good words.”<sup>[1]</sup>  
 ‘Abdur-Rahmān bin Zayd bin Aslam said,  
 “They are all righteous deeds.”<sup>[2]</sup> This was  
 also the view chosen by Ibn Jarir, may Allāh  
 have mercy on him.

وَيَوْمَ شَرِّ الْجَبَالَ وَتَرَى الْأَرْضَ  
 بَارِزَةً وَحَشَرَتْهُمْ فَلَمْ تَنَادِرْ مِنْهُمْ  
 أَحَدًا [٤٨] وَعَرَضُوا عَلَى رَيْكَ صَفَّا  
 لَنَّدْ جَشَّوْنَا كَمَا حَلَقْتُكُمْ أَوْلَ مَرْقِيلَ  
 مَلَّ دَعْشَنَ أَنْ يَجْعَلَ لَكُمْ  
 تَوْعِيدًا [٤٩] وَرَوْضَ الْكِتَبَ قَرَى  
 الْمُغْرِبِينَ مُشْفِقِينَ مِمَّا فِيهِ  
 وَيَقُولُونَ يَوْمَنَا مَالِ هَذَا  
 الْكِتَبِ لَا يَعْنَادُهُ صَغِيرَةٌ وَلَا  
 كِبِيرَةٌ إِلَّا أَخْصَنَاهَا وَوَجَدُوا مَا  
 عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ  
 أَحَدًا [٥٠]

﴿47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.﴾

﴿48. And they will be set before your Lord, aligned. (He 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 meeting for you (with Us).”﴾

﴿49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: “Woe

<sup>[1]</sup> At-Tabari 18:35.

<sup>[2]</sup> At-Tabari 18:35.

*to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.»*

### The Major Terrors of the Hour

Allâh tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

﴿يَوْمَ تَمُوازِنُ النَّاسُ مِنْ حَيَاةٍ وَرَبِيعُ الْجِيلَاتِ سِنَاءً﴾

*«On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.» [52:9-10]*

meaning, they will move from their places and will vanish. As Allâh says:

﴿وَرَأَى أَلْيَالَ نَحْسَبَهَا جَاهِدَةً وَهِيَ نَهْرٌ مِنَ الْأَنْهَابِ﴾

*«And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.» [27:88]*

﴿وَتَكُونُ الْجِيلَاتُ كَالْهِنِينِ الْمَنْفُوشِ﴾

*«And the mountains will be like carded wool.» [101:5]*

﴿وَرَأَتُوكُمْ عَنِ الْبَلَادِ نَقْلَ بَيْسِهَا رَقَّ تَرَاقِ﴾ فَيَذْرُعُهَا فَاعَ صَفَصَّهَا لَا تَرَى فِيهَا عَيْنًا وَلَا أَنْتَ﴾

*«And they ask you about the mountains, say: "My Lord will pulverize them scattering [their dust]. To leave them as a barren plain. You will not see in it crookness or curve."» [20:105-107]*

Allâh tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allâh says:

﴿وَرَأَى الْأَرْضَ بَارِدَةً﴾

*«and you will see the earth as a levelled plain,»*

meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures

will be visible to their Lord, and not one of them will be hidden from Him. Mujāhid and Qatādah said,

﴿وَرَأَى الْأَرْضَ يَارِدَةً﴾

﴿and you will see the earth as a levelled plain,﴾  
“No one will be hidden or absent.”<sup>[1]</sup> Qatādah said, “There will be no buildings and no trees.”<sup>[2]</sup>

﴿وَسَخَرُوهُمْ قَلِيلٌ شَاءَرُزْ وَهُنَّ أَكْثَرًا﴾

﴿and we shall gather them, so that We will not leave one of them behind.﴾

means, ‘We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.’ As Allāh says:

﴿فَلَمْ يَكُنْ أَذْلَىٰ مَا لَيْسَ بِهِ مُؤْمِنٌ ۚ إِنْ يَقْتَلُنَّ إِنْ يَمْلِأُنَّ دُنْدُبَنَّ ۚ﴾

﴿Say: “(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.﴾ [56:49,50]

﴿هُوَ ذَلِكَ يَوْمٌ يَجْمِعُ لَهُ الْكَافِرُونَ وَهُوَ ذَلِكَ يَوْمٌ شَهُودٌ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present﴾ [11:103].

﴿وَعَرِضُوا عَلَىٰ رَبِّكَ سَقَائِمَ﴾

﴿And they will be set before your Lord, aligned.﴾

This may mean that all of creation will stand before Allāh in one row, as Allāh says:

﴿يَوْمَ يَقُولُ الرُّوحُ وَالنَّبِيُّكُمْ مَنَا لَا يَتَكَبَّرُ إِلَّا مَنْ أَوْنَدَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۚ﴾

﴿The Day that Ar-Ruh (Jibril) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right﴾ [78:38];

or it may mean that they will stand in rows, as Allāh says:

﴿يَوْمَ رَبِّكَ وَالْكُلُّ مَنَا سَقَائِمَ﴾

<sup>[1]</sup> At-Tabari 18:36.

<sup>[2]</sup> At-Tabari 18:36.

﴿And your Lord comes with the angels in rows.﴾ [89:22]

﴿لَقَدْ جَنَّبْنَاكَمَا خَلَقْنَاكَ أَوَّلَ مَرْتَبَةٍ﴾

﴿Now indeed, you have come to Us as We created you the first time.﴾

This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allāh says to them:

﴿إِنَّ رَعْنَآءَ إِنَّمَا يَعْمَلُ لَكُمْ مَوْعِدًا﴾

﴿Nay, but you thought that We had appointed no meeting for you (with Us).﴾,

meaning, you did not think that this would happen to you or that it would come to pass.

﴿وَرَأَضَعَ الْكِتَابَ﴾

﴿And the Book will be produced,﴾ the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

﴿فَهَذِيَ الْمُخْرِجُونَ مُشَفِّقِينَ مِمَّا فِيهِ﴾

﴿and you will see the criminals, fearful of that which is therein.﴾ of their evil deeds and reprehensible actions.

﴿وَيَقُولُونَ بَوَيْلَاتٍ﴾

﴿They will say, "Woe to us!"﴾ expressing words of regret for having wasted their lives.

﴿فَمَاذَا الْكِتَابُ لَا يَنَادِرُ سَفِيرَةً وَلَا كِبِيرَةً إِلَّا أَنْصَنَاهَا﴾

﴿What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!﴾

it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

﴿وَرَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴿And they will find all that they did, present,﴾ everything, both good and evil, as Allāh says,

﴿يَوْمَ تَبَعَّدُ كُلُّ نَفْسٍ نَّا عَمِيلَتْ مِنْ خَيْرٍ شَهَرَتْ﴾

﴿On the Day when every person will be confronted with all the good he has done﴾ [3:30].

Allāh says:

﴿بِيَوْمٍ أَلْأَنُّ يُوَهِّمُ بِمَا قَدِمَ وَأَخْرَى﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾ [75:13]

And Allāh says:

﴿يَوْمَ تُبَيَّنُ الظَّنَّ﴾

﴿The Day when all the secrets will be exposed.﴾ [86:9]

meaning, everything that is hidden in people's hearts will become known. Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«إِلَكُلْ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ»

«Every traitor will have a banner on the Day of Resurrection, by which he will be known.»<sup>[1]</sup>

It was also narrated in the Two Ṣaḥīḥs, where one narration says,

«يُرْتَعِنُ إِلَكُلْ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اشْتِيهِ بِقَدْرٍ غَذَرَهُ، يُقَالُ: هَذِهِ غَذَرَةُ فُلَانَ بْنَ قَلَانِ»

«On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so."»<sup>[2]</sup>

﴿وَلَا يُظْلِمُ رَبِّكَ أَحَدًا﴾

﴿and your Lord treats no one with injustice.﴾

means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient,

<sup>[1]</sup> Ahmad 3:142.

<sup>[2]</sup> Fath Al-Bārī 12:354, Muslim 3:1361.

and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allāh says:

﴿إِنَّ اللَّهَ لَا يُظْلِمُ مُقْرَبًا ذَرْوَةً وَإِنْ تُكُنْ حَسَنَةً يُضَعِّفُهَا﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.﴾ [4:40]

﴿وَنَصْعَدُ الْمَرْوِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا يُظْلَمُ نَفْسٌ شَيْئاً﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾ Until His saying;

﴿حَسِيبِينَ﴾

﴿to take account﴾ [21:47]

And there are many similar Ayāt.

Imām Ahmād recorded that ‘Abdullāh bin Muḥammad bin ‘Aqīl heard Jābir bin ‘Abdullāh say, “I was told about a Ḥadīth which a man heard from the Prophet ﷺ, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Shām,<sup>[11]</sup> where ‘Abdullāh bin Unays was. I said to the doorkeeper, ‘Tell him that Jābir is at the door.’ He said, ‘Jābir bin ‘Abdullāh?’ I said, ‘Yes.’ So he came out, still putting his garment on, and embraced me, and I embraced him, and said: I heard a Ḥadīth narrated by you, that you heard from the Messenger of Allāh ﷺ about reciprocal punishments. I was afraid that you or I would die before I could hear it.’ He said, ‘I heard the Messenger of Allāh ﷺ say:

﴿يَخْشُ اللَّهُ عَزَّ وَجَلَّ النَّاسُ يَوْمَ الْقِيَامَةِ - أَوْ قَالَ: الْبَيَادَ - غُرَاءَ غُرَاءً بِهِمَا﴾

“Allāh will gather the people – or His servants – on the Day of Resurrection, naked, uncircumcised and Buhman.” I asked, ‘What is Buhman?’ He said,

﴿أَيْنَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَشْمَعُهُمْ مِنْ بَعْدَ كَمَا يَشْمَعُهُمْ مِنْ قَرْبٍ: أَنَا الْمَلِكُ، أَنَا الدَّيَانُ لَا يَتَغَيِّرُ لِأَحَدٍ مِنْ أَهْلِ الْأَرْضِ أَنْ يَذْخُلَ الْأَرْضَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَتَّىٰ أَفْقَهَهُ مِنْهُ، وَلَا يَتَغَيِّرُ لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَذْخُلَ الْجَنَّةَ﴾

<sup>[11]</sup> Greater Syria.

وَلَهُ عِنْدَ رَجُلٍ مِّنْ أَمْلِ النَّارِ حَتَّىٰ أَفْصَهُ مِنْهُ حَتَّىٰ الْأَطْمَةُ،

«They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter – even if it is only the case of a slap."»

We said, 'How will that be, when we have come before Allāh barefooted, naked, uncircumcised and having nothing with us?' He said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

«By [merit for] good deeds, and [recompense] for evil deeds.»<sup>[1]</sup>

Shu'bah narrated from Al-'Awwām bin Muzāḥīm from Abu 'Uthmān from 'Uthmān bin 'Affān, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ الْجَمَاءَ لَتَتَنَصُّصُ مِنَ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ»

«The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.»<sup>[2]</sup>

It was recorded by 'Abdullāh the son of Imām Ahmad, and there are corroborating narrations through other routes.

﴿وَرَدَ قَنَا لِلْمَكْبَكَةِ أَسْجَدُوا لِآدَمَ سَجْدَةً إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَنْرِ رَبِّهِ أَفْتَخِدُونَهُ وَدُرِّشُهُ أُولَئِكَةِ مِنْ دُوَيْ وَهُنْ لَكُمْ عَذُولٌ يَنْسِلُ الظَّالِمِينَ بِدَلَالٍ﴾

﴿50. And (remember) when We said to the angels: "Prostrate yourselves unto Ādām." So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾

<sup>[1]</sup> Ahmad 3:495.

<sup>[2]</sup> Zawā'id Al-Musnad, 1:12.

### The Story of Ādam and Iblis

Allāh points out to the Children of Ādam the enmity of Iblis towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblis as their friend and declared their enmity towards Allāh. So Allāh says:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ﴾

«And (remember) when We said to the angels»,

meaning all the angels, as was mentioned in the beginning of Sūrat Al-Baqarah.<sup>[1]</sup>

﴿أَسْجُدُوا لِآدَمَ﴾

﴿Prostrate yourselves unto Ādam﴾ a prostration of respect and honour, as Allāh says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقَتُ لِلنَّاسِ مِنْ كَلَّهٖ فَلَمَّا كَانُوا سَبَّهُمْ  
وَقَفَّخُتْ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾

«And (remember) when your Lord said to the angels, "I am going to create a human (Ādam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.» [15:28-29]

﴿فَسَجَدُوا إِلَّا إِبْلِيسُ كَانَ مِنَ الظَّالِمِينَ﴾

«So they prostrated themselves except Iblis. He was one of the Jinn;»

meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in *Sahīh Muslim* where it is reported that 'Āishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said:

«خَلَقْتُ النَّلَاثِيَّةَ مِنْ نُورٍ، وَخَلَقْتُ إِبْلِيسَ مِنْ نَارٍ، وَخَلَقْتُ آدَمَ مِمَّا وُصِفَ  
لَكُمْ»

<sup>[1]</sup> See volume one, the Tafsir of Sūrat Al-Baqarah 2:36.

«The angels were created from light, Iblīs was created from smokeless fire, and Ādām was created from that which has been described to you.»<sup>[1]</sup>

When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblīs used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allāh points out here that he was one of the *Jinn*, i.e., he was created from fire, as He says elsewhere:

﴿أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

«I am better than he. You created me from fire, and You created him from clay.»[38:76]

Al-Hasan Al-Baṣrī said, “Iblīs was not one of the angels, not even for a second. He was the origin of the *Jinn* just as Ādām, upon him be peace, was the origin of mankind.” This was narrated by Ibn Jarīr with a *Sahīh* chain.<sup>[2]</sup>

﴿فَقُسْطَنَ عَنْ أَنْبَرِ رَبِيعٍ﴾

«he disobeyed the command of his Lord.»

meaning by stepping beyond the bounds of obedience to Allah. *Fisq* (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is *Fasaqat*; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allāh says, rebuking those who follow and obey Iblīs:

﴿أَفَتَتَحْذِدُونَهُ وَذُرْتَهُ أَوْلَكَاهُ مِنْ ذُونِي﴾

«Will you then take him and his offspring as protectors and helpers rather than Me?»

meaning, instead of Me. This is why Allāh says:

﴿يُنَسِ لِلظَّالِمِينَ بَدْلًا﴾

«What an evil is the exchange for the wrongdoers.»

This is like the Āyah in Sūrah Yā Sīn where, after mentioning

<sup>[1]</sup> Muslim 4:2294.

<sup>[2]</sup> At-Tabari 18:506.

the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allāh then says:

﴿وَانسِرُوا الْيَوْمَ أَهْلَكَ الظَّاجِنُونَ﴾

﴿(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» until;

﴿أَفَلَمْ يَكُنُوا تَقْرِبُونَ﴾

﴿Did you not then understand?» [36:59-62]

﴿فَمَا أَشْهَدُوكُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُثُرَ مُتَّخِذُ الْعُظَمَاءِ عَصْنَاهُ﴾

﴿51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as 'Adudan.»

### The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allāh says: 'These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allāh says, 'I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allāh says:

﴿فَلِمَ ادْعُوا لِلَّهِ بِرَبِّنَمْ بَنْ دُونَ اللَّهِ لَا يَتَلَكَّرُونَ مِنْهَا لَذَرَفَ فِي الْأَرْضِ وَمَا لَمْ فِيهِمَا مِنْ شَرِيكٍ وَمَا لَهُ مِنْهُمْ بَنْ طَهِيرٌ ﴿١١﴾ وَلَا يَنْتَعِي السَّمَاءَ عِنْهُ إِلَّا لِنَمْ أَذِنَكَ لَهُ﴾

﴿Say: "Call upon those you claim besides Allāh, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.» [34:22-23]

Similarly Allāh says here:

﴿وَمَا كُثُرَ مُتَّخِذُ الْعُظَمَاءِ عَصْنَاهُ﴾

﴿nor did I take those who mislead as 'Adudan.» Mālik said: "Assistants."

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ رَعَمْتُمْ فَلَمْ يَسْتَجِبُوكُمْ وَحَذَّلَنَا بَيْنَهُمْ مَوْبِقاً  
وَرَدَّا الْمُجْرِمُونَ إِلَيْنَا فَظَاهَرُوا أَنَّهُمْ مُؤْفَقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَقْبِرَةً﴾

﴿52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.﴾

﴿53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.﴾

### **Their Partners are not able to respond and the Criminals are brought to the Fire**

Allāh tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

﴿نَادُوا شُرَكَائِيَ الَّذِينَ رَعَمْتُمْ﴾

﴿Call those (so-called) partners of Mine whom you claimed.﴾

meaning, in the world. Call them today to save you from the situation you are in! Allāh says:

﴿وَلَئِنْ جَنِشُوكُمْ فُرُدَى كَمَا خَفَقْتُمْ أُولَئِنَّ مَرْزُ وَرَكْشُمْ تَأْخُذُوكُمْ دَرَاهَ طُهُورُكُمْ وَمَا تَرَى مَعْكُمْ  
شَفَاعَةً كُمْ الَّذِينَ رَعَمْتُمْ أَنَّهُمْ يُفْكِمُ شُرَكَاؤُكُمْ لَقَدْ شَفَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ تَأْكِشُمْ تَأْكِشُمْ  
رَعَمْتُمْ﴾

﴿And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾ [6:94]

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوكُمْ﴾

﴿Then they will cry unto them, but they will not answer them.﴾ As Allāh says:

﴿وَفَلَمْ أَذْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوكُمْ﴾

﴿And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.﴾ [28:64]

And the Āyah:

﴿وَمَنْ أَضَلُّ مِنْ يَدْعُوا بِنِ دُونِ اللَّهِ مَنْ لَا يَتَبَعِّبُ لَهُ﴾

﴿And who is more astray than one who calls others besides Allāh, such as will not answer him?﴾ [46:5]

Until the end of the two Āyāt,

﴿وَأَخْدُوا مِنْ دُوبِ اللَّهِ مَالِهِ لِيَكُوْنُوا لَهُمْ عِزَّاً إِنَّمَا سَيِّكُرُونَ بِمَا دَرَّبْنَاهُمْ وَلَا يُكُوْنُونَ عَلَيْهِمْ صِدْقَةً﴾

صِدْقَةً

﴿And they have taken gods besides Allāh, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.﴾ [19:81-82]

﴿وَجَعَلْنَا بَيْنَهُمْ مَوْرِيقَةً﴾

﴿and We shall put Mawbiq between them.﴾

Ibn ‘Abbās, Qatādah and others said: “Destruction.”<sup>[1]</sup> The meaning is that Allāh is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. ‘Abdullāh bin ‘Amr understood the pronoun in the phrase “between them” to refer to the believers and the disbelievers,<sup>[2]</sup> meaning that the people of guidance and the people of misguidance will be separated. This then is like the Āyah:

﴿وَيَوْمَ نَثُومُ أَكَاعِدَةَ بُرْجَىٰ بَنَرْجُورِكَ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾ [30:14]

﴿بُرْجَىٰ بَنَرْجُورِكَ﴾

﴿On that Day men shall be divided.﴾ [30:43],

<sup>[1]</sup> At-Tabari 18:46.

<sup>[2]</sup> At-Tabari 18:46.

﴿وَانْتَرُوا الْيَوْمَ أَيْمَانَ النَّجِيرِ مُونَ﴾

﴿(It will be said), "And O you the criminals! Get you apart this Day (from the believers).﴿ [36:59]

﴿وَوَيَوْمَ يُنَثَرُهُمْ جَيْمًا ثُمَّ نَقُولُ لِلَّذِينَ أَنْتَرُكُوكُمْ أَنْتَ دَشِّرَكَارَكَ فَرِنَنَا بِيَتِنَمَ﴾

﴿And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...﴾ until,

﴿وَمَلَأَ عَنْهُمْ نَّا كَافُوا بِيَتِرُوت﴾

﴿And what they invented will vanish from them.﴾ [10:28-30]

﴿وَرَبِّا الْمُجْرِمُونَ أَنَّارٌ فَظَلَّوْا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَقْرِفًا﴾

﴿And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.﴾

meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

﴿وَرَبِّا الْمُجْرِمُونَ أَنَّارٌ﴾

﴿the criminals shall see the Fire﴾,

they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

﴿وَلَمْ يَجِدُوا عَنْهَا مَقْرِفًا﴾

﴿And they will find no way of escape from it.﴾

means, they will have no way of fleeing, it will be inevitable.

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنَ لِلنَّاسِ مِنْ كُلِّ مُتَّلِّ رَكَانَ الْإِنْسَانَ أَخْرَى شَيْءٍ وَجَدَلَ﴾

﴿54. And indeed We have given every kind of example in this Qur'aan for mankind. But, man is ever more quarrelsome than anything.﴾

### **Examples put forth in the Qur'ân**

Allâh says, 'In this Qur'ân, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allâh guides to the path of salvation. Imâm Ahmad recorded that 'Ali bin Abi Tâlib said that the Messenger of Allâh ﷺ came to visit him and Fâtimah, the daughter of Allâh's Messenger at night, and said,

﴿أَلَا تُصْلِيَانِ؟﴾

«Are you not going to pray?»

I said, "O Messenger of Allâh, our souls are in the Hand of Allâh. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

﴿وَكَانَ الْإِنْسَانُ أَخْثَرَ مَنْ وَجَدَ لَهُ﴾

«But, man is ever more quarrelsome than anything.»<sup>[1]</sup>

It was also recorded in the Two *Sahîhs*.<sup>[2]</sup>

﴿وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذ جَاءَهُمُ الْهُدَىٰ وَيَسْتَقِرُوا بِهِمْ إِلَّا أَن تَأْتِيهِمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيهِمُ الْعَذَابُ فَيُلَمَّا (٩٠) وَمَا نُرِسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَجَهِيلُ الَّذِينَ كَفَرُوا بِالْبَطْلَلِ لِيَتَحَضُّرُوا بِهِ الْمُنْكَرُ وَأَخْذَدُوا مَا يَتَيَّأْ وَمَا أَنذَرُوا هُوَ (٩١)﴾

«55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.»

«56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Âyât and that which they are warned for jest!»

<sup>[1]</sup> Ahmad 1:112.

<sup>[2]</sup> *Fath Al-Bâri* 3:13, Muslim 1:538.

### The Rebellion of the Disbelievers

Allāh tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

﴿فَأُنْسِقْطُ عَلَيْنَا كَمَّا فِي السَّمَاءِ إِنْ كُنْتَ مِنَ الْمُصَدِّقِينَ﴾ [٥٦]

«So cause a piece of the heaven to fall on us, if you are of the truthful!» [26:187],

Others said:

﴿أَنْتَ بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الْمُصَدِّقِينَ﴾ [٢٩]

«Bring Allāh's torment upon us if you are one of the truthful.» [29:29]

The Quraysh said:

﴿أَللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأُنْهِيَ عَلَيْنَا حِجَارَةً مِنَ السَّكَلِ أَوْ أَنْثِنَا بِعَذَابِ الْيَوْمِ﴾

«O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.» [8:32]

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابَ إِنَّكَ لَمَخْتُونٌ إِنَّمَا تَأْتِنَا بِالْمُتَنَبِّكَةِ إِنْ كُنْتَ مِنَ الْمُصَدِّقِينَ﴾

«And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?"» [15:6-7].

There are other Āyāt referring to the same thing. Then Allāh says:

﴿إِلَّا أَنْ تَأْتِنَمُ شَهَادَةَ الْأَوَّلِينَ﴾

«except that the ways of the ancients be repeated with them,» meaning, their overwhelming punishment, destroying every last one of them.

﴿لَأَنَّ يَوْمَ الْعِدَابَ فَيُبَلَّهُ﴾

﴿وَالْتَّرْكِيلُ لِيَنْهَا بِالْمَقْصِدِ﴾

they see it with their own eyes, being directly confronted with it. Then Allâh says:

﴿وَمَا نَرِسِلُ الْمَرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿And We send not the Messengers except as bearers of good news and warners.﴾

before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allâh tells us about the disbelievers who argue:

﴿وَالْتَّغْيِيرُ لِيَنْهَا بِالْحَقِيقَةِ﴾

﴿with falsehood, in order to refute the truth thereby.﴾

they try to weaken the truth that the Messengers brought, but they cannot achieve that.

﴿وَأَخْنَدُوا مَا يَنْهِي وَمَا أَنْهَرُوا هُرُونًا﴾

﴿And they take My Ayât and that which they are warned for jest!﴾

they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

﴿هُرُونًا﴾

﴿as a jest and mockery﴾ and they make fun of them, which is the worst type of disbelief.

﴿وَقَنْ أَفْلَدَ مِنْ ذِكْرِ يَنْهَا تَرْيِي. فَاعْرَضْ عَنْهَا وَتَسِّي مَا قَدَّمْتْ يَدَهُ إِنَّا جَعَلْنَا عَلَى قَلْبِهِمْ أَكْيَثَةً أَنْ يَنْهَمُوا وَقَرْ مَذَاهِبِهِمْ وَقَرْ وَإِنْ تَنْهَمُهُ إِلَى الْهُنْدَى فَلَنْ يَهْتَدُوا إِذَا أَبْدَاهُمْ وَزَرِيكَ النَّفَرُ دُو الرَّجَمَةِ لَوْ يُؤَمِّنُهُمْ يَمَا كَسَبُوا لَمَجْلِلَهُمُ الْعِدَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا بَيْنَ دُرْنِي. مَوْلَاهُمْ رَبِّ الْفَرَّى أَهْلَكَنَّهُمْ لَمَا ظَلَمُوا وَجَعَلَنَا لِتَهْلِكَهُمْ مَزْعَدًا﴾

¶57. And who does more wrong than he who is reminded of the Ayât (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'ân),

*and in their ears, deafness. And if you call them to guidance, even then they will never be guided.»*

﴿58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.﴾

﴿59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.﴾

### The Worst People are Those Who turn away after being reminded

Allāh says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allāh then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

﴿وَنَسِيَ مَا ذَكَرْتُ لَهُمْ﴾

﴿forgetting what his hands have sent forth.﴾ means, bad deeds and evil actions.

﴿إِنَّا جَعَلْنَا عَلَىٰ قَلْبِيهِمْ﴾

﴿Truly, We have set over their hearts﴾ means, the hearts of these people,

﴿أَكِنَّاهُمْ﴾

﴿Akinnah﴾ means, coverings.

﴿أَن يَقْعُدُوا﴾

﴿lest they should understand this,﴾ means, so that they will not understand this Qur'ān and its clear Message

﴿وَرُونَ مَا أَذَّيْنَ وَرَأَوْا﴾

﴿and in their ears, deafness.﴾ means that they will be deaf in an abstract way, to guidance.

﴿فَلَمْ تَعْمَلْ إِلَى الْهُدَىٰ فَلَمْ يَهْتَدُوا إِذَا أَبْدَاهُ﴾

﴿And if you call them to guidance, even then they will never be guided.﴾

﴿وَرَبُّكَ الْغَفُورُ ذُرْ الرَّحْمَةَ﴾

﴿And your Lord is Most Forgiving, Owner of mercy.﴾ means, 'your Lord, O Muḥammad, is forgiving and has great mercy.'

﴿لَوْلَئِنَّهُمْ يَعْمَلُونَ مِثْمَالَ الدَّآبِ﴾

﴿Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.﴾

This is like the Āyah:

﴿إِذْلِكُوا يَوْمًا لَّمْ يَكُنْ لَّهُمْ عَلَىٰ ظَاهِرِهَا مِنْ ذَاقُوا﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.﴾ [35:45]

﴿وَإِنَّ رَبَّكَ لَذُرْ مُقْفِرَقَ لِتَأْسِيَ عَلَىٰ ظُلْمِهِ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

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

And there are many Āyāt which say the same thing.

Then Allāh tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

﴿لَمْ يَمْرُدْ لَهُمْ مَوْعِدٌ لَّا يَجِدُوا مِنْ دُرْبِهِ مُوِلَّاً﴾

﴿But they have their appointed time, beyond which they will find no escape.﴾

meaning, they will find no way out.

﴿وَنَذَّلَكَ الْقَرْقَعَ أَفْلَكَنَّهُمْ لَنَا ظَمَرَا﴾

﴿And these towns, We destroyed them when they did wrong.﴾

This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

﴿وَجَعَلْنَا لِمَهْلِكِهِمْ مَرْعِيَّا﴾

﴿And We appointed a fixed time for their destruction.﴾

٣٠٠

وَلَقَدْ صَرَفْنَا فِي هَذَا الْقُرْآنَ إِنَّ النَّاسَ مِنْ كُلِّ شَيْءٍ وَكَانَ  
إِلَّا نَسْأَلُ أَكْثَرَهُنَّ وَجَدَلًا ﴿٦٥﴾ وَمَا مَنَعَ النَّاسَ أَنْ يَقُولُوا  
إِذْ جَاءَهُمُ الْهُدَىٰ وَتَسْقِفُوا رَأْيَهُمْ إِلَّا أَنْ قَاتَلُوهُمْ سُتْهَةُ  
الْأَوْلَيْنَ أَوْ يَأْتِيهِمُ الْعَذَابُ قُبْلًا ﴿٦٦﴾ وَمَا زَرَسُوا الْمُرْسَلِينَ  
إِلَّا مُبْشِّرِينَ وَمُنْذِرِينَ وَجَهَنَّمُ الَّذِينَ كَفَرُوا بِالْبَطْلِيلِ  
لَيَدْحُوشُوا بِهِ الْحَقَّ وَأَخْذُوا إِيمَانِي وَمَا أَنْذِرُوا هُنُّوا ﴿٦٧﴾ وَمَنْ  
أَظْلَمُ مِنْ ذُكْرِي عَيْدِي رَبِّي مَغْرُضٌ عَنْهَا وَنَسِيَ مَا دَعَمْتُ يَدَهُ  
إِنَّا جَعَلْنَا عَنْكُلِّ قُلُوبَهُمْ أَكْتَنَةً أَنْ يَقْهُمُوهُ وَفِي مَا ذَرْتُهُمْ وَفِرَّا  
وَلَنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذَا أَبْدَاهُ ﴿٦٨﴾ وَرِبُّكَ  
الْغَفُورُ دُوَّرَ الرَّحْمَةَ لَوْلَا يَأْخُذُهُمْ بِمَا كَسَبُوا الْعَجَلَ لَهُمْ  
الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْلَاهُ ﴿٦٩﴾  
وَتِلْكَ الْقَرِئَاتِ أَهْلَكْتُهُمْ لِمَا ظَاهَرَ مَا وَجَعَلْنَا الْمَهْلَكَهُمْ  
مَوْعِدًا ﴿٧٠﴾ وَإِذَا كَانَ مُوسَى لِفَتْنَهُ لَا أَبْرُحُ حَقَّ  
أَبْلَغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبًا ﴿٧١﴾ فَلَمَّا كَلَّفَنَا  
جَمْعَ يَنْهِمَانِيَّا حُوتُهُمَا فَأَخْذَهُمْ سَيِّلَهُ فِي الْعَرِسَيَا ﴿٧٢﴾

'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolators, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

﴿٧٣﴾ قَالَ مُوسَى لِفَتْنَهُ لَا  
أَبْرُحُ حَقَّ أَبْلَغَ مَجْمَعَ  
الْبَحْرَيْنِ أَوْ أَمْضِي حُقْبًا  
فَلَمَّا يَلْقَاهُ مَجْمَعَ يَنْهِمَانِيَا  
حُوتُهُمَا فَأَخْذَهُ سَيِّلَهُ فِي الْبَرِّ  
سَرَّكَ ﴿٧٤﴾ فَلَمَّا جَاءَهُمْ قَالَ لِفَتْنَهُ  
مَلِئْنَا عَنَمَّا لَقَدْ لَقَيْنَا وَنَسَقْنَا

هَذَا حُقْبًا ﴿٧٥﴾ قَالَ أَرَيْتَ إِذَا أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي سَيِّلَتُ الْمَوْتَ وَمَا أَنْتِيْهُ إِلَّا الشَّيْطَنُ أَنْ أَذْكُرَهُ  
وَأَخْذَهُ سَيِّلَهُ فِي الْبَرِّ حُقْبًا ﴿٧٦﴾ قَالَ ذَلِكَ مَا كَانَ يَقُولُ فَارْتَدَ عَلَى إِنْتَارِهَا فَصَصًَا ﴿٧٧﴾ فَوَجَدَا عَيْدَا  
يَقْنِ عَيْادَوْنَا مَلِيَّتَهُ رَخْمَةً مِنْ عَيْنِنَا وَعَلَمَتَهُ مِنْ لَدُنَّ عِلْمَنَا ﴿٧٨﴾

﴿٦٠﴾ And (remember) when Mūsā said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes." ﴿٦١﴾

﴿٦١﴾ But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. ﴿٦٢﴾

﴿٦٢﴾ So when they passed further on, Mūsā said to his boy-servant: "Bring us our morning meal; truly, we have suffered

*Naṣaban in this, our journey.”* ﴿

﴿63. He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!”﴾

﴿64. [Mūsā] said: “That is what we have been seeking.” So they went back retracing their footsteps.﴾

﴿65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

### The Story of Mūsā and Al-Khidr

The reason for Mūsā’s conversation with the boy-servant, Yūsha‘ bin Nūn, was that he had been told about one of the servants of Allāh at the junction of the two seas, who had knowledge which Mūsā had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

﴿لَا تَنْسِي﴾

﴿I will not give up﴾ meaning, I will keep on traveling,

﴿وَهُوَ أَنْتَ مَبْعَثُ الْمُغَرَّبِينَ﴾

﴿until I reach the junction of the two seas﴾ meaning, the place where the two seas met.

﴿أَوْ أَنْفِي حُقُبًا﴾

﴿or a Huqub passes.﴾ meaning, even if I have to travel for a very long time. Ibn Jarīr (may Allāh have mercy on him) said, “Some of the scholars of the Arabic language said that *Huqub* means a year in the dialect of [the tribe of] Qays,”<sup>[1]</sup> then he narrated that ‘Abdullāh bin ‘Amr said, “*Huqub* means eighty years.”<sup>[2]</sup> Mujāhid said, “Seventy years.”<sup>[3]</sup> ‘Ali bin Abi Talhah reported that Ibn ‘Abbās said that it means a lifetime.<sup>[4]</sup> Qatādah and

<sup>[1]</sup> At-Tabari 18:56.

<sup>[2]</sup> At-Tabari 18:56.

<sup>[3]</sup> At-Tabari 18:56.

<sup>[4]</sup> At-Tabari 18:57.

Ibn Zayd said likewise.<sup>[1]</sup>

﴿فَلَمَّا بَلَّغُوا مَجْمَعَ بَيْنِهِمَا نَسِيَ حُوتَهُمَا﴾

﴿But when they reached the junction of the two seas, they forgot their fish,﴾

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called 'Ayn Al-Hayāt (the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yūsha', upon him be peace, and it jumped out of the vessel towards the sea. Yūsha' woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allāh said:

﴿فَأَخْذَ سَبِيلَهُ فِي الْبَرِّ﴾

﴿and it took its way through the sea as in a tunnel.﴾

meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn 'Abbās said, 'It left a trace as if it were a rock.'"<sup>[2]</sup>

﴿فَلَمَّا جَاءَهُ﴾

﴿So when they had passed further on,﴾ means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yūsha' who forgot. This is like the Āyah:

﴿مَنْجَعٌ بَيْنَهَا أَلْزُونٌ وَالْمَرْكَاثٌ﴾

﴿Out of them both come out pearl and coral.﴾ [55:22],

although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place where they had forgotten the fish,

﴿قَالَ لِعَصَمَةَ مَا رَأَيْتَ لَقَدْ لَيْبَنَا مِنْ سَفَرَنَا هَذَا﴾

﴿[Mūsā] said to his boy-servant: "Bring us our morning meal;

<sup>[1]</sup> At-Tabari 18:57.

<sup>[2]</sup> At-Tabari 18:57.

*truly, we have suffered in this, our journey*﴿  
meaning, their journey beyond the place where they should  
have stopped.

﴿نَسْبَان﴾

﴿Naṣaban﴾ means, exhaustion.

﴿فَقَالَ أَرَيْتَ إِذْ أُوْتَتِ إِلَى النَّسْخَةِ مَا نَسِيْتُ الْحُوتَ وَمَا أَنْسَبْتَ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُ﴾

﴿He said : "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭân made me forget to remember it..."﴾

Then he said,

﴿وَأَنْهَدَ سَبِيلَهُ﴾

﴿It took its course﴾, meaning its path,

﴿فِي الْجَزْرِ عَيْنٌ﴾ ﴿فَقَالَ ذَلِكَ مَا كُنَّا نَتَّجِعُ﴾

﴿"...into the sea in a strange (way)!" [Mūsâ] said : "That is what we have been seeking."﴾

meaning, this is what we have been looking for.

﴿فَأَرْتَدَاهُ﴾

﴿So they went back﴾

﴿عَلَى مَاتَرِهَا﴾

﴿their footsteps.﴾

﴿فَوَجَدُوا عَبْدًا مِنْ عِبَادَنَا مَا لَيْسَ بِرَحْمَةٍ فِنْ عَيْنِنَا وَعَلَمْنَاهُ مِنْ لَدُنَّا عَلَيْكُمْ﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

This was Al-Khiḍr, peace be upon him, as is indicated by the authentic Ḥâdîths narrated from the Messenger of Allâh ﷺ. Al-Bukhâri recorded that Sa'îd bin Jubayr said, "I said to Ibn 'Abbâs: 'Nawf Al-Bikâli claims that Mûsâ, the companion of Al-Khiḍr was not the Mûsâ of the Children of Israel.' Ibn 'Abbâs said, 'The enemy of Allâh has told a lie.' Ubayy bin Ka'b narrated that he heard the Messenger of Allâh ﷺ say,

إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ قَوْلًا: أَئِ النَّاسُ أَغْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدِ الْعِلْمَ إِلَيْهِ، فَأَؤْخِي اللَّهُ إِلَيْهِ إِنِّي لَيَ عِنْدَنَا يَسْجُمُ الْبَحْرَيْنِ هُوَ أَغْلَمُ مِنْكُمْ. قَالَ مُوسَى: يَا رَبَّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ بِمَكْثَلٍ، فَجَبَّيْتُمَا فَقَدِّثَتِ الْحُوتُ فَهُوَ ثُمَّ، فَأَخْدُ حُوتًا فَجَعَلَهُ بِمَكْثَلٍ، ثُمَّ افْتَلَقَ وَانْطَلَقَ مَعْهُ ثَنَاهُ يُوشَعُ بْنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّى إِذَا أَتَيَا الصَّخْرَةَ وَضَعَا رُمُوزَهُمَا فَنَامَا، وَاضْطَرَّبَ الْحُوتُ فِي الْمَكْثَلِ، فَخَرَجَ مِنْهُ فَنَسَقَتِ فِي الْبَحْرِ فَأَتَخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبَا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جُزْءَيَ الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلُ الطَّاقِ، فَلَمَّا اسْتَيقَظَ، نَسِيَ صَاحِبُهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقا بَيْتَهُ يَوْمَهُمَا وَلَيْلَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ مُوسَى لِفَتَاهُ: «إِنَّا غَدَانَا لَقَدْ لَفِينَا مِنْ سَقَرِنَا هَذَا نَصَابٌ».

"Mūsā got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?" Mūsā replied, "I am." Allāh rebuked him because he did not refer the knowledge to Allāh. So Allāh revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Mūsā asked, "O my Lord, how can I meet him?" Allāh said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Mūsā took a fish, put it in a vessel and set out, along with his boy-servant Yūsha' bin Nūn, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allāh stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā said to his boy-servant,

﴿"Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."﴾

وَلَمْ يَجِدْ مُوسَى النَّصَابَ حَتَّى جَاءَرَ النَّكَانَ الَّذِي أَمْرَهُ اللَّهُ بِهِ، قَالَ لَهُ فَتَاهُ: «أَرَيْتَ إِذْ أَوْتَنَا إِلَى الصَّخْرَةِ فَإِنِّي شَيْتُ الْحُوتَ وَمَا أَنْتَ بِهِ أَشَبَّهُ إِلَّا الشَّبَابُونَ أَنَّ الْأَكْرَمَ وَالْأَخْدَدَ سَبِيلُهُ فِي الْبَحْرِ عَجَباً» قَالَ: فَكَانَ لِلْحُوتِ سَرَبَا، وَلِمُوسَى وَفَتَاهُ عَجَباً، قَالَ:

﴿ذلِكَ مَا كُنَّا نَعْلَمْ فَأَرَيْنَا عَلَىٰ مَا تَأْتِيهَا قَصَصًا﴾ قَالَ: فَرَجَعًا يَقْصَصَانِ أَثْرَهُمَا حَتَّىٰ اتَّهَاهَا إِلَى الصَّخْرَةِ، فَإِذَا رَجَلٌ مُسْتَحْيٍ بِتَوْبٍ، فَسَلَمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُ: وَأَنَّىٰ بِأَرْضِكَ السَّلَامُ. قَالَ: أَنَا مُوسَى. قَالَ: مُوسَى بْنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: أَتَيْتُكَ لِتَعْلَمَنِي مِمَّا عَلَمْتُ رُسُدًا ﴿قَالَ إِنَّكَ لَنْ تَسْتَطِعَ مَيِّزَ صَدَرًا﴾ يَا مُوسَى إِنِّي عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْنِي لَا تَعْلَمْ أَنْتَ وَأَنْتَ عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْكَ اللَّهُ لَا أَعْلَمْ﴾.

Mûsâ did not get tired till he had passed the place that Allâh had ordered him to look for. His boy-servant then said to him,

﴿“Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaytân made me forget to remember it. It took its course into the sea in a strange way.”﴾

There was a tunnel for the fish and Mûsâ and his boy-servant were amazed. Mûsâ said,

﴿“That is what we have been seeking.” So they went back retracing their footsteps.”﴾

So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Mûsâ greeted him. Al-Khidr said, “Is there such a greeting in your land?” Mûsâ said, “I am Mûsâ.” He said, “Are you the Mûsâ of the Children of Israel?” Mûsâ said, “Yes,” and added, “I have come to you so that you may teach me something of that knowledge which you have been taught.” Al-Khidr said,

﴿“You will not be able to have patience with me.”﴾

O Mûsâ! I have some of Allâh's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's knowledge which He has bestowed upon you, but I do not know it.”

فَقَالَ مُوسَى: ﴿سَتَحِدُّونِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَغْنِي لَكَ أَمْرًا﴾ قَالَ لَهُ الْخَضِرُ: ﴿فَإِنْ أَتَيْتَنِي فَلَا تَنْتَلِي عَنْ مَقْيَوْ حَتَّىٰ أُخْبِرَ لَكَ مِنْهُ ذَكْرًا﴾ فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاجِلِ الْبَحْرِ فَرَرَّتْ سَبَقَتْهُ، فَكَلَّمُوهُمْ أَنْ يَخْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ فَخَمَلُوهُمْ بِغَيْرِ نَوْلٍ، ثُلَّمَا رَبَّيَا فِي السَّفِيَّةِ لَمْ يَفْجَأْ إِلَّا وَالْخَضِرُ قَدْ قَلَعَ لَوْخَا مِنْ أَلْوَاحِ السَّفِيَّةِ بِالْقُدُومِ، فَقَالَ لَهُ مُوسَى: قَدْ حَمَلْنَا بِغَيْرِ نَوْلٍ، فَعَمِدْنَا إِلَى سَفِيَّتِهِمْ فَخَرَقْنَا لِتُغْرِقَ أَمْلَهَا؟

لَقَدْ جِئْتَ شَبَيْتًا إِنْهَا ۝ قَالَ اللَّهُ أَكْلَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَدْرًا ۝ قَالَ لَا تُؤَذِّنِي بِمَا  
تَبِيَّثُ وَلَا تُرْهِقِي مِنْ أَمْرِي غَنْدَرًا ۝

Mūsā said, «If Allāh wills, you will find me patient, and I will not disobey you in aught.»

Al-Khiḍr said to him, «Then, if you follow me, ask me not about anything till I myself mention it to you.»

So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to go on board free of charge. When they went on board, suddenly Mūsā saw that Al-Khiḍr had pulled out one of the planks of the ship with an adz. Mūsā said to him, "These people gave us a free ride, yet you have broken their boat so that its people will drown! Verily, you have done a terrible thing!"

«Al-Khiḍr said, "Did I not tell you, that you would not be able to have patience with me?"»

«Mūsā said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you).»

The Messenger of Allāh ﷺ said,

فَكَانَتِ الْأُولَىٰ مِنْ مُوسَىٰ بِشَيْتاً، قَالَ: وَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَزْفِ الشَّفِيَّةِ،  
فَقَرَرَ فِي الْبَحْرِ نَقْرَةً أَوْ نَقْرَتَيْنِ فَقَالَ لَهُ الْخَضِيرُ: مَا عِلْمِي وَعِلْمُكَ فِي عِلْمِ اللَّهِ إِلَّا  
مِثْلُ مَا تَنَصَّنَ هَذَا الْمُضْفُرُ مِنْ هَذَا الْبَحْرِ ثُمَّ حَرَجَ مِنَ الشَّفِيَّةِ فَيَتَّسِعُ مَمَّا يَتَّسِعُ  
عَلَى السَّاحِلِ إِذَا أَبْصَرَ الْخَضِيرَ غَلَامًا يَلْقَبُ مَعَ الْبَلْمَانَ، فَأَخَذَ الْخَضِيرَ رَأْسَهُ  
فَأَفْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَىٰ: «لَاقْتَلْتَ تَكَارِيْخَةً يَغْرِيْنِي لَقَدْ جِئْتَ شَبَيْتًا تُكَرِّا ۝  
قَالَ أَنْ أَكْلَ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَدْرًا ۝

«In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khiḍr said to Mūsā, "My knowledge and your knowledge, in comparison to Allāh's knowledge, is like what this bird has taken out of the sea." Then they both disembarked from the boat, and while they were walking on the shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr took hold of the boy's head and pulled it off with his hands, killing him. Mūsā said to him,

«Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!» He said, "Did I not tell you that you would not be able to have patience with me?"»

قالَ وَهَذِهِ أَشَدُّ مِنَ الْأُولَىٰ، فَقَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصْبِحُنِي قَدْ بَلَّتْ مِنْ لَئِنِي عَذَّلْتَنِي فَأَطْلَقْتَنِي حَقًّا إِذَا أَتَيْتَ أَهْلَ فَرِيَةٍ أَسْتَخْلِمُهُمْ أَهْلَهَا فَأَبْلَوْنَا أَنْ يُصْبِحُونَهُمْ فَوَجَدْنَا فِيهَا جَدَارًا يُرِيدُ أَنْ يَنْقُضَهُ أَنِّي مَا يَلِدُ، فَقَالَ الْخَيْرُ يَبْدُو فَأَفَكَانَهُ فَقَالَ مُوسَىٰ: قُوَّمٌ أَتَيْتُهُمْ فَلَمْ يُطِيعُمُونَا وَلَمْ يُصْبِحُونَا هُوَ شَيْءٌ لَنَخْذَلَ عَنْهُ أَجْزًا فَالْهَدَا فِرَاقٌ بَيْنِ وَبِيَكَ سَائِنَكَ بِتَأْبِيلِ مَا لَرْ تَسْتَلِعُ عَلَيْهِ سَبَّابًا

[The narrator] said, "The second blame was stronger than the first one".

Mūsā said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.»

(Al-Khidr) set it up straight with his own hands. Mūsā said, "We came to these people, but they neither fed us nor received us as guests.

«If you had wished, surely, you could have taken wages for it!» (Al-Khidr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient."»

The Messenger of Allāh ﷺ said:

«وَرِدَذْنَا أَنَّ مُوسَىٰ كَانَ صَبَرَ حَتَّىٰ يَقْصُرَ اللَّهُ عَلَيْنَا مِنْ حَبْرِهِمَا»

«We wish that Mūsā was patient so that Allāh would have told us more about both of them.»

Sa‘d bin Jubayr said: "Ibn ‘Abbās used to recite [Āyah no. 79]

(وَكَانَ أَمَانَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِيَّةٍ صَالِحةٍ غَضْبًا)

(There was a king before them who seized every good-conditioned ship by force) and [Āyah no 80]

(وَأَتَاهُنَّ الْفَلَامُ فَكَانَ كَافِرًا وَكَانَ أَبْوَاهُ مُؤْمِنِينَ)

(As for the boy, he was a disbeliever and his parents were believers.)<sup>[1]</sup>

Then (in another narration) Al-Bukhāri recorded a similar account which says:

فَخَرَجَ مُوسَى وَمَعْهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ وَمَعْهُمَا الْحُوْرُثُ، حَتَّىٰ اتَّهَيَا إِلَى الصَّخْرَةِ، فَتَرَلَا عِنْدَهَا، قَالَ: فَرَوَضَ مُوسَى رَأْسَهُ فَنَامَ، قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَاتَلُ لَهَا الْحَيَاةُ لَا يُصِيبُ مِنْ مَا يَنْهَا شَيْءٌ إِلَّا خَيْرٌ فَأَصَابَ الْحُوْرُثُ مِنْ مَا وَلَكَ الْغَيْرُ، فَتَحَرَّكَ وَانْسَلَّ مِنَ الْبَيْكُلِ فَدَخَلَ الْبَحْرَ، فَلَمَّا اسْتَيقَظَ قَالَ مُوسَى لِفَتَاهُ: هَمَّا تَنْهَىٰ عَنَّا نَاهٍ

“...then Mūsā set out and with him was his boy-servant Yūsha' bin Nūn, and they had the fish with them. When they reached the rock, they camped there, and Mūsā lay down his head and slept. At the base of the rock there was a spring called Al-Hāyāt; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Mūsā said to his boy-servant:

﴿Bring us our morning meal.﴾

Then he quoted the rest of the Ḥadīth.

Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khiḍr said to Mūsā, “My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allāh, is like what this bird has taken from the sea.” Then he mentioned the rest of the report.<sup>[2]</sup>

﴿قَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تُلَمِّنَنِي مِمَّا عُلِّمْتَ رُشَادًا ﴿١﴾ قَالَ إِنَّكَ لَنْ تَسْطِيعَ مَعِي سَهْلًا ﴿٢﴾ وَكَفَ تَصْبِيرُ عَلَىٰ مَا تَرْجُعُنِي بِهِ حَذْرًا ﴿٣﴾ قَالَ سَجَدَفُ إِنْ شَاءَ اللَّهُ صَارِخًا وَلَا أَغْمِيَ لَكَ أَمْرًا ﴿٤﴾ قَالَ فَإِنِّي أَتَبَعْتُكَ فَلَا تَنْهَايِ عنْ شَيْءٍ حَقَّ أَخْدُثَ لَكَ مِنْهُ ذِكْرًا ﴿٥﴾﴾

﴿66. Mūsā said to him: “May I follow you so that you teach me something of that knowledge which you have been taught (by Allāh)?”﴾

[1] *Fath Al-Bārī* 8:262.

[2] *Fath Al-Bārī* 8:272.

﴿67. He said: "Verily, you will not be able to have patience with me!"﴾

﴿68. "And how can you have patience about a thing which you know not?"﴾

﴿69. Mūsā said: "If Allāh wills, you will find me patient, and I will not disobey you in aught."﴾

﴿70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."﴾

### **Mūsa meeting with Al-Khiḍr and accompanying Him**

Allāh tells us what Mūsā said to that learned man, who was Al-Khiḍr. He was one to whom Allāh had given knowledge that He had not given to Mūsā, just as He had given Mūsā knowledge that He had not given to Al-Khiḍr.

﴿فَاللَّهُمَّ مَوْسَىٰ هُنَّ أَتَيْكُمْ﴾

﴿Mūsā said to him: "May I follow you..."﴾

This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

﴿أَتَيْكُمْ﴾

﴿I follow you﴾ means, I accompany you and spend time with you.

﴿عَنْ أَنْ تُلِمِّينِي وَمَا عِلِّمْتُ رُشْدًا﴾

﴿so that you teach me something of that knowledge which you have been taught﴾

meaning, teach me something from that which Allāh has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

﴿أَنْتَ﴾

﴿He said﴾ meaning, Al-Khiḍr said to Mūsā,

﴿إِنَّكَ لَنْ تَسْطِيعَ مِمَّيْزَةً﴾

﴿Verily, you will not be able to have patience with me!﴾

meaning, You will not be able to accompany with me when you see me doing things that go against your law, because I

have knowledge from Allāh that He has not taught you, and you have knowledge from Allāh that He has not taught me. Each of us has responsibilities before Allāh that the other does not share, and you will not be able to stay with me,'

﴿وَلَمْ يَرَكُمْ نَصِيرًا عَلَىٰ مَا تُرَدِّفُونَ إِنَّمَا يَرَكُمْ حِلْمًا﴾

«And how can you have patience about a thing which you know not?»

'For I know that you will denounce me justifiably, but I have knowledge of Allāh's wisdom and the hidden interests which I can see but you cannot.'

﴿قَالَ﴾

«He said» meaning, Mūsā said:

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا﴾

«If Allāh wills, you will find me patient,» with whatever I see of your affairs,

﴿وَلَا أَعْصِي لَكَ أَمْرًا﴾

«and I will not disobey you in aught.» means, 'I will not go against you in anything.' At that point, Al-Khiḍr, upon him be peace, set a condition:

﴿قَالَ فَإِنِّي أَتَبَعْتُنِي فَلَا تَنْتَلِنِي عَنْ شَيْءٍ﴾

«Then, if you follow me, ask me not about anything» do not initiate any discussion of the matter,

﴿وَحَقَّ أَخْرِيَتُ لَكَ مِنْهُ ذِكْرًا﴾

«till I myself mention of it to you.» meaning, 'until I initiate the discussion, before you ask me about it.'

﴿فَانظَرْنَا حَتَّىٰ إِذَا رَكِبَا فِي السَّيْفَنَةِ حَرَقَهَا قَالَ أَخْرَقْنَا لِتُنْفِرَ أَهْلَهَا لَقَدْ جَنَّ حَتَّىٰ شَيْئًا إِنْمَاءً﴾

Qur'aan 71.73  
قالَ أَنْتَ أَقْلَى إِنَّكَ لَنْ تَنْتَطِعَ مَعِي صَدِرًا  
قَالَ لَا تُؤَاخِذْنِي بِمَا نَيَّبْتَ وَلَا تُرْهِقْنِي مِنْ أَمْرِي  
غَنِيمَةً

71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Mūsā said: "Have you damaged it wherein its people will drown? Verily, you have committed a thing Imr."»

﴿72. He said: "Did I not tell you, that you would not be able to have patience with me?"﴾

﴿73. He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."﴾

### Damaging the Boat

Allāh tells us that Mūsā and his companion Al-Khiḍr set out having come to an agreement and reached an understanding. Al-Khiḍr had made the condition that Mūsā should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the *Hadīth* quoted above – the crew recognized Al-Khiḍr and let them ride on board free of charge, as an honor to Al-Khiḍr. When the boat took them out to sea and they were far from the shore, Al-Khiḍr got up and damaged the boat, pulling out one of its planks and then patching it up again. Mūsā, peace be upon him, could not restrain himself from denouncing him, so he said:

﴿أَخْرَقْتَ لِي شَرِيفَ أَهْلَهَا﴾

﴿Have you damaged it wherein its people will drown?﴾

The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

﴿فَلَمَّا جَنَّتْ شَبَّئِ إِمْرًا﴾

﴿Verily, you have committed a thing Imr.﴾ About 'Imr', Mujāhid said: "An evil thing."<sup>[1]</sup> Qatādah said, "An astounding thing."<sup>[2]</sup> At this point, reminding him of the previously-agreed condition, Al-Khiḍr said:

﴿أَلَّا أَقُلْ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي شَيْئًا﴾

﴿Did I not tell you, that you would not be able to have patience with me?﴾

meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know

<sup>[1]</sup> At-Tabari 18:72.

<sup>[2]</sup> At-Tabari 18:72.

فَلَمَّا جَاءَهُ أَقَالْ يَقِنَتْهُ مَا لَيْسَ بِغَدَاءً فَلَقَدْ لَقِينَاهُ مِنْ سَفَرِنَا  
هَذَا نَضْبَابًا **١٦** قَالَ أَرِنِي إِذَا دَأَوْنَا إِلَى الصَّخْرَةِ فَإِنِّي تَسْبِيْثُ  
الْحَوْلَ وَمَا النَّسِيْنِ إِلَّا الشَّيْطَنُ أَنَّ أَذْكُرْهُ وَأَعْذُّ سَبِيلَهُ  
فِي الْجَرْعَيْنِ **١٧** قَالَ ذَلِكَ مَا كَانَ يُنْبِيْغُ فَأَرْتَنَّهُ عَلَيْهِ أَنْارِهَا  
فَصَصَانِ **١٨** فَوَجَدَ أَعْبَادَ أَمْنِيْنَ عَبَادَنَاءَ الْيَتَمَّ رَحْمَةً مِنْ  
عِنْدِنَا وَأَعْلَمَنَهُ مِنْ لَدُنَّا عَلَمَانِ **١٩** قَالَ لِلْمُؤْسِيْنَ هَلْ أَتَيْعُكُمْ  
عَلَيْكُمْ أَنْ تَعْلَمُنِي مَا تَعْلَمْتُ رُشْدًا **٢٠** قَالَ إِنَّكَ لَنْ تَسْتَطِعَ  
مَعِي صَبَرًا **٢١** وَكَيْفَ تَصِيرُ عَلَى مَا لَزَمَطْتُ يَهُ مُخْرِبًا **٢٢** قَالَ  
سَيَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا **٢٣** قَالَ  
فَإِنِّي أَتَبْعَتُنِي فَلَا تَسْتَلِنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا  
**٢٤** فَأَنْظَلَقَ حَقْنَى إِذَا رَكِبَ كَافِي السَّقِيْنَةَ خَرْفَهَا قَالَ أَخْرِقْنَاهَا  
لِلْتَّغْرِيفِ أَهْلَهَا لَدَدْ جِئْتَ شَيْنَاهُ أَمْرًا **٢٥** قَالَ أَنْذَأْنِي إِنَّكَ  
لَنْ تَسْتَطِعَ مَعِي صَبَرًا **٢٦** قَالَ لَا تَوْأِخْذِنِي بِمَا تَسْبِيْثُ وَلَا  
تَرْهِقْنِي مِنْ أَمْرِي عَسْرًا **٢٧** فَأَنْظَلَقَ حَقْنَى إِذَا لَقِيَاهَا غَلْمَانَ فَقَتَلَهُمْ  
قَالَ أَفْلَتَ تَقْسَارَ كَيْهَ بَعْدَ تَقْسِيْنِ لَقَدْ جِئْتَ شَيْنَاهُ شُكْرًا **٢٨**

*«In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise.»<sup>[1]</sup>*

﴿فَأَنْظَلَنَا حَقًّا إِذَا لَمْ يَأْتِنَا غُلَمًا فَقَالَ أَنْتَ لَنَّكَ مُؤْمِنٌ بِعِيْرٍ فَقَسَ لَقَدْ جِئْتَ شَيْئًا سُكْرًا﴾  
 \* ﴿فَأَلْرَأَى أَنْفُلَ لَكَ إِنْكَ لَنْ تَسْتَطِعُ مَعِي صَبَرًا﴾ فَقَالَ إِنْ سَائِلُكَ عَنْ مَقْنِعٍ بَعْدَهَا فَلَا  
 مُصْحَّنٌ قَدْ لَمَّتْ مِنْ لَقْنٍ عَذَّابًا \*

¶74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Mūsā said: "Have you killed an innocent person without Nafs? Verily, you have committed a thing Nukr!"

¶75. He said: "Did I not tell you that you can have no

the full story, and there is a reason and purpose for it that you do not know about.'

٦٣

﴿He said﴾, meaning,  
Mūsā said:

﴿لَا تَوَاجِدُنِي بِمَا نَيَّثْ وَلَا  
تَرْهَقْنِي مِنْ أَمْرِي عَشْرَاء﴾

*¶Call me not to account  
for what I forgot, and be  
not hard upon me for  
my affair (with you).¶*

meaning, 'do not be harsh with me.' Hence it says in the *Hadith* quoted above from the Messenger of Allâh ﷺ:

«كَانَتِ الْأُولَى مِنْ مُوسَى  
يُشَيَّعَانَ»

<sup>[11]</sup> *Fath Al-Bāri* 8:262.

patience with me?"»

﴿76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."»

### The Story of killing the Boy

﴿فَانطَّلَقُوا﴾

﴿Then they both proceeded,﴾ means, after the first incident,

﴿حَتَّىٰ إِذَا لَقِيَا مُوسَى فَنَتَّلَقُوا﴾

﴿till they met a boy, and he (Khidr) killed him.﴾

It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khiḍr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khiḍr killed him. When Mūsā, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

﴿أَقْتَلَتْ نَفْسًا زَكِيرَةً﴾

﴿Have you killed an innocent person?﴾

meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

﴿بِغَيْرِ نَفْسٍ﴾

﴿without Nafs﴾ with no reason for killing him.

﴿لَقَدْ جَنِحَ شَيْئًا شُكْرًا﴾

﴿Verily, you have committed a thing Nukr!﴾ meaning, something that is clearly evil.

﴿فَإِنَّ أَنْثَى أَنْلَكَ لَكَ إِنَّكَ لَمْ تَسْتَطِعْ مِنِي صَنْعًا﴾

﴿He said: "Did I not tell you that you can have no patience with me?"﴾

Once again, Al-Khiḍr reiterates the condition set in the first place, so Mūsā says to him:

﴿إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَقَدْهَا﴾

﴿If I ask you anything after this,﴾ meaning, 'if I object to anything else you do after this.'

﴿فَلَا تُصْرِحْنِي فَدَّ بَلَغْتَ مِنْ لَدُنِي عَذْرًا﴾

﴿keep me not in your company, you have received an excuse from me.﴾

'you have accepted my apology twice.' Ibn Jarīr narrated from Ibn 'Abbās that Ubayy bin Ka'b said: "Whenever the Prophet ﷺ mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْلَيْتُ مَعَ صَاحِبِ الْأَبْصَرِ الْعَجَبَ، وَلَكِنَّهُ قَالَ: «إِنْ سَأَلْتُكُمْ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصْرِحْنِي فَدَّ بَلَغْتَ مِنْ لَدُنِي عَذْرًا» ﴿٧٦﴾

«May the mercy of Allāh be upon us and upon Mūsā. If he had stayed with his companion he would have seen wonders, but he said, 'If I ask you anything after this, keep me not in your company, you have received an excuse from me.'»<sup>[1]</sup>

﴿فَانْظَلَقَا حَتَّى إِذَا أَئْتَاهُ أَهْلَ قَرْيَةٍ أَسْتَقْلَمَاهَا أَهْلَهَا فَأَبَوا أَنْ يُضْرِبُوهُمَا فَوَجَدَا فِيهَا جَدَارًا يُرِيدُونَ يَنْهَا وَيَنْهَا فَاقْتَامُهُمْ قَالَ لَوْلَى شَتَّتَ لِنَحْذَدَتْ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَائِنْتَكَ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا» ﴿٧٨﴾

﴿77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Mūsā) said: "If you had wished, surely you could have taken wages for it!"﴾

﴿78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient."﴾

### The Story of repairing the Wall

Allāh tells us that

﴿فَانْظَلَقَا﴾

﴿they both proceeded﴾ after the first two instances,

﴿حَتَّى إِذَا أَئْتَاهُ أَهْلَ قَرْيَةٍ﴾

<sup>[1]</sup> At-Tabari 18:77.

﴿till when they came to the people of a town,﴾

Ibn Jarīr narrated from Ibn Sīrīn that this was Al-Aylah.<sup>[1]</sup>  
According to the Ḥadīth;

﴿خَتَّى إِذَا أَتَيْنَا أَهْلَ قَرْيَةً لِئَنَّا﴾

﴿When they came there, the people of the town were mean.﴾<sup>[2]</sup>  
i.e., miserly

﴿أَنْسَطَّعُمَا أَهْلَهَا قَاتَوْا أَنْ يُضْيِّعُوهُمَا فَوَجَدُوا فِيهَا جَدَارًا يُرِيدُ أَنْ يَنْقُضَ﴾

﴿they asked them for food, but they refused to entertain them.  
Then they found therein a wall about to collapse and he (Khidr)  
set it up straight.﴾

means, he fixed it so it was standing upright properly. We have already seen in the Ḥadīth quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Mūsā said to him:

﴿لَوْ شِئْتَ لَتَحْدَثَ عَلَيْهِ أَجْرًا﴾

﴿If you had wished, surely you could have taken wages for it!﴾  
meaning, because they did not entertain us as guests, you should not have worked for them for free.

﴿فَالَّذِي دُرِّاقَ بَيْنِ رَبِيعَيْنِ﴾

﴿He said: "This is the parting between you and I,﴾

meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

﴿سَأَنْتَكَ بِتَأْوِيلِ﴾

﴿I will tell you the interpretation﴾ meaning explanation,

﴿مَا لَرْتُ نَصْلِحُ عَلَيْهِ مَسْبِرًا﴾

﴿of (those) things over which you were not able to be patient.﴾

[1] At-Tabārī 18:78.

[2] Ahmad 5:119.

فَالْأَنْزَلَ اللَّهُ أَنَّكَ لَنْ تَسْتَطِعَ مَعَ صَبَرًا وَ  
سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَ هَذَا لَا تُضْحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِي عَذَّرًا وَ  
فَانْطَلَقَ حَتَّى إِذَا أَنْيَا أَهْلَ قَرْيَةٍ أَسْتَطَعْمَا أَهْلَهَا فَأَبْوَا وَ  
أَنْ يُضْيِقُوهُمَا وَجْدًا فِيهَا جَدَارًا بُرِيدًا يَقْصَدُ مَاقَامَةً وَ  
فَالْأَوْشَتْ لِتَخْذِلَتْ عَلَيْهِ أَجْرًا وَ  
وَبَيْنَكَ سَأَنْتَكَ بِتَأْوِيلِ مَا لَمْ تُسْتَطِعْ عَلَيْهِ صَدَرًا وَ  
الْسَّفِينَةُ فَكَانَتْ لِسَدِّكِينَ يَعْلَمُونَ فِي الْبَحْرِ فَأَرَدْتَ أَنْ أَعِسَّها وَ  
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا وَ  
فَكَانَ أَبُواهُمْ مُؤْمِنِينَ فَخَشِبَتْنَا أَنْ يُرْهِقُهُمَا طَغْيَانًا وَكُفْرًا وَ  
فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا حَتَّى يَمْنَأَنْ رَكْزَةً وَأَقْرَبْ رُحْمًا وَ  
وَأَمَّا الْعِدَارُ فَكَانَ يَلْعَمِينَ يَتَمِّمِينَ فِي الْمَدِينَةِ وَكَانَ وَ  
تَخْتَهُ كَزْلَهُمَا وَكَانَ أَبُوهُمَا صَدِيقًا حَافِرًا دَرِيْكَ أَنْ يَلْعَنَا وَ  
أَشَدَّهُمَا وَيَسْتَخِرُ حَاجَكَزْهُمَا رَحْمَةً مِنْ رَيْكَ وَمَا فَاعَلَهُ وَ  
عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تُسْتَطِعْ عَلَيْهِ صَبَرًا وَ  
عَنْ ذِي الْقَرْبَيْنِ قُلْ سَأَلْتُهُمْ عَنْكُمْ مِنْهُ ذَكَرًا وَ

he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

﴿يَأْمُدُ كُلَّ مَفْتِنَةٍ﴾

↳ seized every boat, i.e., every good, sound boat

عَصْبَا

¶**by force.** 'So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

**وَإِنَّ الْفَلَذَةَ فَكَانَ أَبُوهَا مُؤْمِنًا فَخَيَّبَتَا أَنْ يُرَفِّهُمَا طَفِينًا وَكُفَّارَةَ** فَأَرَدْنَا أَنْ يَتَدَلَّهُمَا

﴿ رَبُّهُمَا حَبْرًا مِنْهُ زَكُورٌ وَأَقْرَبُ دُنْجًا ﴾

10. The following table summarizes the results of the study. The first column lists the variables, the second column lists the descriptive statistics, and the third column lists the results of the regression analysis.

﴿80. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief."﴾

﴿81. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy."﴾

### Interpretation of why the Boy was killed

Ibn ‘Abbās narrated from Ubayy bin Ka'b that the Prophet ﷺ said:

«الْغَلَامُ الَّذِي قُتِلَهُ الْخَيْرُ طَبِيعَ تَزْمُنَ كَافِرًا»

«The boy Al-Khiḍr killed was destined to be a disbeliever from the day he was created.»

It was recorded by Ibn Jarīr from Ibn ‘Abbās.<sup>[1]</sup> He said:

﴿فَكَانَ أَبُوهُ مُؤْمِنٍ فَخَبَّيْتَنَا أَنْ يُرَهِّفُهُمَا طَفْنَتَ رَكْنَتَ﴾

«his parents were believers, and we feared he would oppress them by rebellion and disbelief»

Their love for him might make them follow him in disbelief. Qatādah said, “His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allāh, for the decree of Allāh for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him.”<sup>[2]</sup> An authentic Hadīth says;

«لَا يَنْضِي اللَّهُ لِلْمُؤْمِنِ مِنْ قَصَاءً إِلَّا كَانَ خَيْرًا لَهُ»

«Allāh does not decree anything for the believer except it is good for him.»<sup>[3]</sup>

And Allāh says:

﴿وَعَيْنَ أَنْ شَرَّهُوا شَيْئًا وَمَرُّ خَيْرًا لَعَشَمَ﴾

«and it may be that you dislike a thing which is good for you.»<sup>[4]</sup> [2:216].

﴿فَأَرَدْنَا أَنْ يَدْلِيلُهُمَا رَبِّهِمَا خَيْرًا مِنْهُ زَكُورَةً وَأَقْرَبَ زَحْماً﴾

<sup>[1]</sup> Muslim 2380, At-Tabari 18:85.

<sup>[2]</sup> At-Tabari 18:86.

<sup>[3]</sup> Ahmād 3:117.

﴿So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.﴾

A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.<sup>(11)</sup>

﴿وَلَمَّا لَمْ يَرْجِعُ الْجَنَّارُ فَكَانَ لِقَلْمَنْيَنِ يَسْتَمِنُ فِي الْمَدِينَةِ وَكَاتْ شَخْنُمْ كَزْ لَهُمَا وَكَانَ أَبُوهُمَا سَلِيمًا فَلَمَّا دَرَأَ رَبِيعَ أَنْ يَلْمَأْ أَشْدَهُمَا وَيَسْتَخِرُهُمَا كَزْهُمَا رَحْمَةً مِنْ رَبِيعَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ تَأْوِيلٌ مَا لَمْ تُنْطَلِعْ عَلَيْهِ صَبَرَا﴾

¶82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.﴾

### **Interpretation of why the Wall was repaired for no Charge**

In this Ayah there is a proof that the word *Qaryah* (village) may be used to refer to a city (*Madīnah*), because Allāh first says,

﴿فَعَنِ إِذَا أَبْيَأَ أَهْلَ قَرْيَةٍ﴾

¶till when they came to the people of a town (*Qaryah*) [18:77], but here He says:

﴿فَكَانَ لِقَلْمَنْيَنِ يَسْتَمِنُ فِي الْمَدِينَةِ﴾

¶it belonged to two orphan boys in the town (*Al-Madīnah*);

This is like the Ayāt:

﴿وَكَانَ مِنْ قَرْيَةٍ هُنَّ أَشَدُ فُؤَادًا مِنْ قَرِيبَكُمْ الَّذِي أَغْرَيْتُكُمْ﴾

¶And many a town (*Qaryah*), stronger than your town which has driven you out We have destroyed [47:13] and;

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ يَعْلَمُ مِنَ الْقَرْيَاتِ عَظِيمٍ﴾

<sup>(11)</sup> At-Tabari 18:86-87.

﴿And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Al-Qaryatayn)?"﴾[43:31]

meaning Makkah and At-Tâ'if.

The meaning of the Âyah [18:82] is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." Ikrimah, Qatâdah and others said, "Underneath it there was some wealth that was buried for them."<sup>[1]</sup> This meaning is apparent from the context of the Âyah, and is the view chosen by Ibn Jarîr (may Allâh have mercy on him).

﴿كَلَّا لَوْفَكَا سَلِيمًا﴾

﴿their father was a righteous man,﴾ indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'ân and reported in the Sunnah. Sa'îd bin Jubayr narrated from Ibn 'Abbâs: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."<sup>[2]</sup>

﴿فَأَرَادَ رَبُّكَ أَن يَتَّلَقَا أَشْدَهُمَا وَيَسْتَخِرَا كَذَّهُمَا﴾

﴿your Lord intended that they should attain their age of full strength and take out their treasures﴾

Here will is attributed to Allâh, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allâh. In contrast, He said about the boy:

﴿فَأَرَدْنَا أَن يَسْلُكُهُمَا سَبِيلًا مُّتَّقِيَّةً﴾

﴿So we intended that their Lord should exchange him for them for one better in righteousness﴾

and concerning the ship:

﴿فَأَرَدْتُ أَن أَعْيَهَا﴾

<sup>[1]</sup> At-Tabari 18:90.

<sup>[2]</sup> At-Tabari 18:90.

﴿So I wished to make a defective damage in it, ﴾  
And Allāh knows best.

### Was Al-Khidr a Prophet?

﴿رَحْمَةً مِّن رَّبِّكَ وَمَا فَلَمْتُهُ عَنْ أَمْرِي﴾

﴿as a mercy from your Lord. And I did them not of my own accord.﴾

Meaning, 'These three things that I did, come from the mercy of Allāh for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man. I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Āyah which we have already quoted:

﴿وَجَدَاهُمْ بَعْدًا مِّنْ يَعْبُدُونَا، إِنَّهُمْ رَحْمَةٌ مِّنْ عِنْدِنَا وَعَلَيْنَا مِنْ لَدُنَّا عِلْمٌ﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾ [18:65]

### Why he was called Al-Khidr?

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger ﷺ said concerning Al-Khidr;

«إِنَّمَا سُمِيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهَنَّثُ مِنْ تَخْبِيهِ خَضْرًا»

«He was called Al-Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadrā') beneath him.»<sup>[1]</sup>

Imām Ahmad also recorded this from 'Abdur-Razzāq.<sup>[2]</sup> It was also recorded in Ṣaḥīḥ Al-Bukhārī from Hammām from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّمَا سُمِيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهَنَّثُ مِنْ تَخْبِيهِ خَضْرًا»

«He was called Al-Khidr because he sat on a barren Farwah and

<sup>[1]</sup> Ahmad 2:312.

<sup>[2]</sup> Ahmad 2:318.

*it turned green (Khadrā') beneath him.*»<sup>[1]</sup>

The meaning of *Farwah* here is a patch of withered vegetation. This was the view of 'Abdur-Razzāq.<sup>[2]</sup> It was also said that it means the face of the earth.

﴿ذَلِكَ تَأْوِيلٌ مَا لَرْتُ تَسْطِيعُ عَيْنَيْهِ صَبَرًا﴾

«That is the interpretation of those (things) over which you could not be patient.»

meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

﴿فَتَسْتَعْلِمُ﴾

«you could» When the matter was still confusing and very difficult, a more intensive form was used,

﴿سَأَتْبَأَكُوكَنْأَوِيلَ مَا لَرْتُ تَسْطِيعُ عَيْنَيْهِ صَبَرًا﴾

«I will tell you the interpretation of (those) things over which you were unable to be patient with» [18:78].

The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the Āyah:

﴿فَمَا أَسْطَلْعَرُوا أَنْ يَظْهَرُوا﴾

«So they (*Ya'jūj* and *Ma'jūj*) were not able to scale it» [18:97] which means ascending to its highest point,

﴿وَمَا أَسْتَكْلَوْا لَمْ يَقْبَلُوا﴾

«nor are they able to dig through it» [18:97] which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allāh knows best.

If one were to ask, what happened to the boy-servant of Mūsā who appears at the beginning of the story but then is not mentioned? The answer is that the objective of the story is

[1] *Fath Al-Bārī* 6:499.

[2] Ahmad 2:318.

what happened between Mūsā and Al-Khiḍr. Mūsā's boy-servant was with him, following him. It is clearly mentioned in the *Ṣaḥīḥ Ḥadīths* referred to above that he was Yūsha' bin Nūn, who was the one who became the leader of the Children of Israel after Mūsā, peace be upon him.

﴿وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْبَانِيْنَ قُلْ سَأَلْتُمُو عَلَيْكُمْ وَمِنْهُ ذَكَرٌ ﴾ ﴿٨١﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ  
وَإِنَّهُ مِنْ أُكْلِيْمَنْ وَسَبَّا ﴾ ﴿٨٢﴾

﴿83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."﴾

﴿84. Verily, We established him in the earth, and We gave him the means of everything.﴾

### The Story of Dhul-Qarnayn

Allāh says to His Prophet ﷺ,

﴿وَيَسْأَلُوكَ﴾

﴿And they ask you﴾ O Muḥammad ﷺ,

﴿عَنِ ذِي الْقَرْبَانِيْنَ﴾

﴿about Dhul-Qarnayn.﴾ i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet ﷺ. They (the People of the Book) said, 'Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the *Rūh* (the soul),' then Sūrat Al-Kahf was revealed.

### Dhul-Qarnayn had great Power

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ﴾

﴿Verily, We established him in the earth,﴾ means, 'We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two

"Horns" of the sun, east and west, where it rises and where it sets.

﴿وَأَنْتَ مِنْ كُلِّ شَيْءٍ﴾

﴿and We gave him the means of everything.﴾

Ibn 'Abbâs, Mujaħid, Saîd bin Jubayr, Ikrîmah, As-Suddî, Qatâdah, Ad-Dâhhâk and others said, "This means knowledge."<sup>[1]</sup> Qatâdah also said,

﴿وَأَنْتَ مِنْ كُلِّ شَيْءٍ﴾

﴿and We gave him the means of everything.﴾

"The different parts and features of the earth."<sup>[2]</sup> Concerning Bilqîs, Allâh said,

﴿وَأُولَئِنَّ مِنْ كُلِّ شَيْءٍ﴾

﴿she has been given all things﴾ [27:23], meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allâh gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of Shirk. He was given all that a man like him would need. And Allâh knows best.

﴿فَاتَّحْ سَبَبًا﴾ حَتَّى إِذَا بَلَغَ مَقْرِبَ الْشَّمْسِ وَجَدَهَا تَنْزَعُ فِي عَيْنِهِ حَمِيمَةً وَوَجَدَ عِنْدَهَا قَوْمًا فَلَمَّا  
رَأَيْهُمْ قَالَ إِنَّمَا أَنْ تُعَذَّبَ وَإِنَّمَا أَنْ تَنْجَدَ فِيهِمْ حَسْنَاتِهِمْ فَأَلَّا مِنْ ظَلَّمَ شَوَّقَهُمْ إِذَا رَأُوا  
إِنَّ رَبَّهُمْ يَعْلَمُ بِعَذَابِ لَهُمْ وَإِنَّمَا مِنْ مَآمِنَ وَعِيلَ صَلِّهَا اللَّهُ جَزَاهُ الْخَيْرَ وَسَقَرُولُ لَهُ مِنْ أَمْرِنَا

﴿سَقَرُولُ لَهُ مِنْ أَمْرِنَا﴾

﴿85. So he followed a way.﴾

﴿86. Until, when he reached the setting place of the sun, he found it setting in a spring of Hamî'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness."﴾

﴿87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell)."﴾

<sup>[1]</sup> Al-Bidâyah wan-Nihâyah 2:106, At-Tabârî 18:94-95.

<sup>[2]</sup> Al-Bidâyah wan-Nihâyah 2:106, At-Tabârî 18:94-95.

﴿88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words."﴾

### **His traveling and reaching the Place where the Sun sets (the West)**

﴿أَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ﴾

﴿So he followed a way.﴾ Ibn 'Abbās said that he followed different routes to achieve what he wanted.<sup>[1]</sup>

﴿أَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ﴾

﴿So he followed a way.﴾

Mujāhid said that he followed different routes, east and west.<sup>[2]</sup> According to one report narrated from Mujāhid, he said:

﴿أَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ﴾

﴿a way﴾ means, "A route through the land."<sup>[3]</sup> Qatādah said, "It means he followed the routes and landmarks of the earth."<sup>[4]</sup>

﴿حَتَّىٰ إِذَا لَقِيَ مَغِيرَةً أَثْنَيْنِ﴾

﴿Until, when he reached the setting place of the sun,﴾

means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

﴿وَجَدَهَا تَرْبَىٰ فِي عَيْنٍ حَمِيمَةٍ﴾

﴿he found it setting in a spring of Hami'ah﴾

[1] At-Tabari 18:99.

[2] At-Tabari 18:95.

[3] At-Tabari 18:95.

[4] At-Tabari 18:99.

meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. *Hami'ah* is, according to one of the two views, derived from the word *Hama'ah*, which means mud. This is like the *Āyah*:

﴿إِنِّي خَلَقْتُ بَشَرًا مِّنْ مَصْدَرٍ مِّنْ حَمَّاَهٖ تَسْتَوِنُونَ﴾

﴿“I am going to create a man (Ādam) from dried clay of altered *Hama'ah* (mud)﴾ [15:28],

which means smooth mud, as we have discussed above.

﴿وَجَدَ عِنْدَهَا قَوْمًا﴾

﴿And he found near it a people.﴾ meaning a nation. They mentioned that they were a great nation from among the sons of Ādam.

﴿فَلَمَّا يَنَدَا الْقَرْبَتِينَ إِيمَانَ أَنْ تُعَذَّبَ وَإِيمَانَ أَنْ تُشَجَّدَ فِيهِمْ حَنَكًا﴾

﴿We (Allâh) said (by inspiration): “O Dhul-Qarnayn! Either you punish them or treat them with kindness”﴾

means, Allâh gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

﴿أَنَا أَنْ ظَاهِرٌ﴾

﴿As for him who does wrong,﴾ meaning who persists in his Kufr and in associating others in worship with his Lord,

﴿فَسَوْفَ يُعَذَّبُهُ﴾

﴿we shall punish him,﴾ Qatâdah said, i.e., by killing him.<sup>[11]</sup>

﴿فَتَرَهُ يُرْدُ إِلَى رَبِيعَهُ فَيُعَذَّبُهُ عَذَابًا لَّكَرِهٖ﴾

﴿and then he will be brought back unto his Lord, Who will punish him with a terrible torment.﴾

meaning a severe, far-reaching and painful punishment. This

<sup>[11]</sup> At-Tabari 18:98.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٢٠٣

إِنَّا مَكَّنَنَا لَهُ فِي الْأَرْضِ وَإِنَّهُ مِنْ كُلِّ شَيْءٍ وَسَبِّئَ ﴿٨٩﴾ فَلَمَّا نَعْلَمَ سَبِّئًا  
 حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَنْقُرُ فِي عَرَبَ حَمْشَةٍ  
 وَوَجَدَ عِنْدَهَا قَوْمًا فَلَمَّا يَنْدَدُوا إِذَا أَنْتَدَبَ وَإِمَانَ نَسْخَدَ  
 فِيهِمْ حَسْنَاتِهِ ﴿٩٠﴾ قَالَ أَمَّا مَنْ ظَلَّ فَسُوفَ تُعَذِّبُهُ شَرِيرِ دَائِنِ رَبِّهِ  
 فَيُعَذَّبُهُ عَذَابُنَا كَمَا ﴿٩١﴾ وَأَمَانٌ مَاءِنَ وَعِلْمٌ صَلِحَافَهُ جَزَاهُ  
 الْحُسْنَىٰ وَسَنَثُولُ لَهُ مِنْ أَمْرِنَا يُنَزِّلُ ﴿٩٢﴾ ثُمَّ أَنْتَعَ سَبِّئًا حَتَّىٰ  
 إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَنْقُرُ عَلَى قَوْمٍ لَمْ يَجْعَلْ لَهُمْ قُنْ  
 دُونَهَا سَبِّئًا ﴿٩٣﴾ كَذَلِكَ وَقَدْ أَحْطَنَا بِإِيمَانِهِ خَبْرًا لَمْ يُنَزِّلْ  
 سَبِّئًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا  
 لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٤﴾ فَلَمَّا يَنْدَدُوا إِذَا أَنْتَدَبَ  
 مَقْيَدُونَ فِي الْأَرْضِ فَهُلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْتَهُمْ  
 سَدًا ﴿٩٥﴾ قَالَ أَمَّا مَكَّنَنَا فِيهِ رَبِّ خَيْرٍ فَأَمْسِنُوهُ هُوَ أَجْعَلُ بَيْتَهُمْ  
 وَبَيْتَهُمْ دَمًا ﴿٩٦﴾ إِنَّمَا تُوقَنُ زَرْ لِلْحَدِيدِ حَقًّا إِذَا سَوَّى بَيْنَ الصَّدَقَيْنِ  
 قَالَ أَنْفُخُوا حَقًّا إِذَا جَعَلْهُ نَارًا قَالَ إِنَّمَا تُوقَنُ أَفْغَنْ عَلَيْهِ قَطْرًا  
 فَسَادَ أَنْطَلَقُوا أَنْ يَظْهَرُوهُ وَمَا أَسْتَطَلُوْهُ لَهُ تَقْبَأً ﴿٩٧﴾

implies a confirmation of the Hereafter and the reward and punishment.

﴿وَأَنَا مَنْ مَأْمَنَ﴾

«But as for him who believes», meaning who follows us in our call to worship Allāh Alone with no partner or associate,'

﴿فَلَمَّا جَاءَهُمْ لِتَنْتَهِي﴾

«he shall have the best reward,» meaning in the Hereafter, with Allāh.

﴿وَسَنَثُولُ لَهُ مِنْ أَمْرِنَا يُنَزِّلُ﴾

«and we (Dhu'l-Qarnayn) shall speak unto him mild words.» Mujāhid said, '(words of kindness.'<sup>11</sup>)

﴿ثُمَّ أَنْتَعَ سَبِّئًا حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَنْقُرُ عَلَى قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهِ  
 سَبِّئًا كَذَلِكَ وَقَدْ أَحْطَنَا بِإِيمَانِهِ خَبْرًا لَمْ يُنَزِّلْ﴾

489. Then he followed (another) way.»

490. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.»

491. So (it was)! And We knew all about him (Dhu'l-Qarnayn).»

<sup>[11]</sup> At-Tabari 18:99.

### His Journey East

Allâh tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allâh. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allâh says,

﴿وَجَدَهَا قَطْلُونَ عَنْ قَوْبَرٍ﴾

﴿he found it rising on a people﴾ meaning a nation,

﴿فَلَمْ يَعْتَدْ لَهُمْ بَنِ دُونِهَا سِرَّاً﴾

﴿for whom We (Allâh) had provided no shelter against the sun.﴾

meaning, they had no buildings or trees to cover them and shade them from the heat of the sun.

Qatâdah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."<sup>[1]</sup>

﴿كَذَلِكَ وَقَدْ أَحْتَنَا بِمَا لَدُونَ حَتَّىٰ﴾

﴿So (it was)! And We knew all about him.﴾

Mujâhid and As-Suddi said, "This means that Allâh knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

﴿لَا يَعْنِي عَيْنَ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ﴾

﴿Truly, nothing is hidden from Allâh, in the earth or in the heaven.﴾[3:5]<sup>[2]</sup>

﴿إِنَّمَا أَنْبَعَ سَبَّابِينَ حَقَّ إِذَا تَلَعَّبَ بَيْنَ الْأَسْلَئِينَ وَجَدَ مِنْ دُونِهَا قَوْمًا لَا يَكَادُونَ يَقْهَرُونَ فَوْلَكَ﴾

<sup>[1]</sup> At-Tabari 18:100.

<sup>[2]</sup> At-Tabari 18:101.

فَالْوَارِثُونَ إِذْ يَأْتُونَهُ وَمَأْجُوحٌ مُغَيْبُونَ فِي الْأَرْضِ فَهُنَّ عَمَلٌ لَكَ خَرِّيْمًا عَلَى أَنْ تَعْمَلَ بِسَيِّئَاتِهِمْ  
سَدَّاً لِهِمْ قَالَ مَا مَكْنَى فِيهِ رَبِّهِ حَزْرٌ فَأَعْيُشُونَ يَقُولُ أَجْعَلَ يَسْتَكْوْرُ دَيْنَهُمْ رَدِّيْمًا فَإِنَّ مَأْوَيَنِيْرَ لِلْخَيْرِ  
حَقِّيْنَ إِذَا سَأَوَى بَيْنَ الصَّفَيْنَ قَالَ انْتَهُوا حَقِّيْنَ إِذَا جَعَلْتُمْ نَارًا كَمَا قَالَ أَعْوَيْنَ أَفْغَنَ عَلَيْنَهُ قَطْرَانَ  
﴿

¶ 92. Then he followed (another) way. ﴿

¶ 93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word. ﴿

¶ 94. They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" ﴿

¶ 95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier." ﴿

¶ 96. "Give me Zubār of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qiṭrān to pour over them." ﴿

### His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier

Allāh says of Dhul-Qarnayn:

﴿ ثُمَّ أَتَيْتُهُ سَيِّئَاتِهِمْ ﴾

¶ Then he followed (another) way meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'jūj and Ma'jūj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'jūj and Ma'jūj are among the progeny of Ādām, peace be upon him, as was recorded in the Two Ṣahīhs;

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا آدَمَ فَيَقُولُ: لَكِنَّكَ وَسَعْدِكَ فَيَقُولُ: أَبْقَيْتَ بَنَتَ النَّارِ،  
فَيَقُولُ: وَمَا بَنَتِ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ يَسْعِيَاهُ وَيَسْعَهُ وَيَسْعُونَ إِلَى النَّارِ  
وَرَاجِدِيْنَ إِلَى الْجَنَّةِ، فَجَيْئِنِيْدَ يَبْيَسِبُ الصَّعِيرَ وَيَقْصُعِيْدَ ذَائِبَ حَمْلَاهَا. فَقَالَ: إِنَّ  
يَقْبُمُ أَمَّيْنِ مَا تَكَانَتَا فِي شَيْءٍ؛ إِلَّا كَثَرَتَاهُ يَأْجُوجَ وَمَأْجُوحَ  
﴿

"Allāh said: "O Ādam." Ādam said, "Here I am at Your service." Allāh said, "Send forth the group of Hellfire." Ādam said, "What is the group of Hellfire?" Allāh said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'jūj and Ma'jūj."<sup>[1]</sup>

(وَجَدَ مِنْ دُونِهِمَا فَرِمًا لَا يَكَادُونَ يَقْهَرُونَ فَوْلًا)

*¶he found before them a people who scarcely understood a word.¶*

he could not understand their speech, because they were so isolated from other people.

**وَقَالُوا يَنْدَى الْفَرْتَنَ إِنْ يَأْجُومَ وَلَمْجُومَ مُقْبِدُونَ فِي الْأَرْضِ فَهَلْ يَعْمَلُ لَكَ حَرَّاصًا**

﴿They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute?"﴾

Ibn Jurayj reported from 'Atā' from Ibn 'Abbās that this meant a great reward,<sup>[2]</sup> i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'jūj and Ma'jūj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

﴿مَا مَكَثَ فِيهِ رَقْبَةٌ خَيْرٌ﴾

¶That in which my Lord had established me is better (than your tribute).»

meaning, the power and authority that Allāh has given me is better for me than what you have collected. This is like when Sulaymān (Solomon), peace be upon him, said:

﴿أَتَيْدُونَنِي بِمَا مَانَنِي، اللَّهُ خَيْرٌ مِّمَّا مَاتَنَّكُمْ﴾

**﴿Will you help me in wealth? What Allāh has given me is better than that which He has given you!﴾ [27:36]**

<sup>(11)</sup> *Fath Al-Bārī* 8:295, Muslim 1:201.

<sup>[2]</sup> At-Tabari 18:112.

Similarly, Dhul-Qarnayn said: 'What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

﴿لَنُقْتَلَ بِسَكَنٍ وَسَيَّمٍ رَدْمَانٍ فَإِنَّمَا مَا تُوفِّرُ زُبُرٌ لِتَنْهِيَةِ﴾

«I will erect between you and them a barrier. Give me Zubar of iron,»

Zubar is the plural of Zubrah, which means pieces or chunks of something. This was the view of Ibn 'Abbās, Mujāhid and Qatādah.<sup>[1]</sup> These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qintār<sup>[2]</sup> or more.

﴿حَتَّى إِذَا سَارَى بَيْنَ الصَّدَقَيْنِ﴾

«then, when he had filled up the gap between the two mountain-cliffs,»

means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

﴿فَأَلَّا أَنْشُوَّا﴾

«he said: "Blow;"» means, he lit a fire until the whole thing was burning hot.

﴿فَأَلَّا مَانِعٌ أَوْغَى عَنْهُ قِطْرَانٌ﴾

«he said: "Bring me Qiṭrān to pour over them."»

Ibn 'Abbās, Mujāhid, Ikrimah, Ad-Ḍahhāk, Qatādah and As-Suddi said it was copper. Some of them added that it was molten.<sup>[3]</sup> This is similar to the Āyah:

﴿وَأَلَّا لَهُ عِنْ أَنْقَلَّ﴾

«And We caused a fount of Qiṭrān to flow for him» [34:12]. So it resembled a striped cloak.

[1] At-Tabari 18:114..

[2] Qiṭrān; a unit of weight equivalent to 256.4 kg. (Hans Wehr Dictionary of Modern Written Arabic). See the explanation of Sūrah Al-'Imrān 3:14.

[3] At-Tabari 18:116-117, Ad-Durr Al-Manthūr 5:460.

Then Allâh said:

﴿فَلَا أَسْطَعُوكُمْ أَنْ يَظْهِرُوهُ وَلَا أَسْتَطِعُكُمْ لَمْ تَشْكُوا﴾ قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّكُمْ فَإِذَا جَاءَهُ وَقَدْ رَأَى  
جَهَنَّمَ دَكَّاهُ وَكَانَ وَقَدْ رَأَى حَمَّاهُ وَرَأَكُمْ بَعْضَهُمْ يَوْمَئِذٍ يَمْرُغُ فِي تَقْضِيَّةٍ وَقُبْعَةٍ فِي الْأَصْوَرِ بَعْضَهُمْ  


﴿97. So they could not scale it or dig through it.﴾

﴿98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakkâ' it down to the ground. And the promise of my Lord is ever true."﴾

﴿99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together."﴾

### The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allâh tells us that Ya'jûj and Ma'jûj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

﴿فَلَا أَسْطَعُوكُمْ أَنْ يَظْهِرُوهُ وَلَا أَسْتَطِعُكُمْ لَمْ تَشْكُوا﴾

﴿So they (Ya'jûj and Ma'jûj) could not scale it or dig through it.﴾

This indicates that they could not penetrate it or dig through it.

Imâm Ahmad recorded that Zaynab bint Jahsh, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللّٰهُ وَنَلِّ لِلنَّارِ بِمِنْ شَرِّ قَدِ اتَّقَرَبَ فُتحُ الْيَوْمِ مِنْ زَدْمٍ يَأْجُرُ وَمَأْجُورٌ  
مِثْلُ هَذَا»

«Lâ ilâha illallâh! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'jûj and Ma'jûj like this.»

and he made a circle with his index finger and thumb. I [Zaynab] said, 'O Messenger of Allâh, will we be destroyed even though there will be righteous people among us?' He said:

﴿نَعَمْ إِذَا كَثُرَ الْجُنُبُ﴾

«Yes, if evil increases.»<sup>[1]</sup> This is a Ṣaḥīḥ Ḥadīth, both Al-Bukhārī and Muslim recorded it.<sup>[2]</sup>

﴿قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي﴾

«(Dhul-Qarnayn) said : "This is a mercy from my Lord..."» meaning, after it was built by Dhul-Qarnayn.

﴿قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي﴾

«He said : This is a mercy from my Lord» for the people, when he placed a barrier between them and Ya'jūj and Ma'jūj, to stop them from spreading evil and corruption on earth.

﴿فَإِذَا جَاءَ وَعْدَ رَبِّهِ﴾

«but when the promise of my Lord comes» means, when the true promise comes

﴿جَعَلْتُهُ دَكَّاً﴾

«He shall Dakkā' it down to the ground.» means, will make it flat. The Arabs use Dakkā' to describe a female camel whose back is flat and has no hump. And Allāh says:

﴿فَنَسَأَلَ رَبِّهِ يَأْجِيلَ جَعَلَهُ دَكَّاً﴾

«So when his Lord appeared to the mountain, He made it Dakkan» [7:143] meaning, level to the ground.

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

«And the promise of my Lord is ever true.» means, it will come to pass without a doubt.

﴿وَرَبُّكَنَا بِعَهْدِهِ﴾

«We shall leave some of them» meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'jūj and Ma'jūj) will come out surging over mankind to destroy their wealth and property.

﴿وَرَبُّكَنَا بِعَهْدِهِ بَوْهِيْلُ بَعْثُجُ فِي بَعْضِهِ﴾

[1] Ahmad 6:428.

[2] Fath Al-Bārī 6:440, Muslim 4:2208.

﴿We shall leave some of them to surge like waves on one another;﴾

As-Suddi said: "That is when they emerge upon the people."<sup>[1]</sup> All of this will happen before the Day of Resurrection and after the Dajjāl, as we will explain when discussing the Āyāt:

﴿حَقٌّ إِذَا فُيَحْتَ يَأْجُوجُ وَمَاجُوجُ وَهُم مِن كُلِّ مَبْيَنٍ لَّا يَنْلَوْكُونَ وَانْزَابَ الْوَعْدِ الْحَقُّ﴾

﴿Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Hadab. And the true promise shall draw near...﴾ [21:96-97]

﴿وَرَبِيعَ فِي الْشَّوَّافِ﴾

«and Aṣ-Ṣūr will be blown.» Aṣ-Ṣūr, as explained in the Ḥadīth, is a horn that is blown into. The one who will blow into it is (the angel) Isrāfi'l, peace be upon him, as has been explained in the Ḥadīth quoted at length above, and there are many Ḥadīths on this topic.<sup>[2]</sup> According to a Ḥadīth narrated from 'Atīyah from Ibnu 'Abbas<sup>[3]</sup> and Abu Sa'īd, and attributed to the Prophet ﷺ,

﴿كَيْفَ أَنْعُمُ وَصَاحِبُ الْفَرْزَنِ قَدِ الْتَّقْمَ الْفَرْزَنَ وَحْنَ جَهَنَّمَ وَاسْتَقْعَدَ مَقْعِي بُؤْمَرْ؟﴾

«How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him?» They said, "What should we say?" He said:

﴿فُولُوا: حَسْبَنَا اللَّهُ وَنِعْمَ الرَّوْكِيلُ عَلَى إِلَهِ تَوْكِلْنَا﴾

«Say: "Allāh is Sufficient for us and the best Disposer of affairs, in Allāh have we put our trust."»<sup>[4]</sup>

﴿فَهَبْنَاهُمْ جَمِيعًا﴾

«and We shall collect them (the creatures) all together.» means, 'We shall bring them all together for Reckoning.'

[1] *Ad-Durr Al-Manthūr* 4 :454.

[2] *Tuhfah Al-Ahwadhi* 9 :116.

[3] *At-Tabari* 18 :122.

[4] *Tuhfah Al-Ahwadhi* 7 :117.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٤

الْكَاهْفُ

قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَهُ وَعَدْرَى جَعَلَهُ دَكَّهُ وَكَانَ وَعْدَ رَبِّي حَقًّا ۝ وَرَزَكَ لَهُ بِعِصْمِهِ بُومَيْدَرَ سُوْجٍ فِي عَصْنِي وَقُبْعَةٍ فِي الصُّورِ فَمَهْتَمُهُمْ جَمًا ۝ وَعَرَضْنَا جَهَنَّمَ يَوْمَيْدَرَ لِلْكُفَّارِينَ عَرَضاً ۝ الَّذِينَ كَانُوا أَعْيُّنُهُمْ فِي غَطَّاءٍ عَنْ ذَكْرِي وَكَانُوا لَا يَسْتَطِعُونَ سَعَالِهِ أَنْ حَسِبَ الَّذِينَ كَفَرُوا أَنْ يَنْجُذُوا عِبَادِي مِنْ دُوفِنِ أَوْلَيَّةٍ إِذَا أَعْنَدْنَا جَهَنَّمَ لِلْكُفَّارِينَ تُرْلَانِي ۝ قُلْ هَلْ نُنَشِّئُكُمْ بِالْأَخْرَيْنَ أَعْنَلَانِ ۝ الَّذِينَ ضَلَّ سَعِيْهِمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسِنُونَ صَنْعًا ۝ أَوْلَيْكُمُ الَّذِينَ كَفَرُوا يَغْيِيْنِي رَبِّيْهِمْ وَلَقَائِهِمْ خَرِيْطَتُ أَعْنَلَهُمْ فَلَا نَقِيْمُهُمْ يَوْمَ الْقِيْمَةِ وَزَنَا ۝ ذَلِكَ جَرَوْهُمْ جَهَنَّمَ يَمَا كَفَرُوا وَأَخْذَوْهُمْ أَيْتِيَ وَرَسِيْلَ هُزُوا ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوا لَهُمْ جَنَّتُ الْفَرْدَسِ وَنُرْلَانِي ۝ خَلِيلِي فِيهَا لَا يَعْنُونَ عَنْهَا جَوْلَا ۝ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادِ الْكَمَتِ رَبِّيْ لَنَفِدَ الْبَحْرُ بِلَمَّا أَنْ شَفَدَ كَمَتَ رَبِّيْ وَلَوْ جَشَّنَأَيْمَلِيَهُ مَدَادِ الْكَمَتِ قُلْ إِنَّمَا أَنْشَرْتُكُمْ بِوَحْيٍ إِلَى أَنَّمَا إِلَهُكُمْ إِلَّا هُوَ وَنَحْنُ فَنَّ كَانَ يَرْجُوا لِقَاءَ رَبِّيْهِ فَلَيَعْمَلَ عَمَلًا صَلِحًا وَلَا يَرْتَقِي بِعِبَادَةِ رَبِّيْهِ أَسْلَمًا ۝

فَلَقَرْبَ الْأَكْرَبِينَ وَالْأَكْرَبِينَ ۝

لَتَجْمِعُونَ إِنَّ مِيقَاتَ يَوْمِ الْمَلَوْمِ ۝

﴿Say : "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.﴾ [56:49-50]

وَرَحْتَرْتُهُمْ فَلَمْ تَنَادِرْ مِنْهُمْ ۝

الْمَدَادِ ۝

﴿and we shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَيْدَرَ لِلْكُفَّارِينَ عَرَضاً ۝ الَّذِينَ كَانُوا أَعْيُّنُهُمْ فِي غَطَّاءٍ عَنْ ذَكْرِي وَكَانُوا لَا يَسْتَطِعُونَ سَعَالِهِ أَنْ حَسِبَ الَّذِينَ كَفَرُوا أَنْ يَنْجُذُوا عِبَادِي مِنْ دُوفِنِ أَوْلَيَّةٍ إِذَا أَعْنَدْنَا جَهَنَّمَ لِلْكُفَّارِينَ تُرْلَانِي ۝

﴿100. And on that Day We shall present Hell to the disbelievers, plain to view.﴾

﴿101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).﴾

﴿102. Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.﴾

**Hell will be displayed before the Disbelievers on the Day of Resurrection**

Allāh tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before

they enter it. This will intensify their distress and grief. In *Sahîh Muslim* it is recorded that Ibn Mas'ûd said, "The Messenger of Allâh ﷺ said,

﴿يُؤْتَى بِجَهَنَّمْ تُقَدُّمُ يَوْمَ الْقِيَامَةِ سَبْعِينَ أَلْفَ زِيَامَ، مَعَ كُلِّ زِيَامٍ سَبْعُونَ أَلْفَ مَلِكٍ﴾

«Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.»<sup>(1)</sup>

Then Allâh says of them:

﴿الَّذِينَ كَانُوا أَعْيُنَهُمْ فِي غُطَّاءٍ عَنِ ذِكْرِي﴾

«(To) those whose eyes had been under a covering from My Reminder,»

meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allâh says:

﴿وَمَنْ يَعْمَلْ عَنِ ذِكْرِ الرَّحْمَنِ نُفِخْتُ لَمْ شَفَعْنَا فَهُوَ لَهُ فَرِيقٌ﴾

«And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayâṭân to be a companion for him.» [43:36]

And here Allâh says:

﴿وَكَانُوا لَا يَسْتَطِعُونَ سَمَاعًا﴾

«and they could not bear to hear (it).» meaning, they did not understand the commands and prohibitions of Allâh. Then He says:

﴿أَفَحِسِبَ الَّذِينَ كَفَرُوا أَنْ يَنْجِذِبُوا عَبَادِي بِمَوْتِ أَنِي؟﴾

«Do then those who disbelieved think that they can take My servants as Awliyâ' [protectors] besides Me?»

meaning, do they think that this is right for them and that it is going to benefit them?

﴿كَلَّا سَيَكُفُرُونَ بِمَا دَرَجْتُمْ وَكَلَّا هُوَ عَلَيْهِمْ ضَدًا﴾

«Nay, but they will deny their worship of them, and become opponents to them.» [19:82].

<sup>(1)</sup> Muslim 4:2184.

Allāh says that He has prepared Hell as their abode on the Day of Resurrection.

﴿ قُلْ هَلْ تُنِيبُمْ بِالآخِرَةِ أَعْنَدَاهَا الَّذِينَ حَلَّ سَقْبَهُمْ فِي الْجَنَّةِ الْأُنْدَى وَمُمْبَحِسُوْنَ أَهْمَمُهُمْ شَفَاعَةٌ أُولَئِكَ الَّذِينَ كَفَرُوا بِإِيمَانِ رَبِّهِمْ وَرَلَّاهُمْ فَقِيتُمْ أَعْنَاثَمُكُمْ لَمْ يَوْمَ الْقِيَامَةِ وَزَنَاقَاتٌ ذَلِكَ جَهَنَّمُ جَهَنَّمُ بِمَا كَفَرُوا وَأَعْنَادُوا مَا إِنْتُمْ وَرِئُسُلِي مُرْسَلًا ﴾

﴿ 103. Say : "Shall We tell you the greatest losers in respect of (their) deeds?" ﴾

﴿ 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds." ﴾

﴿ 105. "They are those who deny the Āyāt of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them." ﴾

﴿ 106. "That shall be their recompense, Hell; because they disbelieved and took My Āyāt and My Messengers for jest." ﴾

### The Greatest Losers in respect of (Their) Deeds

Al-Bukhārī recorded from 'Amr that Muṣ'ab who said: "I asked my father – meaning Sa'd bin Abi Waqqās – about Allāh's saying,

﴿ قُلْ هَلْ تُنِيبُمْ بِالآخِرَةِ أَعْنَدَاهَا ﴾

﴿ Say : "Shall We tell you the greatest losers in respect of (their) deeds?" ﴾

'Are they the Ḥarūriyyah?' He said, 'No, they are the Jews and Christians. As for the Jews, they disbelieved in Muḥammad ﷺ, and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Ḥarūriyyah are those who break Allāh's covenant after ratifying it.' Sa'd used to call them *Al-Fāsiqīn* (the corrupt).<sup>[1]</sup> 'Ali bin Abi Tālib,<sup>[2]</sup> Ad-Dahhāk and others said: "They are the Ḥarūriyyah," so this means, that according to 'Ali, may Allāh be pleased with him, this Āyah includes the Ḥarūriyyah just as it includes the Jews, the Christians and others. This does not mean that the Āyah was revealed concerning any of these

<sup>[1]</sup> *Fath Al-Bārī* 8:278.

<sup>[2]</sup> At-Tabari 18:128.

groups in particular; it is more general than that, because the Ayah was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the Khawarij existed at all. So the Ayah is general and refers to everyone who worships Allāh in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allāh says:

﴿وَجُوهٌ يَوْمَئِذٍ خَمِشَةٌ عَابِلَةٌ نَّاصِبةٌ تَضَلَّلُ نَارًا حَمِيمَةً﴾

«Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.» [88:2-4]

﴿وَقَدْنَا إِلَى مَا عَيْلَوْا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَكَاءَ مَنْثُرًا﴾

«And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.» [25:23]

﴿وَالَّذِينَ كَفَرُوا أَنْتَهُمْ كَثِيرٌ يَقْبَغُونَ بِخَسْبَةِ الظَّفَنَفَانِ مَاءَ حَقَّ إِذَا جَاءُوكُمْ لَزَرْ يَحْذَهُ شَيْنَاهُ﴾

«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]

And in this Ayah Allāh says:

﴿فَلَمْ يَتَّقِنُوا﴾

«Say: "Shall We tell you..."» meaning, 'Shall We inform you;'

﴿بِالآخِرِينَ أَمْنَلَهُمْ﴾

«the greatest losers in respect of (their) deeds?»

Then Allāh explains who they are, and says:

﴿أَلَيْنَ حَلَّ سَبَبَتِهِ فِي الْيَوْمِ الْأَلِيَّ﴾

«Those whose efforts have been wasted in this life»

meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allāh.

﴿وَرَفِمْ يَخْسِرُونَ أَنَّهُمْ يَخْسِرُونَ صُنْفًا﴾

«while they thought that they were acquiring good by their deeds.»

means, they thought that there was some basis for their deeds and that they were accepted and loved.

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِيَوْمِ رَبِيعَتِهِمْ وَلِتَبَاهُونَ﴾

﴿They are those who deny the Āyāt of their Lord and the meeting with Him.﴾

they denied the signs of Allāh in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

﴿فَلَا تُقْسِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَنَحْنُ﴾

﴿and on the Day of Resurrection, We shall assign no weight for them.﴾

means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

إِنَّمَا لِي أَنِي الرَّجُلُ الْعَظِيمُ السَّيِّئُونَ يَوْمَ الْقِيَامَةِ لَا يَرَوْنَ عِنْدَ اللَّهِ جَنَاحَ بَعْوَضَةٍ - وَقَالَ :

أَفَرَءُوا إِنْ شَاءُونَ : ﴿فَلَا تُقْسِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَنَحْنُ﴾

«A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allāh. Recite, if you wish:»

﴿and on the Day of Resurrection, We shall assign no weight for them.﴾

It was also recorded by Muslim.<sup>[1]</sup>

﴿ذَلِكَ حَزَافُهُمْ جَهَنَّمُ يَمَا كَفَرُوا﴾

﴿That shall be their recompense, Hell; because they disbelieved.﴾

means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allāh as a joke, mocking them and disbelieving them in the worst way.'

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَ لَهُمْ جَنَاحُ الْفَرِيزَوْنِ نُورٌ لَّهُ خَلِيلٌ فِيهَا لَا يَنْغُرُونَ عَنْهَا﴾

سُوكَلَ

﴿107. "Verily, those who believe and do righteous deeds, shall

<sup>[1]</sup> Fath Al-Bāri 8:279, Muslim 4:2147.

*have the Gardens of Al-Firdaws for their entertainment.”*»

﴿108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”﴾

### The Reward of the Righteous Believers

Allâh tells us about His blessed servants, those who believed in Allâh and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of *Al-Firdaws* (Paradise). Abu Umâmah said, “*Al-Firdaws* is the center of Paradise.”<sup>[1]</sup> Qatâdah said, “*Al-Firdaws* is a hill in Paradise, at its center, the best of it.”<sup>[2]</sup> This was also narrated from Samurah and attributed to the Prophet ﷺ,

«الْفِرْدَوْسُ زَيْنُهُ الْجَنَّةُ أَزْسَطُهَا وَأَخْسَطُهَا»

«*Al-Firdaws* is a hill in Paradise, at its center, the best of it.»

A similar report was narrated from Qatâdah from Anas bin Mâlik, and attributed to the Prophet ﷺ. All of the preceding reports were narrated by Ibn Jarîr, may Allâh have mercy on him.<sup>[3]</sup> The following is in the *Sâhih*,

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَغْلَى الْجَنَّةَ وَأَزْسَطُ الْجَنَّةِ، وَمِنْهُ تَعْجَزُ أَهْلُ الْجَنَّةِ»

«If you ask Allâh for Paradise, then ask Him for *Al-Firdaws*, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.»<sup>[4]</sup>



﴿entertainment﴾ means offered to them as hospitality.

﴿خَلِيلِنَّ فِيهِ﴾

﴿Wherein they shall dwell (forever).﴾ means, they will stay there and never leave.

[1] At-Tabari 18:130.

[2] At-Tabari 18:130.

[3] At-Tabari 18:134.

[4] *Fath Al-Bâri* 13:415.

﴿لَا يَتَّقِنَ عَنْهَا جُوَلًا﴾

﴿No desire will they have for removal therefrom.﴾

means, they will never choose or want anything else. This Ayah tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allāh tells us that despite this eternal stay, they will never choose to change or move from where they are.

﴿فَلَمْ تَرَ كَانَ الْبَحْرُ مِدَادًا لِكُلِّنِتْ رَبِّ لَقِيدَ الْبَحْرِ قَبْلَ أَنْ تَنْقَدَ كُلِّنِتْ رَبِّ وَلَوْ جِئْنَا بِيُشْلِمٍ﴾

﴿مَذَلَّةً﴾

﴿109. 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."﴾

### The Words of the Lord can never be finished

Allāh says: 'Say, O Muhammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allāh, the sea would run dry before it all could be written down.'

﴿وَلَزَّ جِئْنَا بِيُشْلِمٍ﴾

﴿even if We brought like it﴾ means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allāh would still never run out. As Allāh says:

﴿وَلَرَ أَنَّسًا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفْلَمَهُ وَالْبَحْرُ يَدْمُرُ مِنْ بَعْدِهِ. سَبْعَةُ أَخْرَى مَا تَنَدَّتْ﴾

﴿كُلِّنِتْ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حِكْمَةٌ﴾

﴿And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾ [31:27]

Ar-Rabi' bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allāh, is that of a drop of water in comparison to all of the oceans." Allāh revealed that:

﴿فَلَمْ تَرَ كَانَ الْبَحْرُ مِدَادًا لِكُلِّنِتْ رَبِّ لَقِيدَ الْبَحْرِ قَبْلَ أَنْ تَنْقَدَ كُلِّنِتْ رَبِّ﴾

﴿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,﴾

Allāh says that even if those oceans were ink for the Words of Allāh, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allāh would remain, for nothing can outlast them. For no one can comprehend the greatness of Allāh or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ يَتَكَبَّرُ إِلَيَّ أَنَّهُمْ إِلَهُمْ إِلَّا هُوَ وَحْدَهُ فَمَنْ كَانَ يَتَوَسَّلُ إِلَيَّهُ رَبِّيْهِ فَلَيَعْلَمْ عَنَّا  
مَا نَعْلَمُ وَلَا يُشَرِّفُ بِعِبَادَةِ رَبِّيْهِ لَهُمْ﴾  
﴿١١﴾

﴿110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾

### Muhammad ﷺ is a Human Being and a Messenger, and the God is One

Allāh says to His Messenger Muhammad ﷺ,

﴿إِنَّمَا أَنَا بَشَرٌ يَتَكَبَّرُ﴾

﴿Say﴾ to these idolators who reject your message to them,

﴿إِنَّمَا أَنَا بَشَرٌ يَتَكَبَّرُ﴾

﴿I am only a man like you.﴾ Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true – I did not know any of this except for what Allāh made known to me. And I tell you,

﴿أَنَا إِلَهُكُمْ﴾

﴿that your God﴾, Who calls you to worship Him,

﴿إِلَهٌ وَحْدَهُ﴾

«is One God», with no partner or associate.'

﴿فَمَنْ كَانَ يَرْجُوا لِقاءَ رَبِّهِ﴾

«So whoever hopes for the meeting with his Lord,» i.e., hopes for a good reward and recompense,

﴿لِتَقْبِيلَ عَبْدَكَ مُصْلِحًا﴾

«let him work righteousness» meaning, in accordance with the prescribed laws of Allāh,

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَهْدَى﴾

«and associate none as a partner in the worship of his Lord.»

This is what is meant by seeking the pleasure of Allāh alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allāh alone, and are done in accordance with the way of the Messenger of Allāh ﷺ.

Imām Ahmād recorded that Maḥmūd bin Labīd said that the Messenger of Allāh ﷺ said:

«إِنَّ أَخْوَافَ مَا أَخَافُ عَلَيْكُمُ الشَّرْكُ الْأَضَعُرُ»

«What I fear the most for you is the small Shirk.»

They said: What is the small Shirk, O Messenger of Allāh? He said,

«الرِّيَاءُ، يَشْوِلُ اللَّهَ يَوْمَ الْقِيَامَةِ إِذَا حَزَنَ النَّاسُ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُشِّمْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا مَلْ تَجَدُونَ عِنْدَمُمْ جَزَاءً؟»<sup>[11]</sup>

«Showing off (Ar-Riyā'). Allāh will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, “Go to the one for whom you were showing off in the world and see if you will find any reward with him.”»<sup>[11]</sup>

Imām Ahmād recorded that Abu Sa‘īd bin Abī Fadlālāh Al-Anṣārī, who was one of the Companions, said: “I heard the Messenger of Allāh ﷺ say,

<sup>[11]</sup> Ahmād 5:428.

إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عِمَلَهُ اللَّهُ أَحَدًا فَلَيَطْلُبْ تَوَابَةً مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرُكَةِ<sup>(1)</sup>

*Allāh will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allāh in the deeds which he did, let him seek his reward from someone other than Allāh, for Allāh is the least in need of any partner or associate."*<sup>(1)</sup>

It was also recorded by At-Tirmidhi and Ibn Mājah.<sup>(2)</sup>

This is the end of the Tafsīr of Sūrat Al-Kahf. Praise be to Allāh, the Lord of all that exists.

<sup>(1)</sup> Ahmad 4:215.

<sup>(2)</sup> Tuhfat Al-Ahwadhi 8:599, Ibn Mājah 2:1406.

## The Tafsīr of Sūrah Maryam (Chapter - 19)

Which was revealed in Makkah

Muhammad bin Isḥāq recorded a *Hadith* of Umm Salamah<sup>[1]</sup> in his *Sīrah*, and Ahmād bin Ḥanbāl recorded from Ibn Maṣ'ūd, the story of the *Hijrah* (migration) to Ethiopia from Makkah. The narration mentions that Ja'far bin Abī Ṭālib recited the first part of this *Sūrah* to An-Najāshī and his companions.<sup>[2]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿كَتَبْعِقَنِ ﴾ ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدَكَ رَكَرِيَاً ﴿ إِذْ نَادَاهُ رَبُّهُ يَدَاهُ حَفِيَّاً ﴾ قَالَ رَبِّ إِنِّي وَهَنَ الظَّلْمُ يَقِيْ وَأَشَفَّلَ الرَّأْسَ شَبَيْاً وَلَمْ أَكُنْ يَدْعُ عَلَيْكَ رَبِّ شَبَيَّاً ﴾ وَإِنِّي حَفِيَّتُ الْمَوْلَى بْنَ دَرَاهِي وَسَكَانَتْ أَمْرَأِي عَافِرَا فَهَبْ لِي مِنْ لَدُنْكَ رَلِيَاً بِرَبِّي وَرِبِّي بْنَ كَالِ يَعْقُوبَ وَاجْمَلَةَ رَبِّ رَصِيَّاً ﴾

﴿1. Kāf Ha Ya 'Aīn Ṣād.﴾

﴿2. A reminder of the mercy of your Lord to His servant Zakariyyā.﴾

﴿3. When he called his Lord [with] a call in secret.﴾

﴿4. He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta'al on my head, and I have never been unblessed in my invocation to You, O my Lord!"﴾

﴿5. "And verily, I fear Mawāli after me, and my wife is barren. So give me from Yourself an heir."﴾

﴿6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb. And make him, my Lord, one with whom You are well-pleased!"﴾

<sup>[1]</sup> Ibn Hishām 1:357.

<sup>[2]</sup> Ahmād 1:201,461.

### The Story of Zakariyyā and His Supplication for a Son

The discussion about the separate letters has already preceded at the beginning of *Sūrat Al-Baqarah*. Concerning Allāh's statement,

﴿ذَكَرْ رَحْمَتِ رَبِّكَ﴾

﴿A reminder of the mercy of your Lord﴾

This means that this is a reminder of Allāh's mercy upon His servant Zakariyyā.<sup>[1]</sup> Yaḥyā bin Ya'mar recited it,

﴿ذَكَرْ رَحْمَةَ رَبِّكَ عَبْدَهُ زَكْرِيَاً﴾

"He has reminded of your Lord's mercy to His servant Zakariyyā."

The word Zakariyyā in the Āyah has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In *Ṣaḥīḥ Al-Bukhāri*, it is recorded [that the Prophet ﷺ said about Zakariyyā] that He was a carpenter who used to eat from what he earned with his own hand through carpentry.<sup>[2]</sup>

Concerning Allāh's statement,

﴿إِنَّ نَادَى رَبِّهِ بِدَاءَ حَقِيقَاتِ﴾

﴿When he called his Lord [with] a call in secret.﴾

He only made his supplication secretly because it is more beloved to Allāh. This is similar to what Qatādah said concerning this Āyah,

﴿إِنَّ نَادَى رَبِّهِ بِدَاءَ حَقِيقَاتِ﴾

﴿When he called out his Lord [with] a call in secret.﴾

"Verily, Allāh knows the pious heart and he hears the hidden voice."<sup>[3]</sup>

﴿فَأَلْرَبِّ إِنِّي دَعَنِ الظُّلُمُومِ﴾

﴿He said: "My Lord! Indeed my bones have grown feeble..."﴾

<sup>[1]</sup> Al-Qurṭubi 11:75.

<sup>[2]</sup> Muslim 4:1847. We were unable to locate it with Al-Bukhāri.

<sup>[3]</sup> At-Ṭabarī 18:142.

meaning, "I have become weak and feeble in strength."

﴿وَأَنْتَلِ أَرْسَلْ شَيْئاً﴾

﴿and gray hair has Ashta'al on my head,﴾

means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces.

Concerning Allāh's statement,

﴿وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَيْئاً﴾

﴿and I have never been unblessed in my invocation to You, O my Lord!﴾

This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You."

Concerning His statement,

﴿وَإِنِّي خَفَتُ الْمَوَالِيَ مِنْ وَرَاءِي﴾

﴿And verily, I fear Mawāli after me,﴾

Mujāhid, Qatādah and As-Suddi, all said, "In saying the word *Mawāli*, he (Zakariyyā) meant his succeeding relatives."<sup>[1]</sup>

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allāh for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him.

In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument.

The second argument is that Allāh did not mention that he (Zakariyyā) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing

<sup>[1]</sup> At-Tabari 18:144.

wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

The third argument is that it is confirmed in the Two *Sahīhs*, in more than one narration, that the Messenger of Allāh ﷺ said,

لَا تُرْثُ، مَا تَرَكْنَا فِيهِ صَدَقَةً

«We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.»<sup>[1]</sup>

In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

نَحْنُ مَغْنِيْرُ الْأَنْبِيَا وَلَا نُرْثُ

«We, Prophets do not leave behind inheritance (of wealth).»<sup>[2]</sup>

Therefore, the meaning in these *Hadīths* restricts the meaning of Zakariyyā's statement,

فَهَبْ لِي مِنْ لَذْكَ رَبِّنَا وَلَا يَرْثِي

«So give me from yourself an heir. Who shall inherit me,» inheritance of prophethood. For this reason Allāh said,

وَرِثَتْ مِنْ مَالِ يَقْرُبَ

«and inherit (also) the posterity of Ya'qūb.»

This is similar to Allāh's statement,

وَرِثَتْ سُلَيْمَانُ دَاؤِدَ

«And Sulaymān inherited from Dāwud.»[27:16]

This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allāh would not have mentioned it. All of this is supported and affirmed by what is

<sup>[1]</sup> *Fath Al-Bāri* 6:227, *Muslim* 3:1383.

<sup>[2]</sup> *Tuhfat Al-Ahwadhi* 5:234.

in the authentic *Hadīth*:

﴿نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ لَا نُرْثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ﴾

*«We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.»<sup>[1]</sup>*

Mujāhid said concerning his statement,

﴿بَرِّئُنِي وَرِثَتْ مِنْ مَالٍ يَعْتَزِبُ﴾

*«Who shall inherit me, and inherit (also) the posterity of Ya'qūb.» [19:6]*

"His inheritance was knowledge, and Zakariyyā was one of the descendants of Ya'qūb."<sup>[2]</sup> Hushaym said, "Ismā'il bin Abi Khālid informed us that Abu Ṣalīḥ commented about the Āyah:

﴿بَرِّئُنِي وَرِثَتْ مِنْ مَالٍ يَعْتَزِبُ﴾

*«who shall inherit me, and inherit (also) the posterity of Ya'qūb.»*

"He would be a Prophet like his forefathers were Prophets."<sup>[3]</sup> Allāh's statement,

﴿وَاجْعَلْنَاهُ رَبَّ رَضِيَّاً﴾

*«and make him, my Lord, one with whom You are well-pleased!»*

means "Make him pleasing to You (Allāh) and your creation. Love him and make him beloved to your creatures, in both his religion and his character."

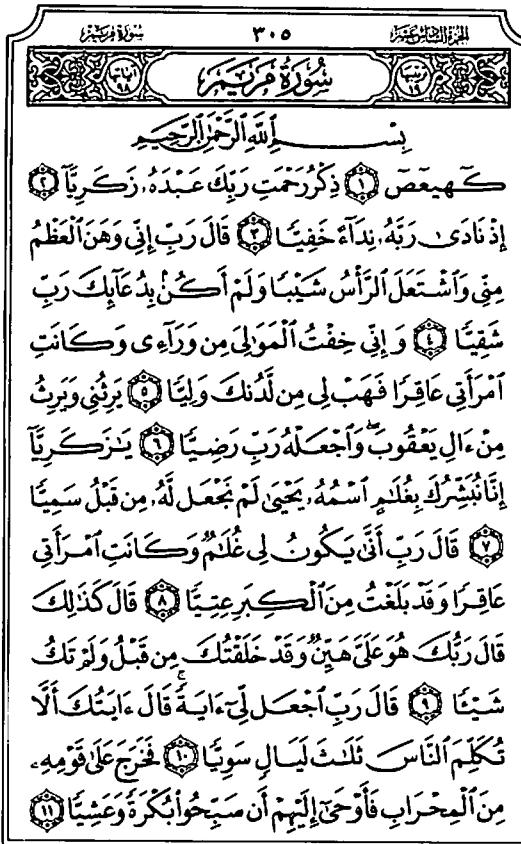
﴿إِنَّا نَسِيرُكَ يَمْلَأُ أَنْسُمُ بَعْيَانَ لَمْ يَجْعَلْ لَمْ مِنْ قَاتِلَ سَيِّئًا﴾

*«7. (Allāh said:) "O Zakariyyā! Verily, We give you the good news of a son, whose name will be Yāhiyā. We have given that name to none before (him).»*

<sup>[1]</sup> *Tuhfat Al-Ahwadhi* 5:234.

<sup>[2]</sup> At-Tabari 18:146.

<sup>[3]</sup> At-Tabari 18:146.



### The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

﴿بِئْرَكَرِيَا إِنَّا نَبِرُوكَ طَلَبِيَا  
أَسْمُهُ يَمِينَ﴾

«(Allâh said:) "O Zakariyyâ! Verily, We give you the glad tidings of a son, whose name will be Yahyâ..."»

Similarly Allâh, the Exalted, said;

﴿هُنَالِكَ دَعَا زَكَرِيَا رَبَّهُ قَالَ رَبِّ  
هَبْ لِي مِنْ لَدُنْكَ ذُرْيَةً طَنِيَّةً  
إِنَّكَ سَيِّعُ الدُّعَاءَ ۝ فَنَادَهُ  
اللَّهُكَدُ وَهُوَ قَلِيمٌ يَكْلِيلُ فِي  
الْمَحْرَابِ أَنَّ اللَّهَ يَبْشِرُكَ بِيَحْيَى  
مُسِيْفَا بِكَلْمَنَةِ وَنَّ اللَّهُ وَسِيْنَادَا  
وَحَصْوَرَا وَبِيَا مِنَ الْمَكْلِمِينَ ۝﴾

«At that time Zakariyyâ invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrâb,<sup>[1]</sup> (saying): "Allâh gives you glad tidings of Yahyâ, confirming (believing in) the word from Allâh, noble, keeping away from sexual relations with women, a Prophet, from among the righteous."» [3:38-39]

Allâh said,

<sup>[1]</sup> A private place of worship.

﴿لَمْ يَعْلَمْ لِمَنْ فِي الْأَرْضِ سَيِّئَاتِهِ﴾

﴿We have given that name to none before (him).﴾

Qatādah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him."<sup>[1]</sup> Ibn Jarīr preferred this interpretation, may Allāh have mercy upon him.

﴿قَالَ رَبِّ أَنَّ يَكُوْثُ لِي غَلَّمْ وَكَانَتْ أَمْرَأِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِسْكَارِيٌّ قَالَ كَذَلِكَ قَالَ زَيْنَكَ هُوَ عَلَىٰ هَمَّ وَقَدْ خَلَقْتَكَ مِنْ قَبْلِ وَزَرْ نَكَ شَبَّنَكَ﴾

﴿8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."﴾

﴿9. He said: "Thus your Lord says: 'It is easy for Me. Certainly I have created you before, when you had been nothing!' "﴾[19:8-9]

### **His amazement after the acceptance of His Supplication**

Zakariyyā was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyyā himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

### **The Answer of the Angel**

﴿قَالَ﴾

﴿He said:﴾

That is, the angel, in his response to Zakariyyā and his was amazement.

﴿كَذَلِكَ قَالَ زَيْنَكَ هُوَ عَلَىٰ هَمَّ﴾

﴿"Thus says your Lord: 'It is easy for Me...' "﴾

<sup>[1]</sup> At-Tabari 18:148.

Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿فَمِنْ﴾

﴿هُوَ﴾

Meaning, it is simple and easy for Allâh to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

﴿وَقَدْ خَلَقْتَكَ مِنْ قَبْلٍ وَلَرَنْ تَكُ شَيْئًا﴾

«Certainly I have created you before, when you had been nothing!»

This is similar to Allâh's statement,

﴿فَإِنَّ أَنَّ عَلَى الْإِنْسَانِ حِينَ يَنْبَغِي إِذَا هُوَ لَمْ يَكُنْ شَيْئًا مَذَكُورًا﴾

«Has there not been over man a period of time, when he was not a thing worth mentioning?» [76:1]

﴿فَقَالَ رَبِّيْ أَعْجَزَنِيْ مَا يَأْتِيْكَ أَلَا تَكْلِمُ النَّاسَ ثَلَثَةِ نَيَالَ سَوَيْلَاتِ﴾ فَرَجَعَ

﴿عَلَى قَوْمِهِ مِنَ الْيَخْرَابِ فَأَرْسَحَ إِلَيْهِمْ أَنْ سَيْغُوا بَكْرَةً وَعَشِيَّةً﴾

﴿10. He [Zakariyyâ] said : "My Lord! Appoint for me a sign." He said : "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."﴾

﴿11. Then he came out to his people from the Mihrâb and he indicated to them by signs to glorify [Allâh] in the morning and in the afternoon.﴾

### The Sign of the Pregnancy

Allâh, the Exalted, informed about Zakariyyâ that he said,

﴿فَقَالَ رَبِّيْ أَسْأَلُنِيْ بِإِنْ شَاءَ﴾

«He (Zakariyyâ) said : "My Lord! Appoint for me a sign."»

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrâhîm said,

﴿رَبِّيْ أَوْنِي كَيْفَ تُنْهِيَ الْوَقْتَ قَالَ أَوْلَمْ تَوْمَنْ قَالَ بَلْ وَلَكِنْ يَطْبَيْنَ قَلْبِيْ﴾

«My Lord! Show me how You give life to the dead. He (Allâh)

said: "Do you not believe?" He said: "Yes (I believe), but to put my heart at ease." ﴿2:260﴾

Then Allāh says,

﴿فَقَالَ رَبُّكَ﴾

﴿He said: "Your sign is..."﴾ meaning, "Your sign will be..."

﴿أَلَا تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيَّا﴾

﴿that you shall not speak unto mankind for three nights, though having no bodily defect.﴾

Meaning, 'your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn 'Abbās, Mujaḥid, Ikrimah, Wahb, As-Suddi, Qatādah and others said, "His tongue was arrested without any sickness or illness."<sup>[1]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam said, "He used to recite and glorify Allāh, but he was not able to speak to his people except by gestures."<sup>[2]</sup> Al-'Awfi reported that Ibn 'Abbās said,

﴿ثَلَاثَ لَيَالٍ سَوِيَّا﴾

﴿three nights, though having no bodily defect.﴾

"The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Āyah is similar to what Allāh, the Exalted, said in Sūrah Al 'Imrān,

﴿فَقَالَ رَبِّي أَعْجَلْ لِيْ نَيْمَةً قَالَ مَا يَئِنْكَ أَلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزَأْ وَذَكَرَ زَيْدَ كَيْلَهَا وَكَيْنَعْ بَالْمَيْنَى وَالْإِنْكَوْ﴾

﴿He said: "O my Lord! Make a sign for me." (Allāh) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.﴾ [3:41]

This is a proof that he did not speak to his people for these three nights and their days as well.

﴿إِلَّا رَمَزَأْ﴾

[1] At-Tabari 18:152.

[2] At-Tabari 18:152.

﴿except with signals.﴾

Meaning, with bodily gestures, this is why Allāh says in this noble Āyah,

﴿فَرَأَىٰ عَلَىٰ قَوْمِهِ مِنْ أَلْيَخْرَابِ﴾

﴿Then he came out to his people from the Mihrāb﴾

referring to the place where he was given the good news of the child.

﴿فَأَزْجَى إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

Meaning he made a gesture to them that was subtle and swift.

﴿أَن سَيَّحُوا بَكْرَةً وَعَشِيَّاً﴾

﴿to glorify [Allāh] in the morning and in the afternoon.﴾

That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allāh for what He had given him. Mujāhid said,

﴿فَأَزْجَى إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

“He made a gesture.”<sup>[1]</sup> Wahb and Qatādah said the same.<sup>[2]</sup>

﴿يَسْأَلُونَكَ بِمَا يَرَوْنَ وَمَا تَتَلَقَّهُ الْخُلُقُمْ صَبَّيَاٰ﴾  
 ﴿وَخَنَّاً مِنْ لَدُنَّ وَرَكْوَةٍ وَكَاتِبٍ﴾  
 ﴿تَقْبَيَاٰ﴾  
 ﴿وَبَرِّا بِوَلَادِنِهِ وَلَرِ يَكْنَ جَيَّارًا عَصِيَّاٰ﴾  
 ﴿وَسَلَامٌ عَلَيْهِ يَوْمُ وُلْدٍ وَيَوْمُ يَمُوتُ وَيَوْمٌ  
 يُبَعَثُ جَيَّارًا﴾  
 ﴿﴾

﴿12. (It was said to his son): “O Yaḥyā! Hold fast to the Scripture.” And We gave him wisdom while yet a child.﴾

﴿13. And Ḥanānān from Us, and Zakātan, and he was pious,﴾

﴿14. And dutiful to his parents, and he was not arrogant or disobedient.﴾

﴿15. And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

<sup>[1]</sup> At-Tabari 18:153.

<sup>[2]</sup> At-Tabari 18:154.

### The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yāhŷā. There is also the implication that Allāh taught him the Book, the Tawrâh which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrâh, as did the scholars and rabbis among them. He was still young in age when Allāh gave him this knowledge. This is the reason that Allāh mentioned it. Because of how Allāh favored him and his parents, He says,

﴿بَيْتِنِي مُتَّقِي الْكِتَابِ بِغَرَّةٍ﴾

﴿O Yāhŷā! Hold fast to the Scripture [the Tawrâh].﴾

Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

﴿وَمَا تَنْهَى نَعْلَمُ صَيْباً﴾

﴿And We gave him wisdom while yet a child.﴾

This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allāh said,

﴿وَرَحْمَانًا يَنْهَا﴾

﴿And (made him) Ḥanānā from Us,﴾ [19:13]

Ali bin Abi Ṭalḥah reported that Ibn ‘Abbâs said,

﴿وَرَحْمَانًا يَنْهَا﴾

﴿And Ḥanānā from Us,﴾

"This means mercy from Us."<sup>[1]</sup> Ikrimah, Qatâdah and Ad-Dâḥḥâk all said the same. Ad-Dâḥḥâk added, "Mercy that no one would be able to give except Us." Qatâdah added, "With it, Allāh had mercy upon Zakariyyâ."<sup>[2]</sup> Mujâhid said,

<sup>[1]</sup> At-Tabari 18:156.

<sup>[2]</sup> At-Tabari 18:156.

﴿وَحَنَانًا مِّنْ لَدُنَّا﴾

﴿And Hanânan from Us,﴾

“This was gentleness from His Lord upon him.”<sup>[1]</sup> The apparent meaning is that Allâh’s statement *Hanânan* (affection, compassion) is directly related to His statement,

﴿وَمَا تَنْهَىٰ اللَّهُمَّ صَبَرَّا﴾

﴿and We gave him wisdom while yet a child.﴾

meaning, “We gave him wisdom, compassion and purity.” This means that he was a compassionate man, who was righteous. *Hanâن* means the love for affection and tenderness (towards others).

Concerning Allâh’s statement,

﴿وَزَكَّرَنَا﴾

﴿and Zakâtan,﴾

This is related to His statement,

﴿وَحَنَانًا﴾

﴿And Hanânan﴾

The word *Zakâh* means purity from filth, wickedness and sins. Qatâdah said, “The word *Zakâh* means the righteous deed.”<sup>[2]</sup> Ad-Dahhâk and Ibn Jurayj both said, “The righteous deed is the pure (*Zakâh*) deed.”<sup>[3]</sup> Al-‘Awfi reported that Ibn ‘Abbâs said,

﴿وَزَكَّرَنَا﴾

﴿and Zakâtan,﴾

“This means that he was a blessing.”

﴿وَكَانَ طَيِّبًا﴾

﴿and he was pious.﴾ [19:13]

[1] At-Tabari 18:156.

[2] At-Tabari 18:159.

[3] At-Tabari 18:159.

meaning that he was pure and had no inclination to do sins.<sup>[1]</sup>  
Allāh said;

﴿وَإِنَّهُ لَذُكْرٌ لِّلَّادِينِ وَلَمْ يَكُنْ جَبَارًا عَصِيًّا﴾

﴿And dutiful to his parents, and he was not arrogant or disobedient.﴾  
After Allāh mentioned Yāḥyā's obedience to his Lord and that Allāh created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allāh mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allāh says,

﴿وَلَمْ يَكُنْ جَبَارًا عَصِيًّا﴾

﴿and he was not arrogant or disobedient.﴾

Then, after mentioning these beautiful characteristics, Allāh mentions his reward for this,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ الْمَوْتِ وَيَوْمَ الْحَيَاةِ فَيَوْمَ يَوْمِ الْحَيَاةِ﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This means that he had security and safety in these three circumstances. Sufyān bin 'Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allāh has exclusively honored Yāḥyā, the son of Zākariyyā, by granting him peace in these situations. Allāh says,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ الْمَوْتِ وَيَوْمَ الْحَيَاةِ فَيَوْمَ الْحَيَاةِ﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This narration was reported by Ibn Jarīr, from Ahmad bin Mansūr Al-Marwāzī, from Ṣadaqah bin Al-Fadl, from Sufyān bin 'Uyaynah.

<sup>[1]</sup> At-Tabārī 18:159, Ad-Durr Al-Manthūr 5:486.

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يَسِّحِينَ خُذُ الْكِتَبَ بِقُوَّةِ مَا تَنْهَى الْحُكْمُ صَبَّاً  
 وَحَنَّا تَأْتِيَنَ لَدُنَّا وَرَكْوَةَ وَكَانَ تَقْيَاً  
 يَكُنْ جَبَارًا عَصِيَّاٰ وَسَلَمُ عَلَيْهِ يَوْمَ وُلْدَهِ يَوْمَ يَمُوتُ  
 وَيَوْمَ يَبْعَثُ حَيَاً وَادْكَرْ فِي الْكِتَبِ مِنْهُمْ إِذَا نَبَّدَتْ  
 مِنْ أَهْلِهِمَا مَكَانًا شَرِقَيَاٰ فَأَخْذَنَتْ مِنْ دُونِهِمْ حِجَابًا  
 فَأَرْسَلَنَا إِلَيْهَا رُوْحًا فَتَمَثَّلَ لَهَا بَشَرًا سُوْيَاٰ قَالَتْ إِنِّي  
 أَعُوذُ بِاللَّهِ مِنْكَ إِنْ كُنْتَ تَقْيَاً قَالَ إِنَّمَا أَنَا رَسُولُ  
 رَبِّكَ لَا هُنَّ مِنْكَ إِنْ كُنْتَ تَقْيَاً قَالَ أَنَّ يَكُونُ لِي  
 غُلَمٌ وَلَمْ يَمْسِسْنِي بَشَرٌ وَلَمْ أَكْبِرْ قَالَ كَذَلِكَ  
 قَالَ رَبِّيُّكَ هُوَ عَلَىٰ هَذِهِ وَلَنْ يَجْعَلَهُ هَذِهِ لِلنَّاسِ وَرَحْمَةً  
 مَنَا وَكَاتْ أَمْرًا مَفْضِيَّاٰ فَحَمَلَتْهُ فَانْبَدَتْ  
 يَهُ مَكَانًا قَصِيَّاٰ فَأَجَاءَهَا الْمَخَاصِرُ إِلَى جَنْحِ النَّحْلَةِ  
 قَالَتْ يَلَيْتَنِي مِنْ قَبْلِ هَذَا وَكَثُنْتْ نَسِيَّاً مَنْسِيَّاٰ  
 فَنَادَاهَا مِنْ تَحْنَهَا الْأَخْرَىٰ فَقَدْ جَعَلَ رَبِّيَّكَ سَرِيَّاٰ  
 وَهُرِيَّ إِلَيْكَ بِجَنْحِ النَّحْلَةِ شَوَّقَتْ عَلَيْكَ رُطْبَاجِنِيَّاٰ

وَذَكَرْ فِي الْكِتَبِ مِنْهُمْ إِذَا  
 انْبَدَتْ مِنْ أَهْلِهَا مَكَانًا  
 شَرِقَيَاٰ فَأَخْذَنَتْ مِنْ دُونِهِمْ  
 حِجَابًا فَأَرْسَلَنَا إِلَيْهَا رُوْحًا  
 تَمَثَّلَ لَهَا بَشَرًا سُوْيَاٰ قَالَ  
 إِنَّ أَعُوذُ بِالرَّبِّمَنِ يَكْدَ إِنْ كَنَّ  
 تَقْيَاً قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ  
 لَا هُنَّ لِي غُلَمًا زَكِيَّاٰ  
 قَالَ أَنَّ يَكُونُ لِي غُلَمٌ وَلَمْ  
 يَمْسِسْنِي بَشَرٌ وَلَمْ أَكْبِرْ  
 قَالَ كَذَلِكَ قَالَ رَبِّيُّكَ هُوَ عَلَىٰ  
 هَذِهِ وَلَنْ يَجْعَلَهُ هَذِهِ لِلنَّاسِ وَرَحْمَةً  
 مَنَا وَكَاتْ أَمْرًا مَفْضِيَّاٰ

﴿16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.﴾

﴿17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.﴾

﴿18. She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah."﴾

﴿19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾

﴿20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya?"﴾

﴿21. He said: "Thus says your Lord: 'That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah).' "﴾

### The Story of Maryam and Al-Masīh ('Isā)

After Allāh, the Exalted, mentioned the story of Zakariyyā, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allāh informs of His granting her a child named 'Isā without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allāh mentioned them here together, as well as in *Sūrahs Al-'Imrān* and *Al-Anbiyā'*. Allāh has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.

Allāh says,

﴿وَذَكَرَ فِي الْكِتَابِ مِنْهُ﴾

﴿And mention in the Book, Maryam,﴾

She was Maryam bint 'Imrān from the family lineage of Dāwud. She was from a good and wholesome family of the Children of Isrāel. Allāh mentioned the story of her mother's pregnancy with her in *Sūrah Al-'Imrān*, and that she (Maryam's mother) dedicated her freely for the service of Allāh. This meant that she dedicated the child (Maryam) to the service of the *Masjid* of the Sacred House (in Jerusalem). Thus, they (Zakariyyā, Maryam's mother and Maryam) were similar in that aspect.

﴿فَقَبَّلَهَا رَبُّهَا بِقُبُولٍ حَسَنٍ وَأَبْشَرَهَا بِنَاتَ حَسَنَاتٍ﴾

﴿So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner.﴾ [3:37]

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyyā, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyyā saw astonishing miracles occur from her that amazed him.

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَوْجُهَا الْمُؤْخَرَابَ وَجَدَ عِنْدَهَا دُنْعَةً قَالَ يَسْتَعْمِلُ أَنَّ لَهُبَّ مَذَّا قَاتَ هُوَ إِنَّ

﴿عِنْدَ اللَّهِ لَهُ أَنْفُلُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿Every time Zakaiyyâ entered the Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides to whom He wills, without limit.﴾ [3:37]

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Sûrah Âl 'Imrân. Then, when Allâh wanted to grant her His servant and Messenger, 'Isâ, one of the five Great Messengers.

﴿أَنْبَذَتِ مِنْ أُلْهَاهَا مَكَانًا شَرِيقًا﴾

﴿she withdrew in seclusion from her family to place facing east.﴾ [19:16]

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred *Masjid* (in Jerusalem). It is reported from Ibn 'Abbâs that he said, "Verily, I am the most knowledgeable of Allâh's creation of why the Christians took the east as the direction of devotional worship. They did because of Allâh's statement,

﴿أَنْبَذَتِ مِنْ أُلْهَاهَا مَكَانًا شَرِيقًا﴾

﴿When she withdrew in seclusion from her family to a place facing east.﴾

Therefore, they took the birthplace of 'Isâ as their direction of worship.<sup>[1]</sup>

Concerning Allâh's statement,

﴿فَأَخْدَثَتِ مِنْ دُوْنِهِمْ حَيَاةً﴾

﴿She placed a screen before them;﴾

This means that she hid herself from them and concealed herself. Then, Allâh sent Jibril to her.

﴿فَتَتَّلَّ لَهَا بَشَّرًا سَوِيًّا﴾

﴿and he appeared before her in the form of a man in all respects.﴾ [19:17]

<sup>[1]</sup> At-Tabari 18:162. The chain for this particular narration has a deficiency in it. Ibn Kathîr mentions a number of narrations about this Ayah, after which he says, "And Allâh knows best."

This means that he came to her in the form of a perfect and complete man. Mujāhid, Ad-Dahhāk, Qatādah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allāh's statement,

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحًا﴾

﴿then We sent to her Our Ruh.﴾ "It means Jibrīl."<sup>[1]</sup>

﴿قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقْبِيَنِي﴾

﴿She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh."﴾

This means that when the angel (Jibrīl) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

﴿إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقْبِيَنِي﴾

﴿Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh.﴾

She meant, "If you fear Allāh," as a means of reminding him of Allāh. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allāh, the Mighty and Sublime.

Ibn Jarīr reported from ‘Āsim that Abu Wā'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

﴿إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقْبِيَنِي قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّي﴾

﴿"Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh." He said: "I am only a messenger from your Lord..."﴾

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allāh has sent me to you."<sup>[2]</sup> It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Rahmān), Jibrīl fell apart and returned to his true form (as an angel). He responded,

<sup>[1]</sup> At-Tabari 18:163.

<sup>[2]</sup> At-Tabari 18:164.

(إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِتَهْبَ لَكَ غُلَمًا زَيْدًا)

I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

﴿فَالَّتِي أَنَّ يَكُونُ لِي غُلَمٌ﴾

«She said: "How can I have a son..."»

This means that Maryam was amazed at this. She said, "How can I have a son?" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)?" For this reason she said,

﴿وَلَمْ يَمْسِنِي بَشَرٌ وَلَمْ أَكُنْ بِيَنْتَهَا﴾

«when no man has touched me, nor am I Baghiyya?»

The *Baghiyy* is a female fornicator. For this reason, a *Hadîth* has been reported prohibiting the money earned from *Baghiyy*.<sup>[1]</sup>

﴿قَالَ كَذَّالِكَ قَالَ رَبِّكَ هُوَ عَلَىٰ هَمِينَ﴾

«He said: "Thus said your Lord: 'That is easy for Me (Allâh)..."»

This means that the angel said to her in response to her question, "Verily, Allâh has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibrîl) conveyed Allâh's Words,

﴿وَنَجَّسَكَهُ مَا يَأْتِي إِلَيْنَا مِنْ﴾

«And (We wish) to appoint him as a sign to mankind»

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Âdâm, without a male (father) or female (mother). Then, He created Hawwâ' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female,

<sup>[1]</sup> Ahmad 1:235, Al-Bukhâri 2237, Muslim 1567.

except Ḥusā. He caused Ḥusā to be born from a female without a male. Thus, Allāh completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allāh's statement,

﴿وَرَحْمَةً مِّنْنَا﴾

﴿and a mercy from Us,﴾

This means, "We will make this boy a mercy from Allāh and a Prophet from among the Prophets. He will call to the worship of Allāh and monotheistic belief in Him. This is as Allāh, the Exalted, said in another Āyah,

﴿فَإِذْ قَاتَلَ الْمُتَكَبِّرُونَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّمَا تَنْهِي عَنِ الْمُسْبِحِ عَنِ الْأَذْنَانِ وَالْأَخْرَقِ وَمِنَ الْمُقْرَبِينَ وَيُكَافِئُ اللَّهُ أَنَّاسٍ فِي الْمُهِدِ وَكَثِيرًا وَمِنَ الظَّانِجِينِ﴾

﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the good news of a Word from Him, his name will be Al-Masīḥ, 'Isā, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.﴾ [3:45-46]

This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

﴿وَكَاتَ أَنْرًا مَّقْضِيَّا﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allāh's power and will. Muḥammad bin Iṣhāq said,

﴿وَكَاتَ أَنْرًا مَّقْضِيَّا﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

"This means that Allāh determined to do this, so there is no avoiding it."<sup>(1)</sup>

<sup>(1)</sup> At-Tabari 18:165.

﴿فَحَمِلْتَهُ فَلَبِدْتَ يَوْمًا مَكَانًا قَصِيَّاً﴾ فَأَجَاءَهَا الْمَخَاضُ إِنْ جَنَحَ الْمَخَاضُ قَالَتْ يَأْتِيَنِي بِثُ  
قَبْلَ هَذَا وَكُثُرْتُ تَسْيَا مَنْسِيَّا﴾

﴿22. So she conceived him, and she withdrew with him to a remote place.﴾

﴿23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾

### The Conception and the Birth

Allâh, the Exalted, informs about Maryam that when Jibrîl had spoken to her about what Allâh said, she accepted the decree of Allâh. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibrîl) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allâh.

Muhammad bin Ishâq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyyâ. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yûsuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else."

Allâh said;

﴿فَأَجَاءَهَا الْمَخَاضُ إِنْ جَنَحَ الْمَخَاضُ﴾

﴿And the pains of childbirth drove her to the trunk of a date palm.﴾

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that

was where she would pray at the Sacred House of Jerusalem.”<sup>[1]</sup> Wahb bin Munabbih said, “She ran away and when she reached an area between Ash-Shām<sup>[2]</sup> and Egypt, she was overcome by labor pains.”<sup>[3]</sup> In another narration from Wahb, he said, “This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem).”<sup>[4]</sup> I say, there are *Hadīths* about the *Isrā'* (Night Journey of the Prophet ﷺ) that are reported by An-Nasā'ī on the authority of Anas,<sup>[5]</sup> and Al-Bayhaqī on the authority of Shadād bin Aws, that say that this took place at Bait Al-Lahm.<sup>[6]</sup> Allāh knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a *Hadīth* also, if the *Hadīth* is authentic.

Allāh says, informing about her,

﴿فَأَتَتْ بَنِيَّتِي مِثْ قَبْلَ هَذَا وَكُنْتْ نَسِيَّاً مَنْسِيَّاً﴾

«She said: "Would that I had died before this, and had been forgotten and out of sight!"»

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

﴿بَنِيَّتِي مِثْ قَبْلَ هَذَا﴾

«Would that I had died before this,»

[1] At-Tabari 18:161.

[2] Greater Syria.

[3] At-Tabari 18:170.

[4] At-Tabari 18:170.

[5] An-Nasā'ī in *Al-Kubrā* 1:221. Most scholars consider the text that include Bethlehem as a place of prayer on the night of *Isrā'* to be unauthentic.

[6] *Dalā'il An-Nubuwah* 2:355.

She said this to mean before this situation.

﴿وَكُثُرْتْ نَسِيَّاً﴾

﴿and I had been forgotten and out of sight!﴾

This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn 'Abbâs.<sup>(1)</sup> Qatâdah said,

﴿وَكُثُرْتْ نَسِيَّاً﴾

﴿and I had been forgotten and out of sight!﴾

"This means something unknown, forgotten and no one knew who I was."

﴿فَنَادَهَا مِنْ تَحْتِهَا أَلَا تَخْرُقِي قَدْ جَعَلَ رَبُّكَ تَحْتَكَ سَرِيَّاً ۝ وَهُنْزِيٌّ إِلَيْكَ يُجْنِعُ النَّخْلَةَ تُنْقَطُ  
عَلَيْكَ رُطْبَلَا جَيْنَيَا ۝ فَكُلِّي وَأَشْرِبِي وَقَرِئِي عَيْنَيَا فَلَمَّا تَوَسَّعَ مِنَ الْبَشَرِ أَهْدَى فَقَرِئَ إِنِّي نَذَرْتُ  
لِلرَّبِّنِ سَوْيَا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسَيَا ۝﴾

﴿24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you."﴾

﴿25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."﴾

﴿26. "So eat and drink and rejoice. And if you see any human being, say: 'Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today..,"﴾

### **What was said to Her after the Birth**

Some reciters read the Āyah as,

(من تحتها)

(Who was below her)

Meaning the one who was below her called to her. Others recited it as,

﴿مِنْ تَحْتِهَا﴾

﴿from below her﴾

With the meaning of a preposition (from) instead of a pronoun (who). The scholars of *Tafsîr* have differed over the interpretation of who was calling out. Al-'Awfi and others

<sup>(1)</sup> At-Tabari 18:172.

reported from Ibn ‘Abbās that he said,

﴿فَنَادَهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

“This is referring to Jibril<sup>[1]</sup> because ‘Isā did not speak until she brought him to her people.” Similarly, Sa‘d bin Jubayr, Ad-Dahhāk, ‘Amr bin Maymūn, As-Suddi and Qatādah all said, “Verily, this is referring to the angel Jibril.”<sup>[2]</sup> This means that he (Jibril) called out to her from the bottom of the valley. Mujāhid said,

﴿فَنَادَهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

“This is referring to ‘Isā bin Maryam.” Likewise, ‘Abdur-Razzāq reported from Ma‘mar that Qatādah said that Al-Ḥasan said, “This is referring to her son (‘Isā).” This is also one of the two opinions reported from Sa‘d bin Jubayr – that it was her son, ‘Isā, speaking. Sa‘d said, “Have you not heard Allāh saying,

﴿فَأَتَأْرَأْتَ إِلَيْهِ﴾

﴿Then she pointed to him.﴾

Ibn Zayd and Ibn Jarīr preferred this opinion in his *Tafsīr*. Allāh said,

﴿أَلَا خَرَبَ﴾

﴿Grieve not :﴾

He called to her saying, “Do not grieve.”

﴿فَقَدْ جَعَلَ رَبُّكَ لَكِنَّكَ سَرِيَّا﴾

﴿your Lord has provided a Sariy under you.﴾

Sufyan Ath-Thawrī and Shu‘bah reported from Abu Ishāq that Al-Barā’ bin ‘Āzib said,

﴿فَقَدْ جَعَلَ رَبُّكَ لَكِنَّكَ سَرِيَّا﴾

﴿your Lord has provided a Sariy under you.﴾

<sup>[1]</sup> At-Tabari 18:173.

<sup>[2]</sup> At-Tabari 18:173.

"This means a small stream."<sup>[1]</sup> Likewise, 'Alî bin Abî Talhah reported that Ibñ 'Abbâs said, "Sâriy means a river."<sup>[2]</sup> 'Amr bin Maymûn held the same view, as he said, "It means a river for her to drink from."<sup>[3]</sup> Mujaħid said, "It means river in the Syrian language."<sup>[4]</sup> Sa'îd bin Jubayr said, "Sâriy is a small flowing river."<sup>[5]</sup> Others said that Sâriy refers to Īsâ. This was said by Al-Hasan, Ar-Rabi' bin Anas, Muħammad bin 'Abbad bin Ja'far, and it is one of the two opinions reported from Qatâdah. It is also the view of 'Abdur-Râḥmân bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allâh said after it,

﴿وَمُرِيَ إِلَيْكَ بِمَنْعِ النَّخْلَةِ﴾

﴿And shake the trunk of date palm towards you,﴾

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allâh blessed her by giving her food and drink. Then He said,

﴿فَتَسْقُطُ عَلَيْكَ رُطْبًا جَيْنَا (٦) فَكُلُّ وَاتْسَبِ وَقَرِيْ عَيْنَتَنَّ﴾

﴿It will let fall fresh ripe dates upon you. So eat and drink and rejoice.﴾

Meaning to be happy. This is why 'Amr bin Maymûn said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Āyah.<sup>[6]</sup>

Concerning Allâh's statement,

﴿فَإِنَّمَا تَرَىٰ مِنَ الْمُشْرِكِ أَهْدَاءً﴾

﴿And if you see any human being,﴾

This means any person that you see,

<sup>[1]</sup> At-Tabari 18:175.

<sup>[2]</sup> At-Tabari 18:176.

<sup>[3]</sup> At-Tabari 18:176.

<sup>[4]</sup> At-Tabari 18:176.

<sup>[5]</sup> At-Tabari 18:176.

<sup>[6]</sup> At-Tabari 18:179.

﴿فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلَمَ الْوَمَرَ إِنِّيَ﴾

﴿Say: 'Verily, I have vowed a fast unto the Most Gracious (Allāh) so I shall not speak to any human being today.'﴾

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

﴿فَلَنْ أَكَلَمَ الْوَمَرَ إِنِّيَ﴾

﴿so I shall not speak to any human being today.﴾

Anas bin Mālik commented on,

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا﴾

﴿I have vowed a fast unto the Most Gracious﴾

He said; "A vow of silence."<sup>[1]</sup> Likewise said Ibn 'Abbās and Ad-Dāḥlāk.<sup>[2]</sup>

The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddī, Qatādah and 'Abdur-Rahmān bin Zayd<sup>[3]</sup> have all stated this view. 'Abdur-Rahmān bin Zayd said, "When 'Isā said to Maryam,

﴿أَلَا تَخْرُقِي﴾

﴿Grieve not﴾ She said, 'How can I not grieve when you are with me and I have no husband nor am I an owned slave woman? What excuse do I have with the people? Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, 'Isā said to her, 'I will suffice you with a statement,

﴿فَإِنَّمَا تَرَوْنَ مِنَ الْبَشَرِ أَسَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلَمَ الْوَمَرَ إِنِّيَ﴾

﴿And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.'﴾

All of this is from the speech of 'Isā to his mother." Wahb said the same as well.

[1] At-Tabari 18:182-183.

[2] At-Tabari 18:182-183.

[3] At-Tabari 18:183, Al-Qurṭubī 11:98.

اللهم إله العالمين  
سورة العنكبوت

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فَكُلِّي وَأَشْرِقْ وَقَرِي عَيْنَا فِي مَاتَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولَتْ  
إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكُلَّ الْيَوْمَ إِنِّي  
﴿١﴾ قَاتَتِ يَدِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَمْرِيدْ لَقَدْ جَنَّتْ شَيْئًا  
يَتَأْخَذْ هَذْرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَ  
فَرِيَاتِ ﴿٢﴾ يَتَأْخَذْ هَذْرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَ  
أَمْكِ يَعْيَاتِ ﴿٣﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ تُكَلِّمُ مَنْ كَانَ فِي  
الْعَهْدِ صَيْئًا ﴿٤﴾ قَالَ إِنِّي عَبْدُ اللَّهِ عَائِدُ الْكِتَبِ وَجَعَلَنِي  
يَعْيَاتِ ﴿٥﴾ وَجَعَلَنِي مُبَارِكًا إِنِّي مَاكِثٌ وَأَوْصَنُ بِالصَّلَاةِ  
وَالزَّكُورَةِ مَادِمْتُ حَيًّا ﴿٦﴾ وَبِرَأْيِ الْدِينِ وَلَمْ يَجْعَلْنِي  
جَبَارًا شَفِقَاتِ ﴿٧﴾ وَالسَّلَامُ عَلَى يَوْمِ الْوِلْدَثِ وَيَوْمِ الْمُوْتَ  
وَيَوْمِ الْبَعْثَ حَيًّا ﴿٨﴾ ذَلِكَ عِيسَى ابْنُ مُرْيَمْ قَوْلُكَ الْحَقِّ  
الَّذِي فِيهِ يَمْهُونَ ﴿٩﴾ مَا كَانَ لِلَّهِ أَنْ يَنْهَاذَ مِنْ وَلِرِسْبِحَتِهِ  
إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُهُ كُنْ فَيَكُونُ ﴿١٠﴾ وَلَنَّ اللَّهُ رَبِّي وَرَبِّكُوكُ  
فَأَعْبُدُهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾ فَأَخْلَفَ الْأَخْرَابَ مِنْ  
بَيْنِهِمْ قَوْلِ الَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمِ عَظِيمٍ ﴿١٢﴾ أَسْعِي يَوْمَ  
وَأَبْصِرِ يَوْمَ يَأْتُونَا لِكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿١٣﴾

﴿فَقَاتَتْ يَدِهِ قَوْمَهَا تَخْمِلَهُ قَاتَلَهُ  
يَتَرَبَّدُ لَقَدْ جَنَّتْ شَبَبًا فَرِيَاتِ ﴾١  
يَتَأْخَذْ هَذْرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ  
سَوْءَ وَمَا كَانَ أَمْكِ يَعْيَاتِ ﴾٢  
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ تُكَلِّمُ مَنْ  
كَاتَ فِي الْمَهْدِ صَيْئًا ﴾٣﴾ قَالَ إِنِّي  
عَبْدُ اللَّهِ عَائِدُ الْكِتَبِ وَجَعَلَنِي  
يَعْيَاتِ وَجَعَلَنِي مُبَارِكًا إِنَّ مَا  
كَثُرَ وَأَوْصَنَ بِالصَّلَاةِ وَالزَّكُورَةِ  
مَا دَمَتُ حَيًّا وَبِرَأْيِ الْدِينِ وَلَمْ  
يَجْعَلْنِي جَبَارًا شَفِقَاتِ ﴾٥﴾ وَالسَّلَامُ  
عَلَى يَوْمِ الْوِلْدَثِ وَيَوْمِ الْمُوْتَ وَيَوْمِ  
الْبَعْثَ حَيًّا ﴾٦﴾

¶27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy." »

¶28. "O sister of Hârûn! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." »

¶29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" »

¶30. He said: "Verily, I am a servant of Allâh, He has given me the Scripture and made me a Prophet;" »

¶31. "And He has made me blessed wherever I be, and has enjoined on me [Awâsâni] Salâh and Zakâh, as long as I live." »

¶32. "And to be dutiful to my mother, and made me not arrogant, unblissed." »

¶33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" »

### Maryam with Al-Masīh before the People, Their Rejection of Her and His Reply to Them

Allāh, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allāh and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

﴿فَأَلْوَا يَسْرِيْهُ لَقَدْ جِنْتِ شَبَّاكَ فَرِيْا﴾

﴿They said: "O Mary! Indeed you have brought a thing Fariy."﴾

*Fariy* means a mighty thing. This was said by Mujāhid, Qatādah, As-Suddi and others.<sup>[1]</sup> Ibn Abi Ḥātim reported from Nawf Al-Bikālī that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such?' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see?' He said, 'Tonight I saw them prostrating in the direction of that valley.'<sup>[2]</sup>

'Abdullah bin Ziyād said (adding to the narration), "I memorized from Sayyār that he (the cattle herder) said, 'I saw a radiant light.' " So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

﴿فَأَلْوَا يَسْرِيْهُ لَقَدْ جِنْتِ شَبَّاكَ فَرِيْا﴾

﴿They said: "O Mary! Indeed you have brought a mighty thing (Fariy)."﴾

[1] At-Tabari 18:185.

[2] At-Tabari 18:187.

This means it was a mighty thing that she had brought.

﴿يَأْتِي أَخْتَ هَارُونَ﴾

﴿O sister of Hārūn!﴾ This means, “O one resembling Hārūn (Aaron) in worship.”

﴿هَنَا كَانَ أَبُوكَ امْرًا سَوْدًا وَمَا كَانَتْ أُمُّكَ بِفَيْنَاءً﴾

﴿Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.﴾

They meant, “You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing?” ‘Ali bin Abi Talhah and As-Suddi both said, “It was said to her,

﴿يَأْتِي أَخْتَ هَارُونَ﴾

﴿O sister of Hārūn!﴾ referring to the brother of Mūsā, because she was of his descendants. This is similar to the saying, ‘O brother of Tamīm,’ to one who is from the Tamīmī tribe, and ‘O brother of Mudar,’ to one who is from the Muḍarī tribe. It has also been said that she was related to a righteous man among them whose name was Hārūn and she was comparable to him in her abstinence and worship.

Concerning Allāh’s statement,

﴿فَأَشَارَتْ إِلَيْهِ قَاتِلُوا كَيْفَ تُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَيْبَاتٍ﴾

﴿Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?”﴾

This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

﴿كَيْفَ تُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَيْبَاتٍ﴾

﴿How can we talk to one who is a child in the cradle?﴾

Maymūn bin Mahrān said,

﴿فَأَنْذَرْتِ إِلَيْنَا﴾

﴿Then she pointed to him.﴾ “She indicated, ‘Speak to him.’ They then said, ‘After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!”<sup>[1]</sup> As-Suddi said, “When she pointed to him they became angry and said, ‘Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.’”

﴿فَالْأُولُو كَيْفَ تُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَيْبَاتٍ﴾

﴿They said: “How can we talk to one who is a child in the cradle?”﴾<sup>[2]</sup>

This means, “How can someone speak who is in his cradle, in the state of infancy and a child?” ʻIsā said,

﴿إِنِّي عَبْدُ اللَّهِ﴾

﴿Verily, I am a servant of Allāh.﴾

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord.  
Allāh said,

﴿مَا تَنَزَّلَتِ الْكِتَابُ وَجَعَلَنِي بَيْتَهُ﴾

﴿He has given me the Scripture and made me a Prophet.﴾

This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bikālī said, “When they said what they said to his mother, he (ʼIsā) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

﴿إِنِّي عَبْدُ اللَّهِ مَا تَنَزَّلَتِ الْكِتَابُ وَجَعَلَنِي بَيْتَهُ﴾

﴿Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.﴾

And he continued speaking until he said,

﴿هَنَا دُمْثَ حَيَاةً﴾

[1] *Ad-Durr Al-Manthūr* 5:507.

[2] *At-Tabari* 18:189.

﴿as long as I live.﴾

Concerning his statement,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Mujāhid, ‘Amr bin Qays and Ath-Thawrī all said that this means, “And He made me a teacher of goodness.”<sup>[1]</sup> In another narration from Mujāhid, he said, “A person of great benefit.”<sup>[2]</sup> Ibn Jarīr reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzūm tribe, that he said, “A scholar met another scholar who had more knowledge than himself. So he said to him, ‘May Allāh have mercy upon you, what acts of mine should I perform openly?’ The other replied, ‘Commanding good and forbidding evil, for verily, it is the religion of Allāh, which He sent His Prophets with to His servants.’ The scholars have indeed agreed upon the statement of Allāh,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Then it was said, ‘What was his blessing?’ He (Wuhayb) replied, ‘Commanding good and forbidding evil wherever he was.’<sup>[3]</sup> His saying,

﴿وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكُورَةِ مَا ذُمِّثَ حَيَاةً﴾

﴿and He has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live.﴾

This is similar to the statement of Allāh to Muḥammad ﷺ,

﴿وَأَعْبُدْ رَبِّكَ حَتَّىٰ يَأْتِكَ الْقِيمَتُ﴾

﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ [15:99]

‘Abdur-Rahmān bin Al-Qāsim reported from Mālik bin Anas that he commented on Allāh’s statement,

﴿وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكُورَةِ مَا ذُمِّثَ حَيَاةً﴾

<sup>[1]</sup> At-Tabari 18:191.

<sup>[2]</sup> At-Tabari 18:191.

<sup>[3]</sup> At-Tabari 18:191.

﴿and He has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live.﴾

He said, "Allāh informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allāh's preordained decree."<sup>[1]</sup>

Concerning Allāh's statement,

﴿وَبِرًا بِوَلَادِنِ﴾

﴿And to be dutiful to my mother.﴾ This means, "He (Allāh) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allāh. This is because Allāh often combines the command to worship Him with obedience to the parents. This is similar to Allāh's statement,

﴿وَقَنَّ رَبُّكَ أَلَا تَسْبِدُوا إِلَّا إِيَّاهُ وَإِلَوَالِدِينَ إِنْ كَفَرُوا﴾

﴿And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.﴾ [17:23]

And He, the Exalted, said,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدِيكَ إِلَى الْحُسْنَى﴾

﴿Give thanks to Me and to your parents. Unto Me is the final destination.﴾ [31:14]

Concerning his statement,

﴿وَلَمْ يَجْعَلْنِي جَبَارًا شَيْئًا﴾

﴿and He made me not arrogant, unblessed.﴾ This means, "He (Allāh) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed."

Concerning Allāh's statement,

﴿وَالسَّلَامُ عَلَى يَوْمِ وُلْدَتْ وَيَوْمِ أَمْوَاتْ وَيَوْمِ أُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!﴾

This is his affirmation that 'he is a worshipper of Allāh, the Mighty and Sublime, and that he is a creature created by Allāh. He (Isā) will live, die and be resurrected, just like the

<sup>[1]</sup> Al-Qurṭubi 11:103. That is, he understood Awṣāni with its alternative meaning: "He decreed for me.".

other creatures that Allāh has created. However, he will have peace in these situations, which are the most difficult situations for Allāh's creatures.' May Allāh's peace and blessings be upon him.

﴿فَذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَكَ الْحَقِّ الَّذِي فِيهِ يَتَدَوَّنُونَ إِنَّمَا كَانَ رَبُّهُ أَنْ يَتَعَذَّذَ مِنْ وَلَوْرٍ  
سَبَخَتَهُ إِذَا قَعَقَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٣﴾ إِنَّ اللَّهَ رَبُّ وَرَبِّكُنْ فَاعْبُدُوهُ هَذَا صِرَاطٌ  
مُّسْتَقِيمٌ ﴾٤٤﴾ فَأَخْلَقَ الْأَخْرَابَ مِنْ تَبَّاعِينَ فَوَلَّ لِلَّهِنَّ كُفَّارُوا مِنْ شَهِيدٍ يَوْمَ عَظِيمٍ ﴾٤٥﴾﴾

﴿43. Such is 'Isā, son of Maryam. Qawlal-Haqq [it is a statement of truth] about which they doubt (or dispute).﴾

﴿45. It befits not (the majesty of) Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" – and it is.﴾

﴿46. [Isā said]: "And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path."﴾

﴿47. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.﴾

### 'Isā is the Servant of Allāh and not His Son

Allāh, the Exalted, says to His Messenger Muhammad ﷺ, This is the story which We have related to you about 'Isā,' upon him be peace.

﴿قَوْلَكَ الْحَقِّ الَّذِي فِيهِ يَتَدَوَّنُونَ﴾

﴿(It is) a statement of truth about which they doubt.﴾

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Āyah with *Qawlul-Haqq* (statement of truth) as the subject, referring to 'Isā himself. 'Āsim and 'Abdullāh bin 'Āmir both recited it *Qawlal-Haqq* (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas'ūd<sup>(1)</sup> that he recited it as *Qälal-Haqqa*, which means that he ('Isā) said the truth. The recitation of the Āyah with the *Qawlul-Haqq* being the subject referring to 'Isā, is the most apparent meaning

<sup>(1)</sup> At-Tabari 18:194.

grammatically. It has support for it in the statement of Allāh [after the story of Ḥasā],

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الظَّاهِرِ﴾

«(This is) the truth from your Lord, so be not of those who doubt.» [3:60]

When Allāh mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

﴿مَنْ كَانَ يَوْمَ أَنْ يَسْأَدِنَا مِنْ وَلَوْلَةٍ شَهِدَنَا﴾

«It befits not (the majesty of) Allāh that He should beget a son. Glorified be He.»

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

﴿إِذَا قَسَّى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

«When He decrees a thing, He only says to it: "Be!" – and it is.»

Whenever He wants something, He merely commands it and it happens as He wills. This is as Allāh says,

﴿إِنَّمَا مُثِيلَ عِيْنَتِي عِنْدَ اللَّهِ كَعْشَلِي مَادِمَ حَلَقْتُمُ بِنْ رَأْبَ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾  
﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الظَّاهِرِ﴾

«Verily, the likeness of 'Isā before Allāh is the likeness of Adam. He created him from dust, then said to him: "Be" – and he was. (This is) the truth from your Lord, so be not of those who doubt.» [3:59-60]

### **'Isā commanded the Worship of Allāh Alone, then the People differed after Him**

Allāh said;

﴿وَلَذِكْرُ اللَّهِ رَبِّكَ مَاعِدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path.»

Among those things which 'Isā said to his people while he was in his cradle is that Allāh was his Lord and their Lord, and he commanded them to worship Him alone. He said,

﴿فَاعبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿So worship Him. That is the straight path.﴾

Meaning, "That which I have come to you with from Allāh is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allāh's statement,

﴿فَانْتَلَقَ الْأَحْرَابُ بِنَيْمَةً﴾

﴿Then the sects differed,﴾ means that the opinions of the People of the Book differed concerning Isā even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allāh, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them – who were the majority of the Jews (may Allāh's curses be upon them) – determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allāh Who was speaking (not Isā). Others said that he (Isā) was the son of Allāh. Some said that he was the third part of a divine trinity with Allāh. Yet, others said that he was the servant of Allāh and His Messenger. This latter view is the statement of truth, which Allāh guided the believers to. A report similar with this meaning has been reported from 'Amr bin Maymūn, Ibn Jurayj, Qatādah and others from the Salaf (predecessors) and the Khalaf (later generations).

Allāh said,

﴿وَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنْ شَهِيدٍ بِوْمَ عَطْيَمٍ﴾

﴿so woe unto the disbelievers from the meeting of a great Day.﴾

This is a threat and severe warning for those who lie about Allāh, invent falsehood and claim that He (Allāh) has a son.

However, Allāh has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allāh does not hasten the affair of those who disobey Him. This has been related in a *Hadīth* collected in the Two *Sahīhs*,

إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخْذَهُ لَمْ يُفْتَنْهُ

«Verily, Allāh gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.»

Then, the Messenger of Allāh ﷺ recited the Āyah,

﴿وَكَذَلِكَ أَخْذُ رِبِّكَ إِذَا أَخْذَ الْقَرَىٰ وَهِيَ طَلِيلَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [١٢]

«Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.» [11:102] <sup>[1]</sup>

In the Two Ṣaḥīhs it is also reported that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذْنِي سَمِعَةٍ مِّنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيَعْفَافُهُمْ»

«No one is more patient with something harmful that he hears than Allāh. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.» <sup>[2]</sup>

Allāh says,

﴿وَكَانَ مِنْ قَرِيبَةِ أَمْبَيْتِ لَمَّا وَهَىٰ طَالِعَةٌ ثُمَّ أَخْذَتْهَا وَإِلَيَّ أَتَصِيرُ﴾ [١٨]

«And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).» [22:48]

Allāh, the Exalted, also says,

﴿وَلَا تَحْسَنَ اللَّهُ غَيْرَالَّهُ يَعْلَمُ الظَّالِمِينَ إِنَّمَا يُؤْخِرُهُمْ لِيَوْمٍ تَنَاهَى فِيهِ الْأَبْصَرُ﴾

«Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.» [14:42]

This is the reason that Allāh says here,

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنْ مَشْهُدٍ يَوْمٌ عَظِيمٌ﴾

«So woe unto the disbelievers from the meeting of a great

<sup>[1]</sup> Fath Al-Bārī 8:205, Muslim 4:1997.

<sup>[2]</sup> Fath Al-Bārī 10:527, Muslim 4:2160.

*Day.♦*

referring to the Day of Resurrection. It has been related in an authentic *Hadīth* that is agreed upon (in Al-Bukhārī and Muslim), on the authority of Ubādah bin Aṣ-Ṣāmit who said that the Messenger of Allāh ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عَسَى عَنْدَ اللَّهِ وَرَسُولِهِ وَكُلِّتَّهُ أَقْدَامًا إِلَى مَزِيمٍ وَرُوحٍ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقُّ زَائِرٍ حَقُّ، أَدْخُلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْفَطَلِ»

«Whoever testifies that there is no deity worthy of worship except Allāh alone, Who has no partners, and that Muḥammad is His servant and Messenger, and that ‘Isā was Allāh's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allāh will admit him into Paradise regardless of whatever he did.»<sup>[1]</sup>

﴿أَتَتْ يَوْمَ رَأَيْصَرَ يَوْمَ يَأْتِنَا لَكُنَّ الْفَلَيْمَوْنَ الْيَوْمَ فِي ضَلَالٍ ثُمَّ إِذَا  
شُئْنَى الْأَمْرُ وَمِمْ فِي غَلَلَهُ وَمِمْ لَا يَرْفَعُونَ إِنَّا نَعْنُ نَرَثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ﴾

﴿38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.»

﴿39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.»

﴿40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.»

### The Disbeliever's warning of the Day of Distress

Allāh, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allāh says,

﴿وَتَرَى نَرَةً إِذَا الْمُجْرِمُونَ تَأْكُلُونَ رُؤُوسَهُمْ عِنْدَ رَيْهُنَدَ رَيْتَ أَبْصَرَنَا وَسَمِعَنَا﴾

«And if you only could see when the criminals hang their heads

<sup>[1]</sup> *Fath Al-Bārī* 6:546, *Muslim* 1:57.

*before their Lord (saying): "Our Lord! We have now seen and heard."* » [32:12]

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allāh's punishment. This is why Allāh says,

﴿أَتَعْلَمُ بِهِمْ دَانِيْرَ؟﴾

*«How clearly will they (disbelievers) see and hear,»*

This means that no one will hear and see better than they will.

﴿بِهِمْ يَأْتُونَا﴾

*«the day when they will appear before Us.» The Day of Resurrection.*

﴿لَكِنَ الظَّالِمُونَ الْيَوْمَ﴾

*«But the wrongdoers today are...» now, in the life of this world,*

﴿فِي مَكَلَلٍ شُبِّينَ﴾

*«...in plain error.» They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.*

Then, Allāh says,

﴿وَأَذْرِقْ تَوْمَ لَهْتَرَ﴾

*«And warn them of the Day of grief and regrets,» warn the creation of the Day of Distress,*

﴿إِذْ فَيْنَ الْأَمْرَ﴾

*«when the case has been decided,»*

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

﴿وَهُمْ﴾

*«while (now) they are» today, in the present life of this world,*

﴿فِي غَنْوَةٍ﴾

﴿in a state of carelessness.﴾

with the warning of the Day of grief and regret, they are heedless.

﴿وَمُّمَّ لَا يُؤْمِنُونَ﴾

﴿and they believe not.﴾ meaning they do not believe that it is true.

Imâm Ahmad recorded that Abu Sa'îd said that the Messenger of Allâh ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ وَأَهْلُ النَّارِ النَّارَ، يُبَعَّدُ بِالْمَوْتِ كَيْنَهُ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ مَلِئْتُمْ هَذَا، قَالَ: فَيَسْرِيُّونَ وَيَنْظَرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُقَالُ: يَا أَهْلَ النَّارِ، مَلِئْتُمْ هَذَا؟ قَالَ: فَيَسْرِيُّونَ وَيَنْظَرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُؤْمَرُ بِهِ فَيَذْبَحُ، قَالَ: وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، خَلُودٌ وَلَا مَوْتٌ، وَيَا أَهْلَ النَّارِ، خَلُودٌ وَلَا مَوْتٌ»

«When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death."» Then the Messenger of Allâh ﷺ recited the Ayah,

﴿وَأَذِيزُهُمْ يَوْمَ الْحُسْنَةِ إِذْ فَيَقِنُ الْأَمْرُ وَهُمْ فِي غَنْوَةٍ وَمُّمَّ لَا يُؤْمِنُونَ﴾

«And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.»

Then, the Messenger of Allâh ﷺ made a gesture with his hand and said,

﴿أَخْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا﴾

«The people of this life are in the state of heedlessness of this life.»<sup>[1]</sup>

Thus recorded Imām Ahmād and it was also recorded by Al-Bukhārī and Muslim in their Ṣaḥīḥs<sup>[2]</sup> with wording similar to this.

It is reported from 'Abdullāh bin Mas'ūd that he mentioned a story in which he said,

“There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allāh prepared for them if they had believed. Then, it will be said to them, ‘If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.’ Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, ‘If Allāh had not bestowed His favor upon you (this would have been your place).’”<sup>[3]</sup>

Concerning Allāh's statement,

﴿إِنَّا هُنَّ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يَرْجِعُونَ﴾

﴿Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.﴾

Allāh is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

<sup>[1]</sup> Ahmad 9:3.

<sup>[2]</sup> Fath Al-Bārī 8:282, Muslim 4:2188.

<sup>[3]</sup> At-Tabārī, it is the first narration explaining Āyah no. 39. See the section on the reports at the beginning of the book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٨

وَأَذْكُرْ هُوَمُ الْخَسَرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غُلَمَقَةٍ وَهُمْ لَا يُؤْمِنُونَ  
 إِنَّا نَعْلَمُ نُرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا نَجْعَلُهُمْ  
 فِي الْكِتَابِ إِنَّهُمْ إِنَّهُ كَانَ صَدِيقَنَا إِنَّهُ إِذْ قَالَ لِأَيْمَنَهُ يَأْتِيَتْ  
 لَمْ تَبْدِ مَا لَا يَسْمَعُ وَلَا يَتَصْرُّ وَلَا يَقْعُدُ عَنْكَ شَيْئًا إِنَّهُ يَأْتِيَتْ  
 إِنَّ قَدْ جَاءَ فِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَأَنْتَ عَنِ الْهُدَىٰ وَصَرَطًا  
 سَوِيًّا إِنَّهُ يَأْتِيَتْ لَا تَبْدِ الشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِرَحْمَنَ  
 عَصِيًّا إِنَّهُ يَأْتِيَتْ إِنَّ الْأَنْفَافَ أَنْ يَسْكُنَ عَذَابًا مِنَ الرَّحْمَنِ  
 فَتَكُونُ لِلشَّيْطَنِ وَلِيَأْتِيَ إِنَّهُ قَالَ أَرَأَيْتَ أَنَّتَ عَنِ الْهُدَىٰ  
 يَأْبَرُهُمْ لِمَنْ لَمْ تَنْتَهِ لِأَرْجُنَكَ وَاهْجُرْ فِي مَلَيْنَا إِنَّهُ قَالَ  
 سَلِمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّ إِنَّهُ كَانَ فِي حَقِيقَتِهِ  
 وَأَعْزَلُكُمْ وَمَا نَدَعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّ عَسَىٰ  
 أَلَا كُونَ بُدْعَاءَ رَبِّ سَقِيَّاً إِنَّهُ فَلَمَّا أَعْزَلْتُهُمْ وَمَا يَعْدُونَ  
 مِنْ دُونِ اللَّهِ وَهَبْنَ اللَّهُ إِسْحَاقَ وَيَعْقُوبَ وَلَاجْعَلْنَاهُنَّا إِنَّهُ  
 وَهَبْنَاهُمْ مِنْ رَحْمَنِنَا وَجَعْلَنَاهُمْ لِسَانَ صِنْقَ عَلَيْكَ  
 وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا إِنَّهُ

Ibn Abi Ḥâtim recorded that Ḥazm bin Abi Ḥazm Al-Quta'i said, "Umar bin 'Abdul-Azîz wrote to 'Abdul-Hamîd bin 'Abdur-Rahmân, who was the governor of Kufah: 'Thus, to proceed: Verily, Allâh prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'"<sup>[1]</sup>

﴿وَأَذْكُرْ فِي الْكِتَابِ إِنَّهُمْ إِنَّهُ كَانَ صَدِيقَنَا إِنَّهُ إِذْ قَالَ لِأَيْمَنَهُ يَأْتِيَتْ لَمْ تَبْدِ مَا لَا يَسْمَعُ وَلَا  
 يَتَصْرُّ وَلَا يَقْعُدُ عَنْكَ شَيْئًا إِنَّهُ يَأْتِيَتْ إِنَّهُ قَدْ جَاءَ فِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَأَنْتَ عَنِ الْهُدَىٰ وَصَرَطًا  
 صَرَطًا سَوِيًّا إِنَّهُ يَأْتِيَتْ لَا تَبْدِ الشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِرَحْمَنَ عَصِيًّا إِنَّهُ يَأْتِيَتْ إِنَّ الْأَنْفَافَ  
 أَنْ يَسْكُنَ عَذَابًا مِنَ الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَنِ وَلِيَأْتِيَ إِنَّهُ﴾

﴿41. And mention in the Book, Ibrâhîm. Verily, he was a man of truth, a Prophet.﴾

﴿42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾

<sup>[1]</sup> Ibn Abi Ḥâtim 7:2410.

﴿43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path."﴾

﴿44. "O my father! Worship not Shaytān. Verily, Shaytān has been a rebel against the Most Gracious."﴾

﴿45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytān."﴾

### Ibrāhīm's Admonition of His Father

Allāh, the Exalted, tells His Prophet, Muḥammad ﷺ,

﴿وَذَكِّرْ فِي الْكِتَابِ إِبْرَاهِيمَ﴾

﴿And mention in the Book, Ibrāhīm.﴾

"Recite this to your people who are worshipping idols and mention to them what happened with Ibrāhīm, the intimate Friend (*Khalil*) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols."

Ibrāhīm said,

﴿يَأَبْتَ لَمْ تَبْدُ مَا لَا يَسْعَ وَلَا يَبْصُرُ وَلَا يَقْنِي عَنْكَ شَيْئًا﴾

﴿O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾

Meaning that these idols will not benefit you, nor can they protect you from any harm.

﴿يَأَبْتَ إِنِّي قَدْ جَاءْتِي مِنَ الْعَلِيِّ مَا لَمْ يَأْتِكَ﴾

﴿O my father! Verily, there has come to me the knowledge of that which came not unto you.﴾

This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allāh that you do not know and it has not reached you."

﴿فَاتَّبِعْ أَهْيَكَ صِرَاطًا سَوْنَا﴾

﴿So follow me, I will guide you to the straight path.﴾

meaning, “a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell).”

﴿يَأَبْتَ لَا تَشْدُدُ أَلَّا يَنْهَا﴾

«O my father! Worship not Shaytân.» This is means, “Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it.” This is as Allâh says,

﴿إِنَّمَا أَفْهَمَ إِنْكُمْ بِتَبَيْقِنَةِ أَنَّ لَأَنَّمَا تَبَدُّلُ أَلَّا يَنْهَا﴾

«Did I not command you, O Children of Âdám, that you should not worship Shaytân. Verily, he is a plain enemy to you.» [36:60]

Allâh also says,

﴿إِنْ يَدْعُوكُمْ مِنْ دُونِهِ إِلَّا إِنَّمَا وَيْدُونَ إِلَّا سَيِّطَنَةِ تَرِيدُكُمْ﴾

«They invoke nothing but females [idols] besides Him (Allâh), and they invoke nothing but Shaytân, a persistent rebel!» [4:117]

Concerning Allâh’s statement,

﴿إِنَّ أَلَّا يَنْهَا﴾

«Verily, Shaytân has been a rebel against the Most Gracious.»

This means obstinate and too arrogant to obey his Lord. Therefore, Allâh expelled him and made him an outcast. Therefore, “do not follow him or you will become like him.”

﴿يَأَبْتَ لِئَلَّا تَنْهَا أَنْ يَسْكُنَ عَذَابَ يَنْهَا أَلَّا يَنْهَا﴾

«O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,»

“because of your associating partners with Allâh and your disobedience in what I am commanding you with.”

﴿فَتَكُونَ أَلَّا يَنْهَا﴾

«so that you become a companion of Shaytân.»

This means, “there will be no one who will protect you, or help you, or assist you, except Iblîs. However, neither he, nor anyone else, has any power over the outcome of matters.

Following him will only cause you to be surrounded by the torment (of Allāh).” This is as Allāh says,

﴿نَّا لَّهُ لَنَّدَ أَرْسَلْنَا إِلَيْ أُمَّرِ مِنْ قَبْلِكَ فَرِئَنَ لَمْ الشَّيْطَنَ أَعْنَاهُنَّ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَكُنْهُ عَذَابُ الْيَوْمِ﴾ ﴿٢٣﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.﴾ [16:63]

﴿قَالَ أَرَاغْبُ أَنَّ عَنْ مَالَهِتِي يَكْبَزْهُمْ لَيْنَ لَمْ تَنْتَهِ لَأَرْجُنْتَكَ وَاهْجُرْنِي مَيْلَانَ ﴿١٦﴾ قَالَ سَلَمْ عَيْنِكَ سَاسْغِفِرْ لَكَ رَقِيْ إِنَّهُ كَانَ بِ حَفِيْنَا وَاعْتَرْلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَادْعُوا رَقِيْ عَسْقَ أَلَّا أَكُنَ بِدُعَاءِ رَقِيْ شَيْقَنَا ﴿١٧﴾﴾

﴿46. He (the father) said : “Do you revile my gods, O Ibrāhīm? If you stop not (this), I will La’arjumannak. So get away from me Maliyan.”﴾

﴿47. Ibrāhīm said : “Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.﴾

﴿48. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.”﴾

### The Reply of Ibrāhīm’s Father

Allāh, the Exalted, informs of the reply of Ibrāhīm’s father to his son, Ibrāhīm, in reference to what he was calling him to. He said,

﴿أَرَاغْبُ أَنَّ عَنْ مَالَهِتِي يَكْبَزْهُمْ﴾

﴿Do you revile my gods, O Ibrāhīm?﴾ This means, “If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you.” This is the meaning of his statement;

﴿لَأَرْجُنْتَكَ﴾

﴿La’arjumannaka.﴾

Ibn 'Abbās, As-Suddī, Ibn Jurayj, Ad-Dahhāk and others said this.<sup>[1]</sup>

Concerning His statement,

﴿وَأَهْجِرْنِي مُلَيّاً﴾

«So get away from me Maliyan.»

Mujāhid, Ikrimah, Saīd bin Jubayr and Mujāhid bin Ishāq all said, “Maliyan means forever.”<sup>[2]</sup> Al-Hasan Al-Baṣrī said, “For a long time.”<sup>[3]</sup> As-Suddī said,

﴿وَأَهْجِرْنِي مُلَيّاً﴾

«So get away from me safely Maliyan.»

“This means forever.”<sup>[4]</sup> Ali bin Abi Ṭalhah and Al-'Awfi both reported that Ibn 'Abbās said,

﴿وَأَهْجِرْنِي مُلَيّاً﴾

«So get away from me safely Maliyan.»

“This means to go away in peace and safety before you are afflicted with a punishment from me.” Ad-Dahhāk, Qatādah, 'Atiyah Al-Jadālī, Mālik and others said the same. This is also the view preferred by Ibn Jarīr.

### The Reply of Allāh's Friend (*Khalil*)

With this, Ibrāhīm said to his father,

﴿سَلَامٌ عَلَيْكَ﴾

«Peace be on you!» This is as Allāh said concerning the description of the believers,

﴿وَإِنَّمَا حَاطَبُهُمُ الْجَاهِلُونَ قَاتِلُوا سَكِينَةَ﴾

«and when the foolish address them (with bad words) they say, “Salāman [peace].”» [25:63]

Allāh also says,

﴿وَإِنَّمَا سَمِعُوا الْفُوْقَ أَغْرَصُوا عَنْهُ وَقَاتَلُوا نَّاسًا أَمْلَأُوا وَلَكُمْ أَعْتَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا يَنْتَهِ﴾

[1] At-Tabārī 18:205.

[2] At-Tabārī 18:205,206.

[3] At-Tabārī 18:205.

[4] At-Tabārī 18:206.

﴿الْجَهِيلَةَ﴾

﴿And when they hear Al-Laghw (false speech), 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."﴾ [28:55]

The meaning of Ibrāhīm's statement to his father,

﴿سَلَامٌ عَلَيْكَ﴾

﴿Peace be on you!﴾ “You will not receive any insult or harm from me.” This is due to the respect and honor of fatherhood.

﴿سَأَتَقْتُلُ لَكَ رَبِّكَ﴾

﴿I will ask forgiveness of my Lord for you.﴾

meaning “But, I will ask Allāh to guide you and forgive you for your sin.”

﴿إِنَّمَا كَانَ بِحَيْثِنَا﴾

﴿Verily, He is unto me Hafīyya.﴾

Ibn ‘Abbās and others said that *Hafīyyan* means, “Kind.”<sup>[1]</sup> Meaning, “since He guided me to worship Him and direct my religious devotion to Him alone.” As-Suddi said, “Al-Hafī is One Who is concerned with his (Ibrāhīm's) affair.” Thus, Ibrāhīm sought forgiveness for his father for a very long time, even after he migrated to Ash-Shām. He continued to seek forgiveness for him even after building the Sacred *Masjid* (in Makkah) and after the birth of his two sons, Ismā‘il and Ishāq. This can be seen in his statement,

﴿رَبَّنَا أَغْفِرْ لِي وَلِوَالِدَيَ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُولُ الْجَحَّابَ﴾

﴿Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.﴾ [14:41]

From this tradition, during the beginning stages of Islām, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrāhīm, the *Khalīl* (Friend) of Allāh, until Allāh revealed,

<sup>[1]</sup> At-Tabari 18:207.

فَنَذَّ كَانَتْ لَكُمْ أُنْوَنٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرُّونَا يَنْكُمْ وَمَا تَبْدُونَ مِنْ دُونِ اللَّهِ ﴿٤﴾

¶Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh."» [60:4]

Until Allāh's statement,

﴿إِلَّا قَوْلُ إِبْرَاهِيمَ لَا يَبْدُو لِأَشْتَقِرَنَّ لَكُمْ وَمَا أَنْلَكُ لَكُمْ مِنْ أَنْوَنٍ مِنْ شَنَوْنَ﴾

¶Except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."» [60:4]

meaning, except for this statement, so do not follow it. Then Allāh explains that Ibrāhīm abandoned this statement and retracted it. Allāh, the Exalted, says,

﴿فَمَا كَانَ لِلَّهِ وَالَّذِينَ مَآتَوْنَا إِذْ أَنْتُمْ لَنَّكُمْ رُشْدُكُمْ﴾

¶It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.» [9:113]

Until Allāh's statement,

﴿وَمَا كَانَ أَسْتَغْفِرًا إِبْرَاهِيمَ لَا يَبْدُو إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِبْرَاهِيمَ لَهُمْ أَنَّهُ عَدُوُّ اللَّهِ تَبَرَّأُ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَزَّ حَلِيدًا ﴾

¶And Ibrāhīm's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrāhīm was Awwāh,<sup>[11]</sup> forbearing.» [9:114]

Concerning Allāh's statement,

﴿وَأَعْزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي﴾

¶And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,»

This means, "And I worship my Lord alone, associating no partners with Him."

<sup>[11]</sup> See the Tafsir of Sūrat At-Tawbah 9:114.

﴿عَنِ الْأَكْرَمِ يُدْعَى رَبِّ شَفَّيَا﴾

﴿I certainly hope that I shall not be unblessed in my invocation to my Lord.﴾

The word 'Asā (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrāhīm) is the leader of the Prophets other than Muḥammad ﷺ.

﴿لَئِنْ أَغْرَقْنَاهُمْ وَمَا يَتَبَدَّلُونَ إِنْ دُونَ اللَّهِ وَهَبْنَا لَهُ اسْتِحْقَاقَ وَسَقْوَتٍ وَكَلَّا جَعَلْنَا لَهُنَا لِبَيْتاً﴾  
 ﴿لَئِنْ مِنْ رَحْمَنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِنْفِ عَلِيَّاً﴾

﴿49. 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.﴾

﴿50. And We gave them of Our mercy, and We granted them Śidqin 'Aliyyan on the tongues.﴾

### Allāh gave Ibrāhīm Ishāq and Ya'qūb

Allāh, the Exalted, says that when the Friend of Allāh (Ibrāhīm) withdrew from his father and his people for the sake of Allāh, Allāh gave him in exchange those who were better than them. He gave him Ishāq (Isaac) and Ya'qūb (Jacob), meaning his son, Ishāq, and Ishāq's son, Ya'qūb. This is as Allāh said in another Āyah,

﴿وَيَقُولُ تَافِلَةً﴾

﴿and Ya'qūb, a grandson.﴾ [21:72]

Also, Allāh says,

﴿وَمِنْ دَارِلَوْ إِنْسَحَقَ بَقْعَوْبَ﴾

﴿and after Ishāq, of Ya'qūb.﴾ [11:71]

There is no difference of opinion about Ishāq being the father of Ya'qūb. This is what is recorded in the Qur'ān in Sūrah Al-Baqarah.

﴿أَنَّ كُلَّمُ شَهَادَةً إِذْ حَضَرَ يَقْتُلُونَ إِذْ قَالَ لِيَتَبَيَّنَ مَا تَعْبُدُونَ إِنْ بَتَدِي قَالُوا تَبَدِي  
 إِنَّهُكَ وَإِنَّهُ مَا يَابِكَ إِنْزِعَتَ رَاسَتَبِيلَ وَإِنْسَخَقَ﴾

﴿Or were you witnesses when death approached Ya'qūb? When

*he said unto his sons, "What will you worship after me?" They said, "We shall worship your God the God of your fathers, Ibrâhîm, Ismâ'il and Ishâq."» [2:133]*

Allâh only mentioned Ishâq and Ya'qûb here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allâh says,

﴿وَلَكُمْ جَنَّاتٌ تِبِّعُونَ﴾

*«and each one of them We made a Prophet.» [19:49]*

If Ya'qûb had not become a Prophet in the lifetime of Ibrâhîm, then Allâh would not have limited the promise of prophethood to him, but He would have mentioned his son Yûsuf as well. For verily, Yûsuf was also a Prophet, just as the Messenger of Allâh ﷺ said in a *Hadîth* whose authenticity is agreed upon, when he was asked who was the best of people. He ﷺ said,

﴿يُوسُفُ نَبِيُّ اللَّهِ ابْنُ يَعْقُوبَ نَبِيُّ اللَّهِ ابْنُ إِسْحَاقَ نَبِيُّ اللَّهِ ابْنِ إِبْرَاهِيمَ حَبْلِيلُ اللَّهِ﴾

*«The Prophet of Allâh, Yûsuf, the son of the Prophet of Allâh Ya'qûb, the son of the Prophet of Allâh Ishâq, the son of the Friend of Allâh Ibrâhîm.»<sup>[1]</sup>*

In another wording of this *Hadîth*, he said,

﴿إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنَ إِسْحَاقَ بْنَ إِبْرَاهِيمَ﴾

*«Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yûsuf, the son of Ya'qûb, the son of Ishâq, the son of Ibrâhîm.»<sup>[2]</sup>*

Concerning Allâh's statement,

﴿وَوَهَبْنَا لَهُمْ مِنْ رَحْمَنَا وَجَنَّاتٍ لِكَانَ صِنْفِ عَلِيَّاً﴾

*«And We gave them of Our mercy, and We granted Sidqîn 'Aliyyan on the tongues.»*

<sup>[1]</sup> *Fath Al-Bâri* 8:212.

<sup>[2]</sup> *Fath Al-Bâri* 6:460.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Ṣidqīn 'Aliyyan means the good praise."<sup>[1]</sup> As-Suddi and Mālik bin Anas said the same thing. Ibn Jarīr said, "Allāh only said 'Aliyyan (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allāh's peace and blessing be upon them all."<sup>[2]</sup>

﴿وَذَكَرَ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا لِّبَيْتِ إِلَهٍ وَنَذَرْتَهُ مِنْ جَانِبِ الظُّرُورِ  
الْأَثْنَيْنِ وَفَرَّتْنَاهُ بِهِنَاكِ وَوَهَبْنَا لَهُ مِنْ رَحْمَنِنَا لَهُنَا هَرُونَ بَنِي إِلَهٍ﴾

﴿51. And mention in the Book, Mūsā. Verily, he was Mukhlaṣan and he was a Messenger, (and) a Prophet.﴾

﴿52. And We called him from the right side of the Mount (Tūr), and made him draw near to Us for a talk with him.﴾

﴿53. And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

### Mentioning Mūsā and Hārūn

After Allāh had mentioned Ibrāhīm, the Friend of Allāh, and commended him, he next mentioned Al-Kalīm (the one spoken to by Allāh directly). Allāh said,

﴿وَذَكَرَ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا﴾

﴿And mention in the Book, Mūsā. Verily, he was Mukhlaṣan.﴾

Ath-Thawrī reported from 'Abdul-Azīz bin Rafī', from Abu Lubābah that he said, "The Disciples (of ʻIsā) said, 'O Spirit of Allāh, inform us about the one who is *Mukhlīṣ* (purely devoted) to Allāh.' He said, That is one who does a deed solely for Allāh and he does not like for the people to praise him.' " Others recited the word as *Mukhlaṣ*, which means that he was chosen. This is as Allāh says,

﴿إِنِّي أَسْلَيْتُكَ عَلَى النَّاسِ﴾

﴿Verily, I have chosen you above men.﴾ [7:144]

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا لِّبَيْتِ إِلَهٍ﴾

<sup>[1]</sup> At-Ṭabarī 18:208.

<sup>[2]</sup> At-Ṭabarī 18:208.

﴿and he was a Messenger, (and) a Prophet.﴾

Allâh combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nûh, Ibrâhîm, Mûsâ,  s  and Mu ammad. May the blessings of Allâh be upon them and all of the Prophets.

Allâh said,

﴿وَنَدِيَتْهُ مِنْ جَانِبِ الظُّرُورِ﴾

﴿And We called him from the side of the Tûr.﴾ means Mount

﴿الْأَيْمَنِ﴾

﴿right﴾ It was on the right side of Mûsâ when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allâh, the Exalted, spoke to him and called out to him. Allâh summoned him to come near and He conversed Âyah with him.

Concerning His statement,

﴿وَرَفَقْنَا لَمَّا مِنْ رَجَبْنَا لَهُ أَخَاهُ هَارُونَ بِنَيَّابِ﴾

﴿And We granted him his brother Hârûn, (also) a Prophet, out of Our mercy.﴾

This means, “We responded to his request and his plea on behalf of his brother and We made him a Prophet as well.” This is as Allâh says in another Âyah,

﴿وَلَئِنْ كَرِهْتُ مُهْوَى أَفْسَحْتُ مِنْ لِكَانَ فَلَزِيلَةً مَعِي رِذَّا بَشَّرْتُنِي إِنَّمَا أَنْشَأْتُ أَنْ بِكَذِبَوْتِ﴾

﴿And my brother Hârûn 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 belie me.﴾ [28:34]

Also, Allâh said,

﴿فَقَدْ أُورِيتَ سُرَّاًكَ يَنْمُوسَنِ﴾

﴿(Allah said:) "You are granted your request, O Mûsâ."﴾ [20:36]

He also said,

﴿فَأَوْسِلْ إِنْ هَرُونَ وَلَمْ عَلَى ذَبْ تَائِفَ أَنْ يَقْتُلُونِ﴾

«So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me.» [26:13-14]

Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Mūsā pleaded for his brother to be a Prophet." Allāh, the Exalted said,

﴿وَرَبَّنَا لَمَّا مِنْ رَحْمَنَا أَخَاهُ هَرُونَ نَبِيًّا﴾

«And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.»

﴿وَذَكَرَ فِي الْكِتَابِ إِنْتَيْلِ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا لِّيَّا وَكَانَ يَأْمُرُ أَهْلَهُمْ بِالصَّلَاةِ وَإِذْكُرْهُ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

¶54. And mention in the Book, Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.»

¶55. And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.»

### Mentioning Ismā'īl

Here Allāh has commended Ismā'īl, the son of Ibrāhīm, the Friend of Allāh. He (Ismā'īl) is the father of all of the Arabs of the Ḥijāz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it."<sup>[11]</sup> He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.

Some said,

﴿صَادِقَ الْوَعْدِ﴾

«(he was) true to what he promised.» "This was said about him because he said to his father,

﴿سَتَجِدُنِ إِنْ شَاءَ اللَّهُ مِنَ الْمُتَّقِينَ﴾

«If Allāh wills you will find me of the patient.» [37:102]

So he was truthful in that." Being true to one's promise is one

<sup>[11]</sup> At-Tabari 18:211.

of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allāh, the Exalted, says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُوكُمْ مَا لَا يَكُونُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ يَرَهُ اللَّهُ أَنْ تَقُولُوا مَا لَا شَكُورٌ﴾

«O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.» [61:2-3]

The Messenger of Allāh ﷺ said,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّهَمَ خَانَ»

«The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.»<sup>[1]</sup>

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allāh commended His servant and Messenger Ismā'īl, for he was true to his promise. Likewise, the Messenger of Allāh ﷺ was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-'Āṣ bin Ar-Rabī', the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَضَدْقَنِي، وَوَعَدْنِي فَوَفَّى لِي»

«He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.»<sup>[2]</sup>

When the Prophet ﷺ died, the Khalifah (his successor), Abu Bakr Aṣ-Ṣiddīq said, "Whoever received any promise from the Messenger of Allāh ﷺ or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jābir bin 'Abdullāh came and related that the Messenger of Allāh ﷺ said,

«لَئِنْ قَدْ جَاءَ مَالُ الْبَخْرَيْنِ أَغْطِيْنُكُمْ كَذَا وَمَكَذَا»

«If the wealth of Bahrain comes (to me), then I would give you such and such and such.»

<sup>[1]</sup> Al-Bukhāri no.33,2682,2749,6095.

<sup>[2]</sup> Fath Al-Bāri 5:380.

This meant that he would fill his hands with wealth. Therefore, when the wealth of Bahrain came (to them), Abu Bakr commanded Jābir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred *Dirhams*. Then, Abu Bakr gave him its double along with it.<sup>[1]</sup> (i.e. one thousand extra *Dirhams*).

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

﴿and he was a Messenger, (and) a Prophet.﴾

In this is a proof of Ismā'īl's favored status over his brother, Ishaq. Ishaq was only described as being a Prophet, but Ismā'īl was described with both prophethood and messengership. It is confirmed in *Sahīh Muslim* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَنِي مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

«Verily, Allāh chose Ismā'īl from the sons of Ibrāhīm...»<sup>[2]</sup>

Then, Imam Muslim mentions the rest of the *Hadīth* in its entirety. However, this statement proves the correctness of what we have said.

Allāh said,

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكُورَةِ وَكَانَ عَنْدَ رَبِّهِ مَرْضِيًّا﴾

﴿And he would enjoin on his family and his people the Salāh and the Zakāh, and his Lord was pleased with him.﴾

This is also a beautiful form of praise, a commendable quality, and an upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.

This is as Allāh said to His Messenger ﷺ,

﴿وَأَمُرْ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَلِّ عَنِّي﴾

﴿And enjoin the Salāh on your family, and be patient with them.﴾ [20:132]

Also, Allāh, the Exalted, said,

<sup>[1]</sup> *Fath Al-Bāri* 4:554.

<sup>[2]</sup> *Muslim* 4:1782.

﴿يَا أَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا أَفْسَكُتُمُ الْجَنَّةَ نَارًا وَقُوْدُهَا النَّارُ وَالْجَهَنَّمُ عَلَيْهَا مَنْصُكَةٌ عَلَيْهَا  
شَدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمْرَهُمْ وَيَقْعُدُونَ مَا يَقْرَبُونَ﴾

«O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.» [66:6]

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a Ḥadīth from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحِيمُ اللَّهُ رَجُلٌ قَامَ مِنَ الْبَيْنِ فَضَلَّ وَأَيْقَظَ امْرَأَةً، فَإِنْ أَبْتَ نَصْحَةَ فِي وَجْهِهَا  
النَّاءُ. رَحِيمُ اللَّهُ امْرَأَةٌ قَامَتْ مِنَ الْبَيْنِ فَضَلَّتْ وَأَيْقَظَتْ رَجُلًا، فَإِنْ أَبْتَ نَصْحَةَ  
فِي وَجْهِهِ النَّاءُ»

«May Allāh have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allāh have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.»

This Ḥadīth was recorded by Abu Dawud and Ibn Mājah.<sup>[11]</sup>

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا وَرَفِيقَةً مَكَانًا عَلَيْهَا﴾

«56. And mention in the Book, Idrīs. Verily, he was a man of truth, (and) a Prophet.»

«57. And We raised him to a high station.»

### Mentioning Idrīs

Allāh complimented Idrīs for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the Ṣaḥīḥ it is recorded that the Messenger of Allāh ﷺ passed by Idrīs on the night of the Isrā (Night Journey) and he (Idrīs) was in the fourth heaven.

<sup>[11]</sup> Abu Dāwud 2:73, Ibn Mājah 1:424.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَنَدِيَتْهُ مِنْ جَانِبِ الظُّرُورِ الْأَيْمَنِ وَقَرَّتْهُ نَجْنِيَا ۝ وَوَهَبْنَا لَهُ مِنْ رَحْمَنِنَا أَخَاهُ هَرُونَ نَبِيًّا ۝ وَأَذْكَرْنِي الْكِتَبَ إِسْمَاعِيلَ اللَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا لَّيْلَيَا ۝ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكْرَةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝ وَأَذْكَرْنِي الْكِتَبَ إِذْرِيسَ إِنَّهُ كَانَ صَدِيقَنِيَا ۝ وَرَفَقْنِهِ مَكَانًا عَلَيْنَا ۝ أُولَئِكَ الَّذِينَ آتَنَاهُمُ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ مِنْ ذُرِّيَّةِ مَادَمَ وَمِنْ حَمَلَنَامَ تُوحِّي وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِنْ هَذِهِنَا وَاجْبَيْنَا إِذَا شَاءَ اللَّهُ عَلَيْهِ أَيَّتِ الْرَّحْمَنِ خَرُوْسَجَدًا وَكَيْكَيَا ۝ خَلَفَ مِنْ بَعْدِهِمْ خَلْفَ أَصْنَاعِهِنَّ الصَّلَاةَ وَاتَّبَعُوا الشَّهُوَّةَ فَسُوفَ يَلْقَوْنَ غَيَّا ۝ إِلَّا مَنْ تَابَ وَأَمَنَ وَعَمِلَ صَلِحًا حَافِظًا لِّيَدْلِيْكَ يَدْلِيْخُلُونَ لَبْنَةَ وَلَا يُظْلَمُونَ شَيْنَا ۝ جَنَّتِيْتَ عَدِيْنَ الَّتِي وَعَدَ الْرَّحْمَنُ عِيَادَةً وَالْفَسِيَّاهَ، كَانَ وَعْدُهُ مَانِيَا ۝ لَا يَسْمَعُونَ فِيهَا الْغَوَّالَ الْأَسْلَمَ وَلَهُمْ رَذْقُهُمْ فِيهَا كُرَّةٌ وَعَشِيَّا ۝ تِلْكَ الْمَعْنَةُ الَّتِي تُورِثُ مِنْ عِبَادَنَامَنَ كَانَ قَيْقَيَا ۝ وَمَا نَزَّلَ لِلْأَيَّامِ رِبِّكَ لَهُ مَابَيْنَ أَيْدِيْنَا وَمَا خَلَفْنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رِبُّكَ دَسِيَّا ۝

Sufyān reported from Mansūr that Mujāhid said,

﴿وَرَفَقْنَهُ مَكَانًا عَلَيْنَا ۝﴾

«And We raised him to a high station.»

“This means the fourth heaven.”<sup>[1]</sup> Al-Hasan and others said concerning Allāh’s statement,

﴿وَرَفَقْنَهُ مَكَانًا عَلَيْنَا ۝﴾

«And We raised him to a high station.»

“This means Paradise.”

﴿أُولَئِكَ الَّذِينَ أَنْهَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ مِنْ ذُرِّيَّةِ مَادَمَ وَمِنْ حَمَلَنَامَ تُوحِّي وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِنْ هَذِهِنَا وَاجْبَيْنَا إِذَا شَاءَ اللَّهُ عَلَيْهِ أَيَّتِ الْرَّحْمَنِ خَرُوْسَجَدًا وَكَيْكَيَا ۝ وَكَيْكَيَا ۝

¶ 58. Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādām, and of those whom We carried (in the ship) with Nūh, and of the offspring of Ibrāhīm and Isrāel, and from among those whom We guided and chose. When the Āyāt of the Most Gracious were recited unto them, they fell down prostrate and weeping.»

### These Prophets are the Chosen Ones

Allāh, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this Sūrah. Rather, it is referring to all of those who were

<sup>[1]</sup> At-Tabari 18:213.

Prophets. Allâh merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

﴿الَّذِينَ أَنْعَمْنَا لَهُمْ بَنِي إِبْرَاهِيمَ مِنْ ذُرْقَةِ آدَمَ﴾

﴿they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Ādām.﴾

As-Suddî and Ibn Jarîr both said, "That which is meant by the offspring of Ādām is Idrîs, and what is meant by the offspring of those 'whom We carried with Nûh' is Ibrâhîm, and what is meant by the offspring of Ibrâhîm is Ishâq, Ya'qûb and Ismâ'îl, and what is meant by the offspring of Isra'îl is Mûsâ, Hârûn, Zakariyyâ, Yayhâ and 'Isâ bin Maryam." Ibn Jarîr said, "And that is the distinction of their genealogies, even though Ādâm gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were on the ship with Nûh, and he that is Idrîs. For verily, he was the grandfather of Nûh." I say that this is the most apparent meaning, which concludes that Idrîs is amongst the pillars of Nûh's ancestral lineage.<sup>[1]</sup>

The view that this Âyah refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allâh's statement in Sûrah Al-An'âm,

﴿وَنَزَّلْنَا حُجَّةً لَّا يَرَبِّيهَا إِلَّا قَوْمٌ فَرَفَعْنَ وَرَجَّاتُ مَنْ شَاءَ إِنَّ رَبَّكَ حَكِيمٌ عَلَيْهِمْ وَوَقَبَسَا لَهُ إِنْسَحَقَ وَيَقْنُوبَ كُلُّا هَدَيْتَنَا وَوَحْشًا مَدِينَتَنَا مِنْ قَبْلِنَا وَمِنْ دُرْبَتَنَا دَأْوَدَ وَسَلَيْمَنَ وَأَبُو تَبَّ وَيُوسُفَ وَمُوسَى وَهَدْرُونَ وَكَذَلِكَ جَمِيعُ الْمُخْرِبِينَ وَرَكِبَنَا وَجَنَّنَ وَعَصَنَ وَإِلَيْسَ كُلُّ بَنِ الْمُنْلَبِعِينَ وَإِسْمَاعِيلَ وَالْأَلْيَسَ وَيُوسُفَ وَلَوْطًا وَكُلُّا نَفَّلَنَا عَلَى الْمُنْلَبِيَنَ وَمِنْ مَا تَبَيَّنَ وَدَرِّتَنَ وَأَخْوَتَنَ وَجَنِيَّتَنَ وَمَدِينَتَنَ إِنَّ صِرَاطَنَا مُسْتَقِيَّوْنَ﴾

¶And that was our proof which We gave Ibrâhîm against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishâq and Ya'qûb, each of them We guided; and before him We guided Nûh, and among his progeny Dâwûd, Sulaymân,

<sup>[1]</sup> At-Tabari 18:214.

*Ayyub, Yūsuf, Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyā, and Yaḥyā, and Isā and Ilyās, each one of them was of the righteous. And Ismā'īl and Al-Yasā' and Yūnus and Lūt and each one of them We preferred above the 'Ālamīn. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the straight path.» [6:83-87]*

Until Allāh's statement,

﴿أَزَّلْنَاكُمْ أَلَّيْنَ هَذِئِ اللَّهُ فَهُدَّنَاهُمْ أَفَلَا يَرْجِعُونَ﴾

«They are those whom Allāh had guided. So follow their guidance.» [6:90]

Allāh, the Exalted, says,

﴿وَنَهَمْ مَنْ قَصَصْنَا عَلَيْكُمْ وَنَهَمْ مَنْ لَمْ تَقْصُصْنَا عَلَيْكُمْ﴾

«Of some of them We have related to you their story. And of some We have not related to you their story.» [40:78]

In *Ṣaḥīḥ Al-Bukhārī* it is reported from Mujāhid that he asked Ibn 'Abbās, “Is there a prostration in Sūrah Ṣad?” Ibn 'Abbās replied, “Yes.” Then he recited,

﴿أَزَّلْنَاكُمْ أَلَّيْنَ هَذِئِ اللَّهُ فَهُدَّنَاهُمْ أَفَلَا يَرْجِعُونَ﴾

«They are those whom Allah had guided. So follow their guidance.» [6:90]

Ibn 'Abbās then said, “So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed.”<sup>(1)</sup> – referring to Dawud.

Allāh, the Exalted, said in this noble Āyah,

﴿إِنَّا نَلَّنَ عَلَيْمَ مَبَيِّنَ الرَّحْمَنِ حَرَّوْ شَجَّانَا وَتَبَكَّانَا﴾

«When the Āyah of the Most Gracious were recited unto them, they fell down prostrate and weeping.»

This means that when they heard the Words of Allāh,

<sup>(1)</sup> *Fath Al-Bārī* 8:14. The reference is to Āyah no. 24 of Ṣad (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these Āyāt of Al-An'ām, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word *Bukiyan* at the end of the Ayah means those who are crying, and it is the plural of *Bâki*. Due to this the scholars agree that it is legislated to prostrate upon reading this Ayah, in following them and adhering to their manner of worship.

﴿فَلَمَّا مَرَّ بِهِمْ خَلَفُ أَشَاغُرُ الْمُلَوَّةِ وَأَشَاغُرُ الشَّهَوَةِ مُسْرَقٌ يَلْقَوْنَ غَيَّابَةً إِلَّا مَنْ تَابَ وَمَاءَنَ وَعَلَىٰ مَلِيلًا فَأُزْلِكَ يَدْعُونَ لَبَّةً وَلَا يُطَمَّئِنُ شَيْئًا﴾

﴿59. Then, there has succeeded them a posterity who have lost the Salâh and have followed lusts. So they will meet Ghaiy.﴾

﴿60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.﴾

### **They were succeeded by Wicked People and Good People**

After Allâh mentioned the party of blessed ones – the Prophets and those who followed them by maintainig the limits set by Allâh and His commandments, fulfilling what Allâh ordered and avoiding His prohibitions – then He mentions,

(خَلَفٌ مِّنْ بَنِيهِمْ خَلَفٌ)

(there has succeeded them a posterity.) This means later generations.

﴿أَشَاغُرُ الْمُلَوَّةِ﴾

﴿who have lost Salâh﴾

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with *Ghaiy*, which means loss on the Day of Resurrection.

Al-Awzâ'i reported from Mûsâ bin Sulaymân, who reported from Al-Qâsim bin Mukhaymirah that he said concerning Allâh's statement,

﴿فَلَمَّا مِنْ بَعْدِهِمْ حَتَّىٰ أَسَاغُوا الصَّلَاةَ﴾

﴿Then, there has succeeded them a posterity who have lost the Salāh.﴾

"This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief."<sup>[1]</sup> It is also reported that it was said to Ibn Mas'ud, "Allāh often mentions the prayer in the Qur'aan. He says,

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

﴿Those who neglect their Salāh.﴾ [107:5]

And He says,

﴿عَلَىٰ صَلَاتِهِمْ دَائِرُونَ﴾

﴿Those who remain constant in their Salāh.﴾ [70:23]

And He says,

﴿عَنْ صَلَاتِهِمْ يَجْأَظُونَ﴾

﴿Who guard their Salāh.﴾ [23:9]

Then, Ibn Mas'ud said, "This means at its designated times." The people said, "We thought that this was referring to the abandonment of the prayer." He replied, "That would be disbelief."<sup>[2]</sup> Masrūq said, "No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times."<sup>[3]</sup> Al-Awzā'i reported from Ibrāhīm bin Zayd that Umar bin 'Abdul-'Aziz recited the Ayah,

﴿فَلَمَّا مِنْ بَعْدِهِمْ حَتَّىٰ أَسَاغُوا الصَّلَاةَ وَأَبَغُوا الشَّهُورَتِ فَسَوْقَ يَلْقَنْ غَيَّاً﴾

﴿Then, there has succeeded them a posterity who have lost the Salāh and have followed lusts. So they will meet Ghayy.﴾

Then, he said, "Their loss was not their abandonment of the prayers, but it was by not offering them during their proper

<sup>[1]</sup> At-Tabari 18:215.

<sup>[2]</sup> At-Tabari 18:216.

<sup>[3]</sup> At-Tabari 18:216.

and prescribed times.<sup>[1]</sup>

Allāh said,

﴿فَسَوْفَ يَلْقَنَ عَيْنَاهُ﴾

«So they will meet Ghayy.»

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that he said,

﴿فَسَوْفَ يَلْقَنَ عَيْنَاهُ﴾

«So they will meet Ghayy.»

"This means loss."<sup>[2]</sup> Qatādah said, "This means evil."<sup>[3]</sup> Sufyān Ath-Thawrī, Shu'bāh and Muḥammad bin Ishaq all reported from Abu Ishaq As-Sabīrī, who reported from Abu Ubaydah, who reported from 'Abdullāh bin Mas'ūd that he said,

﴿فَسَوْفَ يَلْقَنَ عَيْنَاهُ﴾

«So they will meet Ghayy.»

"This is a valley in the Hellfire which is very deep and its food is filthy."<sup>[4]</sup> Al-A'mash reported from Ziyād, who reported from Abu 'Iyād, who commented Allāh's statement,

﴿فَسَوْفَ يَلْقَنَ عَيْنَاهُ﴾

«So they will meet Ghayy.»

He said, "This is a valley in Hell made of puss and blood."

Allāh said,

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحَاتٍ﴾

«Except those who repent and believe and work righteousness.»

This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allāh will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise)." For this reason Allāh says,

﴿فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾

[1] At-Tabārī 18:216.

[2] At-Tabārī 18:219.

[3] At-Tabārī 18:218.

[4] At-Tabārī 18:218.

﴿Such will enter Paradise and they will not be wronged in aught.﴾

This is because repentance wipes away that which was before it. In another Ḥadīth, the Prophet ﷺ said,

«الَّذِي يَنْتَهِ عَنِ الذَّنْبِ كَمَنْ لَا تَذَنِبُ لَهُ»

«The one who repents from sin is like he who has no sin.»<sup>11</sup>

Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allāh's statement in Sūrah Al-Furqān,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهَآءاً وَلَا يَقْتُلُونَ النَّفَسَاتِ الَّتِي حَمَمَ اللَّهُ إِلَّا بِالْحَقِيقَ﴾

«And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...» until Allāh's statement,

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

«and Allah is Oft-Forgiving, Most Merciful.» [25:68-70]

﴿جَنَّتِ عَدِينَ الَّتِي وَعَدَ الرَّحْمَنُ عِيَامَةً بِالنَّبِيِّ إِلَيْهِ كَانَ وَعْدُهُ مُأْتَىٰ ۚ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَمْ يَرْفَهُمْ فِيهَا بَكَرَةً وَعَشِيشًا ۚ إِنَّكَ لِمُلْكُهُ الَّتِي تُرِثُ مِنْ عِبَادِنَا مَنْ كَانَ يَقْنَاطِ﴾

﴿61. (They will enter) 'Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.﴾

﴿62. They shall not hear therein any Laghw, but only Salām. And they will have therein their sustenance, morning and afternoon.﴾

﴿63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.﴾

<sup>11</sup> Ibn Majah 2:1420.

## The Description of the Gardens of the Truthful and Those Who repent

Allâh, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of '*Adn*', meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith.

Concerning Allâh's statement,

﴿إِنَّ اللَّهَ كَانَ وَعْدُهُ مُبِينًا﴾

﴿Verily, His promise must come to pass.﴾

This affirms the fact that this will occur, and that it is a settled matter. Allâh does not break His promise, nor does He change it. This is similar to His statement,

﴿كَانَ وَعْدُهُ مُقْرَنًا﴾

﴿His promise is certainly to be accomplished.﴾ [73:18]

This means that His promise will be and there is no avoiding it. Allâh's statement here,

﴿إِنَّمَا﴾

﴿must come to pass.﴾ This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

﴿إِنَّمَا﴾

﴿must come to pass.﴾ "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)."

Concerning Allâh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا﴾

﴿They shall not hear therein any Laghw.﴾

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. He said,

﴿لَا سَلَامٌ﴾

﴿...but only Salām.﴾ This is an indifferent exception, similar to Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَهْوًا وَلَا تَأْثِيمًا وَلَا فِي لَا سَلَامًا﴾

﴿No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!﴾ [56:25-26]

Concerning His statement,

﴿وَلَمْ يَرْفَهُمْ فِيهَا بَكْرَةً وَعَشِيَّاً﴾

﴿And they will have therein their sustenance, morning and afternoon.﴾

This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imām Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ تَلْبِيْجُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَنْصُرُونَ فِيهَا، وَلَا يَتَخَطَّلُونَ فِيهَا. وَلَا يَتَغَطَّوْنَ، أَتَيْتُهُمْ وَأَمْسَاطُهُمُ الدَّنَبَ وَالْفِضَّةَ وَمَجَابِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكْلُ وَاجِدٌ مِنْهُمْ رَزْجَتَانِ، يُرَى مُخْ سَاقِهَا مِنْ دَرَاءِ الْلَّعْنِ مِنَ الْمُخْنِ، لَا اخِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضُ، قُلُوبُهُمْ عَلَى قُلُوبِ رَجُلٍ وَاجِدٍ، يُبَهُّوْنَ اللَّهُ بُكْرَةً وَعَشِيَّاً»

«The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allāh in the morning and evening.»<sup>[1]</sup>

[1] Ahmad 2:316.

Al-Bukhārī and Muslim both recorded this narration in the Two *Sahīhs*.<sup>[1]</sup> Imām Ahmad also recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«الشَّهِيدُونَ عَلَى بَارِقِ نَهْرٍ بَيْنَابِ الْجَنَّةِ فِي قُبَّةِ حَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بِنَكْرَةٍ وَغَيْرَتِهَا»

«The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.»<sup>[2]</sup>

Aḥmad is the only one who collected this narration. Ad-Daḥḥāk reported that Ibn ‘Abbās said,

﴿وَلَمْ يَرْفَعْنَمِ فِيهَا بَكْرَةً وَغَيْرَاتِهَا﴾

«And they will have therein their sustenance, morning and afternoon.»

“This means the amount of time equal to night and day.” Allāh said,

﴿إِنَّ الْجَنَّةَ الَّتِي تُرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقْوَى﴾

«Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.»

This means, This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.’ They are those who obey Allāh in happiness and times of hardship. They are those who suppress their anger and they pardon people’s offenses. This is as Allāh says at the beginning of *Sūrah Al-Mu’minūn*,

﴿فَقَدْ أَطْلَحَ الْمُؤْمِنُونَ إِنَّ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَلِيلُونَ﴾

«Successful indeed are the believers. Those who are humble in their Ṣalāh.» [23:1-2]

Until His saying,

﴿أُولَئِكَ هُمُ الْأَوْرُونَ إِنَّ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَلِيلُونَ﴾

«These are indeed the inheritors. Who shall inherit the

<sup>[1]</sup> *Fath Al-Bārī* 6:367, *Muslim* 4:2180.

<sup>[2]</sup> *Aḥmad* no. 2390.

Firdaws. In it they shall dwell forever.» [23:10-11]

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ  
شَيْئًا بَلَّ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَنْهَا فَاعْبُدْهُ وَاصْطَلِّعْ لِيَنْتَهِ هُنَّ قَوْمٌ لَّهُ سَبِيلًا﴾

﴿64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.﴾

﴿65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him?﴾

### The Angels do not descend, except by Allāh's Command

Imām Ahmād recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said to Jibril,

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مَا تَزُورُنَا؟»

«What prevents you from visiting us more than you do?»

Then this Āyah was revealed,

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

«And we descend not except by the command of your Lord.»<sup>[1]</sup>

Al-Bukhāri was alone in recording it and he related it with the Tafsīr of this Āyah.<sup>[2]</sup> Al-‘Awfi reported from Ibn ‘Abbās that he said, “Jibril was kept from visiting the Messenger of Allāh ﷺ, so he was disturbed and grieved because of this. Then, Jibril came to him and said, ‘O Muḥammad,

﴿وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

«And we descend not except by the command of your Lord.»<sup>[3]</sup>

Allāh said,

﴿لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

<sup>[1]</sup> Ahmād 1:231.

<sup>[2]</sup> Fath Al-Bāri 8:282.

<sup>[3]</sup> At-Tabārī 18:222. This is also reported by others from Ibn ‘Abbās. See the previous reference.

﴿To Him belongs what is before us and what is behind us,﴾

It has been said that the meaning of “what is before us” refers to that which is in this life and “what is behind us” refers to the Hereafter.

﴿وَمَا بَيْنَ ذَلِكُّهُ﴾

﴿and what is between those two,﴾

This means what is between two blows of the *Sûr*. This is the opinion of Abu Al-‘Aliyah, Ikrimah and Mujâhid. This was also stated by Sa‘îd bin Jubayr and Qatâdah in one narration from them. As-Suddî and Ar-Rabî‘ bin Anas<sup>[1]</sup> held this opinion as well. It has also been said,

﴿فَمَا بَيْنَ أَيْدِيهِنَا﴾

﴿what is before us﴾ means the future matters of the Hereafter.

﴿وَمَا خَلْفَنَا﴾

﴿what is behind us,﴾ means what has taken place in this life,

﴿وَمَا بَيْنَ ذَلِكُّهُ﴾

﴿what is between those two,﴾

means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn ‘Abbâs, Sa‘îd bin Jubayr, Ad-Dâhîk, Qatâdah, Ibn Jurayj and Ath-Thawri.<sup>[2]</sup> Ibn Jarîr also preferred this latter interpretation. And Allâh knows best.

Concerning Allâh’s statement,

﴿وَمَا كَانَ رَبُّكَ نَسِيَّا﴾

﴿and your Lord is never forgetful.﴾<sup>[3]</sup>

Mujâhid said, “This means that your Lord has not forgotten you.” Allâh said,

﴿وَرَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهَا﴾

﴿Lord of the heavens and the earth, and all that is between them,﴾

<sup>[1]</sup> At-Tabari 18:224.

<sup>[2]</sup> At-Tabari 18:224, Al-Qurṭubi 11:129.

<sup>[3]</sup> At-Tabari 18:225.

الْمَرْيَمُ

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رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهَا فَأَعْبُدُهُ وَاضْطَرَرْ لِعِنْدِهِ  
هَلْ تَعْمَلُ لَهُ سَيِّئًا ﴿١﴾ وَيَقُولُ الْإِنْسَنُ أَءَذَمَتِ لَسْفَوْ  
أَخْرَجْ حَيًّا ﴿٢﴾ أَوْ لَا يَذْكُرُ إِلَيْنَاهُ أَخْلَقْتَهُ مِنْ قَبْلُ  
وَلَرِيكَ شَيْئًا ﴿٣﴾ فَوَرِيكَ لَهُ خَشْرَهُمْ وَالشَّيَاطِينُ ثُمَّ  
لَتَخْضُرَهُمْ حَوْلَ جَهَنَّمَ حَيًّا ﴿٤﴾ ثُمَّ لَنَزَعَتْ مِنْ كُلِّ  
شِيعَةِ أَيْمَمْ أَشَدَّ عَلَى الرَّحْمَنِ عَيْنَاهُ ﴿٥﴾ ثُمَّ لَخَنَ أَعْلَمَ بِالَّذِينَ  
هُمْ أَوْلَى بِهَا صَلِيْلًا ﴿٦﴾ وَإِنْ مَنْكَرَهُ لَا وَارِدَهَا كَانَ عَلَى رِيْكَ  
حَتَّمَ امْقَصِيْلًا ﴿٧﴾ ثُمَّ نَسِيَّ الَّذِينَ آتَقْرَأُونَنَّرَ الظَّلَمِيْنَ  
فِيهَا حَيَّنَاهُ ﴿٨﴾ وَإِذَا نُتْلَى عَلَيْهِمْ، إِنَّنَا يَنْتَهِيْنَ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيْلًا ﴿٩﴾ وَكَذَّ  
أَهْلَكَنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَخْسَنُ أَنْتَشَارَهُمْ يَا ﴿١٠﴾ قُلْ مَنْ  
كَانَ فِي الْأَضَلَالِهِ فَلَيَمْدُدَهُ الرَّحْمَنُ مَدَاحِقَ إِذَا رَأَوْا مَا يُوعِدُونَ  
إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا  
وَأَضَعَّفْ جُنْدًا ﴿١١﴾ وَبَرِيزَدَهُ اللَّهُ الَّذِينَ أَهْتَدَوْا هُدًى  
وَأَبْرَقَيْتَ الصَّلَاحَتَ خَيْرٌ عِنْدِ رِيْكَ ثُوابًا وَخَيْرٌ مَرَدًا ﴿١٢﴾

He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

﴿فَاغْنِهِ وَاضْطَرِرْ لِعِنْدِهِ هَلْ تَنْهَى  
لَهُ سَيِّئًا﴾

so worship Him and abide patiently in his worship. Do you know of any who is similar to Him?»

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said that this means, "Do you know any comparison or something similar to the Lord?" <sup>[1]</sup> Mujāhid, Sa'īd bin Jubayr, Qatādah, Ibn Jurayj and others all said the

same.<sup>[2]</sup> Ikrimah related that Ibn 'Abbās said, "There is no one named Ar-Rahmān (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name."<sup>[3]</sup>

﴿وَيَقُولُ الْإِنْسَنُ أَءَذَمَتِ لَسْفَوْ أَخْرَجْ حَيًّا ﴿١﴾ أَوْ لَا يَذْكُرُ إِلَيْنَاهُ أَخْلَقْتَهُ مِنْ قَبْلُ وَلَهُ  
يُكَ شَيْئًا ﴿٣﴾ فَوَرِيكَ لَهُ خَشْرَهُمْ وَالشَّيَاطِينُ ثُمَّ لَتَخْضُرَهُمْ حَوْلَ جَهَنَّمَ حَيًّا ﴿٤﴾ ثُمَّ لَنَزَعَتْ  
مِنْ كُلِّ شِيعَةِ أَيْمَمْ أَشَدَّ عَلَى الرَّحْمَنِ عَيْنَاهُ ﴿٥﴾ ثُمَّ لَخَنَ أَعْلَمَ بِالَّذِينَ هُمْ أَوْلَى بِهَا صَلِيْلًا ﴿٦﴾﴾

466. And man says: "When I am dead, shall I then be raised up alive?"

[1] At-Ṭabarī 18:226.

[2] At-Ṭabarī 18:226.

[3] Al-Qurtūbī 11:130.

﴿67. Does not man remember that We created him before, while he was nothing?﴾

﴿68. So by your Lord, surely We shall gather them together, and (also) the Shayâtin, then We shall bring them round Hell, Jithyya.﴾

﴿69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.﴾

﴿70. Then, verily, We know best those who are most worthy of being burnt therein.﴾

### **Man's Amazement about Life after Death and the Refutation against this Amazement**

Allâh, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allâh says,

﴿فَإِنْ شَجَّتْ نَعْجَةٌ فَوْلَمْ أَوْدَا كَانَ تُرْبَةً أَوْنَى لَهُ خَلْقٌ جَدِيدٌ﴾

﴿And if you wonder, then wondrous is their saying : "When we are dust, shall we indeed then be (raised) in a new creation?"﴾[13:5]

Allâh also says,

﴿أَوْلَئِكَ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيبٌ ثَيْنٌ وَضَرَبَ لَنَا مَثَلًا وَقَوْيَى خَلْقَهُ قَالَ مَنْ يُنْبَغِي الْعِظَمَ رَهْ رَبِيعَتْ ﴿٧﴾ قُلْ بَنِيَّهَا الَّذِي أَنْشَأَهَا أَوْلَ مَرَّةً وَمَوْ بِكُلِّ خَلْقٍ عَلَيْهِ ﴿٨﴾﴾

﴿Does not man see that We have created him from Nutfah.<sup>[1]</sup> Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says : "Who will give life to these bones after they are rotten and have become dust?" Say : "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾[36:77-79]

And Allâh says here in this Sûrah,

<sup>[1]</sup> See volume seven, the explanation of Sûrat Al-Hajj 22:4, and Sûrat Al-Mu'minûn 23:13.

﴿وَيَقُولُ الْإِنْسَانُ أَوَا مَا يُمْتَدِّدُ لَنُوكَ أَخْرَجَ حَيًّا ۖ أَرَأَ يَدْكُثُرُ الْإِنْسَانُ أَنَّهُ خَلَقَهُ مِنْ قَبْلُ وَلَمْ يَكُنْ شَيْئًا﴾

﴿And man says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing?﴾

Allāh uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something? Similalry Allāh says;

﴿وَهُوَ الَّذِي يَبْدُو اَنْخَلْقُ ثُمَّ يُبَيِّدُهُ وَهُوَ أَهْوَى عَلَيْهِ﴾

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

In the Ṣahīh it is recorded that the Messenger of Allāh ﷺ said, ﴿يَقُولُ اللَّهُ تَعَالَى : كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يَكَذِّبَنِي، وَآذَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤَذِّنِي، أَمَّا تَكْذِيبُهُ إِيَّاهِي فَقُولُهُ لَنْ يُعَيِّنَنِي كَمَا بَذَانِي، وَلَبِسَ أَوْلُ الْخَلْقِ بِأَهْوَانَ عَلَيَّ مِنْ آخِرِهِ، وَآمَّا أَذَادَهُ إِيَّاهِي فَقُولُهُ إِنْ لِي وَلَدًا وَآتَى الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُرًا أَحَدًا﴾

«Allāh, the Exalted said, "The son of Ādām denies Me and he has no right to deny Me. The son of Ādām harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him."»<sup>[1]</sup>

Concerning Allāh's statement,

﴿فَوَرِيكَ لَنْحَشِرُنَّهُمْ وَالشَّيَّطِينَ﴾

﴿So by your Lord, surely We shall gather them together, and

<sup>[1]</sup> Ahmad 2:350.

*the Shayātīn,»*

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allāh and their devils as well.

﴿فَمَنْ لَهُضْرَمَهُتْ حَوْلَ جَهَنَّمَ جِئْنَاهُ﴾

*«then We shall bring them round Hell, Jithiyya.»*

Al-'Awfi related that Ibn 'Abbās said, "This means sitting and it is similar to His statement,

﴿وَرَأَى كُلَّ أُنْذَنْ جَاهِنَّمَ﴾

*«And you will see each nation Jāthiyah.»<sup>[1]</sup> [45:28]*

As-Suddi commented on the word *Jithiyya*, "It means standing." It has been reported from Murrah that Ibn Mas'ūd said the same.

Concerning Allāh's statement,

﴿فَمِنْ تَنْزَعَتْ مِنْ كُلِّ شِيْعَةٍ﴾

*«Then indeed We shall drag out from every sect»*

This means from every nation. This is what Mujāhid said.<sup>[2]</sup>

﴿أَئْتُمْ أَشَدَّ عَلَى الْأَرْجُنْ عِيَّا﴾

*«all those who were worst in obstinate rebellion against the Most Gracious.»*

Ath-Thawrī reported from 'Ali bin Al-Aqmar, from Abu Al-Āḥwāṣ, from Ibn Mas'ūd that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allāh will begin with the greatest of them in crime and continue in succession. That is Allāh's statement,

﴿فَمِنْ تَنْزَعَتْ مِنْ كُلِّ شِيْعَةٍ أَئْتُمْ أَشَدَّ عَلَى الْأَرْجُنْ عِيَّا﴾

*«Then indeed We shall drag out from every sect all those who*

<sup>[1]</sup> At-Tabari 18:227.

<sup>[2]</sup> At-Tabari 18:228.

were worst in obstinate rebellion against the Most Gracious.)<sup>(11)</sup>

This is similar to Allāh’s statement,

**هُنَّ أَذَّارٌ كَوَافِرٍ فِيهَا جَيْمًا فَالَّتَّخَنَّهُ لِأَرْلَهَمٍ رَبَّنَا هَوْلَاهُ أَسْلُونَا فَانِيمٍ عَدَابًا مِنْنَا**

¶Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire."» Until His saying,

﴿بِمَا كُنْتُرَ تَكْسِيُونَ﴾

﴿For what you used to earn.﴾ [7:38-39]

The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn." Concerning Allāh's statement,

﴿ثُمَّ لَنْعِنْ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلَاتِهِ﴾

¶Then, verily, We know best those who are most worthy of being burnt therein.»

Then, at this point Allāh attaches one piece of information to another. The meaning here is that Allāh best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the *Āyah* that was previously mentioned,

**﴿قَالَ لِكُلِّ ضَعْفٍ وَلِنَكِنْ لَا نَعْلَمُونَ﴾**

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

**فَوَلَمْ يَتَكَبَّرْ إِلَّا وَارْدُهَا كَانَ عَلَى رَبِّكَ حَتَّىٰ مَقْضِيَاهَا** ۖ ثُمَّ شَرَعَ الَّذِينَ أَنْقَوا وَنَذَرُ الظَّالِمِينَ فِيهَا جِئْنَا ۖ

¶71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.»

¶72. Then We shall save those who had Taqwā. And We shall leave the wrongdoers in it, Jithiyya.»

<sup>[11]</sup> *Ad-Durr Al-Manthūr* 5:533.

**Everyone will be brought to Hell, then the Righteous will be saved**

Ibn Jarīr reported from 'Abdullāh that he said concerning Allāh's statement,

﴿فَوْلَنْ مِنْكُنْ إِلَّا وَارِدُهَا﴾

«*There is not one of you but will pass over it.*»

"The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, 'O Allāh save them, save them.' "<sup>[1]</sup> This narration has supporting narrations similar to it from the Prophet ﷺ in the Two *Sahīhs* and other collections as well. These narrations have been related by Anas, Abu Sa'īd, Abu Hurayrah, Jābir and other Companions, may Allāh be pleased with them all.

Aḥmad also recorded that Umm Mubashshar, the wife of Zayd bin Hārithah, said, "The Messenger of Allāh ﷺ was in the house of Hafṣah when he said,

﴿لَا يَذْخُلُ النَّارَ أَحَدٌ شَهَدَ بِنَدْرًا وَالْحُدَيْبِيَّةِ﴾

«*No one who was present at the battles of Badr and Hudaybiyyah (of the Muslims) will enter into the Hellfire.*»

Then, Hafṣah said, "Doesn't Allāh say,

﴿فَوْلَنْ مِنْكُنْ إِلَّا وَارِدُهَا﴾

«*There is not one of you but will pass over it (Hell);*»

The Messenger of Allāh ﷺ replied by reciting,

﴿إِنَّمَا نَنْهَا اللَّهُنَّ أَنْقَارَهُ﴾

«*Then We shall save those who had Taqwā.*»<sup>[2]</sup>

In the Two *Sahīhs* there is a *Hadīth* reported from Az-Zuhri, from Sa'īd from Abu Hurayrah that the Messenger of Allāh ﷺ said,

<sup>[1]</sup> At-Tabārī 18:232.

<sup>[2]</sup> Aḥmad 6:362. This *Hadīth* was recorded by Muslim (no. 2496) with a slight variation of wording.

لَا يَمُوتُ لَا تَحِدُّ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلُودِ تَمْتَهِنُ النَّارَ إِلَّا تَجْلِهُ الْفَقْسُمُ

«No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.»<sup>[1]</sup>

'Abdur-Rahmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَلَنْ يَنْكُنْ إِلَّا وَارْدُقَاءُ﴾

﴿There is not one of you but will pass over it;﴾

"The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire."

As-Suddi reported from Murrah, from Ibn Mas'ūd, that he said concerning Allāh's statement,

﴿كَانَ عَلَى رَبِّكَ حَتَّى تَقْضِيَ﴾

﴿this is with your Lord; a Hatman decree.﴾

"An oath that must be fulfilled."<sup>[2]</sup> Mujāhid said, "Hatman means preordainment."<sup>[3]</sup> Ibn Jurayj said the same.<sup>[4]</sup> Concerning Allāh's statement,

﴿فَمَ شَاءَ اللَّهُ أَنْفَقَ﴾

﴿Then We shall save those who had Taqwā.﴾

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allāh will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their

<sup>[1]</sup> *Fath Al-Bāri* 3:142, *Muslim* 4:2028.

<sup>[2]</sup> *At-Tabari* 18:237.

<sup>[3]</sup> *At-Tabari* 18:237.

<sup>[4]</sup> *At-Tabari* 18:237.

bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a *Dinār* of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allāh will take out of the Fire whoever said "Lā ilāha illallāh," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic *Hadīths* from the Messenger of Allāh ﷺ. This is why Allāh says,

﴿ثُمَّ نَجِيَ الَّذِينَ آتَقْرَأُوا وَنَذَرُ الظَّالِمِينَ فِيهَا جِنَاحًا﴾

﴿Then We shall save those who had *Taqwā*. And We shall leave the wrongdoers in it, *Jīthīyya*.﴾<sup>[1]</sup>

﴿إِنَّمَا تَنْهَى عَنِ الْبَيْنَةِ مَا يَشَاءُ فَالَّذِينَ كَفَرُوا بِاللَّهِ أَعْمَلُوا أَثْمًا الْفَرِيقَيْنِ سَيِّرْ مَقَانًا وَأَخْسَنْ نَدِيَّاً وَكَمْ أَهْلَكَا فِيلَّاهُمْ مِنْ قَرْبِهِمْ أَخْسَنَ أَنْتَ وَرَبُّكَ﴾<sup>[vi]</sup>

﴿73. And when Our clear Āyāt are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest *Nadīyyan*?"﴾

﴿74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance?﴾

### The Disbelievers boast over Their good Fortune in the World

Allāh, the Exalted, informs that when the clear, evident Āyāt of Allāh are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

﴿سَيِّرْ مَقَانًا وَأَخْسَنْ نَدِيَّاً﴾

﴿best dwellings and the finest *Nadīyyan*.﴾

<sup>[1]</sup> *Fath Al-Bāri* 13:48.

This means the best houses, with the loftiest levels and the finest *Nadiyyan*, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living?" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allāh says about them,

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

«And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!"» [46:11]

Nūh's people said,

﴿أَتُؤْمِنُ لَكَ وَأَتَبْعَكَ الْأَرْذُلُونَ﴾

«Shall we believe in you, when the weakest (of the people) follow you?» [26:111]

And Allāh says,

﴿وَكَذَلِكَ فَتَّأَ بَعْضُهُمْ يَقْسِنْ يَقْسِنْ أَهْلَوْلَهُ مِنْ اللَّهِ عَلَيْهِمْ بِمَا يَبْغِي أَيْنَ اللَّهُ بِأَعْلَمْ يَالْكَلَمِينَ﴾

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

This is why Allāh refuted their doubts:

﴿وَرَدَ أَفْنَاكَ قَلْمَمْ بِنْ قَبِيلَهُ﴾

«And how many a generations have We destroyed before them?»

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief?"

﴿فَمِنْ أَحْسَنْ أَنْشَأَ وَرَبِيعَهُ﴾

«who were better in wealth, goods and outward appearance?»

This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A'mash reported from Abu Zībyān, who reported from Ibn 'Abbās that he said concerning the Āyah,

﴿شَرِيفٌ مَقَامًا وَأَخْسَنُ نَيَّابًا﴾

﴿best dwellings and finest Nadiyyan.﴾

“Position [Maqām] means home, Nadī means place of gathering, wealth refers to material possessions and outward appearance is how they look physically.”<sup>[1]</sup> Al-‘Awfi said that Ibn ‘Abbās said, “Position [Maqām] means dwelling, Nadī means place of gathering and the blessing and happiness that they were living in. This is as Allāh says about the people of Fir‘awn when He destroyed them and related the story of their situation in the Qur’ān,

﴿كَذَّلِكُمْ بَلَى مِنْ جَنَّتٍ وَعَبْدُوْنَ رَزْدُوْعَ وَمَقَامَ كَبِيرٍ﴾

﴿How many gardens and springs that they [Fir‘awn’s people] left behind, and green crops and honored places [Maqām].﴾ [44:25-26]

Therefore, position [Maqām] refers to their dwellings and splendid bounties, and Nadī is the places of gathering and meeting where they used to congregate. Allāh said while relating the story to His Messenger ﷺ of what happened with the people of Lüt,

﴿وَأَثْوَرُوكُمْ فِي كَابِيْكُمُ الشَّنَّكَر﴾

﴿And practice Al-Munkar (evil deeds) in your meeting places [Nādiyakum].﴾ [29:29]

The Arabs call a place of gathering a Nadī.<sup>[2]</sup>

﴿فَلَمَنْ كَانَ فِي الْأَصْلَاحَةِ ثَبَيْرَةً لَهُ أَرْجَعْنَاهُ حَسْنَ إِنَّا رَأَوْنَا مَا يُوعَدُونَ إِنَّا أَمْنَابَ دَلَيْلًا أَلْتَاهَةً نَسْبَقْلُونَ مَنْ هُوَ شَرُّ نَكَارًا وَأَضَعَفَ جَنَدًا﴾

﴿75. Say: whoever is in error, the Most Gracious will extend [circumstances] for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.﴾

<sup>[1]</sup> At-Tabari 18:239,241.

<sup>[2]</sup> At-Tabari 18:239.

**The Rebellious Person is given Respite but He is not forgotten**

Allāh, the Exalted, says,

﴿فَلَرُ﴾

﴿Say﴾ This means, “O Muḥammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood.”

﴿مَنْ كَانَ فِي الْفَسَادِ﴾

﴿whoever is in error﴾ This means, ‘be they from us or from you.’

﴿فَبَيْنَهُ لَا يَرْجِعُنَّ مُّؤْمِنًا﴾

﴿the Most Gracious will extend [circumstances] for him.﴾

This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِنَّ الْأَنَابَ﴾

﴿until, when they see that which they were promised, either the torment﴾

that will strike him,

﴿وَرِبَّا أَلْتَاعَةً﴾

﴿or the Hour﴾ that will come suddenly,

﴿فَسَيَّلُونَ﴾

﴿they will come to know﴾ at that time,

﴿مَنْ هُوَ شَرٌّ شَكَانَا وَأَضَعَّنَّ حَنَدَاهُ﴾

﴿who is worst in position, and who is weaker in forces.﴾

This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allāh mentions about the Jews when He says,

﴿يَأَيُّهَا الَّذِينَ هَادُوكُمْ إِنْ رَعَيْتُمْ أَنَّكُمْ أَوْلَيَاءُ اللَّهِ مِنْ دُونِ النَّاسِ فَنَسِّلُوا الرُّزْقَ إِنْ كُنْتُمْ

﴿سَكِينَةً﴾

﴿O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.﴾ [62:6]

Meaning, ‘Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.’ But they refused to do so. An extensive discussion of this has already preceded in Sūrat Al-Baqarah, and to Allāh is the praise. Likewise, Allāh mentioned the challenge that was given to the Christians in Sūrah Āl ‘Imrān,<sup>[11]</sup> when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that Isā was the son of Allāh. Therefore, Allāh mentioned His arguments and proofs against the worship of Isā, and that he was merely a creature like Ādam. After this, Allāh said,

﴿فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ يُنَزَّلُ لَكُمْ فَقُلْ تَسْلَوْا نَعْلَمْ أَبْنَائَهُمْ وَأَبْنَاءَنَا وَنَحْنُ أَعْلَمُ بِرِبَّكُمْ﴾  
﴿وَنَحْنُ أَعْلَمُ بِأَنْفُسِنَا وَأَنْفُسَكُمْ إِذْ تَتَهَاجِرُ مُؤْمِنُكُمْ عَلَى الظَّاهِرِ﴾

﴿Then whoever disputes with you about him after (all this) knowledge that has come to you, say: “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.”﴾ [3:61]

However, they (the Christians) also retreated from this challenge.

﴿فَوَزَّعَ اللَّهُ الَّذِينَ أَهْتَدَوْا مُدْئِي رَأْبِيَّتِ الْمُتَّهِّدِينَ خَيْرٌ عِنْدَ رَبِّكَ ثُمَّاً وَخَيْرٌ مُرَدًا﴾

﴿76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.﴾

### **Increasing Guidance of Those Who are guided**

After Allāh mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

<sup>[11]</sup> For these discussions, see volume one, the Tafsīr of Sūrat Al-Baqarah (2:94), and volume two, the Tafsīr of Sūrah Āl ‘Imrān (3:61).

﴿وَلَمَّا مَا أَنْزَلْتَ سُورَةً فَيَنْهَا مَنْ يَقُولُ أَيْكُمْ زَادَهُ هَذِهِ إِيمَانًا﴾

«And whenever there comes down a Sūrah, some of them say:  
“Which of you has had his faith increased by it?”» [9:124]

And the following Āyah also shows this.

Concerning Allāh’s statement,

﴿وَالْبَيِّنَاتُ الْمُبِينَ﴾

«And the righteous good deeds that last»

Its explanation has already preceded in Sūrat Al-Kahf,<sup>[11]</sup> along with a lengthy discussion concerning it and the related Hadiths.

﴿خَيْرٌ عِنْدَ رَبِّكَ تَوَابًا﴾

«(they) are better with your Lord for reward.»

meaning the recompense and reward.

﴿وَخَيْرٌ مَرَدًا﴾

«and better for resort.» meaning in the final outcome, the result for its doer.

﴿أَفَرَبَتِ الَّذِي كَفَرَ بِإِيمَانِنَا وَقَالَ لَاَوْيَنِكَ مَا لَكَ وَلَنَا﴾ أَطْلَعَ الْفَيْبَ أَمْ أَخْدَى عِنْدَنَا  
 ﴿كَلَّا تَكُفُّنَا مَا يَقُولُ وَنَعْدُ لَهُ مِنَ النَّذَارِ مَذَارًا﴾ وَرَثَثَةَ تَأْيِيدًا وَلَيْلَنَا  
 ﴿فَرِيَادًا﴾

﴿77. Have you seen him who disbelieved in Our Āyāt and said: “I shall certainly be given wealth and children [if I live again].”﴾

﴿78. Has he known the Unseen or has he taken a covenant from the Most Gracious?﴾

﴿79. Nay, We shall record what he says, and We shall increase his torment;﴾

﴿80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.﴾

<sup>[11]</sup> See volume six, the Tafsīr of Sūrat Al-Kahf (18:46).

### **Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter**

Imām Ahmād reported from Khabbāb bin Al-Aratt that he said, "I was a blacksmith and Al-Ās bin Wā'il owed me a debt. So I went to him to collect my debt from him. He said to me, 'No, by Allāh, I will not pay my debt to you until you disbelieve in Muhammad.' I replied to him, 'No, by Allāh, I will not disbelieve in Muhammad until you die and are resurrected again.' He then said to me, 'Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allāh revealed these Āyāt,

﴿أَفَرَبِطْتَ اللَّهِيْ كُفَّارَ بِعَيْنِنَا وَقَالَ لَا وَوَلَدَنَا﴾

﴿Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children."﴾ until,

﴿وَوَلَدَنَا فَرَدَ﴾

﴿and he shall come to Us alone.﴾<sup>[1]</sup>

This was also recorded by the two compilers of the *Sahīhs* and other collections as well. In the wording of Al-Bukhārī it states that Khabbāb said, "I used to be a blacksmith in Makkah and I made a sword for Al-Ās bin Wā'il. So I went to him to collect my pay from him..." then he mentioned the rest of the *Hadīth* and he said,

﴿أَرَأَتَنَّا عِنْدَ أَرْجُونَ عَهْدَنَا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

"This means an agreement."<sup>[2]</sup>

Concerning Allāh's statement,

﴿أَنْلَمَ الظِّنَبَ﴾

﴿Has he known the Unseen?﴾ This is a rejection of the person who says,

﴿لَا وَلَدَنَا﴾

<sup>[1]</sup> Ahmad 5:111.

<sup>[2]</sup> *Fath Al-Bārī* 4:372, *Muslim* 4:2153.

﴿I shall certainly be given wealth and children.﴾

Meaning, on the Day of Resurrection. In other words, “Does he know what he will have in the Hereafter, to such an extent that he can swear to it?”

﴿أَنْهَدَ عِنْدَ الْرَّجْنِ عَهْدًا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

Or has he received a promise from Allāh that he will be given these things? It has already been stated that in *Sahīh Al-Bukhārī* it is mentioned that covenant means an agreement.<sup>[1]</sup>

Concerning Allāh’s statement,

﴿كُلُّ﴾

﴿Nay,﴾ This is a participle that opposes what came before it and gives emphasis to what follows it.

﴿سَنَكْتُبُ مَا يَقُولُ﴾

﴿We shall record what he says,﴾ what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allāh the Most Great.

﴿وَنَصِّدُ لَهُ مِنَ الْمَذَابِ مَذَابًا﴾

﴿We shall increase his torment.﴾ This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allāh in this life.

﴿وَزَرْعَةٌ مَا يَقُولُ﴾

﴿And We shall inherit from him all that he speaks of,﴾

His wealth and children. It means, “We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life.” To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allāh says,

﴿وَنَأْتِيَنَا فَرِنَادِ﴾

﴿And he shall come to Us alone.﴾ without wealth or children.

﴿وَلَنَقْدُو مِنْ دُوَبِ اللَّهِ مَا إِلَهَ إِنْ كُفُّرُوا لَمْ يُمْرِنْ عِزَّالِهِ لَكَلَّا سَيَكْفُرُونَ بِمِنَادِيهِمْ وَلَكُوْنُ عَلَيْهِمْ﴾

<sup>[1]</sup> *Fath Al-Bārī* 4:273.

صَدَّا [٤١] أَلَرْ تَرَ أَنِ ارْسَلْنَا أَكْبَطِينَ عَلَى الْكُفَّارِيْنَ تَرْزُّهُمْ أَرَادُوا [٤٢] لَلَا تَعْجَلْ عَلَيْهِمْ إِنَّا نَعْدِ لَهُمْ عَذَابًا [٤٣]

﴿81. And they have taken gods besides Allāh, that they might give them honor, power and glory.﴾

﴿82. Nay, but they will deny their worship of them, and will become their adversaries.﴾

﴿83. See you not that We have sent the Shayātīn against the disbelievers to push them to do evil.﴾

﴿84. So make no haste against them; We only count out to them a (limited) number.﴾

### The Idols of the Polytheists will deny Their Worship

Allāh, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allāh, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allāh mentions that the matter is not as they claim, and it will not be as they hope. He says,

﴿لَلَّا سِكْرُونَ يَبْلَوُهُمْ﴾

﴿Nay, but they will deny their worship of them,﴾ on the Day of Judgement.

﴿وَتَكُونُونَ عَلَيْهِمْ ضَلَالًا﴾

﴿and will become their adversaries.﴾ This means that they will be foes in a state other than what they think about these gods. This is similar to Allāh's statement,

﴿وَمَنْ أَضَلُّ مِنْ مَنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَتَبَيَّنُ لَهُ إِنَّ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دِيَنِهِمْ عَنِتِلُونَ﴾

﴿وَإِذَا حُسِنَ لِئَلَّا كَانُوا لَهُمْ أَعْلَمَ رَأَوْهُمْ بِيَمَادِهِمْ كُفَّارًا﴾

﴿And who is more astray than one who calls upon, besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ [46:5-6]

As-Suddi said,

﴿كُلَّا سِنَكُوْنُونَ يُبَكَّدُونَ﴾

﴿Nay, but they will deny their worship of them,﴾

“This means their worshipping of the idols.”<sup>[1]</sup>

Allāh said,

﴿وَيَكُوْنُونَ عَلَيْهِمْ ضَدًا﴾

﴿and will become their adversaries﴾ contrary to what they hoped for from these gods.

As-Suddi said,

﴿وَيَكُوْنُونَ عَلَيْهِمْ ضَدًا﴾

﴿and will become their adversaries.﴾ “They will be in severe opposition and argument.”

Ad-Daḥḥāk said,

﴿وَيَكُوْنُونَ عَلَيْهِمْ ضَدًا﴾

﴿and will become their adversaries.﴾ “This means enemies.”<sup>[2]</sup>

### The Power of the Devils over the Disbelievers

Concerning Allāh’s statement,

﴿فَإِذَا نَرَأَيْتَ أَنْزَلْنَا الشَّيْطَانَ عَلَى الْكُفَّارِ تَوَزَّعُمْ أَذْلَالُهُ﴾

﴿See you not that We have sent the Shayātīn against the disbelievers to push them to do evil.﴾

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said, “They will lead them astray with temptation.”<sup>[3]</sup> Al-‘Awfi said that Ibn ‘Abbās said, “They will incite them against Muḥammad ﷺ and his Companions.”<sup>[4]</sup> Qatādah said, “They will harass them and disturb them until they disobey Allāh.”<sup>[5]</sup> ‘Abdur-Rahmān bin Zayd said, “This is similar to Allāh’s statement,

<sup>[1]</sup> At-Ṭabarī 18:251.

<sup>[2]</sup> At-Ṭabarī 18:250.

<sup>[3]</sup> At-Ṭabarī 18:251.

<sup>[4]</sup> Ad-Durr Al-Manthūr 5:538.

<sup>[5]</sup> At-Ṭabarī 18:252.

﴿وَمَنْ يَتَشَاءُ عَنِ ذِكْرِ الرَّحْمَنِ نُفِيَضُ لَهُ شَيْئًا فَهُوَ لَهُ فَرِينٌ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytân to be a companion for him.﴾<sup>[1]</sup> [43:36]

Concerning Allâh's statement,

﴿فَلَا تَحِلُّ عَلَيْهِمْ إِنَّا نَعْدُ لَهُمْ عَدَّاً﴾

﴿So make no haste against them; We only count out to them a (limited) number.﴾

This means, "Do not be hasty with the punishment that is going to befall them, O Muhammad."

﴿إِنَّا نَعْدُ لَهُمْ عَدَّاً﴾

﴿We only count out to them a number.﴾

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allâh and His exemplary punishment."

Allâh says,

﴿وَلَا تَسْتَكِنْ أَللّٰهُ عَنِّيلاً عَنَّا يَقْسِمُ الظَّالِمُونَ﴾

﴿And consider not that Allah is unaware of that which the wrongdoers do.﴾ [14:42]

And He says,

﴿فَأَقِلِّ الْكَفَرِنَ أَنْهُمْ رُدُّدٌ﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allâh says,

﴿إِنَّا نُنْهِي لَهُمْ لِيَرَادُوا إِنَّا نَهِيُّ﴾

﴿We postpone the punishment only so that they may increase in sinfulness.﴾ [3:178]

﴿نُنَهِّمُهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَلِظٍ﴾

<sup>[1]</sup> At-Tabari 18:252.

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أَفَرَيْتَ الَّذِي كَفَرَ بِاِنْتِنَا وَقَالَ لَا وَتَبِعْ مَا لَوْلَدَهُ  
 أَطْلَعْنَا النَّبِيَّ أَمْ أَخْذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٦﴾ كَلَّا  
 سَنَكُثُّ مَا يَقُولُ وَنَذَلَهُ مِنَ الْعَذَابِ مَذَاهِبًا ﴿٧﴾ وَرَثَتْهُ  
 مَا يَقُولُ وَيَأْتِنَا فَرَدًا ﴿٨﴾ وَأَخْذُوا مِنْ دُوبِ اللَّهِ الْهَمَةَ  
 يَكُونُو هُمْ عِزًا ﴿٩﴾ كَلَّا سَيِّئَكُفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ  
 عَلَيْهِمْ ضَيْنًا ﴿١٠﴾ إِنَّرِنَانِي أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكُفَّارِ  
 تُورِّهِمْ أَرَادًا ﴿١١﴾ فَلَا تَنْجُلْ عَلَيْهِمْ إِنْ شَاءَ عَذَابُهُمْ عَذَابًا  
 يَوْمَ تُحْشَرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا ﴿١٢﴾ وَنَسُوقُ الْمُغْرِبِينَ  
 إِلَى جَهَنَّمْ وَرَدًا ﴿١٣﴾ لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنْ أَخْذَهُ عَنْهُ  
 الرَّحْمَنِ عَهْدًا ﴿١٤﴾ وَقَالُوا أَتَخْدَ الرَّحْمَنُ وَلَدًا ﴿١٥﴾ لَقَدْ  
 حِشْمَ شَيْنَإِذَا ﴿١٦﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرُنَ مِنْهُ  
 وَتَنْشَقُ الْأَرْضُ وَتَخْرُجُ الْجَبَالُ هَذَا ﴿١٧﴾ أَنْ دَعَوْنَالرَّحْمَنِ وَلَدًا  
 وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا ﴿١٨﴾ إِنْ كُلُّ مَنْ فِي  
 السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَاقِ الرَّحْمَنِ عَهْدًا ﴿١٩﴾ لَقَدْ أَخْصَنُهُمْ  
 وَعَدَهُمْ عَهْدًا ﴿٢٠﴾ وَكُلُّهُمْ مَاتِيهِ يَوْمَ الْقِيَامَةِ فَرَدًا

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24]

﴿قُلْ تَسْعَوْ فَلَمَّا مَصِيرَكُمْ إِلَى الْأَنْتَارِ﴾

﴿Say: "Enjoy! But certainly, your destination is the (Hell) Fire."﴾ [14:30]

As-Suddi said,

﴿إِنَّا نَدْ لَهُمْ عَهْدًا﴾

﴿We only count out to them a (limited) number.﴾ means years, months, days and hours.

﴿يَوْمَ تُحْشَرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَلَهُمْ عَهْدًا وَنَسُوكُ الْمُغْرِبِينَ إِلَى جَهَنَّمْ وَرَدًا لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنْ أَخْذَهُ عَنْهُ عَهْدًا﴾

﴿85. The Day We shall gather those with Taqwā unto the Most Gracious (Allāh), like a delegation.﴾

﴿86. And We shall drive the criminals to Hell, in a thirsty state.﴾

﴿87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).﴾

### The Condition of the Righteous and the Criminals on the Day of Resurrection

Allāh, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His

Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allâh explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A *Wafâd* (delegation) is a group that arrives while riding and from it comes the word *Wufûd* (arriving). They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allâh says,

﴿وَرَدَ﴾

﴿In a thirsty state.﴾ This means parched and thirsting for drink. This was stated by 'Atâ', Ibn 'Abbâs, Mujâhid, Al-Hasan, Qatâdah and many others.<sup>[1]</sup> Here it will be said,

﴿أَلَيْهِ الْقَرْيَنِي سَبَرْ مَقَامًا وَأَخْسَنْ نَادِيَنِ﴾

﴿Which of the two groups is best in Maqâm (position) and the finest Nadiyyan (meeting place).﴾[19:73]

Ibn Abi Hâtim reported from 'Amr bin Qays Al-Mulâ'i, who reported from Ibn Marzûq that he said,

﴿يَوْمَ تَعْشَرُ الْمُتَّقِينَ إِلَى أَرْجَانِ رَفَدَا﴾

﴿The Day We shall gather those with Taqwâ unto the Most Gracious, like a delegation.﴾

"When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, 'Who are you?' The being will reply, 'You do not know me?' The believer will say, 'No, but Allâh has made you sweet smelling with a handsome face.' The being will say, 'I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now?' So the believer will therefore mount the creature. This is the meaning of Allâh's statement,

<sup>[1]</sup> At-Tabâri 18:253, *Ad-Durr Al-Manthûr* 5:541.

﴿يَوْمَ تُخْشَرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَذَلِكَ أَكْبَرُ﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾”

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said,

﴿يَوْمَ تُخْشَرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَذَلِكَ أَكْبَرُ﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾”

“Riding.”<sup>[1]</sup> His saying,

﴿وَسَوْطُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَذَلِكَ أَكْبَرُ﴾

﴿And We shall drive the criminals to Hell, in a thirsty state.﴾

This means parched and thirsty.

﴿لَا يَتَلَكُونَ الشَّفَاعَةَ﴾

﴿None shall have the power of intercession,﴾

There will be no one who can intercede for them like the believers who intercede for each other. Allāh says about them,

﴿فَمَا لَمْ يَنْعَدْ مِنْ شَفَاعَةٍ لَا صَاحِبَ حِجْمٍ﴾

﴿Now we have no intercessors, nor a close friend.﴾ [26:100-101]

Allāh said,

﴿إِلَّا مَنْ أَنْخَدَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿but such a one as has received permission (or promise) from the Most Gracious.﴾

This is a separate exclusion, which means, “But those who have taken a covenant with the Most Beneficent.” This covenant is the testimony that none has the right to be worshipped but Allāh, and upholding of its rights and implications. 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said,

﴿إِلَّا مَنْ أَنْخَدَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿but such a one as has received permission (or promise) from the Most Gracious.﴾

<sup>[1]</sup> At-Tabari 8:380.

"The promise is the testimony that none has the right to be worshipped but Allâh, that the person accepts that all power and strength belong to Allâh and he only places his hope with Allâh alone."<sup>[1]</sup>

﴿وَقَالُوا أَنْهَدَ الرَّحْمَنُ وَلَدًا ۝ لَقَدْ جِئْنَا شَبِّيْنَا إِذَا ۝ نَكَادُ السَّمَوَاتِ يَنْفَطِرُنَّ مِنْهُ ۝ وَتَنَشَّقُ الْأَرْضُ وَيَخْرُجُ الْجِبَالُ هَذَا ۝ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَنْجُدَ ۝ وَلَنَّا ۝ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَاقِ الرَّحْمَنِ عِنْدَنَا ۝ لَقَدْ أَنْهَصْنَاهُمْ وَعَذَّبْنَاهُمْ ۝ عِنْدَنَا ۝ وَلَمْ يُمْكِنْ مَارِثَيْهِ يَوْمَ الْقِيَامَةِ فَزَادُوا ۝﴾

﴿88. And they say: "The Most Gracious (Allâh) has begotten a son."﴾

﴿89. Indeed you have brought forth (said) a thing Iddâ.﴾

﴿90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.﴾

﴿91. That they ascribe a son to the Most Gracious.﴾

﴿92. But it is not suitable for the Most Gracious that He should beget a son.﴾

﴿93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.﴾

﴿94. Verily, He knows each one of them, and has counted them a full counting.﴾

﴿95. And everyone of them will come to Him alone on the Day of Resurrection.﴾

### **The Stern Rejection of attributing a Son to Allâh**

After Allâh affirms in this noble Sûrah that Isâ was a worshipper and servant of Allâh and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.

Allâh says,

﴿وَقَالُوا أَنْهَدَ الرَّحْمَنُ وَلَدًا ۝ لَقَدْ جِئْنَا ۝﴾

﴿And they say: "The Most Gracious has begotten a son."﴾

<sup>[1]</sup> At-Tabari 18:257.

*Indeed you have brought forth* ﴿

This means, “In this statement of yours.”

﴿شَيْئًا إِذَا﴾

﴿a thing Iddā.﴾

Ibn ‘Abbās, Mujāhid, Qatādah and Mālik all said, “Terrible.” It has been said that it is pronounced *Iddan*, *Addan*, and *Āddan* with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allāh said;

﴿تَكَادُ السَّمَاوَاتُ يَنْقَطِرُنَّ مِنْهُ وَتَنْقُشُ الْأَرْضُ وَيَخْرُجُ النَّبَالُ هَذَا ۚ أَنْ دَعَاهُ لِلرَّبِّنِ ۖ وَلَدًا ۚ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

that is, out of their high esteem for Allāh, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allāh and they are established upon His *Tawhīd* and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarīr reported that Ibn ‘Abbās said concerning Allāh’s statement,

﴿تَكَادُ السَّمَاوَاتُ يَنْقَطِرُنَّ مِنْهُ وَتَنْقُشُ الْأَرْضُ وَيَخْرُجُ النَّبَالُ هَذَا ۚ أَنْ دَعَاهُ لِلرَّبِّنِ ۖ وَلَدًا ۚ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

“Verily, the heavens, the earth, the mountains and all creatures – except for humans and *Jinns* – are frightened by the associating of partners with Allāh. Creation will almost cease existing before the association of partners with Allāh, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allāh, we hope that Allāh would forgive the sins of those who believed in

His absolute Oneness by worshipping Him alone. The Messenger of Allāh ﷺ said,

«لَئُنْتُمْ مُؤْمِنًا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

«Encourage your dying people to testify to *La ilāha illallāh*, for whoever says it at the time of their death, they will definitely enter into Paradise.»

The people said, "O Messenger of Allāh, what about he who says it while in good health?" He replied,

«بِئْلَكَ أَزْجَبُ وَأَزْجَبُ»

«This will necessitate his entrance into Paradise even more.»

Then he said,

«وَالَّذِي نَفِيَ بِيَدِهِ لَنْجِيَةٍ بِالسَّمَاوَاتِ وَالْأَرْضَيْنِ، وَمَا فِيهِنَّ وَمَا يَنْهَيْنَ وَمَا تَخْتَهَنَ، فَوُضِعَنَ فِي كِفَّةَ الْمِيزَانِ، وَوُضِعَتْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

«I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of *La ilāha illallāh* was placed on the other side of the scale, the testimony would outweigh all of it.»

This was recorded by Ibn Jarīr<sup>[1]</sup> and it is supported by the Hadīth related to the story of the card.<sup>[2]</sup> And Allāh knows best.

Ad-Daḥḥāk said,

﴿نَكَادُ السَّمَاوَاتُ يَنْقُطُرُنَّ مِنْهُ﴾

«Whereby the heavens are almost torn,» "This means to be split apart into pieces due to the fear of the magnificence of Allāh." 'Abdur-Rahmān bin Zayd bin Aslam said,

﴿وَرَتَشُّ الْأَرْضُ﴾

«and the earth is split asunder,»

<sup>[1]</sup> At-Tabārī 18:258.

<sup>[2]</sup> *Tuhfat Al-Ahwadhi* 7:330, referring to the text wherein it is stated that the *Kalimah* will outweigh ninety-nine scrolls of recorded bad deeds reaching as far as can be seen on the Day of Judgement.

"This is due to its anger on behalf of Allāh, the Mighty and Sublime."

﴿وَتَخْرُجُ الْجِبَالُ هَذَا﴾

﴿and the mountains Hadda.﴾

Ibn ‘Abbās said, "This means to be torn down." Sa‘d bin Jubayr said, "Haddan means some of it is broken by other parts of it in succession."

Imām Ahmād reported from Abu Mūsā that he said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَضَبَّرَ عَلَى أَذَى سَمْعَةٍ مِنَ اللَّهِ إِنَّهُ يُشَرِّكُ بِهِ وَيُجْعَلُ لَهُ وَلَدًا، وَهُوَ يَغْفِي بِهِمْ وَيَنْدَعُ عَنْهُمْ وَيَرْزُقُهُمْ»

«There is no one more patient than Allāh concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.»<sup>[1]</sup>

This narration is also recorded in the Two Ṣaḥīhs. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيَغْفِي بِهِمْ»

«...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.»<sup>[2]</sup>

Allāh said;

﴿وَمَا يَبْيَنِي لِلرَّغْنِ أَنْ يَنْجُذَ وَلَدًا﴾

«But it is not suitable for the Most Gracious that He should beget a son.»

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

﴿إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا مَا فِي الرَّغْنِ عَبْدًا﴾ لَقَدْ أَخْسَنَهُمْ وَعَذَّبَهُمْ

﴿عَنَّا﴾

<sup>[1]</sup> Ahmad 4:405.

<sup>[2]</sup> Fath Al-Bāri 10:527, Muslim 4:2160.

﴿There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.﴾

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

﴿وَلَمْ يُهُمْ مَا تَبَرَّ يَقْرَئُهُ فَنَدِرًا﴾

﴿And everyone of them will come to Him alone on the Day of Resurrection.﴾

This means that there will be no helper for him and no one to save him, except Allāh alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

﴿إِنَّ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الْأَرْجَانَ وَإِنَّمَا يَسْرِئِلُهُ إِلَيْكُمْ أَنَّهُ يُشَفِّرُ بِهِ الشَّفَّارَ وَتُنَزَّلُ بِهِ فَوْنَاكَ لَذَا ١٩١ وَكُمْ أَهْلَكَنَا فَلَمَّا تَبَاهَرُوا بِمَا كُنْتُمْ تَعْمَلُونَ هَلْ تُعْلَمُونَ بِنَّ أَنَّهُ أَوْ تَسْعَ لَهُمْ يَكْرَأً ١٩٢﴾

﴿96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.﴾

﴿97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwā, and warn with it the people that are Ludda.﴾

﴿98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?﴾

### Allāh places Love of the Righteous People in the Hearts

Allāh, the Exalted, informs about His believing servants, who work righteous deeds – deeds that He is pleased with because they are in accordance with the legislation of Muḥammad ﷺ – that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic *Hadīths* of the Messenger of Allāh ﷺ in various different ways. Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

إِنَّ اللَّهَ إِذَا أَحْبَبَ عَبْدًا دَعَاهُ جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أَحِبُّ فُلَانًا فَأَجِبْهُهُ، قَالَ: فَبِحِجْبَةِ جِبْرِيلٍ، قَالَ: ثُمَّ يَنْتَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجِبْهُهُ، قَالَ: فَبِحِجْبَةِ أَهْلِ السَّمَاءِ، ثُمَّ يُوْضِعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا أَبْغَضَ عَبْدًا دَعَاهُ جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أَبْغَضُ فُلَانًا فَأَبْغِضْهُ، ثُمَّ يَنْتَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَتْبَغْضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَبِتِغْضِبِهِ جِبْرِيلٌ، ثُمَّ يَنْتَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَتْبَغْضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَبِتِغْضِبِهِ أَهْلُ السَّمَاءِ، ثُمَّ يُوْضِعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ،

«Verily, whenever Allāh loves a servant of His, He calls Jibril and says, "O Jibril, verily I love so-and-so, so love him." Thus, Jibril will love him. Then, he (Jibril) will call out to the dwellers of the heavens, "Verily, Allāh loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allāh hates a servant of His, He calls Jibril and says, "O Jibril, verily I hate so-and-so, so hate him." Thus, Jibril will hate him. Then, he (Jibril) will call out amongst the dwellers of the heavens, "Verily, Allāh hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.»<sup>[1]</sup>

Al-Bukhāri and Muslim reported narrations similar to this.<sup>[2]</sup>

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

إِذَا أَحْبَبَ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي نَذَرْتُ فُلَانًا فَأَجِبْهُهُ، فَيَنْتَادِي فِي السَّمَاءِ، ثُمَّ يُنْزَلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ فَزْلُ اللَّهِ عَزَّ وَجَلَّ: إِنَّ الَّذِينَ مَأْمُوا  
وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الْأَرْجَفَنَ وَنَاهَى ﴿١﴾

«Whenever Allāh loves a servant of His, He calls Jibril (saying), "Verily, I love so-and-so, so love him." Then, Jibril calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allāh, the Mighty and Sublime: «Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love

<sup>[1]</sup> Ahmad 2:413,514.

<sup>[2]</sup> Fath Al-Bārī 1:476, Muslim 4:2030.

*for them.* ﴿<sup>[1]</sup>﴾ [19:96]

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, “*Hasan Sahîh.*”<sup>[2]</sup>

**The Qur’ân descended to give Glad Tidings and to warn**  
Allâh said;

﴿فَإِنَّا بَشَّرْنَاكُمْ﴾

﴿So, We have made this easy﴾

meaning the Qur’ân.

﴿بِلِسْلَامٍ﴾

﴿in your own tongue,﴾

This is an address to Prophet Muhammad ﷺ and it means that the Qur’ân is in the pure, complete and eloquent Arabic language.

﴿وَتَبَشَّرَ بِهِ الظَّاهِرِ﴾

﴿that you may give glad tidings to those who have Taqwâ,﴾  
those who respond to Allâh and believe in His Messenger ﷺ,

﴿وَثُبَّذَ بِهِ قَوْمًا لَّذِي﴾

﴿and warn with it the people who are Ludda.﴾

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

﴿وَرَأَى أَنْتَكُمْ قَلْمَمْ بَنْ قَرْبَنْ﴾

﴿And how many a generation before them have We destroyed!﴾  
means from the nations that disbelieved in the signs of Allâh and rejected His Messengers.

﴿فَمَلَئُوكُمُ الْأَرْضَ أَذْنَانَهُمْ وَتَنَعَّمُ لَهُمْ بِكَرَازَ﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾

Meaning, ‘have you seen any of them or even heard a whisper

<sup>[1]</sup> Abdur-Razzâq 10:450.

<sup>[2]</sup> Muslim 4:1031, Tuhfat Al-Ahwadhi 8:608.

from them.' Ibn 'Abbās, Abu Al-'Āliyah, Ṭkrimah, Al-Ḥasan Al-Baṣrī, Sāfiḍ bin Jubayr, Aḍ-Daḥḥāk and Ibn Zayd all said, "This means any sound."<sup>[1]</sup> Al-Ḥasan and Qatādah both said that this means, "Do you see with your eye, or hear any sound?"<sup>[2]</sup>

This is the end of the *Tafsīr* of *Sūrah Maryam*. All praises and thanks are due to Allāh. Following this will be the *Tafsīr* of *Sūrah Ta Ha*, Allāh willing and all praise is due to Allāh.

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[1] At-Ṭabari 18:265.

[2] At-Ṭabari 18:265.

# **The *Tafsīr* of *Sūrah Ṭā Ha***

## **(Chapter - 20)**

## **Which was revealed at Makkah**

نسمة أمّة النّزف النّاجية

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

**هُوَ لِهِ الْأَسْمَاءُ الْمُتَنَعِّشُ**

### ¶1. Ta Ha.¶

﴿2. We have not sent down the Qur'ān unto you to cause you distress.﴾

**¶3. But only as a Reminder to those who fear (Allāh).**

**¶4. A revelation from Him Who created the earth and high heavens.»**

#### 45. The Most Gracious Istawā the Throne.

¶6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.»

¶7. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.»

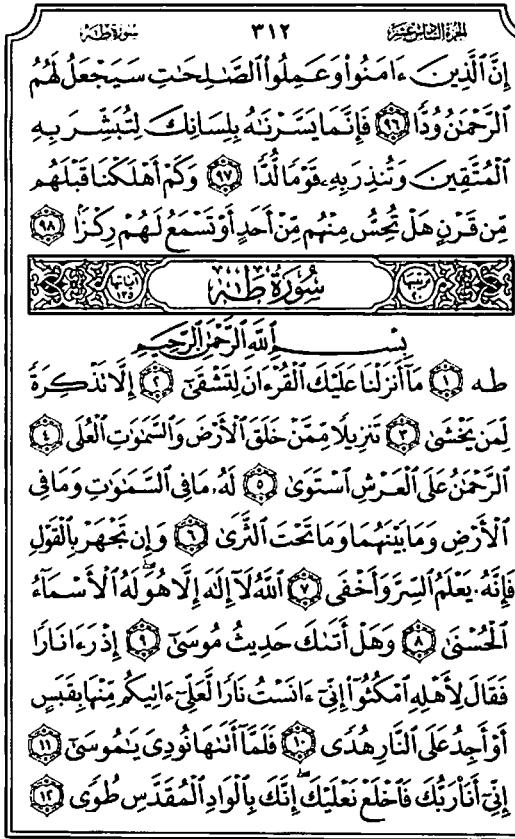
**48. Allāh! There is no God but Him! To Him belong the Best Names.»**

## **The Qur'ān is a Reminder and a Revelation from Allāh**

We have already discussed the separated letters at the beginning of *Sūrah Al-Baqarah*, so there is no need to repeat its discussion here.

Allāh says,

﴿مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتُشْفِقَ﴾



*Reminder to those who fear (Allāh).<sup>[1]</sup>*

The matter is not like the people of falsehood claim. Rather, whomever Allāh gives knowledge to, it is because Allāh wants him to have an abundance of good. This like what is confirmed in the Two Ṣahīhs on the authority of Ibn Mas'ūd, who said that the Messenger of Allāh ﷺ said,

«مَنْ يُرِدَ اللَّهُ بِهِ خَيْرًا يَنْقَهُهُ فِي الدِّينِ»

«Whomever Allāh wants good for, then He gives him the understanding of the religion.<sup>[2]</sup>

Mujāhid commented on Allāh's statement,

<sup>[1]</sup> Al-Qurtubi 11:167.

<sup>[2]</sup> Fath Al-Bārī 1:197, Muslim 2:719.

«We have not sent down the Qur'ān unto you to cause you distress.»

Juwaybir reported that Ad-Dāhhāk said, "When Allāh sent the Qur'ān down to His Messenger ﷺ, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'ān was only revealed to Muhammad to cause him distress.' Therefore, Allāh revealed,

«طَهٌ ۝ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتُشْقِّى ۝ إِلَّا تَذَكَّرَ  
لِمَنْ يَخْشَى ۝ تَرِيلًا مِّنْ حَلَقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلُوِّ ۝  
الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ۝ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ وَمَا يَنْهَا مَا حَتَّىَ الرَّبِّيَ ۝ وَإِنْ تَجْهَرْ بِالْقُولِ  
فَإِنَّهُ يَعْلَمُ الْبَرِّ وَالْخَفْيَ ۝ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِأَسْمَاءِ  
الْحُسْنَى ۝ وَهَلْ أَنْتَ كَحَدِيثِ مُوسَى ۝ إِذْ رَأَيَ نَارًا  
فَقَالَ لِأَهْلِهِ أَمْكُنُ أَنْ أَنْذِلَنَّكُمْ إِلَيْنِي ۝ اسْتَأْتِ نَارًا لَّعْنَى ۝ وَإِنْ يَكُونُ مِنْهَا بَيْسِينٌ  
أَوْ لَجِيدٌ عَلَى التَّارِهَدِي ۝ فَلَمَّا آتَاهُنَّا ثُوْدَى يَنْمُوسَقِ ۝  
إِنِّي أَنْذِرْتُكَ فَأَخْلُعْ نَعْلَيْكَ إِنْكَ وَالْوَادِيَ الْمُقَدَّسِ طُوْيِ ۝

«Tā Hā. We have not sent down the Qur'ān unto you to cause you distress, but only as a

﴿لَنْ أَرْزُكَ عَلَيْكَ الْقُرْآنَ لِتُشْفَقَ﴾

﴿We have not sent down the Qur'ân unto you to cause you distress,﴾

"This is like His statement,

﴿فَاقْرُأْ مَا تَسْعَى﴾

﴿So recite as much of the Qur'ân as may be easy (for you).﴾ [73:20]

For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer.<sup>[1]</sup> Qatâdah said,

﴿لَنْ أَرْزُكَ عَلَيْكَ الْقُرْآنَ لِتُشْفَقَ﴾

﴿We have not sent down the Qur'ân unto you to cause you distress,﴾

"No, by Allâh, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise."<sup>[2]</sup> Allâh said,

﴿إِلَّا ذِكْرٌ لِّئِنْ يَخْفَى﴾

﴿But only as a Reminder to those who fear (Allâh).﴾

Allâh revealed His Book and sent His Messenger ﷺ as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allâh, it is a remembrance in which Allâh revealed what He permits and prohibits.

His saying,

﴿تَنْزِيلًا مِّنْ حَلَقَ الْأَرْضَ وَالْمَمَرَّاتِ الْمُلْتَكِ﴾

﴿A Revelation from Him (Allâh) Who has created the earth and high heavens.﴾

means, This Qur'ân, which has come to you, O Muâmmad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and

<sup>[1]</sup> At-Tabari 18:269.

<sup>[2]</sup> At-Tabari 18:269.

subtleties.' It has been reported in a *Hadīth*, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.<sup>[1]</sup>

Concerning Allāh's statement,

﴿أَرْجَحُنَّ عَلَى الْمَرْبِي أَسْتَوِي﴾

«The Most Gracious Istawā the Throne.»

A discussion concerning this has already preceded in Sūrat Al-A'rāf, so there is no need to repeat it here.<sup>[2]</sup> The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allāh's statement,

﴿هُنَّ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا يَبْثُثُنَا وَمَا تَحْتَ الْأَرْضِ﴾

«To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.»

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allāh's statement,

﴿وَمَا تَحْتَ الْأَرْضِ﴾

«and all that is under the soil.»

Muhammad bin Ka'b said, "This means that which is beneath the seventh earth."<sup>[3]</sup>

Concerning Allāh's statement,

<sup>[1]</sup> Tuhfat Al-Ahwadhi 9:185. The scholars consider this text to be authentic only from one of the Companions.

<sup>[2]</sup> See volume four, the *Tafsīr* of Sūrat Al-A'rāf (7:54).

<sup>[3]</sup> At-Tabari 18:271.

﴿وَلَنْ تَحْمِرْ بِالْفَلَلِ فَإِنَّمَا يَعْلَمُ أَيْتَرَ وَأَخْفَى﴾

﴿And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾

This means that He Who revealed this Qur'ān, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allāh says,

﴿فَلَنْ أَزَّهُ أَنَّهُ يَعْلَمُ أَيْتَرَ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَنْكُمْ مُّغْنِيًّا﴾

﴿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."﴾ [25:6]

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said,

﴿يَعْلَمُ أَيْتَرَ وَأَخْفَى﴾

﴿He knows the secret and that which is yet more hidden.﴾

"The secret is what the son of Ādam hides within himself, and

﴿وَأَخْفَى﴾

﴿that which is yet more hidden.﴾

is the deeds of the son of Ādam, which are hidden before he does them. Allāh knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

﴿هُنَّا خَلْقُكُمْ وَلَا يَعْلَمُوكُمْ إِلَّا كَثِيرٌ وَجَدَهُ﴾

﴿The creation of you all and the resurrection of you all are only as a single person.﴾ [31:28]<sup>[11]</sup>

Concerning Allāh's statement,

﴿إِنَّمَا لَآ إِلَهٌ مُّلْكُه لَهُ الْأَسْمَاءُ الْمُتَنَعِّشُ﴾

﴿Allāh! There is no God but Him! To Him belongs the Best Names.﴾

This means, 'He Who revealed this Qur'ān to you (O

<sup>[11]</sup> At-Tabari 18:272.

Muhammad), He is Allāh, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

﴿وَهَلْ أَنْتَكَ حَدِيثُ مُوْمَقٍ إِذْ رَأَ نَارًا فَقَالَ لِأَهْلِهِ اتَّكِنُوا إِنِّي مَا نَشَتْ نَارًا لَعِنَ مَا يَكْرَهُ  
نَبِيًّا بِقَبْرِهِ أَوْ أَيْدُ عَلَى الْأَنَارِ هَذِهِ﴾

﴿9. And has there come to you the story of Mūsā?﴾

﴿10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."﴾

### A Discussion of the Message of Mūsā

From this point, Allāh begins to mention the story of Mūsā, how revelation began to come to Him, and Allāh's speaking directly to him. This occurred after Mūsā had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

﴿إِنِّي مَا نَشَتْ نَارًا لَعِنَ مَا يَكْرَهُ نَبِيًّا بِقَبْرِهِ﴾

﴿Verily, I have seen a fire; perhaps I can bring you some burning brand﴾

This means a flame from a fire. In another Āyah he said,

﴿أَزْ جَنْدُورَ مِنْ أَنَارِ﴾

﴿or a burning firebrand.﴾ [28:29] This is a coal that has a burning flame.

﴿لَعِنَكُمْ قَسْطَلُوكَ﴾

﴿that you may warm yourselves.﴾ [28:29] This proves that it was in fact cold weather at that time.

Concerning his statement,

﴿فِيَنْبَرِ﴾

﴿some burning brand﴾ This proves that it was dark.

In reference to his statement,

﴿أَوْ أَجِدُ عَلَى الْأَنَارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa'îd Al-A'war, from Ikrimah, from Ibn 'Abbâs that he said concerning Allâh's statement,

﴿أَوْ أَجِدُ عَلَى الْأَنَارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

"This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Mûsâ) saw the fire he said, 'Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"<sup>[1]</sup>

﴿فَلَمَّا أَنَّهَا تُؤْدِي بِكُلِّ شَوَّقٍ إِنَّكَ بِالْأَوَادِ الْمَعْدَنِينَ طَوِيَ وَلَنَا  
أَخْتَرُكَ فَاسْتَغْفِرُ لِي بُوْحٌ إِنَّمَا تَأْتِي اللَّهَ لَا إِلَهَ إِلَّا إِنَّمَا تَأْمَدُنِي وَأَقِيمُ الصَّلَاةَ لِيَكُرِي إِنَّ  
إِنَّ السَّائِمَةَ مَا يَسِّئُ أَكَادُ أَخْفِيَهَا لِتُخْزَنِي كُلُّ نَفِيْسٍ بِمَا شَفِّيَ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُقْرِنُ  
بِهَا وَاتَّبَعَ هَوَاهُ فَنَرَدِي﴾

﴿11. And when he came to it (the fire), he was called by name: "O Mûsâ!"﴾

﴿12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa."﴾

﴿13. "And I have chosen you. So listen to that which will be revealed (to you)"﴾

﴿14. "Verily, I am Allâh! There is no God but Me, so worship

<sup>[1]</sup> At-Tabari 18:277.

*Me, and perform Ṣalāh for My remembrance."* ﴿

﴿15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives."﴾

﴿16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish."﴾

### The First Revelation to Mūsā

Allāh, the Exalted, says,

﴿قَاتَّا أَنْهَاءَ﴾

﴿And when he came to it,﴾

This is referring to the fire when he approached it.

﴿وُدِيَ بَشْوَمَق﴾

﴿He was called by name: "O Mūsā!"﴾

In another Āyah it says,

﴿وُدِيَكَ مِنْ شَطِّي الْوَادِ الْأَيْمَنِ فِي الْبَقْعَةِ الْمُبَرَّكَةِ مِنْ أَنْجَرَةِ أَنْ يَمْوَقَ إِذْ أَنَا  
اللَّهُ﴾

﴿He was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh."﴾ [28:30]

However, here Allāh says,

﴿إِنَّمَا رَبِّكَ﴾

﴿Verily, I am your Lord!﴾

meaning, 'the One Who is talking to you and addressing you,'

﴿فَانْخُضْ تَعَالَى﴾

﴿So take off your shoes;﴾

'Ali bin Abi Tālib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot.<sup>[1]</sup>

Concerning Allāh's statement,

[1] At-Tabari 18:278.

﴿ طَرْوِي ﴾

﴿Tuwâ﴾ 'Ali bin Abi Talhah said that Ibn 'Abbâs said, "It is the name of the valley."<sup>[1]</sup> Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means 'doubly sacred' and that Tuwâ is something that has repetitious blessings. However, the first opinion is most correct. It is similar to Allâh's statement,

﴿ إِذْ نَادَهُ رَبُّهُ بِالْوَادِ الْمَقْدَسِ طَرْوِي ﴾

﴿When his Lord called him in the sacred valley of Tuwâ.﴾ [79:16]

Allâh's statement,

﴿ وَنَاهَىٰ نَفْرَتِكَ ﴾

﴿And I have chosen you.﴾ is similar to His statement,

﴿ إِنِّي أَخْطَبْتُكَ عَلَىٰ أَنَّا نِسْلَمُ وَإِنَّكَ لَكَ ﴾

﴿I have chosen you above men by My Messages, and by My speaking (to you).﴾ [7:144]

This means over all human beings of that time. It has also been said that Allâh said, "O Mûsâ, do you know why I chose to speak to you directly out of all of the people?" Mûsâ said, "No." Allâh then said, "Because I have not made anyone humble himself as much as you have humbled yourself."

Concerning Allâh's statement,

﴿ فَاسْتَعِنْ بِنَا بُوْحَىٰ ﴾

﴿So listen to that which will be revealed.﴾

"Now listen to what I say to you and what I reveal to you."

﴿ إِنَّمَا أَنَا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا أَنَا ﴾

﴿Verily, I am Allâh! There is no God but Me,﴾

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except

<sup>[1]</sup> At-Tabari 18:281.

Allāh alone, Who has no partners.  
Concerning Allāh's statement,

﴿فَاعْبُدُنِي﴾

«so worship Me,» This means, “Single Me out alone for worship, and establish My worship without associating anything with Me.”

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

«and perform Ṣalāh for My remembrance.»

It has been said that this means, “Pray in order to remember Me.” It has also been said that it means, “And establish the prayer whenever you remember Me.” There is a supporting evidence for this second statement in a *Hadīth* recorded by Imam Ahmad from Anas, who said that the Messenger of Allāh ﷺ said,

إِذَا رَأَدْتُمُوهُ عَنِ الصَّلَاةِ أَوْ غَلَظَ عَنْهَا، فَلْيَصْلِيْهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ : «وَأَقِمِ الصَّلَاةَ لِذِكْرِي»

«Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allāh said, «And perform Ṣalāh for My remembrance.»»<sup>[1]</sup>

In the Two *Sahīhs* it is reported from Anas that the Messenger of Allāh ﷺ said,

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا نَكَارَاهُ أَنْ يُصْلِيَهَا إِذَا ذَكَرَهَا، لَا نَكَارَةَ لَهَا إِلَّا ذَلِكَ

«Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.»<sup>[2]</sup>

Concerning Allāh's statement,

﴿بِإِنَّ السَّاعَةَ مَانِيَّةً﴾

«Verily, the Hour is coming» This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allāh's statement,

﴿أَكَادُ أُخْفِيَهَا﴾

<sup>[1]</sup> Ahmad 3:184.

<sup>[2]</sup> *Fath Al-Bārī* 2:84, *Muslim* 1:477.

﴿I am almost hiding it﴾ Ad-Dahhâk related from Ibn ‘Abbâs that he used to recite it as, “I almost kept it hidden – from myself.”<sup>[1]</sup> Ibn ‘Abbâs then would say, “Because nothing is ever hidden from Allâh’s Self.”<sup>[2]</sup> ‘Ali bin Abi Talhah reported from Ibn ‘Abbâs that he said,

﴿أَكَذُّ أُخْفِيَ﴾

﴿I am almost hiding it.﴾ “This means that no one knows its appointed time except Me (Allâh).”<sup>[3]</sup> Allâh also said,

﴿لَتَعْلَمُ فِي الْأَسْرَارِ مَا تَعْمَلُ لَا تُنْهَىٰ إِلَّا بِنَعْصَمَةٍ﴾

﴿Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.﴾ [7:187]

This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allâh’s statement,

﴿لِتَجْزَى كُلُّ نَفِيسٍ بِمَا تَنْعَمُ﴾

﴿that every person may be rewarded for that which he strives.﴾

“I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did.”

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُرَدُّهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُرَدُّهُ﴾

﴿So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.﴾ [99:7-8]

﴿إِنَّمَا تُحْزِنُونَ مَا كُنْتُ تَعْمَلُونَ﴾

﴿You are only being required for what you used to do.﴾ [52:16] Allâh said,

﴿فَلَا يُمْلَأُ عَنْهَا مَنْ لَا يَقْوِيْنَ يَهَا﴾

﴿Therefore, let not divert you the one who believes not therein,﴾

[1] *Fath Al-Qadîr* 3:361.

[2] *Ad-Durr Al-Manthûr* 5:563.

[3] *At-Tabâri* 18:285.

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وَأَنَا أَخْرُوكَ فَاسْتَعِيْلَمَيْوَحِيْ [٢٧] إِنَّمَا إِلَهُ إِلَّا إِنَّمَا  
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي [٢٨] إِنَّ السَّاعَةَ مَيْنَةً  
أَكَادُ أَخْفِيْلَتَجْزِي كُلُّ نَفْسٍ بِمَا سَعَى [٢٩] فَلَا يَصُدُّنَّكَ  
عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَأَتَبِعْ هَوْنَهُ فَتَرَدَّى [٣٠] وَمَا تَلَكَ  
يَسِّيْنَكَ يَنْمُوسَى [٣١] قَالَ هِيَ عَصَمَى أَتُوْكُعُ عَلَيْهَا  
وَاهْشِ بِهَا عَلَى عَنْسِي وَلِيَفِيهَا مَارِبُ أُخْرَى [٣٢] قَالَ أَلْقَهَا  
يَنْمُوسَى [٣٣] فَالْقَنْهَا فَلَادَاهِي حَيَّةً سَعَى [٣٤] قَالَ خَذْهَا  
وَلَا تَخْفَ سَثِيْدُهَا سِيرَتَهَا أَلْأُولَى [٣٥] وَأَضْصَمْ بِدَكَ  
إِنَّ جَنَاحَكَ تَخْرُجْ بَيْضَاءَ مِنْ عَيْرِ سُوءَءَيْهِ أُخْرَى [٣٦] لَرِبِّكَ  
مِنْ إِيْتَنَا الْكَبْرَى [٣٧] اذْهَبْ إِلَى فَرْعَوْنَ إِنَّهُ طَغَى [٣٨] قَالَ  
رَبِّ أَشْرَقْ لِي صَدَرِي [٣٩] وَبَرِّي أَمْرِي [٤٠] وَأَخْلُ عَقْدَهُنَّ  
لِسَافِي [٤١] يَقْهُوْفُولِي [٤٢] وَأَجْعَلْ لِي وَزِرَامَنْ أَهْلِي [٤٣] هَرُونَ  
أَخِي [٤٤] أَشَدَّدِيهِ أَزْرِي [٤٥] وَأَشِيكَهُ فِي أَمْرِي [٤٦] كَيْسِيْكَ  
كَثِرَامِي [٤٧] وَنَذَرَكَ كَثِيرَامِي [٤٨] إِنَّكَ كُتَّبْتَ بِنَاصِيْرَا [٤٩] قَالَ قَدْ  
أُوتِسَ سُولَكَ يَنْمُوسَى [٥٠] وَلَقَدْ مَنَّتَعَلَيْكَ مَرَّةً أُخْرَى [٥١]

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

﴿فَتَرَدَّى﴾

«lest you perish.» This means that you will be destroyed and ruined.

﴿وَمَا يَقْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى﴾

¶ And what will his wealth avail him when he goes down (in destruction)? » [92:11]

﴿وَمَا تَلَكَ يَسِّيْنَكَ يَنْمُوسَى﴾ [٥٢] قَالَ هِيَ عَصَمَى أَتُوْكُعُ عَلَيْهَا وَاهْشِ بِهَا عَلَى عَنْسِي وَلِ  
فِيهَا مَارِبُ أُخْرَى [٥٣] قَالَ أَلْقَهَا يَنْمُوسَى [٥٤] فَالْقَنْهَا فَلَادَاهِي حَيَّةً سَعَى [٥٥] قَالَ خَذْهَا وَلَا  
مَكَفَ سَثِيْدُهَا سِيرَتَهَا أَلْأُولَى [٥٦]

¶ 17. "And what is that in your right hand, O Mūsā?" »

¶ 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." »

¶ 19. (Allāh) said: "Cast it down, O Mūsā!" »

﴿20. He cast it down, and behold! It was a snake, moving quickly.﴾

﴿21. Allāh said: "Grasp it and fear not; We shall return it to its former state."﴾

### **The Stick of Mūsā turned into a Snake**

This was a proof from Allāh for Mūsā and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allāh could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allāh).

Concerning Allāh's statement,

﴿وَنَا نَلَكَ بِيَمِينِكَ يَمْوَسِي﴾

﴿And what is that in your right hand, O Mūsā?﴾

Some of the scholars of *Tafsīr* have said, "He (Allāh) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

﴿وَنَا نَلَكَ بِيَمِينِكَ يَمْوَسِي﴾

﴿And what is that in your right hand, O Mūsā?﴾

This is an interrogative phrase for the purpose of affirmation.

﴿قَالَ إِنِّي عَصَمَيْتُ أَنْوَكَرْزًا عَلَيْهَا﴾

﴿He said: "This is my stick, whereon I lean..."﴾

I lean on it while I am walking.

﴿وَأَمْشِ يَهَا عَلَى عَنْقِي﴾

﴿and wherewith I beat down branches for my sheep,﴾

This means, I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.' 'Abdur-Rahmān bin Al-Qāsim reported from Imām Malik that he said, "[It is] when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It

is not the same as striking or beating.”<sup>[11]</sup> Maymūn bin Mahrān also said the same.

Concerning his statement,

﴿وَلِنَفْيَا مَتَارِثُ أُخْرَى﴾

﴿and wherein I find other uses.﴾

This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses.

Concerning Allāh’s statement,

﴿قَالَ رَبُّهَا يَسُوسُ﴾

﴿(Allāh) said: “Cast it down, O Mūsā!”﴾

“Throw down this stick that is in your right hand, O Mūsā.”

﴿فَأَلْقَنَتْهَا فَلَمَّا هِيَ حِلَّةٌ تَسْرِعُ﴾

﴿He cast it down, and behold! It was a snake, moving quickly.﴾

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

﴿تَسْرِعُ﴾

﴿moving quickly.﴾ moving restlessly.

Concerning Allāh’s statement,

﴿سَبَبَدُهَا سَبَبَهَا أَلْوَانَ﴾

﴿We shall return it to its former state.﴾ the form that it was in, as you recognized it before.

﴿وَأَضْمَنْتُ لَكَ إِنَّ جَنَاحَكَ شَفِيعَ بَصَانَةٍ مِنْ غَيْرِ سُوءِ مَائِةٍ أُخْرَى﴾ لِرَبِّكَ بْنَ مَكْبِنْتَهَا  
 الْكَبِيرِ<sup>[12]</sup> أَذْعَتْ إِنَّ فِرْعَوْنَ إِلَهَ طَمَنَ<sup>[13]</sup> قَالَ رَبِّي أَشْفِعَ لِي صَدَرِي<sup>[14]</sup> وَبَيْزَ لِي أُمْرِي<sup>[15]</sup>  
 وَأَطْلَلَ عَنْهُ بَنَ لَسَانِي<sup>[16]</sup> يَقْهِرُوا قَوْلِي<sup>[17]</sup> وَجَحْلَتِي وَبِرَا بَنَ أَهْلِي<sup>[18]</sup> هَرْوَنَ أَنْتَ<sup>[19]</sup> أَنْدَدَ  
 بَدَّ أَرْدِي<sup>[20]</sup> وَأَشْرِكَهُ فِي أُمِّي<sup>[21]</sup> كَ تَسْعِدَ كَبِيرَا<sup>[22]</sup> وَتَنْكِرَهُ كَبِيرَا<sup>[23]</sup> إِنَّكَ كُنْتَ بِنَا<sup>[24]</sup>  
 بِسْمِ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ<sup>[25]</sup>

[11] Ad-Durr Al-Manthūr 5:564.

- ﴿22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,"﴾
- ﴿23. "That We may show you (some) of Our greater signs."﴾
- ﴿24. "Go to Fir'awn! Verily, he has transgressed."﴾
- ﴿25. He said : "O my Lord! Open for me my chest."﴾
- ﴿26. "And ease my task for me;"﴾
- ﴿27. "And loosen the knot from my tongue,"﴾
- ﴿28. "That they understand my speech."﴾
- ﴿29. "And appoint for me a helper from my family,"﴾
- ﴿30. "Hārūn, my brother."﴾
- ﴿31. "Increase my strength with him,"﴾
- ﴿32. "And let him share my task,"﴾
- ﴿33. "That we may glorify You much,"﴾
- ﴿34. "And remember You much,"﴾
- ﴿35. "Verily, You are ever seeing us."﴾

### The Hand of Mūsā turning White without any Disease

This is the second sign of Mūsā. That is Allāh has commanded him to place his hand into the opening of his garment, as is clearly stated in another Āyah. It mentioned here merely as a passing reference, saying:

﴿وَأَضْنَمْتُ يَدَكَ إِلَيْنَا جَنَاحِكَ﴾

﴿And press your hand to your side:﴾

Allāh said in another Āyah,

﴿وَأَضْنَمْتُ إِلَيْكَ جَنَاحَكَ مِنْ أَرْقَبِكَ فَذَبَّكَ بِرُّوكَتَانِ مِنْ زَيْكَ إِلَيْنَا فَرَعَرَكَ وَمَكَنَّوْكَ﴾

﴿And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'awn and his chiefs.﴾  
[28:32]

Mujāhid said,

﴿وَأَضْنَمْتُ يَدَكَ إِلَيْنَا جَنَاحِكَ﴾

﴿And press your hand to your side:﴾

"This means put your palm under your upper arm."<sup>[1]</sup> When Mūsā put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

﴿فَنَجَّ بِضَيْثَةٍ بَيْنَ غَيْرِ سُوءٍ﴾

﴿it will come forth white, without any disease﴾

This means without any leprosy, ailment, or disfigurement. This was stated by Ibn 'Abbās, Mujāhid, Ikrimah, Qatādah, Ad-Dahhāk, As-Suddi and others.<sup>[2]</sup> Al-Ḥasan Al-Baṣrī said, "He brought it out, and by Allāh, it was as if it were a lamp. From this Mūsā knew that he had surely met his Lord, the Mighty and Sublime."<sup>[3]</sup> This is why Allāh says,

﴿إِنَّا نُنَزِّلُ مِنْ آنِيْتَنَا أَنْجَنَى﴾

﴿That We may show you (some) of Our greater signs.﴾

### Allāh commanded Mūsā to go to Fir'awn to convey the Message

Allāh said,

﴿وَأَذْهَبْ إِلَى فِرْعَوْنَ إِنَّمَا طَقَنَ﴾

﴿Go to Fir'awn! Verily, he has transgressed.﴾

This means, "Go to Fir'awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allāh alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

### The Supplication of Mūsā

﴿فَالْ رَبِّ أَشْفَقْ لِي صَدْرِي وَتَبَرَّزْ لِي أَنْفِي﴾

﴿(Mūsā) said: "O my Lord! Open for me my chest, and ease my task for me."﴾

<sup>[1]</sup> At-Tabari 18:297.

<sup>[2]</sup> At-Tabari 18:297,298.

<sup>[3]</sup> At-Tabari 18:298.

Mūsā requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allāh at all, and that he knew of no god for his subjects other than himself. Along with this, Mūsā lived in his home for a period of time as a child. He stayed in Fir‘awn’s own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allāh alone, without associating partners with Him. This is why he said,

﴿رَبِّ اشْجُعْ لِي صَدَرِي، فَلَا فَيَزِّ لِي أَنْتَ﴾

«O my Lord! Open for me my chest, and ease my task for me.»

This means, “I cannot perform this task if You do not help me, aid me and support me.”

﴿وَأَخْلُلْ عُقْدَةَ تِنْ لِكَلْ (١٧) يَفْتَهُوا قَوْلَ﴾

«And loosen the knot from my tongue, that they understand my speech.»

This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allāh to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allāh informed of what Fir‘awn said concerning him,

﴿أَلَّا تَرَى مِنْ هَذَا الَّذِي هُوَ مُهْمَشٌ وَلَا يَكُونُ يُبَيِّنُ﴾

«Am I not better than this one who is despicable and can scarcely express himself clearly?» [43:52]

This means that he is not eloquent in speech.

Concerning Allāh's statement,

﴿وَأَنْجُلْ لِي وَرِيهِ مِنْ أَقْرَبِهِ حَرُونَ أَخِي﴾

«And appoint for me a helper from my family, Hārūn, my brother.»

This was also a request from Mūsā concerning something not pertaining to himself. That was his request for the assistance of his brother, Hārūn. Ath-Thawri reported from Abū Sa'īd, from 'Ikrimah, who said that Ibn 'Abbās said, "Hārūn was made a Prophet at the same moment that Mūsā was made a Prophet."<sup>[1]</sup> Ibn Abi Ḥātim recorded that 'Ā'ishah went out intending to perform 'Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother?" The people said, "We do not know." The man said, "By Allāh, I know." 'Ā'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Mūsā, when he asked for prophethood to be bestowed upon his brother." Then 'Ā'ishah said, "By Allāh, he has spoken truthfully." This is why Allāh commended Mūsā by saying,

﴿وَكَانَ عَنْدَ اللَّهِ وَجِيلًا﴾

«And he was honorable before Allāh.» [33:69]

Concerning Mūsā's statement,

﴿أَشَدُّ بُرُّ أَنْزِلِي﴾

«Increase my strength with him.» Mujāhid said, "This means to make my back strong."

﴿وَأَنْتَكَ فِي أَنْزِلِي﴾

<sup>[1]</sup> Ad-Durr Al-Manthūr 5:567.

﴿And let him share my task.﴾ make him my consultant in this matter.

﴿كُنْ شَهِيدَكَ كِبِيرًا وَذَكِّرْكَ كِبِيرًا﴾

﴿That we may glorify You much, and remember You much.﴾

Mujāhid said, "A servant of Allāh is not considered of those who remember Allāh much until he remembers Allāh while standing, sitting and lying down."<sup>[1]</sup>

Concerning his statement,

﴿إِنَّكَ كُنْتَ إِنَّمَا تَعْبُدُنِي﴾

﴿Verily, You are ever seeing us.﴾

This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir'awn. So unto You is all praise for this.

﴿فَالْقَدْ أُورِيتَ مُؤْكِدَكَ يَكُوْسِيَ [٢] وَلَقَدْ سَأَلَ عَنِّكَ مَرَّةً أُخْرَى [٣] إِذْ أَرْجِعْنَا إِنَّ أُولَئِكَ مَا  
بُوْحَنَ [٤] إِنْ أَقْرَبْنِي فِي الْأَكْبَارِ قَاقِبَيْهِ فِي الْأَيْمَانِ قَلْبِيْهِ الْيَمِينُ بِالشَّاهِلِ يَا لَهُدْهُدَهُ عَدُوُّهُ لَهُ  
وَالْقَيْثَى عَلَيْكَ حَبَّةَ تَقِيٍّ وَلَصِنْعَ عَلَى عَنْقِيَ [٥] إِذْ نَشَقَ لَنْكَ فَنَقُولُ هَلْ أَذْلَكُ عَلَى مَنْ  
يَكْفُلُهُ فَرَجَعْنَاكَ إِنَّ أُولَئِكَ كَيْ نَقَرَ عَيْنَاهَا وَلَا حَزَنَ وَقَلَّتْ نَسْكَا نَسْجِنَكَ مِنَ الْمَهْرَ وَنَسْكَهُ فَنَاهَا﴾

﴿36. (Allāh) said : "You are granted your request, O Mūsā!"﴾

﴿37. "And indeed We conferred a favor on you another time (before)."﴾

﴿38. "When We inspired your mother with that which We inspired."﴾

﴿39. "Saying : 'Put him (the child) into the Tābūt and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye."﴾

﴿40. "When your sister went and said : 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial."﴾

<sup>[1]</sup> Al-Qurtubi 14:186.

## Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings

This is a response from Allāh to His Messenger, Mūsā, for what he requested from His Lord. It also contains a reminder of Allāh's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir'awn and his chiefs would kill him. Mūsā was born during a year in which they (Fir'awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allāh mentioned about her when He said,

﴿وَأَصَبَّ فُرَادَ أُنْتَ مُوسَى فِرِيقًا إِنْ كَانَتْ لَتَبِعِي بِهِ لَوْلَا أَنْ رَبَّكَنَا عَلَىٰ قَلْبِهِكَ﴾

*«And the heart of the mother of Mūsā became empty. She was very near to disclose his (case) had We not strengthened her heart.» [28:10]*

So the river carried him to the home of Fir'awn.

﴿فَالنَّفَطَةُ، مَا لِ فِرْعَوْنَ لَهُنَّ عَذَّرًا وَحَزَنًا﴾

*«Then the people of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.» [28:8]*

Means that this was a destined matter, decreed by Allāh. They were killing the male children of the Israelites for fear of Mūsā's arrival. Therefore, with Allāh having the great authority and the most perfect power, He determined that Mūsā would not be raised except upon Fir'awn's own bed. He would be sustained by Fir'awn's food and drink, while receiving the love of Fir'awn and his wife. This is why Allāh said,

﴿أَيَّنْذَهُ عَدُوُّكَ وَعَدُوُّكَ لَمْ وَأَقْبَلْتُ عَلَيْكَ حَمَّةً بِنِقَةً﴾

*«and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,»*

This means that I made your enemy love you. Salamah bin Kuhayl said,

﴿وَأَقْبَلْتُ عَلَيْكَ حَمَّةً بِنِقَةً﴾

*«And I endued you with love from Me,»*

"This means, 'I made My creatures love you.' " <sup>[1]</sup>

﴿وَلِنُصْبِّعَ عَلَىٰ عَيْنِكَ﴾

«in order that you may be brought up under My Eye.»

Abu Imrān Al-Jawni said, "This means, 'You will be raised under Allāh's Eye.' " <sup>[2]</sup>

Concerning Allāh's statement,

﴿إِذْ سَقَيْتَ لَهُنَّكَ تَنْقُولُ مِنْ أَذْكُرِكَ عَلَىٰ يَكْفُلَةَ فَرِحْتَكَ إِنَّ أُمَّكَ كَفَرَ عَيْنِكَ﴾

«When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes»

When he was accepted into the house of Fir'awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allāh, the Exalted, says,

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ﴾

«And We had already forbidden (other) foster suckling mothers for him» [28:12]

Then, his sister came and said,

﴿هَلْ أَذْكُرُ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُنَّ لَهُ نَصِحُّونَ﴾

«Shall I direct you to a household who will rear him for you, and look after him in a good manner?» [28:12]

She meant, "Shall I guide you to someone who can nurse him for you for a fee?" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir'awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allāh, the Exalted, says here,

﴿فَرِحْتَكَ إِنَّ أُمَّكَ كَفَرَ عَيْنِكَ وَلَا حَمْزَنَ﴾

«So We restored you to your mother, that she might cool her eyes and she should not grieve.»

<sup>[1]</sup> At-Tabari 18:303.

<sup>[2]</sup> Fath Al-Qadīr 3:367.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَحَسَنَ إِلَيْنَا أَنْ أَنْكِنَ مَا يُوحَى ﴿٢٨﴾ أَنِ اقْرَذْ فِيهِ فِي الْأَثَابِ فَاقْرَذْ فِيهِ  
فِي الْيَوْمِ فَلَيُنْقِلُهُ إِلَيْنَا بِالسَّاحِلِ يَأْخُذُهُ عَدُوُّكَ وَعَدُوُّهُ وَالْفَيْضُ  
عَلَيْكَ حَمْيَةً مَقِيلًا وَلَنْ يَصْنَعْ عَلَيْكَ عَنِّي ﴿٢٩﴾ إِذْ تَشَقَّ خَتْكَ  
فَقُولُ هَلْ أَدْلُكُمْ عَلَى مَنْ يَكْفُلُهُ فَرَجَعْتُكَ إِلَيْنَا كَمَا نَقَرَ  
عَيْنَاهُ وَلَا طَحَنَ وَقَلَتْ نَفَسَانْجِينَكَ مِنَ الْغَمِ وَفَتَكَ فَوْنَا  
فَلَيَشَتَّ سِينَنَ فِي أَهْلِ مَدِينَ ثُمَّ جَهَتْ عَلَى قَدْرِي يَمُوسَى ﴿٣٠﴾  
وَاصْطَعْتُكَ لِنَقْسِي ﴿٣١﴾ أَذْهَبْتَ أَنَّتَ وَلَهُوكَ يَمَانِي وَلَا نَيَا  
فِي ذِكْرِي ﴿٣٢﴾ أَذْهَبْتَ إِلَى فَرْعَوْنَ إِلَهَ طَفَنَ ﴿٣٣﴾ فَقُولَاهُ قَوْلَاتِي  
لَعَاهُ بِتَذَكَّرٍ أَوْ يَمْسَنِي ﴿٣٤﴾ فَالْأَرْسَانْ شَخَافَ أَنْ يَقْطُطْ عَلَيْنَا  
أَوْ أَنْ يَطْغَى ﴿٣٥﴾ قَالَ لَأَخْفَافَ إِنِّي مَعْكُمْ أَسْمَعْ وَارِعَ  
فَأَنْيَاهُ فَقُولَاهُ لِأَنَّارَ سُولَارِيَكَ فَأَزْسِلْ مَعْنَابِي يَسْرَهُ يَلَ  
وَلَا تَعْدِيْهُمْ قَدْ حِشْتَكَ يَنَاهِيْهِ مِنْ رَيْكَ وَالسَّلَمُ عَلَى مِنْ أَبْيَعَ  
الْمَهْدَى ﴿٣٦﴾ إِنَّا نَاقَدْ أَوْحَى إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مِنْ كَذَبَ  
وَقَوْكَ ﴿٣٧﴾ قَالَ فَمَنْ يَمْكَمِي يَمُوسَى ﴿٣٨﴾ قَالَ رَيْنَا الَّذِي أَعْطَنِي  
كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى ﴿٣٩﴾ قَالَ فَمَا بَالَ الْقُرُونُ الْأَوَّلِيَّةِ ﴿٤٠﴾

This means that she should not grieve over you.

﴿وَقَلَتْ نَفَسَكَ﴾

﴿Then you killed man,﴾ This means that he killed a Coptic person (the people of Egypt, Fir'awn's people).

﴿فَنَجَيْتَكَ مِنَ النَّمَاءِ﴾

﴿but We saved you from great distress﴾

This is what he was feeling due to Fir'awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

﴿لَا تَخْفَفْ تَجَوَّبَتْ يَنْتَ الْقَوْمَ

﴿أَقْلَلِيْمَ﴾

﴿Fear you not. You have escaped from the people who are wrongdoers.﴾ [28:25]

﴿فَلَيَشَتَّ سِينَنَ فِي أَهْلِ مَدِينَ ثُمَّ جَهَتْ عَلَى قَدْرِي يَمُوسَى ﴿٣٠﴾ وَاصْطَعْتُكَ لِنَقْسِي ﴿٣١﴾ أَذْهَبْتَ  
أَنَّتَ وَلَهُوكَ يَمَانِي وَلَا نَيَا فِي ذِكْرِي ﴿٣٢﴾ أَذْهَبْتَ إِلَى فَرْعَوْنَ إِلَهَ طَفَنَ ﴿٣٣﴾ فَقُولَاهُ لَهُ قَوْلَاتِي  
بِتَذَكَّرٍ أَوْ يَمْسَنِي ﴿٣٤﴾

﴿40. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Mūsā!﴾

﴿41. And I have chosen you for Myself.﴾

﴿42. Go you and your brother with My Ayāt, and do not, you both, slacken and become weak in My remembrance.﴾

﴿43. Go both of you to Fir'awn, verily, he has transgressed.﴾

﴿44. And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

### Choosing Mūsā to go to Fir'awn and to be Soft and Gentle in His Invitation

Allāh, the Exalted, says in His address to Mūsā that he had lived among the people of Madyan, avoiding Fir'awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allāh and His predetermined will, without him having any set appointment. This entire situation was under the control of Allāh, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allāh says,

﴿لَمْ يَجِدْ عَلَى قَدَرِي يَنْهَا﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

Mujāhid said, “For a set appointment.”<sup>[1]</sup> ‘Abdur-Razzāq recorded that Ma'mar reported from Qatādah that he said,

﴿لَمْ يَجِدْ عَلَى قَدَرِي يَنْهَا﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

“For the decree of messengership and prophethood.”<sup>[2]</sup> Concerning Allāh's statement,

﴿وَاصْطَنَعْتُكَ لِتَنْهِي﴾

﴿And I have chosen you for Myself.﴾

This means, “I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will.” Concerning the Tafsīr of this Āyah, Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَنْتَ أَدْمُ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنِ الْجَنَّةِ،

<sup>[1]</sup> At-Tabari 18:311.

<sup>[2]</sup> ‘Abdur-Razzāq 3:17.

فَقَالَ آدُمْ: وَأَنْتَ الَّذِي أضطَفَكَ اللَّهُ بِرِسَالَتِهِ وَاضطَفَكَ لِتُشَهِّدَ، وَأَنْزَلَ عَلَيْكَ  
الثُّرَّةَ؟ قَالَ: نَعَمْ، قَالَ: فَرَجَذْتَهُ مَكْثُورًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَعَجَّ  
آدُمْ مُوسَى<sup>١</sup>

«Ādām and Mūsā met,<sup>[1]</sup> and Mūsā said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Ādām said, "Are you the one whom Allāh chose for His Message, and He selected you for Himself and He revealed the Tawrāh to you?" Mūsā replied, "Yes." Then Ādām said, "Did you find that it was preordained upon me before He (Allāh) created me?" Mūsā replied, "Yes." Therefore, Ādām defeated Mūsā's argument.<sup>[2]</sup>

Both Al-Bukhārī and Muslim recorded this narration.

Concerning Allāh's statement,

﴿أَذْهَبْ أَنْتَ وَلَمُوْكَ يَتَابِي﴾

«Go you and your brother with My Ayāt,»

This means with My proofs, evidences and miracles.

﴿وَلَا تَبَا فِي دُكْرِي﴾

«And do not, you both, slacken and become weak in My remembrance.»

'Ali bin Abi Ṭalḥah related from Ibn 'Abbās that he said, "This means do not be slow."<sup>[3]</sup> Mujāhid reported that Ibn 'Abbās said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allāh. Rather, they both should remember Allāh during their meeting with Fir'awn so that the remembrance of Allāh can be an aid for them against him. The remembrance of Allāh would be their strength and their power that would defeat him.

Allāh's statement;

﴿أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾

«Go both of you to Fir'awn, Verily, he has transgressed.»

<sup>[1]</sup> That is before intercession on the Day of Resurrection.

<sup>[2]</sup> Fath Al-Bārī 8:288, Muslim 4:2043,2044.

<sup>[3]</sup> At-Ṭabarī 18:312.

means that he has rebelled and become haughty and insolent against Allâh and he has disobeyed Him.

﴿فَقُلْ لَهُمْ قَدْ أَنْتُمْ بِذَكْرِي أَوْ بِخَلْقِي﴾

﴿And speak to him mildly, perhaps he may accept admonition or fear (Allâh).﴾

This Âyah contains a great lesson. Even though Fir'awn was the most insolent and arrogant of people and Mûsâ was the friend of Allâh among His creation at that time, Mûsâ was still commanded to speak to Fir'awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allâh, the Exalted, says,

﴿أَذْعُ إِلَيْكُمْ سَبِيلَ رَبِّكُمْ بِالْحِكْمَةِ وَالْمَرْعُوفِ الْمُسْتَقْدِمَةِ وَجَنِيدَنَاهُمْ بِالَّذِي هُنَّ أَخْسَنُ﴾

﴿Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.﴾ [16:125]

Concerning Allâh's statement,

﴿أَنْ تَذَكَّرُ أَوْ يَخْفَى﴾

﴿perhaps he may accept admonition or fear (Allâh).﴾

This means that perhaps he will recant from that which he is in of misguidance and destruction,

﴿أَوْ يَخْفَى﴾

﴿or he will fear﴾

meaning that he will become obedient due to fear of Allâh. This is as Allâh says,

﴿لِمَنْ أَرَادَ أَنْ يَذَكَّرْ أَوْ أَرَادَ شُكُورًا﴾

﴿For such who desires to remember or desires to show his gratitude.﴾ [25:62]

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

﴿فَإِنَّا رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْغَى﴾ قَالَ لَا تَخَافَا إِنَّمَا مَكَثَتْ أَنْتُمْ

وَرَأَىٰ فَلَيْلَةً فَقَوْلًا إِنَّا رَسُولُ رَبِّكَ فَارْسِلْ مَمَّا يَنْهَا إِنْ شَاءَ بِكَلَ وَلَا تُعَذِّبْهُمْ قَدْ حِشَّنَكَ  
يَقْأَفْ مَنْ رَبِّكَ وَاللَّهُمَّ عَلَىٰ مِنْ أَنْبَعَ الْمُدَّىٰ إِنَّا قَدْ أُرْجَى إِلَيْنَا أَنَّ الْمَذَابَ عَلَىٰ مَنْ  
كَذَّبَ وَتَوَلَّ هَاهُنَّ

﴿45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress."﴾

﴿46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

﴿47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'”﴾

﴿48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away.' ”﴾

### Mūsā's fear of Fir'awn and Allāh's strengthening Him

Allāh, the Exalted, informs that Mūsā and Hārūn pleaded to Allāh, expressing their grievance to him:

﴿إِنَّا نَخَافُ أَنْ يَنْفَطِعَ عَلَيْنَا أَوْ أَنْ يَطْغِي﴾

﴿Verily, we fear lest he should hasten to punish us or lest he should transgress.﴾

They meant that Fir'awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Ad-Dahhāk reported from Ibn 'Abbās that he said that transgress here means, "To exceed the bounds."<sup>[1]</sup>

﴿فَقَالَ لَا تَخَافَا إِنِّي مَكِّنْتَمَا أَنْبَعَ وَرَأَىٰ﴾

﴿He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

meaning: "Do not fear him (Fir'awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of

<sup>[1]</sup> Ad-Durr Al-Manthūr 5:580.

your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support.”

﴿فَإِنَّمَا قُرْلَةً إِنَّا رَسُولًا رَّبِّكُمْ﴾

﴿So go you both to him, and say: “Verily, we are both Messengers of your Lord...”﴾

### Mūsā admonishes Fir‘awn

Concerning his statement,

﴿فَقَدْ حِشْتَكَ إِنَّا يَأْتِيَكُم مِّنْ زَيْنَكُمْ﴾

﴿indeed, We have come with a sign from your Lord!﴾ meaning with evidence and a miracle from your Lord.

﴿وَاللَّهُمَّ عَلَى مَنْ أَتَيْتَ الْمُهْدَى﴾

﴿And peace will be upon him who follows the guidance!﴾ meaning, ‘peace be upon you if you follow the guidance.’ Because of this, when the Messenger of Allāh ﷺ wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَيْهِ هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ أَتَيْتَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَذْعُوكَ بِدِعَاتِي إِلَّا سَلَامٌ تَسْلِمُ بِهِنَّكَ اللَّهُ أَجْرَكَ مَرْتَبَتِي»

«In the Name of Allāh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allāh, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islām. So accept Islām and you will be safe, and Allāh will give you a double reward.»<sup>[1]</sup>

Due to this, Mūsā and Hārūn said to Fir‘awn,

﴿وَاللَّهُمَّ عَلَى مَنْ أَتَيْتَ الْمُهْدَى إِنَّا قَدْ أَوْجَنَّ إِلَيْنَا لَئِنَّ الدَّارَ عَلَى مَنْ كَذَّبَ وَقَوْلَكَ﴾

﴿And peace will be upon him who follows the guidance! Truly,

<sup>[1]</sup> Fath Al-Bāri 1:42.

*it has been revealed to us that the torment will be for him who denies, and turns away.»*

In His flawless revelation, Allāh has revealed to us that torment is prepared exclusively for those who reject the signs of Allāh and turn away from His obedience. As Allāh says,

﴿فَاتَّمَ مِنْ طَهْرٍ وَّأَتَّرَ لَهْلَوَةَ الْذِيَّا﴾ ﴿فَإِنَّ تَجْهِيمَ هِيَ النَّارُ﴾

*«Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.» [79:37-39]*

Allāh, the Exalted, also says,

﴿فَانذَرْتَكُمْ نَارًا تَنْقَلِبُ فِيهَا أَلْأَشْعَرَ فِيَّا الَّذِي كَذَّبَ وَتُوَلَّ﴾

*«Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.» [92:14-16]*

Allāh also says,

﴿فَلَا مَنْدَدَ لَا مَلِئَةَ وَلِكَ كَذَّبَ وَتُوَلَّ﴾

*«So he neither believed nor prayed! But on the contrary, he belied and turned away.» [75:31-32]*

This means that he denied with his heart and turned away by his actions.

﴿قَالَ فَمَنْ رَبُّكُمَا يَتَمَسَّكُ بِهِ﴾ قَالَ رَبُّنَا الَّذِي أَغْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى هُنَّا قَالَ فَمَا بَأْلَ

﴿الْمُرْؤُونَ الْأُولُوا﴾ قَالَ عِلْمُهُمَا عِنْدَ رَبِّهِ فِي كِتَابٍ لَا يَضُلُّ رَبِّهِ وَلَا يَسْقُ﴾

449. Fir'awn said: "Who then, O Mūsā, is the Lord of you two?"

450. [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

451. [Fir'awn] said: "What about the generations of old?"

452. [Mūsā] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."

### The Conversation between Mūsā and Fir'awn

Allāh, the Exalted, informs about Fir'awn that he said to Mūsā, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

﴿فَمَنْ رَبَّكُمْ إِنْ شَوْهِدَ﴾

﴿Who then, O Mūsā, is the Lord of you two?﴾

meaning “Who is the one who called you forth and sent you? For verily, I do not know him and I have not given you any god other than myself.”

﴿قَالَ رَبُّكُمْ أَنْعَلَنِي كُلُّ شَيْءٍ خَلَقْتَهُ مِنْ حَمَّىٰ﴾

﴿(Mūsā) said: “Our Lord is He Who gave to each thing its form and nature, then guided it aright.”﴾

‘Ali bin Abi Ṭalḥah related that Ibn ‘Abbās said, “He is saying that He created a mate for everything.”<sup>[1]</sup> Ad-Ḍahhāk said that Ibn ‘Abbās said, “He made the man a man, and the donkey a donkey and the sheep a sheep.” Layth bin Abi Sulaym reported from Mujāhid that he said, “He gave everything its form.” Ibn Abi Najīḥ said that Mujāhid said, “He fashioned the creation of every moving creature.”

Saīd bin Jubayr said concerning His statement,

﴿أَنْعَلَنِي كُلُّ شَيْءٍ خَلَقْتَهُ مِنْ حَمَّىٰ﴾

﴿(Who) gave to each thing its form and nature, then guided it aright.﴾

“He gave each of His creatures what is suitable for its creation.”<sup>[2]</sup> Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog. Likewise, the dog’s form is not like the sheep’s. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of *Tafsīr* have said that this statement, “He gave to each thing its form and nature, then guided it aright,” is similar to Allāh’s statement,

﴿وَالَّذِي قَدَرَ فَلَمْ يَنْقُضْ﴾

﴿And Who has measured; and then guided.﴾ [87:3]

<sup>[1]</sup> At-Ṭabarī 18:316.

<sup>[2]</sup> Al-Qurṭubī 11:204.

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this *Āyah* Mūsā is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

﴿فَقَالَ فَمَا بَأْلَ الْقُرُونُ الْأُولَى﴾

﴿(Fir'awn) said : "What about the generations of old?"﴾

The most correct opinion concerning the meaning of this, is that when Mūsā informed Fir‘awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir‘awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allāh.

In other words, "If the matter is as you say, then what happened to those people? They did not worship your Lord. Instead they worshipped other gods besides Him." Mūsā said to him, in response to this, that if they did not worship Allāh, then Allāh knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allāh's Book (of decrees). This Book is called *Al-Lawh Al-Mahfuz* (The Preserved Tablet) and it is the Book of Deeds.

﴿لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾

*«My Lord neither errs nor forgets.»*

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allāh has declared Himself above such deficiencies.

**وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَا هَبَّتْ حَمَانًا** يهـ أَنْذِنَـا  
**كُلُّوا وَارْعُوا أَنْتُمْ بِئْنَـا فِي ذَلِكَ الْأَرْضِ لَأَنَّمَا نَحْنُ نَخْلُقُكُمْ وَفِيهَا**

يَئِذْكُرُ وَمِنْهَا تُخْرِجُكُمْ تَارِةً أُخْرَى ﴿٤﴾ وَلَقَدْ أَرَيْنَاهُ مَا لَكُمْ فِي كِتَابٍ وَلَكُنْ فِي أَنْفُسِكُمْ

﴿53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.﴾

﴿54. Eat and pasture your cattle; verily, in this are Ayāt for men of understanding.﴾

﴿55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.﴾

﴿56. And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

### The Completion of Mūsā's Reply to Fir'awn

This is from the completion of Mūsā's speech concerning the description of His Lord when Fir'awn asked him about Him. He (Mūsā) said,

﴿أَلَيْهِ أَعْلَمُ كُلُّ شَفَّٰ خَلْقَهُ مِمَّ هَدَى نَحْنُ﴾

«He Who gave to each thing its form and nature, then guided it aright.»

Then, Fir'awn attempted to present some argumentative rebuttal during Mūsā's reply. Yet, Mūsā continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as *Mihādan* and others recited it as *Mahdan*, which means 'a place of rest that you settle down upon.' It also may mean 'that which you stand upon, sleep upon or travel upon its back.'

﴿وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا﴾

«and has opened ways for you therein.»

This means, 'He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

﴿وَجَعَلَنَا فِيهَا فَجَانِي شُبُّلًا لِّمَّا هُمْ يَهْتَدُونَ﴾

«And placed therein broad highways for them to pass through, that they may be guided.» [21:31]

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَا هُنَّ فَآتَيْنَاهُمْ أَنْوَاعًا مِّنْ ثَمَانِينَ شَقْقَةً﴾

﴿and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.﴾

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

﴿كُلُوا وَأَرْعُوا أَنْتُمْ﴾

﴿Eat and pasture your cattle (therein);﴾

meaning, 'something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ﴾

﴿Verily, in this are Ayāt.﴾

This means proofs, signs and evidences.

﴿لِأُزَفِّ الْأَثْقَنِ﴾

﴿for men of understanding.﴾ meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allāh, and there is no true Lord other than Him.

﴿وَمِنْهَا خَلَقْنَاكُمْ وَمِنْهَا نُعِيدُكُمْ وَمِنْهَا تُخْرِجُنَا ثَارَةً أُخْرَى﴾

﴿Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.﴾

meaning, 'the earth is your beginning. For your father, Ādām, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

﴿وَيَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ يَمْتَدِي وَرَطْلُونَ إِنْ لَنْشَ إِلَّا قَلِيلًا﴾

﴿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 (in this world) but a little while!﴾ [17:52]

This Ayah is similar to Allāh's statement,

﴿فَالَّذِي فِيهَا تَحْيَيْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

﴿He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."﴾ [7:25]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٥

قَالَ عَلَيْهَا عِنْدَ رَبِّهِ فِي كِتَابٍ لَّا يَعْضُلُ رَبِّي وَلَا يَسْئِي  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا وَأَنْزَلَ  
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ أَنْوَارًا مِّنْ نَارٍ شَقَّ  
وَأَرْعَوْا النَّعْمَكُمْ إِنَّ فِي ذَلِكَ لَا يَرَى لِأَوْلَى النَّهَىٰ  
خَلَقْنَاكُمْ وَفِيهَا تَعْيَدُكُمْ وَمِنْهَا تَخْرُجُكُمْ تَارَةً أُخْرَىٰ  
أَرَيْتَهُمْ أَيْدِينَا كُلُّهَا فَكَذَّبَ وَأَبَىٰ  
مِنْ أَرْضِنَا سِحْرُكَ يَنْمُوسَىٰ  
فَلَنَسَأِلْنَاكَ سِحْرِنَا مُثِيرٌ  
فَاجْعَلْنَا يَدِنَا وَبَيْنَكَ مَوْعِدًا لَا غَلْفَهُهُ مُنْعَنٌ وَلَا أَنْتَ مَكَانًا  
شَوَّىٰ  
فَقَالَ مَوْعِدُكُمْ يَوْمُ الْزِيَّةِ وَأَنْ يَخْتَرَ النَّاسُ شَعْرَ  
مُؤْسَىٰ وَلِيَكُمْ لَا تَفْتَرُوا عَلَىَ اللَّهِ كَذِبًا فَسَجَّحْتُكُمْ بَعْدَ  
وَقَدْ خَابَ مِنْ أَفْرَارِيٰ  
فَمُتَنَزَّعُوا أَمْرُهُمْ بِيَنْهَرٍ وَأَسْرُوا  
النَّجْوَىٰ  
فَالْأَوَّلُ إِنَّ هَذَا لِسَاحِرَنِ يُرِيدُنَ أَنْ يَخْرُجَكُمْ  
مِّنْ أَرْضِكُمْ سِحْرِهِمَا وَذَهَابًا طَرِيقَتُكُمُ الشَّنَّ  
كَيْدُكُمْ ثُمَّ أَتَرْأَاصَفَا وَقَدْ أَفْلَحَ الْيَوْمَ مِنْ أَسْتَغْلَىٰ

Mūsā showed Fir'awn all of the Signs but He did not believe

Concerning Allāh's statement,

﴿وَلَقَدْ أَرَيْنَاهُ مَا كَيْنَا كُلُّهَا فَكَذَّبَ  
وَأَبَىٰ﴾

«And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.»

This means that the proofs, signs and evidences were established against Fir'awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allāh, the Exalted, says,

﴿وَجَحَدُوا بِهَا وَأَسْتَيْقَنْتُهَا أَنْفُسُهُمْ ظَلَّمًا وَغَلُوْبًا﴾

«And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.» [27:14]

﴿فَقَالَ أَجِنْتَنَا لِتُخْرِيْنَا مِنْ أَرْضِنَا سِحْرُكَ يَنْمُوسَىٰ  
وَبَيْنَكَ مَوْعِدًا لَا غَلْفَهُهُ مُنْعَنٌ وَلَا أَنْتَ مَكَانًا أَنْ يَخْرُجَ  
النَّاسُ شَعْرَ﴾

¶57. He (Fir'awn) said: "Have you come to drive us out of our land with your magic, O Mūsā?"»

¶58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a

*just and equal chance.”♦*

﴿59. (Mūsā) said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).”♦

### Fir’awn describes Mūsā’s Proofs as being Magic and Their Agreement to hold a Contest

Allāh, the Exalted, informs of what Fir’awn said to Mūsā when he showed him the great proof. This great sign to Fir’awn was Mūsā casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir’awn said, “This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us.” Fir’awn then said, “Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing.”

﴿فَاجْعِلْ بَيْنَ رَبِّنَا وَرَبِّكَ مَوْعِدًا﴾

﴿so appoint a meeting between us and you,﴾

Meaning, ‘a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.’ With this, Mūsā said to them,

﴿مَوْعِدُكُمْ يَوْمُ الْزِفْرَةِ﴾

﴿Your appointed meeting is the day of festival,﴾

That was the day of their celebration and their New Year’s festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allāh to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Mūsā said,

﴿وَأَنْ يَعْصِمَ النَّاسُ﴾

﴿and let the people assemble﴾ meaning all of them.

﴿شَقِيقٌ﴾

﴿when the sun has risen (forenoon).﴾

meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn 'Abbâs said, "The day of their festivity was the day of 'Âshûrâ'."<sup>[1]</sup> As-Suddî, Qatâdah and Ibn Zayd said, "It was the day of their great celebration." Sa'îd bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allâh destroyed Fir'awn and his armies on a day similar to this, just as is confirmed in the *Şâhîh*.<sup>[2]</sup>

'Abdur-Râhîmân bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."<sup>[3]</sup>

وَقَاتُوكُلُّ فِرْعَوْنَ فَعَجَّعَ كَيْتَمَ ثُمَّ أَنْتَ ۝ قَالَ لَهُمْ مُوسَى وَتَلَكُمْ لَا تَقْرُبُوا عَلَى اللَّهِ كَيْدِي ۝ فَيَسْجُكُ بِعَذَابٍ وَقَدْ خَابَ مَنْ أَفْرَى ۝ فَنَتَزَعَّعُوا أَمْرُهُمْ يَتَهَمُّ وَأَسْرُوا الْمَجْوَى ۝ فَالْأَوْلَى إِنْ هَذِينَ لَشَجَرَنِ بِرِيدَانَ أَنْ يُخْرِجَاكُمْ مِنْ أَنْصُكُمْ بِسِعْرِهِنَا وَيَدْهَا بِطَرِيقِكُمْ الْكُلِّ ۝ فَاجْمِعُوا كَيْتَمَ ثُمَّ اقْتُلُو سَنَّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَقْلَلَ ۝

﴿60. So Fir'awn withdrew, devised his plot and then came back.﴾

﴿61. Mûsâ said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."﴾

﴿62 Then they debated one with another what they must do, and they kept their talk secret.﴾

﴿63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way."﴾

[1] *Ad-Durr Al-Manthûr* 4:540, that is the 10th of Muharram.

[2] *Fath Al-Bâri* 8:288.

[3] *At-Tabârî* 18:323.

﴿64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."﴾

### The Meeting of the Two Parties, Mūsā's Propagation of the Message and the Magicians

Allāh, the Exalted informs that when Fir'awn and Mūsā agreed to an appointed meeting at a specified place and time, Fir'awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allāh says,

﴿وَقَالَ فِرْعَوْنُ اتْهُونُ إِنِّي سَاحِرٌ عَلَيْهِمْ﴾ [١٧]

﴿And Fir'awn said: "Bring me every well-versed sorcerer."﴾ [10:79]

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir'awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Mūsā came forward leaning upon his stick accompanied by his brother Hārūn. The magicians were standing in front of Fir'awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

﴿أَئِنَّ لَنَا لِآخِرٍ إِنْ كَانَ مِنْ أَنْتَيْنِ﴾ [٢٠] ﴿قَالَ نَفْسٌ وَالْكُمْ إِذَا لَوْلَى الْمُغَرَّبِينَ﴾ [٢١]

﴿Will there surely be a reward for us if we are the winners? He (Fir'awn) said: "Yes, and you shall then verily be of those brought near (to myself)."﴾ [26:41-42]

﴿قَالَ لَهُمْ مُوسَى وَتَلَكُمْ لَا تَقْنَعُونَا عَلَى اللَّهِ كَذِبًا﴾

﴿Mūsā said to them: "Woe unto you! Invent not a lie against Allāh..."﴾

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allāh."

﴿فَإِنْجِنُوكُمْ بِمَنَابٍ﴾

﴿lest He (Allâh) should destroy you completely by a torment.﴾

This means, ‘He will destroy you with a destructive punishment that will not spare anything, or anyone.’

﴿وَقَدْ خَابَ مِنْ أَفْرَىٰ فَتَسْعَوا أَمْرُهُمْ يَتَهَّرَّ﴾

﴿“...And surely, he who invents a lie will fail miserably.”  
Then they debated one with another what they must do,﴾

It has been said that this means that they argued among themselves. So one of them said, “This is not the speech of a magician, but it is the speech of a Prophet.” Another said, “No, he is only a magician.” There are other opinions that have been mentioned about what they discussed. And Allâh knows best.

Allâh’s statement,

﴿وَأَسْرُوا الْجَنُوفَ﴾

﴿and they kept their talk secret.﴾

means, they held secret counsel among themselves about this matter.

﴿فَالرَّأْيُ إِنْ مَذَنْ لَسَجَرَنِ﴾

﴿They said: “Verily, these are two [Hâdhân] magicians...”﴾

This is a way of speaking with some of the Arabs and this Āyah has been recited according to the grammar of their dialect. There are also others who recite it as,

(إِنْ مَذَنْ لَسَاجَانِ)

Which carries the same meaning, “Verily, these are two [Hâdhayn] magicians.” This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, “You all know that this man and his brother (Mûsâ and Hârûn) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir’awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel

you from your land.”

Concerning Allāh’s statement,

﴿وَيَذْهَبَا بِطَرِيقَكُمْ أَنْتُمْ﴾

﴿and to take you away from your exemplary way.﴾

This means, ‘they want to expose this way (of yours) openly, which is magic.’ For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, “If these two (Mūsā and Hārūn) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you.” Ibn ‘Abbās mentioned concerning Allāh’s statement,

﴿وَيَذْهَبَا بِطَرِيقَكُمْ أَنْتُمْ﴾

﴿and to take you away from your exemplary way.﴾

“This means their kingdom, which they were in, and their livelihood.”<sup>[1]</sup> ‘Abdur-Rahmān bin Zayd said, “This superior way means that which they were upon.”

﴿وَأَبْعِضُوا كَيْنَكُمْ مِمْ أَنْتُمْ صَفَا﴾

﴿So devise your plot, and assemble in line.﴾

This means, “All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother.”

﴿وَقَدْ أَنْلَحَ الْيَوْمَ مِنْ أَسْقَنَ﴾

﴿And whoever overcomes this day will be indeed successful.﴾

meaning “Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Mūsā), He will gain great leadership.”

﴿فَالَّذُلُو يَنْهَا إِنَّا أَنْ تُقْرِنَ أَوْلَى مِنَ الْقَنْ﴾ **١٧** قَالَ إِلَى الْقَنْ فَلَمَّا جَاءَهُمْ رَعَيْتُمْ  
**١٨** بَجَلَ إِلَيْهِ مِنْ سِخِيمٍ إِنَّا نَقْرِنُ **١٩** فَأَوْجَسَ فِي قَيْمَهِ جِبَلَةً مُؤْمِنَ **٢٠** ثُلَّتَا لَا غَفَرَ إِنَّكَ أَنْتَ  
**٢١** الْأَعْلَى **٢٢** وَإِنَّمَا فِي يَمِينِكَ تَلَقَّفَ مَا سَنَثَرَ إِنَّمَا صَنَثَرَ كَيْدَ سَيِّرَ وَلَا يَنْلَعُ الشَّاجِرُ حَتَّى

<sup>[1]</sup> An-Nasā’i in Al-Kubrā 6:396.

أَنْ يُقْرَأَ فَلَيْقِ الْمَحْكُمَةِ بِهِنَا قَاتِلًا إِنَّا يَرَى هَذُونَ دُوْسِنَ ﴿١٣﴾

﴿65. They said: "O Mûsâ! Either you throw first or we be the first to throw?"﴾

﴿66. [Mûsâ] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

﴿67. So Mûsâ conceived fear in himself.﴾

﴿68. We (Allâh) said: "Fear not! Surely, you will have the upper hand."﴾

﴿69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾

﴿70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn and Mûsâ."﴾

### The Competition, Mûsâ's Victory, and the Magician's Faith

Allâh, the Exalted, informs about the magicians when they met Mûsâ, that they said to Mûsâ,

﴿إِنَّا أَنْ تُلْقِي﴾

﴿"Either you throw first..."﴾ meaning, "you go first."

﴿وَإِنَّا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى﴾ قَالَ أَنَّ الْفَرْوَانَ ﴿١٤﴾

﴿"...or we be the first to throw?" (Mûsâ) said: "Nay, throw you (first)!"﴾

This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

﴿فَإِنَّا جَاهْتُمْ وَعَصَيْتُمْ بَيْنَ إِلَيْهِ مِنْ سِخْرِيهِمْ أَنَّهَا تَقْعِدُ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

In another Ayah it says that when they threw,

﴿وَقَاتُوا يَرْعَةً فَرْعَوْنَ إِنَّا نَعْنُ الْغَلَيْلَوْنَ﴾

﴿Then said: "By the might of Fir'awn, it is we who will certainly win!"﴾ [26:44]

And Allāh, the Exalted, says,

﴿سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْبَهُوكُمْ وَجَاهُوكُمْ بِسُخْرِيَّةٍ﴾<sup>(iii)</sup>

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴾ [7:116]

Here, He says in this Sūrah,

﴿فَإِذَا جَاءُوكُمْ وَعَصَيْتُمْ يُحِيلُ إِلَيْهِ مِنْ سُخْرِيَّةِ أَنَّهَا تَقْعِدُ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allāh's statement,

﴿فَأَرَى كُلَّ فِي قَبْيَهِ خِفَّةً مُؤْسَى﴾<sup>(iv)</sup>

﴿So Mūsā conceived fear in himself.﴾

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allāh revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allāh said,

﴿إِنَّمَا كَيْدُ سَمِّيتِ رَلَأْ يُقْلِعُ الشَّاهِرُ حَيْثُ أَنْ﴾

﴿That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.﴾

So when the magicians saw the event and witnessed it with

their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Mûsâ had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allâh. They said, "We believe in the Lord of all that exists, the Lord of Mûsâ and Hârûn!" This is why Ibn 'Abbâs and Ubayd bin 'Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith."<sup>[1]</sup>

### The Number of Magicians

Ibn Abi Hâtîm recorded that Ibn 'Abbâs said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came."<sup>[2]</sup> Ibn Abi Hâtîm also reported that Al-Awzâ'î said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it."<sup>[3]</sup> It is reported from Sa'îd bin Jubayr that he said concerning Allâh's statement,

﴿فَأَنْتَنِي أَسْخَرُ مُجْدًا﴾

﴿So the magicians fell down prostrate.﴾

"They saw their places (in Paradise) made clear before them while they were in their prostration." Ikrimah and Al-Qâsim bin Abi Bizzah both said the same.<sup>[4]</sup>

﴿قَالَ مَا مَنَّتْ لَهُ تَبَلَّ أَنْ مَذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ الْأَسْخَرَ فَلَأَنْظَعَنَّ أَبِيدِكُمْ وَأَبْدِلُكُمْ  
مِنْ حَلْفٍ وَلَا صِلَّكُمْ فِي مَدْعَوْنَ الْأَنْجَلِ وَلَنَطَّلَنَّ أَبْنَاءَ أَشْدَ عَلَيْهَا وَأَبْقَنَهَا [v]  
فَأَلْوَانَ أَنْ تُؤْبِرَكُمْ عَلَى مَا  
جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَأَنْفَسَنَّ مَا أَنَّ قَاتَفَنَّ إِنَّا نَقْضَنَّ هَذِهِ الْمُبَيِّنَاتِ [vi]  
إِنَّا  
إِنَّا يُرِثُنَا لِيَقْنُرَنَا خَطْبَنَا وَمَا أَكْرَمْنَا عَلَيْهِ مِنْ أَسْخَرٍ وَلَهُ خَيْرٌ وَأَبْقَنَهَا [vii]﴾

471. (Fir'awn) said: "Believe you in him before I give you

[1] At-Tabari 18:340, 13:36.

[2] Ibn Abi Hâtîm 7:2428.

[3] At-Tabari 18:334.

[4] At-Tabari 18:334.

permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment."»

﴿72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world."﴾

﴿73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your reward, and more lasting."﴾

### **Fir‘awn’s turning against the Magicians, His threatening Them and Their Reply**

Allāh, the Exalted, informs of Fir‘awn’s disbelief, obstinacy, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

﴿أَمْنِتُ لَهُمْ﴾

﴿Believe you in him (Mūsa)﴾ This means, “Do you have faith in him?”

﴿فَلَمَّا أَنْ جَاءَكُمْ﴾

﴿before I give you permission?﴾ meaning, “I have not commanded you to do so, by which you have rebelled against me.” Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

﴿إِنَّمَا لَكُمْ كُلُّ الَّذِي عَلِمْتُمُ الْيَسْرَى﴾

﴿Verily, he is your chief who has taught you magic.﴾

meaning “You all only took your magic from Mūsā and you

have made an agreement with him against me and my subjects, that you would help him be victorious." Allâh says in another Âyah,

﴿إِنَّ هَذَا لَكُلْ بَمْ كَتَبْتُهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَقْوَمَهُمْ فَتَوَقَّفُ تَلَمَّدُهُ﴾

*«Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.» [7:123]*

Then he began threatening them. He said to them,

﴿لَا أَفْطِسُ أَيْدِيهِمْ وَأَرْبَلَهُمْ مِنْ خَلْفٍ وَأَصْبِحُهُمْ فِي جُذُوعِ النَّعْلِ﴾

*«So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,»*

meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn 'Abbâs said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Hâtim.<sup>[11]</sup>

Concerning Allâh's statement,

﴿وَتَعْلَمُنَّ أَيْنًا أَشَدُ عَذَابًا وَلَيْقَنَ﴾

*«And you shall surely know which of us can give the severe and more lasting torment.»*

This means, "You say that my people and I are astray and that you (magicians), Mûsâ and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allâh, the Mighty and Sublime. They exclaimed,

﴿قَاتُلُوا لَنْ نُؤْزِكُ عَلَى مَا جَاءَنَا مِنْ أَبْيَتِ﴾

*«They said: "We prefer you not over what have come to us of the clear signs..."»*

meaning, "We do not chose you over the guidance and conviction that we have received."

﴿وَاللَّهُمَّ فَلَذِنَا﴾

*«and to Him (Allâh) Who created us.»*

It could be that they were swearing, "By He Who has created

<sup>[11]</sup> At-Tabari 13:34.

us.” It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, “We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir‘awn)!”

﴿فَانْفُسٌ مَا أَنْتَ قَاضٍ﴾

﴿So decree whatever you desire to decree,﴾

“Do whatever you wish and whatever your hands are able to achieve.”

﴿إِنَّا نَقْضي هَذِهِ الْأُمَّةَ﴾

﴿for you can only decree (regarding) this life of the world.﴾

meaning, “You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode.”

﴿إِنَّا بِإِيمَانِنَا لِغَفَرَانَ حَطَبِنَا﴾

﴿Verily, we have believed in our Lord, that He may forgive us our faults,﴾

“Whatever evils that we did.” It specifically means, ‘which we were forced to do of magic, in order to oppose the sign of Allāh and the miracle of His Prophet.’

Ibn Abi Hātim recorded that Ibn ‘Abbās said concerning Allāh’s statement,

﴿وَنَّا أَكْرَهْنَا عَلَيْهِ مِنَ الْخَرْجِ﴾

﴿and the magic to which you compelled us.﴾

“Fir‘awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Faramā.<sup>[1]</sup> He said, ‘Teach them knowledge that no one in the land knows.’” Ibn ‘Abbās then said, “They were of those who believed in Mūsā and they were of those who said,

<sup>[1]</sup> A fort at the shore of Egypt, between Al-Arish, which is a town in Northern Egypt, on the Mediterranean and Al-Fustāt, which is the ancient Islamic city south of present-day Cairo. See *Mu‘jam Al-Buldān*.

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فَالْوَانِسُوسَ إِمَّا نَلَقَ وَإِمَّا نَكُونُ أَوَّلَ مِنْ الْقَنِ<sup>[١]</sup> قَالَ  
بِلَ الْقَوْافِيَ إِذَا حِلَّتْ وَعَصَمُتْهُمْ بِخَلْلِ الْيَهُوَرِ مِنْ سِرْخِرِهِ أَنْتَعْنَى  
فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى<sup>[٢]</sup> فَلَا أَنْتَ إِنْكَ  
أَنْتَ الْأَعْلَى<sup>[٣]</sup> وَأَنْتَ مَافِيَمِينَكَ تَلْقَفَ مَا صَنَعُوا وَلَا مَا صَنَعُوا  
كَيْدُسْحُرٍ وَلَا يُلْقِي سَاحِرٌ جِئْتَ أَنْ<sup>[٤]</sup> فَأَلَّى السَّحْرُ بِعْدَهُ  
فَالْوَانِسَاءَ مَائِنَارِيَ هُرُونَ وَمُوسَى<sup>[٥]</sup> قَالَ إِمَّا نَمْتُ لَهُ قَبْلَ أَنْ أَذَنَ  
لَكُمْ أَنْ تُلْكِيدُوكُمُ الَّذِي عَلَّمْكُمُ السَّحْرَ فَلَا قُطِعْتُ أَنْ يُدْرِكُمْ  
وَأَنْ يُلْكِدُوكُمْ خَلْفِي وَلَا صَلَبِتُكُمْ فِي جُدُوعِ النَّخْلِ وَلَلْعَلَمَنِ  
أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَى<sup>[٦]</sup> قَالَ وَانْ تُؤْثِرَكَ عَلَى مَاجَاهَتِنَ  
الْيَتَتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنْسَانَقَضِي هَذِهِ  
الْمَيْوَةَ الدُّنْيَا<sup>[٧]</sup> إِنَّمَا مَائِنَارِيَتَنَا لِغَفْرَانِكَ لَا خَطِيئَنَا وَمَا كَرِهَنَا  
عَلَيْهِ مِنْ نَسْخِرِوَاللَّهِ خَرِ وَأَبْقَى<sup>[٨]</sup> إِنَّمَا مِنْ يَأْتِ رَبَّهُ بِجُرْمِهِ  
فَإِنَّ اللَّهَ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيِي<sup>[٩]</sup> وَمَنْ يَأْتِهِ مُؤْمَنًا فَدَ  
عِيلَ الصَّلِحَاتِ فَأَوْلَئِكَ لَمْ أَذَرَ حَيَّتَ الْعَلَى<sup>[١٠]</sup> جَنَّتُ عَدَنِ  
تَجْزِيَ مِنْ تَنْهِيَ الْأَنْتَرِ خَلِيلِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَرَكَ<sup>[١١]</sup>

﴿إِنَّا بِرَبِّنَا لَيَنْفَرُ لَا خَطِيئَنَا وَمَا  
أَرْفَقْنَا عَلَيْهِ مِنْ الْتَّنَحِرِ﴾

We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.»<sup>[1]</sup>

‘Abdur-Rahmân bin Zayd bin Aslam said the same.<sup>[2]</sup>

Allâh's statement,

﴿وَاللَّهُ خَيْرٌ وَأَبْقَى﴾

And Allâh is better as regards reward in comparison to your reward, and more lasting.» means, “He is better for us than you.”

﴿وَأَبْقَى﴾

«and more lasting.» More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir‘awn (may Allâh curse him) was bent upon their punishment, and that what he did to them was a mercy from Allâh for them. This is why Ibn ‘Abbâs and others of the Salaf said, “They woke up in that morning as magicians, but they became witnesses of faith by the evening.”

﴿إِنَّمَا مَنْ يَأْتِ رَبَّهُ بِجُرْمِهِ فَإِنَّ لَمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيِي<sup>[١]</sup> وَمَنْ يَأْتِهِ مُؤْمَنًا فَعِيلَ الصَّلِحَاتِ فَأَوْلَئِكَ لَمْ أَذَرَ حَيَّتَ الْعَلَى<sup>[٢]</sup> جَنَّتُ عَدَنِ  
تَجْزِيَ مِنْ تَنْهِيَ الْأَنْتَرِ خَلِيلِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَرَكَ<sup>[٣]</sup> جَزَاءُ مَنْ تَرَكَ<sup>[٤]</sup>﴾

¶74. Verily, whoever comes to his Lord as a criminal, then

<sup>[1]</sup> Ad-Durr Al-Manthûr 5:587.

<sup>[2]</sup> At-Tabari 18:341.

*surely, for him is Hell, wherein he will neither die nor live.»*

¶75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks, ¶

¶76. 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.' ¶

## **The Magicians admonish Fir‘awn**

The clear intent of this is to be a completion of what the magicians admonished Fir'awn with. They warned him of the vengeance of Allāh and His eternal and everlasting punishment. They also encouraged him to seek Allāh's eternal and endless reward. They said,

﴿إِنَّمَا مَنْ يَأْتِ رَبَّهُ مُجْرِمًا﴾

*¶Verily, whoever comes to his Lord as a criminal,¶*

This means, whoever meets Allāh on the Day of Judgment while being a criminal.

**فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَمْجُدُ**

*¶then surely, for him is Hell, wherein he will neither die nor live.»*

This is similar to Allāh's statement,

﴿لَا يَقْنَعُنَّ عَلَيْهِمْ فَيَسْوُلُوا وَلَا يُخْفَى عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ بَعْرَى كُلُّ كَافُورٍ ﴾٦٣

*¶Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!» [35:36]*

Allāh also said,

**وَسِجْنَبِهَا أَكْثَرٌ** ١١ **الَّذِي يَصْلُ أَنَارَ الْكُبْرَى** ١٢ **فَمَمَّا لَا يَمُوتُ فِيهَا وَلَا يَجْعَلُ** ١٣

﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾ [87:11-13]

﴿ وَنَادَوْا يَمِيلِكَ لِيُقْضِي عَلَيْنَا رَبِّكَ قَالَ إِنَّكُمْ مُّنْكَرُونَ ۚ ﴾

﴿And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever."﴾ [43:77]

Imām Ahmad bin Ḥanbal recorded that Abū Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنَّ أَنَاسًا تُصْبِيْهُمُ النَّارُ بِذُنُوبِهِمْ فَتُحَيِّبُهُمْ إِمَانَةً حَتَّىٰ إِذَا صَارُوا فَخَمًا أُذْنَ في الشَّفَاعَةِ فَجِيءُ بِهِمْ ضَبَابِرَ ضَبَابِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ، فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَبْتَثُّونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

*«The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.»*

A man among the people said, “It is as if the Messenger of Allāh lived in the desert.”<sup>[1]</sup>

This is how Muslim recorded this narration in his *Sahīh*.<sup>[2]</sup> Concerning Allāh’s statement,

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ﴾

*«But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds,»*

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

﴿فَأُولَئِكَ لَمْ أَذَرْنَاهُنَّ الْمُلْكُ﴾

*«for such are the high ranks,»* Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imām Ahmad reported from ‘Ubādah bin Aṣ-Ṣāmit that the Prophet ﷺ said,

<sup>[1]</sup> Ahmad 3:11. The reference to the desert means that his description was like that of a man not from the city.

<sup>[2]</sup> Muslim 1:172,173.

«الجَنَّةُ مِائَةٌ دَرْجَةٌ مَا بَيْنَ كُلَّ دَرْجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرْجَةً، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَزْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»<sup>[1]</sup>

«Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allāh, then ask Him for Al-Firdaws.»<sup>[11]</sup>

This narration was also recorded by At-Tirmidhi.<sup>[12]</sup>

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

«إِنَّ أَهْلَ عَلَيْنَ لَيَرَوْنَ مَنْ فَوْهُمْ كَمَا تَرَوْنَ الْكَوَافِرَ فِي أَفْوَى السَّمَاءِ لِتَفَاضِلِ مَا يَنْهَمُ - قَالُوا: يَا رَسُولَ اللَّهِ! يَلْكُ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: - بَلِّي، وَالَّذِي نَفَسَيْ بِيَدِهِ رِجَالٌ آتَوْا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Verily, the people of the 'Illiyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.» The people said, "O Messenger of Allāh, these are the dwellings of the Prophets." He replied, "Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allāh and they believed the Messengers.»<sup>[3]</sup>

In the Sunan collections this narration is mentioned with the additional wording,

«إِنَّ أَبَا بَكْرَ وَعُمَرَ لَيَنْهَمُ وَأَنْعَمًا»

«And verily Abu Bakr and 'Umar are of them and they will be most favored.»<sup>[4]</sup>

His saying,

<sup>[1]</sup> Ahmad 5:316.

<sup>[2]</sup> Tuhfat Al-Ahwadhi 7:238.

<sup>[3]</sup> Fath Al-Bāri 6:368, Muslim 4:2177. For the meaning of 'Illiyyin, see Sūrat Al-Muṭaffiḥ (83:18-21).

<sup>[4]</sup> Abu Dāwud 4:287, Tuhfat Al-Ahwadhi 10:141 and Ibn Mājah 1:37.

﴿جَنَّتَ عَدْنٍ﴾

﴿Adn Gardens,﴾ meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

﴿تَبَرِّي مِنْ خَنْهَنَةِ الْأَنْهَنَةِ حَلَيلَنَ فِيهَا﴾

﴿under which rivers flow, wherein they will abide forever,﴾ meaning that they will abide in it for eternity.

﴿وَذَلِكَ جَرَاهَةٌ مِنْ تَرَكَ﴾

﴿and such is the reward of those who purify themselves.﴾

One who purifies himself from dirt, filth and associating partners with Allâh. This is the person who worships Allâh alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

﴿وَلَمَّا أُوحِيَ إِلَى مُوسَى أَنْ أَنْتَ رَبُّكَ وَإِنَّ رَبَّكَ لَنَّمْ طَرِيقًا فِي الْبَحْرِ إِلَّا لَأَعْنَفَ دَرَكًا وَلَا  
خَنْقَنَةً ﴿١٧﴾ قَاتِلُهُمْ فَرْعَوْنُ وَيَحْمُودُهُ فَقَاتَلُهُمْ مِنْ أَلْيَمِ مَا غَشِيَّهُمْ ﴿١٨﴾ وَأَضَلَّ فَرْعَوْنَ قَوْمَهُ وَمَا  
هَدَى﴾

﴿77. And indeed We revealed to Mûsâ: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."﴾

﴿78. Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them and covered them up.﴾

﴿79. And Fir'awn led his people astray, and he did not guide them.﴾

### The Children of Israel leave Egypt

Allâh, the Exalted, informs that He commanded Mûsâ to journey at night with the Children of Israel, when Fir'awn refused to release them and send them with Mûsâ. He was to take them away from Fir'awn's captivity. Allâh expounds upon this in Sûrah other than this noble Sûrah. Mûsâ left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir'awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his

lands and provinces. He said to them,

﴿إِنَّ هُؤُلَاءِ إِنْزَلْنَا فِي لُؤْلُؤَةٍ وَلَمْ يَأْتُوكُمْ بِهِمْ مِنْ أَنْتُمْ﴾

«Verily, these indeed are but a small band. And verily, they have done what has enraged us.» [26:54-55]

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

﴿فَلَمَّا تَرَكُوا الْجَمَاعَةَ﴾

«And when the two hosts saw each other» [26:61]

This means that each person of the two parties was looking at the other party.

﴿قَالَ أَنْهَىَنَا مُوسَىٰ إِلَىٰ لَدْنَرِكُونَ قَالَ كَذَّابٌ إِنِّي مَعِي رَبِّي سَبَبِينَ﴾

«The companions of Mūsā said : "We are sure to be overtaken." (Mūsā) said : "Nay, verily, with me is my Lord. He will guide me."» [26:61-62]

Mūsā stopped with the Children of Israel and the sea was in front of them and Fir'awn was behind them. Then, at that moment, Allāh revealed to Mūsā,

﴿فَأَنْهِيَ لَهُمْ طَرِيقًا فِي الْبَحْرِ بَيْسَا﴾

«And strike a dry path for them in the sea.»

So Mūsā struck the sea with his stick and he said, "Split for me, by the leave of Allāh." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allāh sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allāh said,

﴿فَأَنْهِيَ لَهُمْ طَرِيقًا فِي الْبَحْرِ بَيْسَا لَا يَخْفَى ذَرَّا﴾

«and strike a dry path for them in the sea, fearing neither to be overtaken...»

This means being caught by Fir'awn.

﴿وَلَا يَخْفَى﴾

«nor being afraid.» meaning, "Do not be afraid of the sea drowning your people." Then, Allāh, the Exalted, said,

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وَلَقَدْ أَوْجَحْنَا إِلَيْهِ مُوسَى أَنَّ أَشْرِيفَيْهِ فَأَضْرَبْتُ لَهُمْ طَرِيقًا  
فِي الْبَحْرِ بِسَا لَا تَخْفَدْ رَكَأْ لَا تَخْشَى ﴿٧﴾ فَانْتَعَمُهُمْ فَرَعَوْنُ  
يَجْهُوْهُ فَغَشِيْهِمْ بِنَ الْيَمِّ مَا غَشِيْهِمْ ﴿٨﴾ وَأَضْلَلَ فَرَعَوْنَ قَوْمَهُ  
وَمَا هَدَى ﴿٩﴾ يَسْبِقَ إِنْرَأَيْلَ قَدْ أَبْيَثْتُكُمْ مِنْ عَدُوْنَ وَوَعَذَّنَكُمْ  
جَانِبَ الظُّرُورِ الْأَيْمَنِ وَزَرَّنَا عَيْتَكُمُ الْمَنِ وَالسَّلَوَى ﴿١٠﴾ كُلُوا  
مِنْ طَبِيبَتِ مَارْزَقْتُكُمْ وَلَا تَطْغُوْفَنِيهِ فَيَجْلِلُ عَلَيْهِمْ عَصْبَى  
وَمَنْ يَجْلِلُ عَلَيْهِ عَصْبَى فَقَدْ هَوَى ﴿١١﴾ وَلَفِي لَفَّارِعَنْ تَابَ  
وَهَامَ وَعَمِلَ صَلِحَاتِمْ أَهْتَدَى ﴿١٢﴾ وَمَا أَغْبَلَكُمْ عَنْ  
قَوْمَكَ يَشُوْسَى ﴿١٣﴾ قَالَ هُمْ أَوْلَاءُ عَلَيْهِمْ وَعَجَّلْتُ إِلَيْكَ  
رَبِّ لَرْضَى ﴿١٤﴾ قَالَ إِنَّا نَفَدَتْنَا فَوْمَكَ مِنْ بَعْدِكَ وَأَضْلَلْمُ  
الْسَّامِرِيُّ ﴿١٥﴾ فَرَحِمَ مُوسَى إِلَيْ فَرِيمَوْ . عَصْبَنَ أَسْفَاقَالَّ  
يَنْعُورَ أَلَمْ يَعْدَكُمْ رَبِّكُمْ وَعَدَ حَسَنَأَفْطَالَ عَلَيْكُمْ  
الْعَهْدَ أَمْ أَرَدْتُمْ أَنْ يَجْلِلُ عَلَيْكُمْ عَصْبَى مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ  
مَوْعِدِي ﴿١٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ إِمْلِكَنَا وَلَكَاجْلَنَا  
أَوْ زَارَ أَمْنَ زِينَةَ الْقَوْمِ فَقَدْ فَنَاهَا كَذَّاكَ الْقَى الْسَّامِرِيُّ ﴿١٧﴾

[53:53-54]

As Fir'awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

﴿يَسْبِقَ إِنْرَأَيْلَ قَدْ أَبْيَثْتُكُمْ مِنْ عَدُوْنَ وَعَذَّنَكُمْ جَانِبَ الظُّرُورِ الْأَيْمَنِ وَزَرَّنَا عَيْتَكُمُ الْمَنِ وَالسَّلَوَى ﴿٩﴾ كُلُوا مِنْ طَبِيبَتِ مَارْزَقْتُكُمْ وَلَا تَطْغُوْفَنِيهِ فَيَجْلِلُ عَلَيْكُمْ عَصْبَى وَمَنْ يَجْلِلُ عَلَيْهِ عَصْبَى فَقَدْ هَوَى ﴿١١﴾ وَلَفِي لَفَّارِعَنْ تَابَ وَهَامَ وَعَمِلَ صَلِحَاتِمْ أَهْتَدَى ﴿١٢﴾

480. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,»

﴿فَاتَّبَعُهُمْ فَرَعَوْنُ بِهَمْدَوْهُ فَغَشِيْهِمْ بِنَ الْيَمِّ﴾

«Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them»

Al-Yamm means the sea.

﴿هَمَا غَشِيْهِمْ﴾

«and covered them up.» meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allah states;

﴿وَالْمُرْئَفَةُ أَمْرَى فَغَشَّنَهَا مَا عَشَّ﴾

«And He destroyed the overthrown cities. So there covered them that which did cover.»

﴿81. (Saying) eat of the Ṭayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.﴾

﴿82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtadā.﴾

### A Reminder for the Children of Isrā'īl upon Them

Allāh reminds of His tremendous favors upon the Children of Isrā'īl and His numerous blessings. He saved them from their enemy, Fir'awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allāh said,

﴿وَأَغْرَقْنَا بَالَّذِينَ كُفَّارٌ وَأَشْتَدَّ نَظَرُهُمْ﴾

﴿And We drowned Fir'awn people while you were looking.﴾  
[2:50]

Al-Bukhāri recorded that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ came to Al-Madīnah, he found the Jews fasting the day of 'Āshūrā'. Therefore he asked them about it and they said, 'This is the day that Allāh gave Mūsā victory over Fir'awn.' Then, the Prophet ﷺ said,

«نَحْنُ أَوْلَىٰ بِمُوسَىٰ فَصُومُوهُ»

«We have more right to Mūsā (than them), so fast it.»<sup>[1]</sup>

Muslim also recorded this narration in his Ṣaḥīḥ.<sup>[2]</sup>

Then, Allāh made a covenant with Mūsā and the Children of Isrā'īl on the right side of the Mountain, after the destruction of Fir'awn. This is the Mountain upon which Allāh spoke to Mūsā and He told Mūsā's people to look at it when they requested to see Allāh. It is also the same Mountain upon which Mūsā was given the Tawrāh, while at the same time the Children of Isrā'īl began worshipping the (statue of a) calf, as Allāh relates in the forth coming Āyāt. The manna and quails have previously been discussed in Sūrah Al-Baqarah<sup>[3]</sup> and

<sup>[1]</sup> Fath Al-Bārī 8:288.

<sup>[2]</sup> Muslim 1:795.

<sup>[3]</sup> See Sūrat Al-Baqarah (2:57), and Sūrat Al-'Arāf (7:160).

other Sûras. Manna was a sweet substance that descended upon them from the sky and the quail [Salwâ] was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allâh upon them. It was a manifestation of Allâh's good treatment of them. For this reason Allâh says,

﴿كُلُّا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغُوا فِيهِ فَإِنَّمَاٰ عَذَابِي عَذَابٌ حَسِيبٌ﴾

﴿Eat of the Tayyibât wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.﴾

This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

﴿فَإِنَّمَاٰ عَذَابِي عَذَابٌ حَسِيبٌ﴾

﴿lest My anger should justly descend on you.﴾

This means, "I will become angry with you."

﴿وَمَنْ يَعْلَمْ عَلَيْهِ عَذَابِي فَقَدْ هُوَ مَرْدُونٌ﴾

﴿And he on whom My anger descends, he is indeed perished.﴾

'Ali bin Abi Talhah related that Ibn 'Abbâs said, "This means that he will indeed be made miserable."<sup>[1]</sup>

Concerning Allâh's statement,

﴿وَرَبِّنِي لِنَفَارٍ لِئِنْ تَابَ وَبَآمَنَ وَعَمَلَ صَالِحًا﴾

﴿And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,﴾

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allâh, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allâh's statement,

﴿تَابَ﴾

<sup>[1]</sup> At-Tabari 18:347.

﴿who repents,﴾ This means to turn away from what one was involved in of disbelief, associating partners with Allāh, disobedience of Allāh or hypocrisy.

Concerning Allāh's statement,

﴿وَآمِنَ﴾

﴿and believes﴾ This means the person's belief in his heart.

﴿وَعَمِلَ صَلِحًا﴾

﴿and does righteous deeds,﴾ his action with his bodily limbs.

Concerning Allāh's statement,

﴿ثُمَّ أَفْتَدَ﴾

﴿and then Ihtadā.﴾ 'Ali bin Abi Ṭalhah related that Ibn 'Abbās said, "This means that he then does not doubt."<sup>[11]</sup> Qatādah said,

﴿ثُمَّ أَفْتَدَ﴾

﴿and then Ihtadā.﴾ "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allāh's saying,

﴿ثُمَّ كَانَ مِنَ الَّذِينَ مَأْمَنُوا وَتَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾

﴿Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.﴾ [90:17]

﴿وَرَبَا أَغْجَلَكَ عَنْ قَوْمَكَ يَسْعُونَ﴾ <sup>١٧</sup> قَالَ فَمَّا أَنْلَاهُ عَنْ أُثْرِيَ وَعَجَزَتْ إِلَيْكَ رَبِّ لِيَقْضِيَ  
 قَالَ فَإِنَّا مَدْفَنَتَا قَوْمَكَ مِنْ بَعْدِكَ وَأَضْلَلْنَا التَّابِرِيَّ <sup>٢٨</sup> فَرَجَعَ مُؤْمِنًا إِلَى قَوْمِهِ. عَصَبَنَ اسْمَاعِيلَ  
 قَالَ يَقُولُ أَلَمْ يَعْلَمْ رَبُّكُمْ وَغَدَ حَسَنًا أَنْطَالَ عَلَيْكُمُ الْهَدَىٰ أَمْ أَرَدْتُمْ أَنْ يَجْعَلَ عَلَيْكُمْ  
 عَذَابٌ مِّنْ رَبِّكُمْ فَأَخْلَقْتُمْ مُؤْمِنِي. <sup>٢٩</sup> قَالُوا مَا أَخْلَقْنَا مُؤْمِنَدَ بِيَسْلِكَنَا وَلَكِنَّا جَعَلْنَا أُرْزَادًا مِنْ  
 زِيَادَةِ الْقُوَّةِ فَنَذَرْتَنَا فَكَذَلِكَ الْقُوَّةُ التَّابِرِيَّ <sup>٣٠</sup> فَأَنْجَحَ لَهُمْ عِنْدَلَا جَسَدًا لَهُ حُمَّارٌ فَقَالُوا هَذَا  
 الْهَكْمُ وَإِنَّهُ شُوَّافٌ فَنَزَقَ <sup>٣١</sup> أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِنَّ قَوْلًا وَلَا يَسْلِكُ لَهُمْ شَرًّا وَلَا  
 نَسْلَكُ <sup>٣٢</sup>

<sup>[11]</sup> At-Tabari 18:347.

﴿83. "And what made you hasten from your people, O Mūsā?"﴾

﴿84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."﴾

﴿85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray."﴾

﴿86. Then Mūsā returned to his people in a state of anger and sorrow [Asif]. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?"﴾

﴿87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Sāmīrī suggested."﴾

﴿88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Mūsā," but he had forgotten.﴾

﴿89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?"﴾

### **Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf**

Allāh relates what happened when Mūsā traveled with the Children of Israel after Fir'awn's destruction.

﴿فَاتَّأْوُا عَلَىٰ قُوَّرٍ يَنْكُونُ عَلَىٰ أَسْتَارٍ لَهُمْ فَقَالُوا يَنْسُونَنَا إِجْعَلْ لَنَا إِلَهًا كَمَا لَمْ يَأْتِنَا إِلَهٌ فَأَنْزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَا كَانُوا يَسْأَلُونَ﴾

﴿And they came upon a people devoted to some of idols. They said: "O Mūsā! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."﴾ [7:138-139]

Then, Allāh made a covenant with Mūsā of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these

number of days, during both the day and night. Thus, Mūsā made haste to go to the Mountain and he left his brother, Hārūn, in charge over the Children of Israel. This is why Allāh says,

﴿وَمَا أَنْجَلْتَ عَنْ قَوْمٍ فَإِنَّهُمْ أُولَئِكَ عَلَىٰ أُثْرِيٍ﴾

﴿“And what made you hasten from your people, O Mūsā?” He said: “They are close on my footsteps.”﴾

These means that they have arrived and are settled near the Mountain.

﴿وَعَجِّلْتُ إِلَيْكَ رَبِّ لِرْضَنِ﴾

﴿“and I hastened to You, O my Lord, that You might be pleased.”﴾

meaning, “So You will be more pleased with me.”

﴿فَالَّذِي قَدْ فَسَّنَا قَوْمَكَ مِنْ بَعْدِكَ وَأَصْلَمُهُمْ أَشَابِرِيٌّ﴾

﴿(Allāh) said: “Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray.”﴾

Allāh informs His Prophet, Mūsā, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Sāmīrī had made for them.

During this time period, Allāh wrote for Mūsā the Tablets, which contained the Tawrāh. Allāh said,

﴿وَكَتَبْنَا لَهُ فِي الْأَزْوَاجِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَقْسِيمًا لِكُلِّ شَيْءٍ فَهَذَا يُنَزَّلُ وَأَنْزَلْتُ قَوْمَكَ يَأْمُدُونَهُ بِأَخْسَنِهِنَا سَارِيْرَكَ دَارَ الْقَنِيقَيْنِ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): “Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers.”﴾ [7:145]

This means, “I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command.”

Concerning Allāh’s statement,

﴿فَرَجَعَ مُوسَى إِلَىٰ قَوْمِهِ عَصْبَنَ أَيْسَافِ﴾

﴿Then Mūsā returned to his people in a state of anger and sorrow [Asif].﴾

This means that after Allâh informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrâh, which contained their *Shari'ah* (Law), this was a great honor for them. For they were a people who used to worship other than Allâh. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allâh said that he (Mûsâ) returned to them in a state of anger and sorrow. The word for sorrow used here is *Asif*, which is used to emphasize to the severity of his anger. Mujâhid said, "In a state of anger and sorrow means worried."<sup>[1]</sup> Qatâdah and As-Suddi said, "*Asif* here means in a state of sadness because of what his people had done after him."<sup>[2]</sup>

﴿فَالْيَقِيرُ أَنَّمَا يَعْلَمُ رَبُّكُمْ وَعَدَ حَسَناً﴾

﴿He (Mûsâ) said: "O my people! Did not your Lord promise you a fair promise?..."﴾

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things? You have already witnessed how He helped you defeat your enemy (Fir'awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

﴿أَفَتَالَ عَبْدَكُمُ الْعَهْدَ﴾

﴿Did then the promise seem to you long in coming?﴾

meaning, 'in waiting for what Allâh had promised you and forgetting His previous favors and the covenant that He made with you before.'

﴿أَمْ أَرَدْتُمْ أَنْ يَجْلِلَ عَلَيْكُمْ غَضَبِيْ مِنْ رَبِّكُمْ﴾

﴿Or did you desire that wrath should descend from your Lord on you?﴾

The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger

<sup>[1]</sup> At-Tabari 18:350.

<sup>[2]</sup> At-Tabari 18:350.

of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Mūsā's blame and rebuke,

﴿لَمْ نُخْلِفْنَا مَوْعِدَكَ بِتَلْكَ﴾

﴿We broke not our promise to you of our own will.﴾

Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allāh said,

﴿مَذَلَّكَ أَقْرَبَ النَّارِ﴾ فَأَخْرَجَ لَهُمْ عِنْدَهُ جَسَدًا لَّهُ حُوَارٌ﴾

﴿...that was what As-Sāmīrī suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.﴾<sup>[1]</sup>

Muhammad bin Ishaq reported that Ibn 'Abbās said,

﴿هَذَا إِنَّهُ كُنْكُمْ وَإِنَّهُ مُوَيْ﴾

﴿This is your god, and the god of Mūsā.﴾

"So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before." Allāh then says,

﴿فَقَبَّلُوا﴾

﴿but he had forgotten.﴾ This means that he abandoned what he was following of the religion of Islām. This is referring to As-Sāmīrī.<sup>[2]</sup> Allāh says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

﴿أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِنَّ قُولًا وَلَا يَتَلَقَّلُ لَهُمْ ضَرًّا وَلَا فَضْلًا﴾

﴿Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

<sup>[1]</sup> Tārīkh At-Tabārī 1:422, At-Tabārī 18:355.

<sup>[2]</sup> Tārīkh At-Tabārī 1:424, 425.

This is about the calf. ‘Do they not see that it does not respond to them when they ask it and when they speak to it?’

﴿وَلَا يَتَلَمَّ مُمْرِئًا وَلَا نَسْنَاعًا﴾

*«and that it had no power either to harm them or to do them good?»*

Meaning in their worldly affairs and matters of the Hereafter. Ibn ‘Abbâs said, “Nay, by Allâh, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound.”<sup>[1]</sup>

In a *Hadîth* of *Al-Fitûn* recorded from Al-Hasan Al-Bâṣrî, it is mentioned that this calf’s name was Bahmût.<sup>[2]</sup> In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from ‘Abdullâh bin ‘Umar. A man from Irâq asked him about the ruling of mosquitoes’ blood if it get on one’s garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn ‘Umar replied by saying, “Look at the people of Irâq. They killed the grandson of the Messenger of Allâh ﷺ, Al-Husayn, and yet they’re asking about the blood of the mosquito.”<sup>[3]</sup>

﴿وَلَقَدْ قَالَ لَهُمْ هَرُونُ مِنْ قَبْلِ يَقُولُونَ إِنَّا فَيَنْشُدُ يَهُوَ رَبُّكُمُ الْأَعْلَمُ فَأَتَيْعُونَ وَلَطِيعُوا  
أَنْرِي ﴿٤﴾ قَالُوا لَنْ تَبْرُجْ عَلَيْهِ عَنْكِينَ حَتَّى يَبْرُجَ إِلَيْنَا مُوسَى ﴿٥﴾﴾

*¶90. And Hârûn indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order.”*

*¶91. They said: “We will not stop worshipping it, until Mûsâ returns to us.”*

<sup>[1]</sup> An-Nasâ’î in *Al-Kubrâ* 6:396.

<sup>[2]</sup> An-Nasâ’î in *Al-Kubrâ* 6:396. This text is not considered authentic.

<sup>[3]</sup> *Fath Al-Bâri* 10:440.

### Hārūn prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allāh, the Exalted, informs of Hārūn's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

﴿فَاتَّبِعُونِي وَلَا يُمْرِنَا أَمْرِي﴾

﴿so follow me and obey my order.﴾

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

﴿فَالْأَنْ تَتَّبِعُنِي عَلَيَّهِ عَذَابُكُمْ حَتَّىٰ يَرَعِيَ إِلَيْنَا مُوسَىٰ﴾

﴿They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

meaning, "We will not cease in our worship of this calf until we hear what Mūsā has to say about it." So they opposed Hārūn in this matter and they fought against him, nearly killing him.

﴿قَالَ يَهْرُوذُ مَا مَنَعَكُمْ إِذْ دَأَبْتُمْ سَلَوَاتِي ﴿١﴾ أَلَا تَسْمِئُنِي أَفْصَبْتَ أَمْرِي ﴿٢﴾ قَالَ يَنْتَقِمُ لَأَ نَأْخُذُ بِلِيَقِنِي وَلَا يُرْأَنِي إِنِّي خَيْثُ أَنْ تَقُولَ فَرَقْتَ بَيْنَ بَنَّي إِسْرَائِيلَ وَلَمْ تَرْفَتْ قَوْلِي ﴿٣﴾﴾

﴿92. (Mūsā) said: "O Hārūn! What prevented you when you saw them going astray;"﴾

﴿93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴾

﴿94. He (Hārūn) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"﴾

### What happened between Mūsā and Hārūn after Mūsā returned

Allāh informs of what happened when Mūsā returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw

down the Divine Tablets that he had in his hand. Then, he grabbed his brother Hārūn by his head and pulled him towards himself. We expounded upon this previously in Sūrat Al-A'rāf, where we mentioned the *Hadīth*,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

«*Information is not the same as observation.*»<sup>[1]</sup>

Then, he began to blame his brother, Hārūn, by saying,

﴿هَنَا مَنْكُ بِذِلِّيْتُمْ حَسْلُواً لَا تَنْعِيْنَ﴾

«*What prevented you when you saw them going astray; that you followed me not?*»

meaning, “You should have informed me of this matter as soon as it happened.”

﴿أَفَنَصَيَّتُ أَنْرِي﴾

«*Have you then disobeyed my order?*»

“In that which I entrusted to you,” referring to Mūsā’s statement,

﴿أَلْخَلَقْتِي فِي قَبْيٍ وَأَصْلَحْتِي رَلَا تَنْعِيْنَ سَبِيلَ الْمُفْسِدِينَ﴾

«*Replace me among my people, act in the right way and follow not the way of the mischief-makers.*»[7:142]

﴿فَلَمْ يَنْتَهِ﴾

«*He (Hārūn) said: “O son of my mother!”*»

This mentioning of the mother was Hārūn’s attempt to soften Mūsā’s anger, because he was Mūsā’s biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

﴿يَنْتَهُمْ لَا تَأْخُذْ بِلِيْبِيْتِي لَا بِرَأْيِي﴾

«*O son of my mother! Seize (me) not by my beard, nor by my head!*»

This was Hārūn’s excuse to Mūsā for being delayed from coming to him and informing him of the great mishap that

<sup>[1]</sup> Ahmad 1:271.

سورة الطلاق  
٢١٨

فَأَخْرَجَ لَهُمْ عِنْدَ جَسَدَهُ حُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ  
وَإِلَهُّ مُوسَىٰ فَنِسِيَ ﴿٩٥﴾ أَفَلَا يَرَوْنَ أَبْرَاجَ إِلَيْهِمْ قَوْلًا وَلَا  
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَعْمًا ﴿٩٦﴾ وَلَقَدْ قَالَ لَهُمْ هَرُونُ مِنْ قَبْلُ  
يَنْقُوُهُ إِنَّمَا قُنْتَشِيهِ، وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَأَلْيَعُونِي وَأَطِيعُونِي  
أَمْرِي ﴿٩٧﴾ قَالُوا أَنَّ نَبِرَ عَلَيْهِ عَذَّابَنِينَ حَتَّىٰ يَرْجِعَ إِلَيْهِمْ  
أَمْرِي ﴿٩٨﴾ قَالَ رَهْبَرُونُ مَانِعُكَ إِذَا رَأَيْتَهُمْ ضَلَّوْا ﴿٩٩﴾ أَلَا تَرَىْنَ  
أَفْعَصَيْتَ أَمْرِي ﴿١٠٠﴾ قَالَ يَبْتَوْمُ لَا تَأْخُذْ بِلِحْيَيِّي وَلَا بِرَأْسِي  
إِنِّي خَيْرٌ مِّنْ تَقُولُ فَرَقْتَ بَيْنَ يَدَيِّي إِسْرَئِيلَ وَلَمْ تَرْفَعْ  
قَوْلِي ﴿١٠١﴾ قَالَ فَمَا حَطَبْتَكَ يَسَّيْرِي؟ ﴿١٠٢﴾ قَالَ بَصَرْتُ  
بِعَالَمٍ يَصْرُوْيَّا وَإِيْهِ، فَقَبَضْتُ قَبْصَةً مِّنْ أَشَرِ الرَّسُولِ  
فَبَذَّثَهَا وَكَذَّلَكَ سَوْلَتْ لِي نَقْسِي ﴿١٠٣﴾ قَالَ  
فَأَذَهَبْتُ فَإِنَّكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مَسَاسٌ وَلَنَّكَ  
مَوْعِدًا لِّنْ خَلْفَهُ، وَأَنْظَرْتُ إِنَّ إِلَيْكَ الَّذِي ظَلَّتْ عَلَيْهِ  
عَاهِدَاتُ الْحَرْيقَةِ، ثُمَّ لَتَسْيَفَهُ فِي الْبَيْتِ نَسْفًا ﴿١٠٤﴾ إِسْمَاعِيلَ  
إِنَّهُمْ كُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ كُلَّ شَيْءٍ عَلَيْهِ ﴿١٠٥﴾

took place. He said,

﴿إِنِّي خَيْرٌ﴾

﴿Verily, I feared﴾ meaning, “I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them.”

﴿وَقَوْلَمْ تَرْفَعْ قَوْلِ﴾

﴿and you have not respected my word!﴾ This means, “And you did not take care of what I commanded you to do when I left you in charge of them.” Ibn ‘Abbās said, “Hārūn was respectful and obedient to Mūsā.”<sup>[1]</sup>

﴿فَقَالَ فَمَا حَطَبْتَكَ يَسَّيْرِي؟ ﴿١﴾ قَالَ بَصَرْتُ بِسَا لَمْ يَصْرُوْيَّا يُوْ، فَقَبَضْتُ قَبْصَةً مِّنْ أَشَرِ الرَّسُولِ فَبَذَّثَهَا وَكَذَّلَكَ سَوْلَتْ لِي نَقْسِي ﴿٢﴾ قَالَ فَأَذَهَبْتُ فَإِنَّكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مَسَاسٌ وَلَنَّكَ مَوْعِدًا لِّنْ خَلْفَهُ وَأَنْظَرْتُ إِنَّ إِلَيْكَ الَّذِي ظَلَّتْ عَلَيْهِ عَاهِدَاتُ الْحَرْيقَةِ ثُمَّ لَتَسْيَفَهُ فِي الْبَيْتِ نَسْفًا ﴿٣﴾ إِسْمَاعِيلَ إِنَّهُمْ كُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ كُلَّ شَيْءٍ عَلَيْهِ ﴿٤﴾

﴿95. (Mūsā) said: “And what is the matter with you. O Sāmirī?”﴾

﴿96. (Sāmirī) said: “I saw what they saw not, so I took a (Qabḍah) handful (of dust) from the (hoof) print of the

<sup>[1]</sup> At-Tabari 18:359.

*messenger and threw it. Thus my inner self suggested to me.”*♦

¶97. Mūsā said: “Then go away! And verily, your (punishment) in this life will be that you will say: ‘Touch me not;’ and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”♦

¶98. Your God is only Allāh, there is no God but Him. He has full knowledge of all things.♦

### How As-Sāmīrī made the Calf

Mūsā said to As-Sāmīrī, “What caused you to do what you did? What presented such an idea to you causing you to do this?” Muḥammad bin Ishaq reported from Ibn ‘Abbās that he said, “As-Sāmīrī was a man from the people of Bājarmā, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islām with the Children of Israel. His name was Mūsā bin Zafar.”<sup>[1]</sup> Qatādah said, “He was from the village of Sāmarrā.”<sup>[2]</sup>

﴿فَالْبَصَرُ لَا يَرَوْنَا وَهُوَ يَرَنَا﴾

¶(Sāmīrī) said: “I saw what they saw not.”♦

This means, “I saw Jibrīl when he came to destroy Fir‘awn.”

﴿فَقَبَضْتُ فِيْضَةً مِّنْ أَشْرِ الرَّسُولِ﴾

¶so I took a handful (Qabḍah) from the print of the messenger♦

This means from the hoof print of his (Jibrīl’s) horse.<sup>[3]</sup> This is what is well-known with many of the scholars of Tafsīr, rather most of them. Mujāhid said,

﴿فَنَبَضْتُ فِيْضَةً مِّنْ أَشْرِ الرَّسُولِ﴾

¶so I took a handful (Qabḍah) from the print of the messenger♦

“From under the hoof of Jibrīl’s horse.” He also said, “The word *Qabḍah* means a palmful, and it is also that which is grasped by the tips of the fingers.” Mujāhid said, “As-Sāmīrī

<sup>[1]</sup> Tārikh At-Tabārī 1:424.

<sup>[2]</sup> At-Tabārī 18:363.

<sup>[3]</sup> At-Tabārī 18:362.

threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound.”<sup>[1]</sup> Thus, he said,

﴿فَتَبَذَّلَهَا﴾

﴿and I threw it.﴾ This means, “I threw it along with those who were throwing (jewelry).”

﴿وَكَذَلِكَ سَرَّتْ لِي نَفْسِي﴾

﴿Thus my inner self suggested to me.﴾

This means that his soul considered it something good and it was pleasing to his self.

### The Punishment of As-Sāmīrī and the burning of the Calf

Thereupon,

﴿فَكَانَ فَادِهَتْ فَأَنْتَ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسٌ﴾

﴿(Mūsā) said: “Then go away! And verily, your (punishment) in this life will be that you will say: ‘Touch me not.’”﴾

This means, “Just as you took and touched what was not your right to take and touch of the messenger’s foot print, such is your punishment in this life, that you will say, ‘Do not touch (me).’” This means, “You will not touch the people and they will not touch you.”

﴿وَلَئِنْ لَكَ مَوْعِدًا﴾

﴿and verily, you have a promise.﴾

This means on the Day of Resurrection.

﴿إِنْ شَاءَ اللَّهُ﴾

﴿that will not fail.﴾ you will have no way to escape it. Qatādah said,

﴿أَنْ تَقُولَ لَا مِسَاسٌ﴾

﴿that you will say: ‘Touch me not.’﴾ “This is referring to a

<sup>[1]</sup> At-Tabari 18:362.

punishment for them and their remnants (i.e. those who have their disease) today still say 'Do not touch.'"

## **Concerning Allāh's statement,**

﴿وَإِنَّ لَكَ مَوْعِدًا لَنَ تُخْلِفُهُ﴾

*(and verily, you have a promise that will not fail.)*

Al-Hasan, Qatādah and Abu Nahīk said, "You will not be absent from it."<sup>[1]</sup>

﴿وَانْظُرْ إِلَيْنَا﴾

*¶And look at your god* that which you worshipped,

وَالَّذِي ظَلَّتْ عَلَيْهِ عَاِكِفًا

*(to which you have been devoted.)* that which you established  
worship of, which was the calf.

**إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَبِسْمِ كُلِّ شَفَاعَةٍ عَلَيْكُمْ**

**¶Your God is only Allah, there is no God but Him. He has full knowledge of all things.¶**

Mūsā was saying to them, "This is not your god. Your God is only Allāh, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

### **Concerning the statement,**

وَسِعَ كُلَّ شَيْءٍ عِلْمًا

﴿He has full knowledge of all things.﴾ The word ‘ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

﴿أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾ [65:12]

And He says,

وَأَخْصَى كُلَّ شَيْءٍ عَدَادًا

﴿And (He) keeps count of all things.﴾ [72:28]

**Therefore,**

<sup>[1]</sup> At-Tabari 18:364.

﴿لَا يَعْزُبُ عَنْهُ مِنْ قَالُ ذَرَرٌ﴾

«Not even the weight of a speck of dust escapes His knowledge.» [34:3]

He also says,

﴿وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَنْتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتْبٍ مُّبِينٍ﴾

«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 He says,

﴿وَمَا مِنْ دَائِبٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ شَنَقَرَّهَا وَمُسْتَوَدَّهَا كُلُّ فِي كِتْبٍ مُّبِينٍ﴾

«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]

The Āyāt that mention this are numerous.

﴿كَذَلِكَ نَفْعَلُ عَلَيْكَ مِنْ أَلَيْهِ مَا تَدْسِقُ وَقَدْ مَا يَنْكُلُ مِنْ لَذَّنَ دَشْرَانٍ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ بِخَيْلِ يَوْمِ الْقِيَمةِ وَرِزْقًا خَلِيلَنِ فِيهِ وَسَاءَ لَمْ يَمْرِ يومَ الْقِيَمةِ حَمَلًا﴾

¶ 99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.»

¶ 100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.»

¶ 101. They will abide in that – and evil indeed will it be that load for them on the Day of Resurrection.»

**The Entire Qur’ān is the Remembrance of Allāh and mentioning the Punishment of Those Who turn away from It**

Allāh, the Exalted, is saying to Prophet Muḥammad ﷺ, We have told you (O Muḥammad) the story of Mūsā and what happened with him, Fir’awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We

also gave you a remembrance from Us, the Mighty Qur'ān, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad ﷺ. No Prophet was given any Book containing as much information than the Qur'ān about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allāh says about it,

﴿مَنْ أَغْرَى عَنِّهِ﴾

﴿Whoever turns away from it,﴾ This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allāh will mislead him and send him on the path to Hell. This is why Allāh says,

﴿مَنْ أَغْرَى عَنِّهِ فَإِنَّمَا يَحْمِلُ بَعْدَهُ الْقِيَمةُ وَرَدًا﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

Burden here means sin. This is as Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَأُنَّا هُوَ مَوْعِدُهُ﴾

﴿But those of the sects that reject it , the Fire will be their promised meeting place.﴾ [11:17]

This applies generally to whoever the Qur'ān reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allāh says,

﴿لَا يُنَذِّرُكُمْ بِهِ وَمَنْ يَلْعَمْ﴾

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

The Qur'ān is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وَذَلِكَ حَلِيلُنَّ فِيهِ﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.﴾ [20:100-101]

They will not be able to avoid this or escape it.

﴿وَسَاءَ لَمَّا قَوْمٌ يَوْمَ الْقِيَامَةِ جَنَاحُ﴾

﴿And evil indeed will it be that load for them on the Day of Resurrection.﴾

﴿يَوْمَ يُنْفَخُ فِي الْأَشْوَرِ وَتَخْرُجُ الْمُخْرَجُونَ يَوْمًا يَوْمًا يَتَخَفَّضُونَ إِنَّهُمْ إِنْ لَيَنْتَهُ إِلَّا عَذَابًا  
نَّحْنُ أَغْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَهْلُهُمْ طَرِيقَةً إِنْ لَيَنْتَهُ إِلَّا يَوْمًا﴾

﴿102. The Day when the Ṣūr will be blown: that Day, We shall gather the criminals blue-eyed.﴾

﴿103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten."﴾

﴿104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾

### The Blowing of the Ṣūr and the Day of Resurrection

It has been confirmed in a *Hadīth* that the Messenger of Allāh ﷺ was asked about the Ṣūr and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

«It is a horn that will be blown into.»<sup>[1]</sup>

It has been related in a *Hadīth* about the Ṣūr, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Isrāfīl will blow into it.<sup>[2]</sup> Another *Hadīth* has been related which states that the Prophet ﷺ said,

«عَيْنَتْ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ النَّقْمَ الْقَرْنَ وَحَنَى جَبَهَتَهُ، وَانْتَظِرْ أَنْ يُؤْذَنَ لَهُ»

«How can I be comfortable when the one with the horn is

<sup>[1]</sup> Tuhfat Al-Ahwadhi 9:116.

<sup>[2]</sup> At-Tabarāni in At-Tawāl no.36.

*holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).<sup>۱</sup>*

The people said, "O Messenger of Allâh, what should we say?" He said,

﴿فُولُوا: حَنَبْتُمُ اللَّهُ وَنَعْمَ الْوَكِيلُ عَلَى اللَّهِ تَرَكَنُوا﴾

*«Say: Allâh is sufficient for us and what a good protector He is. Upon Allâh we place our trust.»<sup>[۱]</sup>*

Concerning His statement,

﴿وَنَخْشَرُ الظَّاجِرِينَ يَوْمَيْنِ زَلْقَدًا﴾

﴿And We shall gather the criminals blue-eyed.﴾

It has been said that this means having blue eyes due to the severity of their horrifying situation.

﴿يَسْخَفُونَ يَنْهَمُ﴾

﴿They will speak in a very low voice to each other.﴾

Ibn 'Abbâs said, "This means whispering among themselves."<sup>[۲]</sup> This means that some of them will be saying to others,

﴿إِنْ لَيْشَ إِلَّا عَشْرًا﴾

﴿You stayed not longer than ten.﴾

meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allâh, the Exalted, then says,

﴿عَنْ أَقْلَمِ بَيْنَ يَقْرُونَ﴾

﴿We know very well what they will say.﴾

This means in their condition of conversing amongst themselves.

﴿إِذْ يَقُولُ أَنْتُمْ طَيِّبَةٌ﴾

﴿when the best among them in knowledge and wisdom will say;﴾

<sup>[۱]</sup> Tuhfat Al-Ahwadhi 9:117.

<sup>[۲]</sup> At-Tabari 18:371.

the one with perfect intelligence amongst them,

﴿إِنَّ لِلّٰهِ إِلَّا يُوْمَن﴾

﴿You stayed no longer than a day!﴾

This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allāh says about this,

﴿وَيَوْمَ تَقُومُ النَّاسُ مِنْ أَنْتِرِ الْجَهَنَّمِ مَا يُشَاهِدُونَ مَا لَمْ يُشَاهِدُوا﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour﴾ until His statement,

﴿وَلَكُمْ كُثُرٌ لَا تَمْلَءُونَ﴾

﴿but you knew not.﴾ [30:55-56]

Allāh also says,

﴿أَرَأَتُ نُعِيرَكُمْ مَا يَذَكُّرُ فِيهِ مِنْ نَذْكُرٍ وَجَاءَكُمُ الْأَذْيَارُ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾ [35:37]

Allāh, the Exalted, also says,

﴿فَكُمْ لَيَسْتُمْ فِي الْأَرْضِ عَدَدًا ﴿١٢﴾ قَالُوا لَنَا بُوْنًا أَنْ يَقْسِمَ يَوْمُنَا فَنَحْنُ الْعَابِدُونَ ﴿١٣﴾ قَاتَلَ إِنَّ لَيَسْتَ إِلَّا ظَلَلًا لَوْ أَنَّكُمْ كُشْتُمْ شَنَعُونَ ﴿١٤﴾﴾

﴿(Allāh will say) : What number of years did you stay on earth? They will say : "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say : "You stayed not but a little, if you had only known!"﴾ [23:112-114]

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

﴿وَتَلَوَّنَكُمْ عَنِ الْجَبَالِ فَقُلْ بِنِسْهَا رَبِّ تَسْقَافَةٍ فَيَدْرَهَا قَاعًا صَنْصَانًا لَا تَرَى فِيهَا عَوْبِيَا وَلَا أَنْسَا﴾ يَوْمَئِذٍ يَتَبَعُوكُمُ الْأَغْرِيَ لَا يَعْجَلُ لَهُ وَخَشَعَتِ الْأَسْوَاثُ لِلرَّحْمَنِ فَلَا تَسْتَعِدُ إِلَّا حَسَانًا﴾

¶105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust."»

¶106. "Then He shall leave it as a level smooth plain."»

¶107. "You will see therein no crookedness nor curve."»

¶108. On that Day mankind will follow strictly (the voice of Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear except Hamsa.»

### The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allâh says,

﴿وَتَلَوَّنَكُمْ عَنِ الْجَبَالِ﴾

¶And they ask you concerning the mountains.»

This is a question, will they remain on the Day of Resurrection or will they cease to exist?

﴿فَقُلْ بِنِسْهَا رَبِّ تَسْقَافَةٍ﴾

¶Say: "My Lord will blast them and scatter them as particles of dust."»

This means that He will take them away from their places, wipe them out and remove them completely.

﴿فَيَدْرَهَا﴾

¶Then He shall leave it» referring to the earth;

﴿فَنَاعًا صَنْصَانًا﴾

¶as a level smooth plain.» This means one expanse spread out. The word Qâ' means a piece of land that is level and the word Ṣafṣâfâ is used to place emphasis on this meaning. It has also been said that Ṣafṣâfâ means that which has no vegetation

growing in it. The first meaning is preferred, even though the second meaning is also included by necessity. In reference to this, Allāh says,

﴿لَا تَرَى فِيهَا عُوْجًا وَلَا أَنْجَالًا﴾

﴿You will see therein no crookedness nor curve.﴾

meaning, 'on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn 'Abbās, Ikrīmah, Mujaħid, Al-Hasan Al-Bašrī, Ad-Daħħāk, Qatādah and others of the Salaf all said the same.<sup>[1]</sup>

### The People will rush towards the Voice of the Caller

﴿يَوْمَ يَرَى بَشَّارُوكَ اللَّاعِنَ لَا عَوْجَ لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allāh says,

﴿أَنْجِنَ يَوْمَ وَأَصْرَ يَوْمَ يَأْتُونَ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ [19:38]

Allāh also says,

﴿مُنْطَبِقُونَ إِلَى الْأَعْنَاءِ﴾

﴿hastening towards the caller.﴾

Concerning Allāh's statement,

﴿وَخَنَقَتِ الْأَسْوَاتُ لِلرَّغْنِ﴾

﴿And all voices will be humbled for the Most Gracious,﴾

Ibn 'Abbās said, "This means they will be silent."<sup>[2]</sup> As-Suddī also said the same.

<sup>[1]</sup> At-Tabārī 18:372, Ad-Durr Al-Manthūr 5:598,599.

<sup>[2]</sup> At-Tabārī 18:374.

سورة الحجّة  
٢١٩

كَذَلِكَ تَقُصُّ عَلَيْكَ مِنْ أَنْبَاءَ مَا قَدْ سَمِقَ وَقَدْ أَئْتَكَ مِنْ لَذَّةَ  
ذَكْرًا ﴿١﴾ مَنْ أَغْرَضَهُنَّ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وَرِزْقًا  
خَلِيلِينَ فِيهِ وَسَاءَهُمْ يَوْمُ الْقِيَمَةِ حَمَلُوا  
فِي الصُّورِ وَعَمَرُ الْمُخْرِجِينَ يَوْمَ إِذْ رُزِقُوا ﴿٢﴾ يَتَخَفَّضُونَ  
بِهِنْمَةٍ إِنْ يَتَمَمُ الْأَعْشَارُ ﴿٣﴾ تَعْنِي أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ  
أَمْثَالُهُمْ طَرِيقَةٌ إِنْ يُلْتَمِدُ إِلَيْهِمَا ﴿٤﴾ وَسَأَلَوكَ عَنِ الْجَهَالَ  
فَقُلْ يَنْسِهَهَا رَبِّي نَسْفًا ﴿٥﴾ فَيَذْهَأُهَا قَاعًا صَفَصَفَا  
لَا تَرَى فِيهَا عِجَاؤًا لَا أَمْتَأْ ﴿٦﴾ يَوْمَ إِذْ يَتَبَعَّونَ الدَّاعِيَ  
لَا عَرَجَ لَهُ وَخَسَعَتِ الْأَصْنَوَاتُ لِلرَّمَنِ فَلَا سَمْعٌ لِأَهْمَاسِ  
يَوْمَ إِذْ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مِنْ أَدْنَانِهِ الرَّحْمَنِ وَرَضِيَ لَهُ  
فَوْلَا ﴿٧﴾ يَعْلَمُ مَا بَيْنَ أَنْدِيَهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ  
عِلْمًا ﴿٨﴾ وَعَنْتَ الْوُجُوهُ لِلْحَيِّ الْمُبِيءِ وَقَدْ خَابَ مِنْ  
حَمَلُ ظُلْمًا ﴿٩﴾ وَمَنْ يَمْكُلُ مِنَ الظَّلَمِ حَتَّى وَهُوَ مُؤْمِنٌ فَلَا  
يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١٠﴾ وَكَذَلِكَ أَنْزَلْنَاهُ فِرْمَاتَأَنَّ عَرَبَيَا  
وَصَرْقَافَيَا مِنَ الْوَعِيدِ لِعَلَّهُمْ يَنْفَعُونَ وَمَحِيدُهُمْ ذُكْرًا  
﴿١١﴾

﴿فَلَا تَسْمَعُ إِلَّا هَمْسَا﴾

﴿And nothing shall you hear except Hamsa.﴾

Sa'íd bin Jubayr related that Ibn 'Abbās said, "This means the steps of feet."<sup>[1]</sup> Ikrimah, Mujaħid, Ad-Daħħāk, Ar-Rabi' bin Anas, Qatādah, Ibn Zayd and others all said the same.<sup>[2]</sup> 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسَا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means a hidden voice."<sup>[3]</sup> This has also been reported from Ikrimah and Ad-Daħħāk. Sa'íd bin Jubayr said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسَا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means the secret speech and the steps of feet."

﴿يَوْمَ إِذْ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مِنْ أَدْنَانِهِ الرَّحْمَنِ وَرَضِيَ لَهُ فَوْلَا ﴿٧﴾ يَعْلَمُ مَا بَيْنَ أَنْدِيَهِمْ وَمَا  
خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿٨﴾ وَعَنْتَ الْوُجُوهُ لِلْحَيِّ الْمُبِيءِ وَقَدْ خَابَ مِنْ حَلَّ  
ظُلْمًا ﴿٩﴾ وَمَنْ يَمْكُلُ مِنَ الظَّلَمِ حَتَّى وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا  
﴿١٠﴾

﴿109. On that day no intercession shall avail, except the one

<sup>[1]</sup> At-Tabari 18:374.

<sup>[2]</sup> At-Tabari 18:375.

<sup>[3]</sup> At-Tabari 18:375.

for whom the Most Gracious has given permission and whose word is acceptable to Him.»

﴿110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.﴾

﴿111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.﴾

﴿112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.﴾

### The Intercession and the Recompense

Allāh, the Exalted, says,

﴿يَوْمَ الْحِسْبَر﴾

﴿On that day﴾ the Day of Resurrection,

﴿لَا تَنْفَعُ الشَّفَاعَةُ﴾

﴿no intercession shall avail.﴾ meaning with Him (Allāh).

﴿إِلَّا مَنْ أَذْنَ لَهُ الرَّحْمَنُ وَرَفِيقُهُ لَهُ قَوْلًا﴾

﴿except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

This is similar to His statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِذِنْهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ [2:255]

It is also similar to His statement,

﴿وَكَمْ مِنْ نَلِكٍ فِي السَّمَاوَاتِ لَا تُنْفَعُ شَفَاعَتُهُمْ شَيْئًا إِلَّا مَنْ يَتَدَبَّرُ آنَّ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ﴾

﴿وَتَرْجِعُهُمْ﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾ [53:26]

He also says,

﴿وَلَا يَنْفُوتُ إِلَّا لِمَنْ أَرَضَنِي وَهُمْ مِنْ حَذِيرَتِي، مُنْفَعُونَ﴾

«And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.» [21:28]

He also says,

﴿وَلَا تَنْفَعُ الْفُتُنَّةُ عِنْدَهُ إِلَّا لِمَنْ أَرَدَ لَهُ﴾

«Intercession with Him profits not except for him whom He permits.» [34:23]

And He says,

﴿يَوْمَ يَقُومُ الْأُجُورُ وَالنَّبِكَةُ حَسَّاً لَا يَنْكُثُنَ إِلَّا مَنْ أَرَدَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

«The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.» [78:38]

In the Two Sahīhs it is reported from the leader of the Children of Ādām and the Noblest of all the creatures to Allāh, Muḥammad ﷺ:

«أَتَيْتُ نَحْنَتِ الْعَرْشَ، وَأَخْرَجْتُ اللَّهَ سَاجِدًا، وَيَنْفَعُ عَلَيَّ بِمَحَامِدِ لَا أَخْصِبُهَا أَلَّا،  
نَيْدَغِي مَا شَاءَ أَنْ يَدَعِي، ثُمَّ يَقُولُ: بَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُنْسَعْ، وَإِنْ شَفَعْ  
نُشَفَعْ - تَبَحْدُ لِي خَدُّا، فَأَذْخِلْهُمُ الْجَنَّةَ ثُمَّ أَغْرِدُهُ»

*I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allāh) that I am not able to recall them now. Allāh will leave me in this condition as long as He wishes. Then, He will say, "O Muḥammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allāh will then enter them into Paradise and I will return (to repeat the process again).»<sup>[11]</sup>*

The Prophet ﷺ mentioned doing this four times. May Allāh's blessings and peace be upon him and the rest of the Prophets as well. In another Hadīth it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ حَبَّةٌ مِنْ إِيمَانٍ، فَيَخْرِجُونَ

<sup>[11]</sup> Fath Al-Bārī 8:247, Muslim 1:184.

خَلَقَا كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قُلُوبِهِ بَضْعُ مِثْقَالٍ مِّنْ إِيمَانٍ، أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قُلُوبِهِ مَا يَزِينُ ذَرَّةً، مَنْ كَانَ فِي قُلُوبِهِ أَذْنَى أَذْنَى مِثْقَالٍ ذَرَّةً مِّنْ إِيمَانٍ»

«Allāh, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart."»<sup>[1]</sup>

And the Ḥadīth continues.

Concerning Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِنَّ وَمَا خَلْفُهُمْ﴾

«He knows what happens to them and what will happen to them,»

He encompasses all creation with His knowledge.

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

«but they will never encompass anything of His knowledge.»

This is like His statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ وَمِنْ عَلَيْهِ إِلَّا يَسْأَلُونَ﴾

«And they will never encompass anything of His knowledge except that which He wills.» [2:255]

Concerning Allāh's statement,

﴿وَعَنَتِ الْوُجُوهُ لِلَّهِ الْقَيُّوبُ﴾

«And (all) faces shall be humbled before the Ever Living, the Sustainer.»

Ibn 'Abbās and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep."<sup>[2]</sup> He is the maintainer of everything. He

<sup>[1]</sup> *Fatḥ Al-Bārī* 13:481.

<sup>[2]</sup> *At-Tabarī* 18:377, 378.

determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without.

Concerning His statement,

﴿وَقَدْ خَابَ مَنْ حَلَّ ظُلْمًا﴾

«And he who carried wrongdoing, will be indeed a complete failure.»

meaning on the Day of Resurrection. For verily, Allāh will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the Ṣahīh, it is recorded that the Prophet ﷺ said,

«إِيَّاكُمْ وَالظُّلْمُ، فَإِنَّ الظُّلْمَ ظُلْمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.»

And the true failure is for whoever meets Allāh while associating partners with Him. Allāh the Exalted says,

﴿إِنَّ أَثْرَكَ لَظْلُمٌ عَظِيمٌ﴾

«Verily, associating partners with Me is the great wrongdoing.»<sup>[1]</sup>

Allāh's statement,

﴿وَمَنْ يَعْمَلْ مِنَ الْمُتَّقِلِّهِنَّ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا مُضَارًا﴾

«And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.»

After Allāh mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn 'Abbās, Mujaħid, Ad-Daħħak, Al-Hasan, Qatādah and others.<sup>[2]</sup> *Zulm* means an increase that comes from the sins of others being placed upon the person, and *Hađm* means a decrease.

<sup>[1]</sup> Ahmad 2:106. Similar wording is with Muslim 4:1996.

<sup>[2]</sup> At-Tabari 18:379, 380.

﴿وَكَذَلِكَ أَنْزَلْنَا فَرْمَاتَا عَرَبًا وَصَرَقْنَا فِيهِ مِنَ الْأَعْيُدِ لَكُمْ بَيْقُونَ أَوْ مَحْدُثَ لَهُمْ ذِكْرًا  
فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَنْجِلُ إِلَى الشَّرَّاءِ إِنْ قَبْلَ أَنْ يُفْصَقَ إِلَيْكُمْ وَخَيْرٌ وَقُلْ رَبِّ  
رَذْفِي عَلَمًا﴾

﴿113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwâ, or that it may cause them to have a lesson from it.﴾

﴿114. Then High above all be Allâh, the True King. And be not in haste with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾

### The Qur'ân was revealed so that the People would have Taqwâ and reflect

After Allâh, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'ân was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

﴿وَصَرَقْنَا فِيهِ مِنَ الْأَعْيُدِ لَكُمْ بَيْقُونَ﴾

﴿And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwâ of,﴾

This means: so that they will leave off sins, forbidden things and lewd abominations.

﴿أَوْ مَحْدُثَ لَهُمْ ذِكْرًا﴾

﴿or that it may cause them to have a lesson from it.﴾

This means: to produce acts of obedience and deeds that will bring one closer to Allâh.

﴿فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ﴾

﴿Then High above all be Allâh, the True King.﴾

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true,

the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

### **The Command to the Prophet ﷺ to listen to the Qur'ān when it is revealed without making haste to recite it**

Concerning Allāh's statement,

﴿وَلَا تَسْجُلْ بِالشَّرِءِ إِنْ قَبْلَ أَنْ يُفْضِيَ إِلَيْكَ وَجْهِهِ﴾

﴿And be not in haste with the Qur'ān before its revelation is completed to you,﴾

This is similar to Allāh's statement,

﴿لَا تُحِرِّكْ بِهِ لِتَسْجُلْ بِهِ إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنُنَا فَإِذَا قَاتَقَهُ فَأَلْيَعْ قُرْآنَنَا إِنْ هُمْ لَمْ يَعْلَمُوا بِيَسَانَهُ﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:16-19]

It is confirmed in the *Sahīh* on the authority of Ibn 'Abbās, who said that the Messenger of Allāh ﷺ used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital.<sup>[11]</sup> Then, Allāh revealed this Āyah. This means that whenever Jibrīl would say an Āyah, the Prophet ﷺ would say it with him due to his eagerness to memorize it. Then, Allāh guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allāh said,

﴿لَا تُحِرِّكْ بِهِ لِتَسْجُلْ بِهِ إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنُنَا﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.﴾ [75:16-17]

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

<sup>[11]</sup> *Fath Al-Bāri* 1:39.

سورة طه

٣٢٠

فَعَلَى اللَّهِ الْمُلِكِ الْحَقِّ وَلَا تَنْجُلْ بِالْقُرْمَانِ مِنْ قَبْلِ أَنْ  
يُفْضِي إِلَيْكَ وَخِيمَةً وَقُلْ رَبِّ زَدْ فِي عِلْمِنَا وَلَقَدْ عَهَدْنَا  
إِلَى مَادَمَ مِنْ قَبْلِ فَنِي وَلَمْ يُحِدْ لَهُ عَزِيزًا وَإِذْ قَلَّنَا  
لِلْمَلَائِكَةَ أَسْجُدُوا لِاَدَمَ فَسَجَدُوا إِلَيْنِي سَأْتَ  
فَقَلَّنَا يَأْتِي مِنْ هَذَا دُولَكَ وَلَرْوِجَكَ فَلَا يُغَرِّنَنَا  
مِنَ الْجَنَّةِ فَتَشَقَّقَ إِنَّ لَكَ الْأَلَّاجُونَ فِيهَا وَلَا تَعْرِي  
وَأَنْكَ لَا تَقْطُمُ أَفِيَهَا وَلَا تَضْحَى فُوسُوسُ إِلَيْهِ  
الشَّيْطَنُ قَالَ يَتَعَادُمُ هَلْ أَدْلُكَ عَلَى شَجَرَةِ الْخَلْدِ وَمَلِكِ  
لَأَيْلَنِ فَأَكَلَ مِنْهَا فَبَدَّتْ لَهُ مَاسَوَةُ أَثْمَاءِ وَطَفْقَا  
يَخْصِيَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى مَادَمَ رَبَّهُ فَغَوَى  
ثُمَّ أَجْبَبَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى قَالَ أَهِيَطَ إِلَيْهِنَّا  
جِيَعًا بَعْضُكُمْ لِيَتَعِضَ عَدُوُّ فِيَمَا يَأْتِي نَكَمَةً مِنِّي هَذِي  
فَمَنْ أَتَيْعُ هُدَى إِلَيْهِنَّا فَلَا يَضُلُّ وَلَا يَشْقَى وَمَنْ أَعْرَضَ عَنْ  
ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَخَشْرُورًا يَوْمَ الْقِيَمةِ  
أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

﴿فَإِذَا قَرَأْنَاهُ فَاتِقَنَهُ ثُمَّ قُمْ بِهِ  
عَلَيْنَا بِيَانَهُ﴾

«And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).» [75:18-19]  
And He said in this Ayah,

﴿وَلَا تَنْجُلْ بِالْقُرْمَانِ مِنْ قَبْلِ  
أَنْ يُفْضِي إِلَيْكَ وَخِيمَةً﴾

«And be not in haste with the Qur'ān before its revelation is completed to you,»

This is a command to the Prophet ﷺ to listen quietly: Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

﴿وَقُلْ رَبِّ زَدْ فِي عِلْمِنَا﴾

«and say: "My Lord! Increase me in knowledge."»

meaning, "Give me more knowledge from You." Ibn 'Uyaynah said, "The Prophet ﷺ did not cease increasing (in knowledge) until Allāh, the Mighty and Sublime, took him (i.e. he died)."

﴿وَلَقَدْ عَهَدْنَا إِلَى مَادَمَ مِنْ قَبْلِ فَنِي وَلَمْ يُحِدْ لَهُ عَزِيزًا وَإِذْ قَلَّنَا لِلْمَلَائِكَةَ أَسْجُدُوا  
لِاَدَمَ فَسَجَدُوا إِلَيْنِي سَأْتَ فَقَلَّنَا يَأْتِي مِنْ هَذَا دُولَكَ وَلَرْوِجَكَ فَلَا يُغَرِّنَنَا مِنْ  
الْجَنَّةِ فَتَشَقَّقَ إِنَّ لَكَ الْأَلَّاجُونَ فِيهَا وَلَا تَعْرِي وَأَنْكَ لَا تَقْطُمُ أَفِيَهَا وَلَا تَضْحَى فُوسُوسُ إِلَيْهِ الشَّيْطَنُ قَالَ يَتَعَادُمُ هَلْ أَدْلُكَ عَلَى شَجَرَةِ الْخَلْدِ وَمَلِكِ لَأَيْلَنِ فَأَكَلَ  
يَهُنَّا فَبَدَّتْ لَهُ مَاسَوَةُ أَثْمَاءِ وَطَفْقَا يَخْصِيَانِ عَلَيْهَا مِنْ وَرَقِ الْجَنَّةِ عَصَمَ مَادَمَ رَبُّهُ فَغَوَى  
ثُمَّ أَجْبَبَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى مُمْهَأْنَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى»

﴿115. And indeed We made a covenant with Ādām before, but he forgot, and We found on his part no firm willpower.﴾

﴿116. And (remember) when We said to the angels: "Prostrate yourselves to Ādām." They prostrated themselves (all) except Iblīs; he refused.﴾

﴿117. Then We said: "O Ādām! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed."﴾

﴿118. "You will never be hungry therein nor naked."﴾

﴿119. "And you (will) suffer not from thirst therein nor from the sun's heat."﴾

﴿120. Then Shayṭān whispered to him, saying: "O Ādām! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

﴿121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Ādām disobeyed his Lord, so he went astray.﴾

﴿122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾

### The Story of Ādām and Iblīs

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “Verily, man was named *Insān* only because he was given a covenant, but he forgot it (*Nasiya*).”<sup>[1]</sup> ‘Alī bin Abi Ṭalḥah reported the same<sup>[2]</sup> from Ibn ‘Abbās. Mujaḥid and Al-Ḥasan said that he forgot means, “He abandoned it.”<sup>[3]</sup>

Concerning Allāh’s statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةَ أَسْجُدُوا لِأَدَمَ﴾

﴿And when We said to the angels: "Prostrate yourselves to Ādām."﴾

He, Allāh mentions how Ādām was honored and what respect was given to him. He mentions how He favored him over many

<sup>[1]</sup> At-Ṭabarī 18:383.

<sup>[2]</sup> At-Ṭabarī 18:383.

<sup>[3]</sup> At-Ṭabarī 18:383.

of those whom He created. A discussion of this story has already preceded in Sūrat Al-Baqarah, Sūrat Al-A'rāf, Sūrat Al-Hijr and Sūrat Al-Kahf. It will also be mentioned again at the end of Sūrah Shād. In this story, Allāh mentions the creation of Ādam and that He commanded the angels to prostrate to Ādam as a sign of honor and respect. He also explains the enmity of Iblīs for the Children of Ādam and for their father, Ādam, before them. Due to this Allāh says,

﴿فَسَجَدُوا إِلَّا إِبْلِيسَ أَبْرَأَ﴾

﴿They prostrated themselves (all) except Iblīs; he refused.﴾

This means that he refrained from prostrating and became arrogant.

﴿قَوْلَنَا يَكْفَدُمْ إِنْ هَذَا عَذْرٌ لَّكَ وَلَرْوْجِيكَ﴾

﴿Then We said: "O Ādam! Verily, this is an enemy to you and to your wife..."﴾

here wife refers to Hawwā'.

﴿فَلَا يَخْرُجُنَّا مِنَ الْجَنَّةِ فَتَشْقَقُونَ﴾

﴿So let him not get you both out of Paradise, so that you will be distressed.﴾

meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomfited and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

﴿إِنَّ لَكُمْ أَلَا تَجُوعُ فِيهَا وَلَا تَتَرَبَّ﴾

﴿Verily, you will never be hungry therein nor naked.﴾

The reason that Allāh combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

﴿وَلَنَّكُمْ لَا تَنْطَمِرُ فِيهَا وَلَا تَضْعَفُونَ﴾

﴿And you (will) suffer not from thirst therein nor from the sun's heat.﴾

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the

suns heat is the external heat.

﴿فَوَسِّعَ إِلَيْهِ الْأَشْبَطُنَ فَلَمْ يَتَادُمْ هَلْ أَذْلَكَ عَلَى شَجَرَةِ الْخَلِدِ وَمَنْكُ لَا يَبْلُغُ﴾

﴿Then Shaytân whispered to him, saying : "O Ādām! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

It has already been mentioned that he caused them to fall through deception.

﴿وَنَاسَمَهُمَا إِنِّي لِكُمَا لَيْنَ النَّصِيبِ﴾

﴿And he swore by Allâh to them both : "Verily, I am one of the sincere well-wishers for you both."﴾ [7:21]

It has already preceded in our discussion that Allâh took a promise from Ādām and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblîs did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (*Shajarat Al-Khuld*). This meant that anyone who ate from it would live forever and always remain. A *Hadîth* has been narrated which mentions this Tree of Eternity. Abu Dâwud At-Tayâlîsi reported from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ مَا يَقْطُعُهَا، وَهِيَ شَجَرَةُ الْخَلِدِ»

«Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.»<sup>[1]</sup>

Imâm Ahmâd also recorded this narration.<sup>[2]</sup>

Concerning Allâh's statement,

﴿فَأَكَلَا مِنْهَا فَبَدَأَتْ مُلَامِحُهُمَا﴾

﴿Then they both ate of the tree, and so their private parts became manifest to them,﴾

Ibn Abi Hâtim recorded that Ubayy bin Ka'b said that the Messenger of Allâh ﷺ said,

<sup>[1]</sup> Musnad At-Tayâlîsi no.332. Similar is recorded by Al-Bukhâri without the addition ; "It is the Tree of Eternity .".

<sup>[2]</sup> Ahmad 2:455.

إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا كَثِيرَ شَعْرِ الرَّأْسِ، كَانَةِ نَخْلَةً سَحُورِيَّةً، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، قَوَّلَ مَا بَدَا مِنْهُ عَوْزَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْزَتِهِ جَعَلَ يَشْتَدُ فِي الْجَهَنَّمِ، فَأَخْدَثَ شَغَرَةً شَعْرَةً فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مَنِي تَفِيرُ، فَلَمَّا سَبَعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبُّ لَا، وَلَكِنِ اسْتِخْيَا، أَرَأَيْتَ إِذْ تُبْتُ وَرَجَعْتُ أَغَانِيَّدِي إِلَى الْجَهَنَّمِ؟ قَالَ: نَعَمْ

«Verily, Allāh created Ādām as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Ādām, are you fleeing from me?" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise?" Allāh replied, "Yes."»<sup>[1]</sup>

This is the meaning of Allāh's statement,

﴿فَلَقَقَ اللَّهُ أَدَمُ مِنْ زَيْدٍ كَيْنَتْ تَابَ عَلَيْهِ﴾

﴿Then Ādām received from his Lord Words. And his Lord pardoned him.﴾ [2:37]

However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka'b. Al-Hasan did not hear this Ḥadīth from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet ﷺ.

Allāh said,

﴿وَطَبَقَا يَغْصَنَانِ عَلَيْهِمَا مِنْ دَرَقِ الْجَنَّةِ﴾

﴿And they began to cover themselves with the leaves of the Paradise for their covering.﴾

<sup>[1]</sup> At-Tabari 12:354. As the author noted, this Ḥadīth is not authentic. It was recorded with a connected chain by Al-Ḥākim, who considered it authentic. Adh-Dhahabi agreed. However, the chain contains Yāḥyā bin Dāmrāh, whose biography is unknown.

Mujâhid said, "They patched the leaves on themselves in the form of a garment." Qatâdah and As-Suddî both said the same.<sup>[1]</sup>

Concerning Allâh's statement,

﴿وَعَصَمْ مَادُمْ رَبِّهِ فَهُوَ إِنْ لَمْ يَتَبَّعْ رَبِّهِ فَنَابَ عَلَيْهِ وَهَدَى﴾

«Thus Ādâm disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.»

Al-Bukhârî recorded that Abu Hurayrah said that the Prophet ﷺ said,

«خَاجَ مُوسَى آدَمَ، قَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذِنْكِهِ وَأَشْفَقْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اضطَفَاكَ اللَّهُ يُرِسَّالُ إِلَيْهِ وَيُكَلِّمُهُ، أَتُلَوْمُنِي عَلَى أُمِّرِ كَبِّهِ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ نَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ - قَالَ رَسُولُ اللَّهِ ﷺ: - فَحَاجَ آدَمُ مُوسَى»

«Mûsâ argued with Ādâm and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!?" Ādâm replied, "Are you the one whom Allâh chose for His Divine Messages and His direct Speech? Are you blaming me for a matter that Allâh wrote upon me before He created me?!"» Then, the Messenger of Allâh ﷺ said, «Thus, Ādâm defeated Mûsâ.»<sup>[2]</sup>

This *Hadîth* has various routes of transmission in the Two *Sâhihs* as well as the *Musnâd* collections.<sup>[3]</sup>

﴿قَالَ أَفِيظَا يَنْهَا جَمِيعاً بِعَصْمِكَ لِعَيْنِكَ عَدْوُ فِيلَانَا يَأْلِسْكُمْ تَمِي هُنَى هُنَى أَتَبْعَ هُنَى فَلَا يَبْطِلُ وَلَا يَنْقُى ﴿١﴾ وَمَنْ أَغْرَى عَنْ دِينِهِ فَإِنَّ اللَّهَ لَمْ يَعِسْتَهُ ضَنْكًا وَضَشْرُمَ بَوَرَ الْقَيْمَةَ أَغْرَى ﴿٢﴾ قَالَ رَبِّ لِمَ حَثَرْتَ أَغْرَى وَقَدْ كُثُّ بَصِيرَاتِهِ ﴿٣﴾ قَالَ كَذَلِكَ أَنْكَ مَائِنَةُ فَنِيبَةً وَكَذَلِكَ الْيَمِ شَنِي ﴿٤﴾﴾

«123. He (Allâh) said: "Get you down, both of you, together,

<sup>[1]</sup> At-Tabârî 18:388.

<sup>[2]</sup> Fâth Al-Bârî 8:288.

<sup>[3]</sup> Fâth Al-Bârî 6:508, 11:513 Muslim 4:2042, 2043 & Ahmad 2:287, 314.

*some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.»*

﴿124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.»﴾

﴿125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).»﴾

﴿126. (Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected."»﴾

### The Descent of Ādam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allāh says to Ādam, Hawwā' and Iblīs, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Sūrah Al-Baqarah.

﴿بَشَّرْتُ لِعْنَيْنِ عَدُوِّي﴾

﴿Some of you as enemies to others.» [2:36]

He (Allāh) was saying this to Ādam and his progeny and Iblis and his progeny.

Concerning Allāh's statement,

﴿فَإِنَّا يَا تَبَّانِكُمْ بِئْنِ هَذِهِ﴾

﴿Then if there comes to you guidance from Me,»

Abu Al-Āliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."<sup>[1]</sup>

﴿فَنَّ أَنْجَ هَذَيَ فَلَا يَضُلُّ وَلَا يَنْقَ﴾

﴿Then whoever follows My guidance he shall neither go astray nor shall be distressed.»﴾

Ibn 'Abbās said, "He will not be misguided in this life and he will not be distressed in the Hereafter."<sup>[2]</sup>

﴿وَمَنْ أَغْرَى عَنْ ذَكْرِي﴾

<sup>[1]</sup> At-Tabari 1:549.

<sup>[2]</sup> At-Tabari 18:389.

﴿But whosoever turns away from My Reminder,﴾

This means, “Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it.”

﴿فَإِنَّ لَهُ مَا يَعْمَلُ﴾

﴿verily, for him is a life of hardship,﴾

meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

﴿وَنَخْرُجُهُمْ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

﴿and We shall raise him up blind on the Day of Resurrection.﴾

Mujâhid, Abu Sâlih and As-Suddi said, “This means he will have no proof.”<sup>[11]</sup> Ikrimah said, “He will be made blind to everything except Hell.” This is as Allâh says,

﴿وَنَخْرُجُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ غَبَّابِيًّا وَرَسَّابِيًّا نَأْوِيهِمْ جَهَنَّمَ﴾

﴿And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.﴾ [17:97]

This is why Allâh says,

﴿رَبِّ لِمَ حَشَّرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا﴾

﴿O my Lord! Why have you raised me up blind, while I had sight (before).﴾

This means in the life of this world.

﴿فَالَّذِي كَذَّلَكَ أَشَكَّ إِنَّمَا فَرَسِينَا وَكَذَّلَكَ الْيَوْمَ لَنَكِ﴾

<sup>[11]</sup> At-Tabari 18:394,395.

﴿(Allāh) will say : "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

Meaning, "When you turned away from the signs of Allāh and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

﴿فَالْيَوْمَ نَسْكُنُهُ كَمَا نَسُوا لِيَوْمَهُ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day.﴾ [7:51]

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'ān, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'ān has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'ān (that he previously memorized).

﴿وَلَذِكْرِكَ تَجْزِي مَنْ أَشْرَقَ وَلَمْ يُؤْمِنْ بِيَابِثَ رَبِّهِ وَلَعِدَاتُ الْآخِرَةِ أَشَدُ وَأَبْقَى﴾

﴿127. And thus do We requite him who transgresses beyond bounds and believes not in the Āyāt of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴾

### Severe Torment for Him Who transgresses beyond bounds

Allāh says: 'Thus We do requite those who transgress beyond bounds and belie the Āyāt of Allāh in this world and in the Hereafter.'

﴿لَمْ يَعْلَمْ فِي الدُّنْيَا وَلَعِدَاتُ الْآخِرَةِ أَشَقُّ وَمَا لَمْ يَنْتَهِ بِنَفْسِهِ مِنْ رَافِقٍ﴾

﴿For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allāh.﴾ [13:34]

Therefore Allāh said,

﴿وَلَعِدَاتُ الْآخِرَةِ أَشَدُ وَأَبْقَى﴾

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قَالَ كَذَلِكَ أَنْتُكَ مَا يَنْتَشِرُونَ إِنَّهُمْ كَذَلِكَ الْيَوْمَ يُنْسَىٰ وَكَذَلِكَ  
يَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِإِيمَانِ رَبِّهِ وَلَمَّا دَأَبَ الْآخِرَةِ أَشَدَّ  
وَبَقَىٰ فَلَمْ يَهِدْ لَهُمْ كُمْ أَهْلَكَنَا قَبْلَهُمْ مِنَ الْقَرْوَنَ يَمْشُونَ  
فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَذَّيْنَ لَا يُؤْلِمُ النَّاسَ وَلَذَّا كَمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لِكَانَ لِرَأْمَا وَأَجْلَ مُسْسَىٰ فَأَضَبَرَ عَلَىٰ  
مَا يَقُولُونَ وَسَيَّحَ حَمْدَرَ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ عُرُوهَةِ  
وَمِنْ مَا نَأَيَ اللَّيْلَ فَسَيَّحَ وَأَطْرَافَ النَّهَارِ لِعَلَكَ تَرْضَىٰ لَا  
تَمْدَنَ عَيْنَيْكَ إِنَّ مَا سَعَتَاهُ أَرَوْجَاهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا  
لِفَتْقِهِمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَبَقِيَٰ وَأَمْرُ أَهْلَكَ بِالصَّلَاةِ  
وَأَصْطَرَ عَلَيْهَا لَا تَنْتَكَ رِزْقًا غَنِّمَ رِزْقَكَ وَالْعِنْقَةَ لِلنَّفْوَىٰ  
وَقَالُوا لَا يَأْتِيَنَا بِغَايَةِ مِنْ رَبِّهِ أَوْلَمْ تَأْتِهِمْ بِيَهْ مَا فِي  
الصَّحْفِ الْأَوَّلِ وَلَوْلَا أَهْلَكَنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ  
لَقَالُوا رَبَّنَا لَنَّا أَزْسَلْتَ إِنْسَارَ شَوَّلًا فَتَبَيَّنَ أَنَّكَ مِنْ  
قَبْلِ أَنْ تَنْذِلَ وَنَخْرِيٰ قُلْ كُلُّ مُتَرِّصٌ فَقَرَبُوا  
فَسَتَعْلَمُونَ مَنْ أَصْحَبَ الْصِّرَاطَ السَّوَىٰ وَمَنْ أَهْنَدَىٰ

and the torment of the Hereafter is far more severe and more lasting.» meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allâh's Messenger ﷺ said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ  
عَذَابَ الْآخِرَةِ «

Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.»<sup>[1]</sup>

﴿أَفَلَمْ يَهِدْ لَهُمْ كُمْ أَهْلَكَنَا قَبْلَهُمْ مِنَ الْقَرْوَنَ يَمْشُونَ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَذَّيْنَ لَا يُؤْلِمُ النَّاسَ وَلَذَّا كَمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ عُرُوهَةِ وَمِنْ مَا نَأَيَ اللَّيْلَ فَسَيَّحَ وَأَطْرَافَ النَّهَارِ لِعَلَكَ تَرْضَىٰ لَا  
تَمْدَنَ عَيْنَيْكَ إِنَّ مَا سَعَتَاهُ أَرَوْجَاهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا  
لِفَتْقِهِمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَبَقِيَٰ وَأَمْرُ أَهْلَكَ بِالصَّلَاةِ  
وَأَصْطَرَ عَلَيْهَا لَا تَنْتَكَ رِزْقًا غَنِّمَ رِزْقَكَ وَالْعِنْقَةَ لِلنَّفْوَىٰ

﴿128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾

﴿129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment)

<sup>[1]</sup> Muslim 2:1131.

*must necessarily have come (in this world).♦*

﴿130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allāh shall give you.﴾

**Many Nations were destroyed and in Them is a Lesson**  
Allāh, the Exalted, says,

﴿أَنَّمَا يَرَى﴾

*﴿Is it not a guidance for them...?﴾*

This is addressed to those who reject what the Prophet ﷺ came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْعُولِينَ﴾

*﴿Verily, in this are signs indeed for men of understanding.﴾*

This means those who have sound intellect and correct understanding. This is as Allāh says,

﴿وَأَقْلَمْ يَسِيرُوا فِي الْأَرْضِ فَلَمْ يَكُنْ لَّهُمْ قُلُوبٌ يَقْفَلُونَ بِهَا أَوْ مَآذَنٌ يَسْمَعُونَ بِهَا فَإِنَّمَا لَا يَعْمَلُ  
الْأَبْصَرُ وَلَكِنْ تَعْمَلُ الْقُلُوبُ أَلَّا فِي الصُّدُورِ﴾ [17:46]

*﴿Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46]*

Allāh also said in Sūrah Alif Lām Mīm As-Sajdah,

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَتَشَوَّهُونَ فِي سَكِينَهُمْ﴾

*﴿Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about?﴾ [32:26]*

Then, Allāh, the Exalted, says,

﴿وَلَا كُلُّهُ سُقْتَ مِنْ رَبِّكَ لَكَانَ لِزَاماً وَأَبْلَغَ مُسْئِلَ﴾

﴿And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).﴾ [20:129]

This means that if it were not for the Word that had already preceded from Allâh – that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters – then the punishment would certainly seize them immediately.

### The Command to be patient and perform the Five daily Prayers

Allâh comforts His Prophet ﷺ by saying to him,

﴿فَاصْرِفْ عَلَىٰ مَا يَقُولُونَ﴾

﴿So bear patiently what they say.﴾

This means, “Be patient concerning their rejection of you.”

﴿وَسَيِّدْ حَمْدَ رَبِّكَ قَبْلَ طَلْعَ الظَّنَنِ﴾

﴿And glorify the praises of your Lord before the rising of the sun.﴾

This is speaking of the Morning (*Fajr*) prayer.

﴿وَقَبْلَ غُرُوبَةِ﴾

﴿and before its setting.﴾ This is speaking of the Mid-afternoon (*'Aṣr*) prayer. This has been mentioned in the Two *Sahîhs* on the authority of Jarîr bin 'Abdullâh Al-Bajali, who said, “Once we were sitting with the Messenger of Allâh ﷺ when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرَوْنَ رَبِّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَايَهِ، فَإِنْ أَشْتَطَّعْتُمْ أَنْ لَا تُثَبِّوا عَلَىٰ صَلَاةٍ قَبْلَ طَلْعَ الشَّمْسِ وَقَبْلَ غُرُوبَهَا فَافْعَلُوا»

“Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (*Fajr*) and before sunset (*'Aṣr*), then you should do so.”

Then he recited this Āyah.<sup>[1]</sup>

Imām Ahmād recorded that 'Umārah bin Ru'aybah that he heard the Messenger of Allāh ﷺ saying,

«لَنْ يَلْجُّ النَّارُ أَحَدٌ حَلَّ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

«Anyone who prays before sunrise and before sunset will never enter the Hellfire.»<sup>[2]</sup>

This was also recorded by Muslim.<sup>[3]</sup>

Concerning Allāh's statement,

﴿وَمِنْ مَا نَعَيْ أَتَيْنَاهُ فَسَبِّحْ﴾

«and during some hours of the night, glorify the praises.»

This means during its hours offer the late night (*Tahajjud*) prayer. Some of the scholars said it also means the after sunset (*Maghrib*) and the night (*'Ishā'*) prayers.

﴿وَأَطْرَافَ الظَّارِ﴾

«and at the ends of the day.»

This is the opposite of the hours of the night.

﴿لَكَ تَرْضَى﴾

«that you may become pleased»

As Allāh says,

﴿وَلَكُوفَ يُغْلِيْكَ رَبُّكَ فَتَرْضَى﴾

«And verily, your Lord will give you (all good) so that you shall be well-pleased.» [93:5]

In the *Sahīh*, it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: أَتَيْكَ رَبِّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ زَبِيلُ؟ فَيَقُولُونَ: رَبِّنَا وَمَا لَنَا لَا تَرْضِي وَقَدْ أَغْطَبَنَا مَا لَمْ نُنْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: إِنِّي أَغْطِيْكُمْ أَنْفَصَ مِنْ ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَنْفَصُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَجْلُ عَلَيْكُمْ رِضْوَانِنِي فَلَا أَشَخْطُ عَلَيْكُمْ بَعْدَهُ أَبْدَاهُ»

[1] *Fath Al-Bārī* 2:40, Muslim 1:439.

[2] Ahmad 4:136.

[3] Muslim 1:440.

"Allāh, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased?" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation?" Allāh will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that?" Allāh will say, "I have allowed for you My pleasure, so I will never be angry with you again after this."<sup>[1]</sup>

In another *Hadīth*, it states that it will be said,

«بِاَنْفُلِ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا بِرِيدٍ أَنْ تَنْجِزَنَّهُوَ: وَمَا هُوَ؟ أَلَمْ  
يَبْصُرْ وُجُوهَنَا وَيَنْقُلْ مَوَازِينَا وَيَرْخُرْخُنَا عَنِ النَّارِ وَيَنْذِلْنَا الْجَنَّةَ، فَيَكْسُفُ  
الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ، فَإِنَّ اللَّهَ مَا أَغْطَأْخَمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الْزِيَادَةُ»

"O people of Paradise, verily you all have an appointed promise with Allāh that He would like to fulfill for you." They will say, "And what is that? Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise?" Then, the veil will be lifted and they will gaze upon Him (Allāh). By Allāh, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).<sup>[2]</sup>

«وَلَا تَمْدَدِنَ عَيْنَيْكَ إِلَى مَا شَقَقَتِ يَدُكَ أَذْكَرْ كَمَا تَهْنِمْ ذَهَرَ الدُّنْيَا لِتَقْبِيمِ فِيهِ وَرِزْقَ رَبِّكَ حَتَّى  
وَأَبْقَنَكَ رَأْنَرَ أَهْلَكَ بِالصَّلَوةِ وَاضْطَرَرَ عَلَيْكَ لَا تَنْلُكَ رِزْقَكَ عَنْ رِزْقِكَ وَالْمَقْبَلَةَ  
لِلتَّقْوَى»

﴿131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾

﴿132. And enjoin Salāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.﴾

<sup>[1]</sup> *Fath Al-Bārī* 11:423.

<sup>[2]</sup> *Ahmad* 4:332.

**Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh**

Allāh, the Exalted, says to His Prophet Muḥammad ﷺ, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujāhid said,

﴿أَنْزَلْنَا لَهُمْ﴾

﴿various groups of them,﴾ "This means the wealthy people."<sup>[11]</sup> This means, "Verily, We have given you (O Muḥammad) better than that which We have given them." This is just as Allāh says in another Āyah,

﴿وَلَقَدْ مَاتِتُكَ سَبْعًا بَيْنَ النَّاسِ وَالْفَرْمَادَاتِ الْعَظِيمَاتِ لَا تَعْدُنَّ عَيْنَكَ﴾

﴿And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'ān. Look not with your eyes ambitiously.﴾ [15:87-88]

Likewise, that which Allāh has stored for His Messenger ﷺ in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allāh says,

﴿وَرَزْقُ رَبِّكَ يُغْطِيكَ رَبِّكَ فَرَقْدَنَ﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾ [93:5]

For this reason, Allāh says,

﴿وَرَزْقُ رَبِّكَ خَيْرٌ وَأَبَدِيٌّ﴾

﴿But the provision of your Lord is better and more lasting.﴾

In the *Sahīh* it is recorded that 'Umar bin Al-Khaṭṭāb entered upon the Messenger of Allāh ﷺ while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ﷺ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. 'Umar's eyes filled with tears (upon seeing this), so the Messenger of Allāh ﷺ said to him,

<sup>[11]</sup> At-Tabari 17:141.

«مَا يُنِيبُكَ يَا عُمَرُ؟»

«What makes you cry, O Umar?»

He replied, "O Messenger of Allāh, verily Kisrā and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allāh amongst His creation?" The Prophet ﷺ said,

«أَوْ فِي شَكْ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْ لَيْكَ قَوْمٌ عَجَلْتُ لَهُمْ طَيَّاً تُهُمْ فِي حَيَاةِهِمْ  
الدُّنْيَا»

«Do you have doubt, O son of Al-Khattāb? Those people have had their good hastened for them in the life of this world.»<sup>[1]</sup>

Thus, the Prophet ﷺ was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allāh. He would never save anything for himself for the next day.

Ibn Abi Ḥātim reported from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«إِنَّ أَخْوَافَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا»

«Verily, the thing I fear most for you all is what Allāh will allow you to acquire of the splendor of this world.»

They (the Companions) said, "What is the splendor of this world, O Messenger of Allāh?" He said,

«بَرَكَاتُ الْأَرْضِ»

«The blessings of the earth.»<sup>[2]</sup>

Qatādah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world."<sup>[3]</sup> Qatādah said,

﴿لِتَنْتَهُمْ فِيهِ﴾

<sup>[1]</sup> *Fath Al-Bārī* 5:137.

<sup>[2]</sup> Ibn Abi Ḥātim 7:2442, also recorded by Al-Bukhārī (no. 6427) with a slight variation of wording.

<sup>[3]</sup> At-Tabārī 18:404.

﴿that We may test them thereby.﴾ “So that We may put them to trial.”<sup>[1]</sup>

Concerning Allāh’s statement,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Salāh on your family, and be patient in offering them.﴾

This means to save them from the punishment of Allāh by the establishment of the prayer, and you also be patient in performing it. This is as Allāh says,

﴿بِيَدِهِمْ الَّذِينَ مَاءْنُوا فُؤْ أَشْكُرْ وَأَفْكَرْ نَارِ﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell).﴾ [66:6]

Ibn Abi Ḥātim recorded that Zayd bin Aslam reported from his father that he and Yarfa’ would sometimes spend the night at ‘Umar bin Al-Khaṭṭāb’s. ‘Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, “He is not going to get up like he usually does.” When he would awaken, he would make his family get up as well. He would say,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

“And enjoin the Salāh on your family, and be patient in offering them.”<sup>[2]</sup>

Allāh said;

﴿لَا تَنْتَلِكْ يَرْقَأْ مَعْنَ زَرْقَكْ﴾

﴿We ask not of you a provision : We provide for you.﴾

This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allāh says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَعْلَمْ لَهُ بِحَمْرَأَةِ ۚ وَمَرْزُقَةِ يَنْ حَثُ لَّا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him

<sup>[1]</sup> At-Tabari 18:405.

<sup>[2]</sup> At-Tabari 18:406.

*from (sources) he never could imagine.» [65:2-3]*

Allāh also says,

﴿وَمَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ إِلَّا لِيَعْبُدُونِ﴾ ﴿٤﴾

«And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).» until,

﴿إِنَّ اللَّهَ هُوَ الرَّازِقُ ذُو الْقُوَّةِ الْتَّعِينِ﴾ ﴿٥﴾

«Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.» [51:56-58]

Thus, Allāh says,

﴿لَا تَشْكُرُونَا مَنْ نَرْفُقُكُمْ﴾

«We ask not of you a provision : We provide for you.»

Verily, At-Tirmidhi and Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ تَقْرَأْ لِعِبَادَتِي أَمْلَأْ صَدَرَكَ غَنِّيًّا وَأَسْدَ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتَ صَدَرَكَ شُغْلًا وَأَسْدَ فَقْرَكَ»

«Allāh, the Exalted, says, "O son of Ādām, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs."»<sup>[1]</sup>

It is also reported from Zayd bin Thābit that he heard the Messenger of Allāh ﷺ saying,

«مَنْ كَانَتِ الدُّنْيَا كَمَّةً فَرَقَ اللَّهُ عَلَيْهِ أُمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ يَتَّهِمُ، جَمَعَ لَهُ أُمْرَهُ وَجَعَلَ غَنَّاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةً»

«Whoever makes the worldly life his major concern, then Allāh will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his

<sup>[1]</sup> Tuhfat Al-Ahwadhi 7:166, Ibn Mājah 2:1376.

*wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).*<sup>[1]</sup>

Concerning Allāh's statement,

﴿وَالْمُتَّقِيَّةُ لِلْقَرْبَى﴾

﴿And the good end is for those who have Taqwā.﴾

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allāh. In the Ṣaḥīḥ it is reported that the Messenger of Allāh ﷺ said,

«رَأَيْتُ الْجَنَّةَ كَائِنًا فِي دَارِ غَبَّةٍ بْنَ رَافِعٍ، وَأَتَّا أُتْبَانِي بِرُطْبٍ مِنْ رُطْبِ ابْنِ طَابٍ، فَأَوْلَى ذَلِكَ أَنَّ الْعَاقِبَةَ لَنَا فِي الدُّنْيَا وَالرُّفْعَةَ، وَأَنَّ يَبْتَأِ فَذَ طَابَ»

«I saw in my dream tonight a vision as if we were in the home of 'Uqbah bin Rāfi' and we were given fresh Ibn Ṭāb dates. Therefore, I interpreted this dream to mean that the good final outcome ('Āqibah) is for us in this world along with lofty (Rifa'ah) positions, and that our religion is good (Ṭāb).»<sup>[2]</sup>

﴿وَقَالُوا لَوْلَا يَأْتِنَا بِغَائِبٍ مِنْ زَيْنَهُ أَوْلَمْ تَأْتِهِمْ بِئْنَةً مَا فِي الصُّحُفِ الْأُولَى﴾ وَلَوْلَا أَنَّ أَهْلَكَنَّهُمْ بِعَذَابٍ مِنْ قَبِيلِهِ لَقَالُوا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَبَيَّنَ لَهُمْ أَنَّكَ مِنْ قَبْلِ أَنْ نَبِدِّلَ وَنَخْرُقَ، قُلْ كُلُّ مُتَرِّصٍ فَرِصُوا فَسَتَّلُمُونَ مَنْ أَسْخَبَ الْفِرَطَ السَّوَى وَمَنْ أَفْتَكَ دُونَهُ﴾

﴿133. 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 papers (Scriptures)?﴾

﴿134. And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayāt, before we were humiliated and disgraced."﴾

﴿135. Say: "Each one is waiting, so wait you too; and you shall know who are they that are on As-Sirāt As-Sawi, and who are they that have let themselves be guided."﴾

[1] Ibn Mājah 2:1375.

[2] Muslim 4:1779. Ibn Ṭāb is the name of a popular kind of date.

## The Request of the Polytheists for Proofs while the Qur'ān is itself a Proof

Allāh, the Exalted, informs about the disbelievers in their statement,

﴿لَوْلَا﴾

﴿Why does not﴾ This means, 'Why doesn't Muhammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allāh. Allāh, the Exalted, said,

﴿أَوْلَئِمْ بَيْتَةً مَا فِي الصُّحْفِ الْأُولَى﴾

﴿Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

This means the Qur'ān which Allāh revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'ān contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'ān is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This Āyah is similar to Allāh's statement in Sūrat Al-'Ankabūt,

﴿وَقَالُوا لَوْلَا أَرْسَلَ اللَّهُ عَلَيْهِ مَا يَكُنْتُ بِنِعْيَةٍ قُلْ إِنَّمَا الْأَكْيَثُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ  
شَيْءٌ أَوْلَئِنَّا بِكُمْ هُنَّ أَنْذِرُوا أَنَّا أَنْزَلْنَا عَلَيْكُمُ الْكِتَابَ يَتَنَزَّلُ عَلَيْهِمْ إِنَّكُمْ فِي ذَلِكَ لَرَخِصَةٌ  
وَذَكَرْنَا لِقَوْمٍ بِمَا نَوْكَحُوكُمْ﴾

﴿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." It is 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.﴾ [29:50-51]

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

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي  
أُوتِيَهُ وَخَيَّأْتَهُ أُوْحَادُ اللَّهِ إِلَيَّ، فَازْجُرُ أَنَّكُمْ أَكْثَرُهُمْ تَابِعًا لِيَوْمَ الْقِيَامَةِ»

*¶There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allāh has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.»<sup>[1]</sup>*

In this *Hadīth*, the Prophet ﷺ only mentioned the greatest of the signs that he was given, which is the Qur'ān. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allāh says,

﴿وَلَوْ أَنَا أَهْلَكْتُهُمْ بِعَذَابٍ مِّنْ قَبِيلِهِ لَقَاتُوا رَبِّنَا لَوْلَا أَرْسَلْنَا إِلَيْنَا رَسُولًا﴾

*¶And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..."»*

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

﴿رَبِّنَا لَوْلَا أَرْسَلْنَا إِلَيْنَا رَسُولًا﴾

*¶Our Lord! If only You had sent us a Messenger,»*

meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allāh said,

﴿فَتَنَعَّمُ بِأَيْمَانِكَ مِنْ قَبْلِ أَنْ نَزِّلْنَا عَلَيْكُمْ وَمَغْرِزَنَ﴾

. «we should certainly have followed Your Āyāt, before we were humiliated and disgraced.»

Allāh, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

﴿وَلَوْ جَاءَهُمْ كُلُّ مَا يَرَوُنَ الْمَنَابُ الْأَلِيمُ﴾

*¶Even if every sign should come them, until they see the painful torment.» [10:97]*

This is as Allāh says,

<sup>[1]</sup> *Fath Al-Bārī* 8:619, Muslim 1:134.

﴿وَهَذَا كِتَابٌ مُّبَارَكٌ تَعَظِّمُوهُ وَلَنْ تَكُونُ لَنَّكُمْ تُرْمِمُونَ﴾

﴿And this is a blessed Book which We have sent down, so follow it and have Taqwâ (of Allâh), that you may receive mercy.﴾

Until His statement,

﴿فِيمَا كَانُوا بِصَدِيقُونَ﴾

﴿because of their turning away.﴾ [6:155-157]

Allâh also says,

﴿وَأَقْسَمُوا بِاللّٰهِ جَهَنَّمَ لَيْلَاتِهِنَّ لَكُنُّ أَهْنَى مِنْ إِنْتِي الْأَمْمَٰنِ﴾

﴿And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).﴾ [35:42]

﴿وَأَقْسَمُوا بِاللّٰهِ جَهَنَّمَ لَيْلَاتِهِنَّ كَاهِنَ لَيْلَاتِهِنَّ يَهْرَبُ﴾

﴿And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein.﴾ [6:109] to the completion of those Âyât.

Then, Allâh says,

﴿فَلُّلْ﴾

﴿Say﴾ “Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinacy.”

﴿كُلُّ مُّتَّرِضٍ﴾

﴿Each one is waiting,﴾ among you and us;

﴿وَتَرِسُّوا﴾

﴿so wait you too;﴾ This is a command to await (anticipate).

﴿فَسَتَعْلَمُونَ مَنْ أَنْجَحْتُ أَقْرَبَتِ السَّوَى﴾

﴿and you shall know who are they that are on As-Sîrât As-Sawi.﴾

This means the straight road.

﴿وَمَنْ أَهْنَى﴾

﴿And who are they that have let themselves be guided.﴾ meaning guidance to the truth and the path of right guidance. This is similar to Allāh's statement,

﴿وَسَوْفَ يَتَلَمَّوْنَ يَوْمَ يَرَوُنَ الْعَذَابَ مِنْ أَضَلُّ سَبِيلًا﴾

﴿And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:42]

And Allāh said,

﴿سَبَقُلَّوْنَ غَدَّاً مِنَ الْكَذَابِ الْأَلِيمِ﴾

﴿Tomorrow they will come to know who is liar, the insolent one!﴾ [54:26]

This is the end of the *Tafsīr* of Sūrah Ta Ha, and all praise and gratitude is due to Allāh. The *Tafsīr* of Sūrat Al-Anbiyā' will follow this, if Allāh wills. And all praise and thanks are due to Allāh.

## **The *Tafsīr* of *Sūrat Al-Anbiyā'*** **(Chapter - 21)**

**Which was revealed in Makkah**

## **The Virtues of *Sūrat Al-Anbiyā'***

Al-Bukhārī recorded that ‘Abdur-Rahmān bin Yazid said that ‘Abdullāh said, “*Banu Isrā’il*,<sup>[1]</sup> *Al-Kahf*, *Maryam*, *Ta Ha* and *Al-Anbiyā’* - they are among the earliest and most beautiful Sūrahs and they are my treasure.”<sup>[2]</sup>

نسمة أمّة الْغَرْبِ الْجَيْحَمَةِ

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

**ه**اقرب للناس حاليهم وهم في غفلة معرضون **أ** ما يأبهم من ذكر عن ربهم  
يحدث إلا أسمعوا وهم يلعنون **ب** لا يهبة قلوبهم وأسرها التجويفين ظلموا هل هذا إلا  
بئر ملائكة أثافت السحر وأشتمت بصورك **ج** قال ربي يعلم القول في النساء  
والآرانب وهو السميع الفليم **د** بل قالوا أضفت أحلى بل أقربه بل هو شاعر فليأتينا  
شاعر **هـ** كأنزل الأذى ما مانت قلوبهم من فرقة أهلناها أفهم بدموت **دـ**

¶1. *Draws near for mankind their reckoning, while they turn away in heedlessness.*»

¶2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play. ¶

¶3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you? Will you submit to magic while you see it?" ¶

44. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower." ﴿

<sup>(1)</sup> Surah Al-Isrā'.

<sup>[2]</sup> *Fath Al-Bāri*, 4:289.

﴿5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it! – Nay, he is a poet! Let him then bring us an Āyah like the ones that were sent before!"﴾

﴿6. Not one of the towns of those which We destroyed, believed before them; will they then believe.﴾

### The Hour is at hand but People are heedless

This is a warning from Allāh of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasā'ī recorded that Abu Sa'id reported from the Prophet ﷺ:

﴿فِي غَفْلَةٍ مُغْرِضُونَ﴾

﴿while they turn away in heedlessness﴾, he ﷺ said,

﴿فِي الدُّنْيَا﴾

«in this world.»<sup>[1]</sup>

Allāh says:

﴿أَنَّ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The Event ordained by Allāh will come to pass, so seek not to hasten it.﴾

﴿أَنْذِرْ أَسَاطِعَهُ وَأَنْقِعَ الظَّرَبَ [١٢] وَإِنْ يَرَوْا مَا يَهْرُكُوا﴾

﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.﴾ [54:1,2].

Then Allāh states that they do not listen to the revelation (*Wahy*) that He sends down to His Messenger ﷺ, which is addressed to the Quraysh and all disbelievers like them.

﴿فَمَا يَأْتِيهِمْ بَنِ ذَكْرٍ قَبْلَ زَيْنِهِمْ مُشَدِّبٌ﴾

﴿Comes not unto them an admonition from their Lord as a recent revelation﴾ meaning, newly-revealed,

﴿إِلَّا آتَنَّاهُمْ وَلَمْ يَلْتَهُو﴾

﴿but they listen to it while they play.﴾ This is like what Ibn 'Abbās said, “Why do you ask the People of the Book about what they

<sup>[1]</sup> An-Nasā'ī in *Al-Kubrā*, 6:407.

have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allāh, and you read it pure and unadulterated?" Al-Bukhārī recorded something similar to this.<sup>[1]</sup>

﴿وَأَسْرُوا أَنَّبَاعِي الَّذِينَ ظَمَرُوا﴾

﴿Those who do wrong, conceal their private counsels﴾ meaning, what they say to one another in secret.

﴿فَمَنْهَا إِلَّا بَشَرٌ مِّنْكُمْ﴾

﴿Is this more than a human being like you?﴾ meaning, the Messenger of Allāh ﷺ. They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them? They said:

﴿أَنَّا نُؤْكِدُ أَنَّكَ خَلَقْتَنَا وَأَنَّهُ تَبَعُّدُ عَنِّنَا﴾

﴿Will you submit to magic while you see it?﴾ meaning, will you follow him and be like one who submits to magic when he knows that it is magic? Allāh said in response to their fabrications and lies:

﴿قَالَ رَبِّيْ يَعْلَمُ مَا تَفْعَلُ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿He said: "My Lord knows what is said in the heavens and on earth..."﴾

Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'ān which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

﴿وَهُوَ أَكْبَرُ الْمَلِكُونَ﴾

﴿And He is the All-Hearer, the All-Knower.﴾ means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

<sup>[1]</sup> *Fath Al-Bāri*, 13:505.

**The Disbelievers' Ideas about the Qur'ān and the Messenger ﷺ; their demand for a Sign and the Refutation of that**

﴿فَبِلْ قَالُوا أَنْسَنَتْ أَخْلَمَ بَلْ أَنْتَ رَهْبَنْ﴾

﴿Nay, they say: "These are mixed up false dreams! Nay, he has invented it!..."﴾

Here Allāh tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'ān, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allāh says:

﴿أَنْظِرْ كَيْفَ شَاءُوا لَكَ الْأَنْتَارَ فَعَلَوْا مَلَّا يَنْتَطِعُونَ سَيْلَانَ﴾

﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way!﴾ [17:48]

﴿فَلَيَأْتِنَا بِثَابِتٍ كَمَا أُنزِلَ الْأَوَّلُونَ﴾

﴿Let him then bring us an Ayāh like the ones that were sent before!﴾

They were referring to the she-camel of Sāliḥ, and the signs of Mūsā and Iṣā. And Allāh says,

﴿وَمَا مَنَعَنَا أَنْ تُرِسِّلَ إِلَيْنَا إِلَّا أَنْ كَذَّبَ يَهُودَ الْأَوَّلُونَ﴾

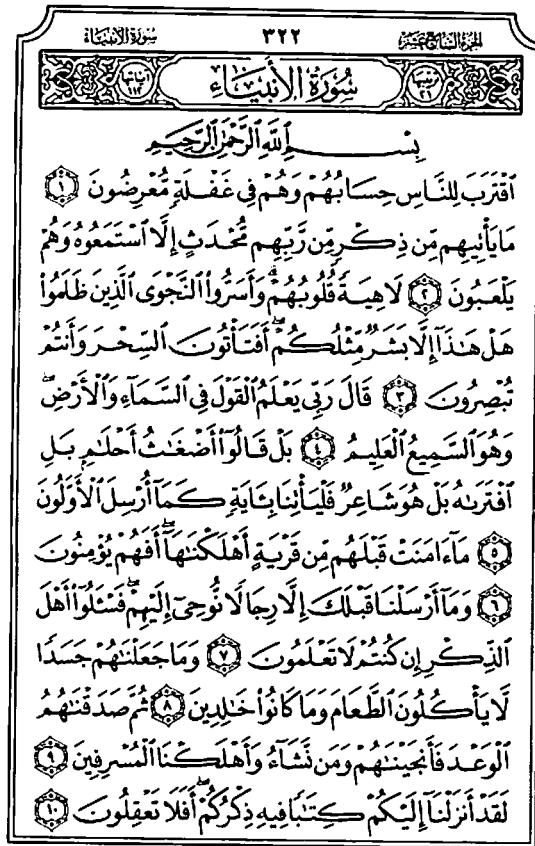
﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾ [17:59].

So Allāh said here:

﴿إِنَّمَا مَنَعَنَا قَبْلَهُمْ مِنْ فَرِيقَةٍ أَمْلَأْنَاهَا أَنَّهُمْ يَنْمُوتُونَ﴾

﴿Not one of the towns of those which We destroyed, believed before them; will they then believe?﴾

None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it? Not at all! In fact,



﴿إِنَّ الَّذِينَ حَسِنُوا هُنَّ مُهْمَدٌ  
كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴾ وَلَوْ  
جَاءُنَّهُمْ كُلُّ مَا يَرَوْ  
الْعَذَابَ الْأَلِيمَ ﴾﴾

¶ 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].

Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah ﷺ, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the

blessings and peace of Allāh be upon them all.

هُوَرَمَّا أَرْسَلْنَا فِيلَكَ إِلَّا يَهَا لَا تُوحِّدُ إِلَيْهِمْ فَنَطَّلُوا أَهْلَ الذَّكْرِ إِنْ كَثُرَ لَا تَقْلِمُونَ ﴿١﴾  
وَمَا جَعَلْنَاهُمْ حَسَداً لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَلِيلِنِ ﴿٢﴾ ثُمَّ صَدَقُتُهُمْ الْوَعْدَ فَأَبْيَحْنَاهُمْ  
وَنَشَاءَ وَهَلَكَتِ النَّسَرِينِ ﴿٣﴾

¶ 7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know. ¶

¶ 8. And We did not place them in bodies that did not eat food, nor were they immortals. ¶

¶ 9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin. ¶

### The Messengers are no more than Human Beings

Here Allāh refutes those who denied that human Messengers could be sent:

﴿وَنَّا أَرْسَلْنَا فِيلَكَ إِلَّا بِنَارًا نُوحِّي إِلَيْهِمْ﴾

﴿And We sent not before you but men to whom We revealed.﴾

meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Āyāt:

﴿وَنَّا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا بِنَارًا نُوحِّي 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]

﴿فَقَدْ نَّا كُنْتَ بِذَكَارِ مِنَ الْأُرْثِينَ﴾

﴿Say: "I am not a new thing among the Messengers...”﴾ [46:9]

Allāh tells us that the previous nations denied that and said:

﴿أَبَرَّ بَدْرُونَ﴾

﴿“Shall mere men guide us?”﴾ [64:6]. So Allāh says here:

﴿تَنَاهُوا أَهْلَ الْذِكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

﴿So ask the people of the Reminder if you do not know.﴾

meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: ‘were the Messengers who came to you human beings or angels?’ Indeed they were human beings. This is a part of the perfect blessing of Allāh towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

﴿وَنَّا جَعَلْنَاهُمْ جَمِيعًا لَا يَأْكُلُونَ اللَّعَامَ﴾

﴿And We did not place them in bodies that did not eat food...﴾

meaning, rather they had bodies that ate food, as Allāh says:

﴿وَنَّا أَرْسَلْنَا فِيلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ اللَّعَامَ وَيَسْتَوْنَ فِي الْأَسْوَاقِ﴾

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

meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

﴿يَالَّذِي هَدَى أَرْبُوْلَ يَا كُلُّ الظَّعَادِ وَيَنْهَا فِي الْمَرَّاتِ لَوْلَا أُنْوَلَ إِلَيْهِ مَلَكٌ فَيَكُونَ سَمَّ تَدِيرِاً ﴾ أَوْ يُلْقَى إِلَيْهِ كَثُرًا أَوْ تَكُونُ لَهُ جَنَّةٌ يَا كُلُّ يَنْهَا﴾

*«And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?"» [25:7-8]*

﴿وَمَا كَانُوا خَلِيلِينَ﴾

*«nor were they immortals»* meaning, in this world; on the contrary, they lived, then they died.

﴿وَمَا جَعَلْنَا لِشَرِّ قَوْمٍ قَبْلَكَ الْخَلْدَ﴾

*«And We granted not to any human being immortality before you» [21:34]*

But what distinguished them from others was that they received revelation from Allâh, and the angels brought down to them from Allâh His rulings concerning His creation, what He commanded and what He prohibited.

﴿فَمِنْ صَدَقَتْهُ الْوَعْدُ﴾

*«Then We fulfilled to them the promise.»* the promise that their Lord made to destroy the evildoers. Allâh fulfilled His promise and did that. He says:

﴿فَأَجْعَلْنَاهُمْ وَمَنْ شَاءَ﴾

*«So We saved them and those whom We willed,»* meaning, their followers among the believers,

﴿وَرَأْمَكْنَا الظَّرِيفِينَ﴾

*«but We destroyed Al-Musrifin.»* meaning, those who disbelieved the Message brought by the Messengers.

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُنَا أَفَلَا تَعْقِلُونَ﴾ وَكُمْ قَصَّنَا مِنْ قُرْبَةِ كَاتِبِ طَالِمَةِ وَأَنْشَأْنَا بَعْدَهَا قَوْمًا مَا حَرَبَتْ ﴿فَلَمَّا أَسْهَوا مَأْسَاهَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ﴾ لَا تَرْكُضُوا وَلَا جُحْوَرًا إِلَى مَا أَثْرَقْنَا فِيهِ وَتَسْكِينَكُمْ لَنَلَمْعُ شَنَّافُونَ ﴿فَالَّذِي يُنَبِّئُنَا إِنَّا كَانَ ظَلِيلِينَ﴾ فَمَا زَالَتْ تِلْكَ دَعْوَتِهِمْ حَقَّ جَعْلِنَاهُمْ حَسِيدِينَ ﴿فَ﴾

﴿10. Indeed, We have sent down for you a Book in which there is Dhikrūkum. Will you not then understand?﴾

﴿11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!﴾

﴿12. Then, when they sensed Our torment, behold, they (tried to) flee from it.﴾

﴿13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾

﴿14. They cried: "Woe to us! Certainly we have been wrongdoers."﴾

﴿15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾

### The Virtue of the Qur'ān

Here Allāh points out the noble status of the Qur'ān and urges them to recognize its worth:

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُنَا﴾

﴿Indeed, We have sent down for you a Book in which there is Dhikrūkum.﴾

Ibn 'Abbās said: "Honor for you."<sup>[11]</sup>

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, will you not understand this blessing, and accept it? This is like the Āyah:

﴿وَرَأَيْنَاهُ لِذِكْرِكُّ لَكَ وَلَقَوْبِكُّ وَسَوْفَ شَنَّافُونَ﴾

﴿And verily, this is indeed a Reminder for you and your people, and you will be questioned.﴾ [43:44]

<sup>[11]</sup> At-Tabari, 21:611.

## How the Evildoers were destroyed

﴿وَمَنْ قَصَّنَا مِنْ قُرْيَةٍ كَانَ ظَالِمًا﴾

﴿How many a town given to wrongdoing, have We destroyed,﴾ meaning, they were very many. This is like the Āyah:

﴿وَمَنْ أَهْلَكَنَا مِنَ الْمُرُونِ مِنْ بَعْدِ ثُرُوجٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ [17:17]

﴿فَكَانُوا مِنْ قَرْيَةٍ أَهْلَكْنَا رِهْبَةً طَالِمَةً فَهِيَ حَاوِيَةٌ عَلَى عُرُوشَهُمْ﴾

﴿And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins﴾ [22:45].

﴿وَأَنْشَأْنَا بَعْدَهَا قَوْمًا مَاخِرِينَ﴾

﴿and raised up after them another people!﴾ means, another nation which came after them.

﴿فَلَمَّا أَحْسَنُوا بَأْسَانَا﴾

﴿Then, when they sensed Our torment,﴾ when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

﴿إِذَا هُمْ تَنْهَا يَرْكُسُونَ﴾

﴿behold, they (tried to) flee from it.﴾ they tried to run away.

﴿لَا تَرْكُضُوا وَأَرْجِعوا إِلَى مَا أَثْرَقْتُمْ فِيهِ وَسَكَنْتُمْ﴾

﴿Flee not, but return to that wherein you lived a luxurious life, and to your homes,﴾

This is a way of ridiculing them. It will be said to them by way of ridicule: “Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living.” Qatādah said, “Mocking them.”

﴿لَنَلْكُمْ شَنُونَ﴾

﴿in order that you may be questioned﴾ about whether you gave thanks for what you had.

سورة الانبياء

٣٢٣

وَكُمْ قَصْمَنَا إِنْ قَرِبَتْ كَانَ طَالِمَةً وَأَنْشَأَنَّا بَعْدَ هَا قَوْمًا  
أَخْرَيْنَ ﴿١﴾ فَلَمَّا أَحْسَوْا بِأَسْنَاهُ إِذَا هُمْ مِنْهَا يَرْكُضُونَ  
لَا تَرْكُضُوا وَارْجِعُوهُ إِلَى مَا أَثْرِقْتُمْ فِيهِ وَمَسْكِنَكُمْ لَعْنَكُمْ  
شَغَلُونَ ﴿٢﴾ قَالُوا يُوْلَيْلَانَا كَذَّابُلِيمِينَ ﴿٣﴾ فَمَا زَالَتْ تِلْكَ  
دَعْوَتِهِمْ حَقَّ جَعْلَنَاهُمْ حَسِيدًا خَمِيرِينَ ﴿٤﴾ وَمَا خَلَقْنَا  
السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهَا لَعِينَ ﴿٥﴾ لَوْزَدَنَا أَنْ تَنْجِذَهُمْ  
لَا تَنْجِذَهُمْ مِنْ لَدُنَنَا كَثَنَافِلِيْلَانَ ﴿٦﴾ بَلْ نَقْدِفُ بِالْلَّئِيْلَ  
عَلَى الْبَطْلِيلَ فِي دَمَعَهُ فَإِذَا هُوَ رَاهِيقٌ وَلَكُمُ الْوَيْلُ مِنْ أَصْصَمُونَ  
وَلَهُمْ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْرُونَ  
عَنْ عِيَادَتِهِ وَلَا يَسْتَخِرُونَ ﴿٧﴾ يُسَيِّحُونَ أَيْلَلَ وَالثَّهَارَ  
لَا يَقْتُرُونَ ﴿٨﴾ أَرِ أَنْجَذَوْهُمُ الْهَمَّهُمْ يُنْشِرُونَ  
لَوْكَانَ فِيهِمَا الْهَمَّهُ إِلَّا اللَّهُ لَفِسَدَنَا فَبِسَدِنَ اللَّهِ الْعَرْشَ  
عَمَاصِفُونَ ﴿٩﴾ لَا يَسْتَلُّ عَمَاصِفَهُ وَهُمْ يَسْتَلُونَ ﴿١٠﴾ أَرِ  
أَنْجَذَ وَأَمْنَ دُونِهِ وَالْهَمَّهُ قُلْ هَاتُوا بِرَهَنَكُهُ هَذَا ذَكْرُ مِنْ مَعِيَ  
وَذَكْرُ مَنْ قَبْلِي بَلْ أَكْرَهُهُ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مَعْرِضُونَ ﴿١١﴾

﴿قَاتُوا بَنِيَّنَا إِنَّا كُمْ  
ظَلَّمَيْنَ﴾

﴿They cried: "Woe to us! Certainly we have been wrong-doers."﴾  
They will confess their sins when it will be of no benefit to them.

﴿فَنَّا زَالَتْ تِلْكَ دَعْوَتِهِمْ حَقَّ  
جَعْلَنَاهُمْ حَسِيدًا خَمِيرِينَ﴾

﴿And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾

meaning, “they will keep on saying that, admitting their wrongdoing, until We harvest them as it were, and their movements and voices come to a stop.”

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهَا لَعِينَ ﴿١﴾ لَوْزَدَنَا أَنْ تَنْجِذَهُمْ لَا تَنْجِذَهُمْ مِنْ لَدُنَنَا إِنْ  
كَثَنَافِلِيْلَانَ ﴿٢﴾ بَلْ نَقْدِفُ بِالْلَّئِيْلَ عَلَى الْبَطْلِيلَ فِي دَمَعَهُ فَإِذَا هُوَ رَاهِيقٌ وَلَكُمُ الْوَيْلُ مِنْ  
يُسَيِّحُونَ ﴿٣﴾ وَلَهُمْ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْرُونَ وَلَا  
يَسْتَخِرُونَ ﴿٤﴾ يُسَيِّحُونَ أَيْلَلَ وَالثَّهَارَ لَا يَقْتُرُونَ﴾

﴿16. We created not the heavens and the earth and all that is between them for play.﴾

﴿17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

﴿18. 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.﴾

﴿19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.﴾

﴿20. They glorify His praises night and day, they never slacken.﴾

### **Creation was made with Justice and Wisdom**

Allâh tells us that He created the heavens and the earth in truth, i.e. with justice.

﴿لِيَعْزِيزَ الَّذِينَ أَسْتَأْنُوا بِمَا عَمِلُوا وَلِيُعَذِّبَ الَّذِينَ أَخْسَرُوا بِالْأَكْثَرِ﴾

﴿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].

He did not create all that in vain or for (mere) play:

﴿وَمَا كُلَّتِ الْأَسْمَاءُ وَالْأَرْضُ وَمَا يَبْهَمُ بِطْلَلُ ذَلِكَ ثُلُثُ الْأَيَّنِ كُفَّرُوا مَوْلَى لِلَّذِينَ كَفَرُوا وَنَ

﴿النَّارُ﴾

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

﴿أَرَزَقْنَا أَنْ تَنْجُدَ لَهُ لَا يَنْجَدُهُ إِنْ لَدُنَّا إِنْ كُنَّا فَعِلْمَنَ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

Ibn Abi Najîh said, narrating from Mujâhid:

﴿لَوْ أَرَزَقْنَا أَنْ تَنْجُدَ لَهُ لَا يَنْجَدُهُ إِنْ لَدُنَّا﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us,﴾

“Meaning, ‘From Ourselves,’ He is saying, ‘We would not have created Paradise or Hell or death or the resurrection or the Reckoning.’”<sup>[1]</sup>

﴿إِنْ كُنَّا فَعِلْمَنَ﴾

<sup>[1]</sup> At-Tabari, 18:421.

﴿if We were going to do (that).﴾ Qatādah,<sup>[1]</sup> As-Suddi, Ibrāhīm An-Nakha'i and Mughīrah bin Miqsam said: "This means, 'We will not do that.'" Mujāhid said, every time the word

﴿إِن﴾

﴿if﴾ is used in the Qur'ān, it is a negation.<sup>[2]</sup>

﴿بَلْ نَقِيفُ بِالْحَقِّ عَلَى الظَّلَمِ﴾

﴿Nay, We fling the truth against the falsehood,﴾ means, 'We explain the truth and thus defeat falsehood.' Allāh says:

﴿فَيَدْمَعُهُ فَإِذَا هُوَ رَاهِقٌ﴾

﴿so it destroys it, and behold, it disappears.﴾ it is fading and vanishing.

﴿وَلَكُمُ الْوَيْلُ﴾

﴿And woe to you﴾ O you who say that Allāh has offspring.

﴿وَيَسِّرْتُ لَهُمْ﴾

﴿for that which you ascribe.﴾ that which you say and fabricate.

Then Allāh informs of the servitude of the angels, and how they persevere in worship night and day:

### **Everything belongs to Allāh and serves Him**

﴿وَهُوَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ﴾

﴿To Him belongs whosoever is in the heavens and on earth. And those who are near Him﴾ i.e., the angels,

﴿لَا يَسْتَكِفُونَ عَنْ عِبَادَتِهِ﴾

﴿are not too proud to worship Him,﴾ they do not feel proud and do not refuse to worship Him. This is like the Āyah:

﴿لَمْ يَسْتَكِفْ النَّبِيُّ أَنْ يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْقَرِيبُونَ وَمَنْ يَسْتَكِفْ عَنْ عِبَادَتِهِ، وَيَسْتَكِفْ فَيَخْتَرُمُ إِلَيْهِ جَمِيعًا﴾

[1] At-Tabari, 18:420.

[2] Ad-Durr Al-Manthūr, 5:620.

﴿Al-Masîh will never be proud to reject being a servant of Allâh, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾ [4:172]

﴿وَلَا يَسْتَغْرِيْرُنَّ﴾

﴿nor are they weary.﴾ means, they do not get tired or feel bored.

﴿يُسْبِحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَقْنُوتُونَ﴾

﴿They glorify His praises night and day, they never slacken.﴾

They persist in their worship night and day, obeying Allâh to the utmost, and they are able to do this, as Allâh says:

﴿لَا يَصُوْرُونَ اللَّهَ مَا أَمْرَهُمْ وَيَعْلَمُونَ مَا يَوْمَرُونَ﴾

﴿who do not disobey Allâh in what He commands them, but do what they are commanded﴾ [66:6]

﴿أَوْ أَنْجَدُوا مَالِهَةً مِنَ الْأَرْضِ هُمْ يُشْرِبُونَ لَوْ كَانَ فِيهَا مَا لِلَّهِ إِلَّا اللَّهُ لَفَسَدَنَا مُشْبِعٌ اللَّهُ رَبُّ الْعَرْشِ عَنَّا بِعِيشُونَ لَا يَسْنُلُ عَنَّا يَقْعُلُ وَهُمْ يُشْتُرُونَ﴾

﴿21. Or have they taken (for worship) gods from the earth who raise the dead?﴾

﴿22. Had there been therein (in the heavens and the earth) gods besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!﴾

﴿23. He cannot be questioned as to what He does, while they will be questioned.﴾

### Refutation of false gods

Allâh denounces those who take other gods instead of Him:

﴿أَوْ أَنْجَدُوا مَالِهَةً مِنَ الْأَرْضِ هُمْ يُشْرِبُونَ﴾

﴿Or have they taken gods from the earth who raise the dead?﴾

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allâh and worship them alongside Him?

Then Allâh tells us that if there were another god besides Him,

the heavens and the earth would be ruined:

﴿لَوْ كَانَ فِيهِمَا مَا لَهُمْ﴾

﴿Had there been therein gods﴾ means, in the heavens and the earth,

﴿لَفَسَدُنَا﴾

﴿then verily, both would have been ruined.﴾ This is like the Āyah:

﴿هُنَّا أَنْجَدُوا إِلَهًا مِنْ دُلُورٍ وَمَا كَانَ مِنْهُمْ بِإِلَهٍ إِذَا لَدَهُ كُلُّ إِلَهٍ يُمَا خَلَقَ وَلَيْلًا يَقْضِيهُمْ  
عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يَصِفُونَ﴾

﴿No son did Allāh beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾ [23:91].

And Allāh says here:

﴿فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾

﴿Glorified be Allāh, the Lord of the Throne, above all that they associate with Him!﴾

meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

﴿لَا يَنْفَلُ عَنْ يَقْدِيلٍ فَمَنْ يَسْأَلُكُ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾

He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

﴿وَمَنْ يَسْأَلُكُ﴾

﴿while they will be questioned.﴾ means, He is the One Who will ask His creation about what they did. This is like the Āyah:

﴿فَوَرِيكُ لَتَسْأَلُهُنَّ أَجْيَانٌ﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿وَمَوْ بَخِيرٌ وَلَا يَجْكَازُ عَبْدَهُ﴾

﴿And He protects (all), while against Whom there is no protector﴾ [23:88]

﴿أَمْ أَنْخَذُوا مِنْ دُونِهِ مَا لَهُ قُلْ هَاتُوا بِهِنْكَرْ هَذَا ذِكْرٌ مِنْ مَّيقِ وَذِكْرٌ مِنْ قَبْلِنِ بِلْ أَكْثَرُهُمْ لَا يَسْلِمُونَ لِلّٰهِ فَهُمْ مُتَعْرِضُونَ ﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِنَّ إِلَيْهِ اللّٰهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُو نِزَارَ ﴾

﴿24. Or have they taken for worship gods besides Him? Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.﴾

﴿25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me."﴾

﴿أَمْ أَنْخَذُوا مِنْ دُونِهِ مَا لَهُ قُلْ﴾

﴿Or have they taken for worship gods besides Him? Say:﴾ - O Muhammad -

﴿هَكَاثُوا بِرَكْتَحْمَنْ﴾

﴿Bring your proof.﴾ your evidence for what you are saying.

﴿هَذَا ذِكْرٌ مِنْ مَّيقِ﴾

﴿This is the Reminder for those with me﴾ means, the Qur'an.

﴿وَذِكْرٌ مِنْ قَبْلِنِ﴾

```And the Reminder for those before me``` means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allâh, but you idolators do not recognize the truth, so you turn away from it. Allâh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِنَّ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُو نِزَارَ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I..."﴾

This is like the Ayât:

سورة الأنبياء

٣٢٤

وَمَا أَرْسَلْنَا إِنْ قَبْلَكَ مِنْ رَسُولٍ إِلَّا نُوحَىٰ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونَ ﴿٢٦﴾ وَقَالُوا أَتَخْنَدُ الرَّحْمَنَ وَلَدَ أَسْبَحْنَاهُ بَلْ عِكَادٌ مُّكَرَّمُونَ ﴿٢٧﴾ لَا يَسْقِيُونَهُ بِالْقَوْلِ وَهُمْ يَأْمُرُونَ يَعْمَلُونَ ﴿٢٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يَشْعُونَ إِلَّا لِيَنْ أَرْضَنِي وَهُمْ مِنْ خَشِينَهُ مُشْفِقُونَ ﴿٢٩﴾ وَمَنْ يَقُلُّ مِنْهُمْ إِنَّ إِلَهَهُ مِنْ دُونِهِ فَذَلِكَ تَجْزِيهُ جَهَنَّمَ كَذَلِكَ بَخْرِي الظَّلَمِينَ ﴿٣٠﴾ أَوْ لَوْلَيَرَاللَّيْنَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا تَقَافِنَنَّهُمْ وَجَعَلْنَا مِنَ السَّمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَبْيَدَ بِهِمْ وَجَعَلْنَا فِيهَا فِي جَاجَاسِبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾ وَجَعَلْنَا السَّمَاءَ سَقَفاً حَمْفُوظًا وَهُمْ عَنْ أَيْمَانِهَا مَغْرِضُونَ ﴿٣٣﴾ وَهُوَ الَّذِي خَلَقَ الْأَيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلُّ فِي فَلَكٍ يَسْبِحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِلشَّرِينَ مِنْ قَبْلَكَ الْحُلْدَةَ فَإِنَّ مَتَّ فَهُمُ الْخَلِيلُونَ ﴿٣٥﴾ كُلُّ نَقِيرٍ ذَاقَهُ الْمَوْتَ وَبَنَلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فَشَّنَةٌ وَإِلَيْنَا رُجُونَ ﴿٣٦﴾

﴿وَتَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلَكَ مِنْ رُشْدًا أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَهُ بَعْدِهِنَّ﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾ [43:45]

﴿وَلَقَدْ بَثَنَا فِي كُلِّ أُنْوَادِ رَسُولًا أَنِّي أَبْدَلْنَا لَهُ وَجْهَنَا الظَّلَمَرَتَ﴾

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

Every Prophet who was sent by Allāh

called people to worship Allāh Alone, with no partner or associate. The natural inclination of man (*Al-Fitrah*) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

﴿وَقَالُوا أَنَّهُ الرَّحْمَنُ وَلَدًا سَبَحْنَاهُ بَلْ عِكَادٌ مُّكَرَّمُونَ ﴿٢٦﴾ لَا يَسْقِيُونَهُ بِالْقَوْلِ وَهُمْ يَأْمُرُونَ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يَشْعُونَ إِلَّا لِيَنْ أَرْضَنِي وَهُمْ مِنْ خَشِينَهُ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلُّ مِنْهُمْ إِنَّ إِلَهَهُ مِنْ دُونِهِ فَذَلِكَ تَجْزِيهُ كَذَلِكَ بَخْرِي الظَّلَمِينَ ﴿٢٩﴾﴾

﴿26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.﴾

﴿27. They speak not until He has spoken, and they act on His command.﴾

﴿28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾

﴿29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.﴾

The Refutation of Those Who claim that the Angels are the Daughters of Allāh; description of their Deeds and Status

Here Allāh refutes those who claim that He has offspring among the angels – exalted and sanctified be He. Some of the Arabs believed that the angels were the daughters of Allāh, but Allāh says:

﴿لَا يَنْبَغِي لِلّٰهِ بَنْتٌ نَّبِيٌّ﴾

﴿Glory to Him! They are but honored servants.﴾

meaning, the angels are servants of Allāh who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

﴿لَا يَسْقُونَهُ بِالْقَوْلِ وَهُمْ يَأْمُرُونَ، يَعْلَمُونَ﴾

﴿They speak not until He has spoken, and they act on His command.﴾

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِنَّ وَمَا خَلْفَهُمْ﴾

﴿He knows what is before them, and what is behind them,﴾

﴿وَلَا يَنْقُضُونَ إِلَّا لِمَنْ أَرَضَنِي﴾

﴿and they cannot intercede except for him with whom He is pleased.﴾

This is like the Āyāt:

﴿فَمَنْ ذَا الَّذِي يَتَفَعَّلُ عَنْهُ، إِلَّا بِإِذْنِهِ؟﴾

«Who is he that can intercede with Him except with His permission?» [2:255]

﴿وَلَا تَنْفَعُ الشَّفَاعةُ عِنْهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

«Intercession with Him profits not except for him whom He permits» [34:23].

There are many Āyāt which say similar things.

﴿وَهُمْ بِنِ حَسْنَيْهِ﴾

«And they for fear of Him» means, because they fear Him.

﴿مُشْفِرُونَ﴾ وَمَنْ يَقُلُّ مِنْهُمْ إِنَّهُ مِنْ دُونِنِي.﴾

«And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,"»

meaning, whoever claims to be a god instead of Allāh, i.e., alongside Allāh,

﴿نَذَلَكَ شَجَرَةٌ جَهَنَّمُ كَذَلِكَ شَجَرَى الظَّلَالِيْنَ﴾

«such We should recompense with Hell. Thus We recompense the wrongdoers.»

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Āyāt:

﴿فَلَمْ يَكُنْ لِرَبِّنِي وَلَدٌ فَأَنَا أَوَّلُ الْمُتَبَدِّلِينَ﴾

«Say: "If the Most Gracious had a son, then I am the first of worshippers."» [43:81]

﴿أَنِ اتَّخَذَتَ لِيَعْبُدَنِي عَنْكَ وَلَكُونَتِي مِنَ الْمُخْرِجِيْنَ﴾

«If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.» [39:65]

﴿أَوَرَزَ بَرَ الَّذِينَ كَذَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَنْتًا فَنَفَقْتُهُمَا وَجَعَلْنَا مِنَ الْأَوَّلِ كُلُّ شَفَعَ حَتَّىٰ أَفَلَا يَرْجُونَ﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَابِيَّ أَنْ تَبِدَّ يَوْمَ وَجَعَلْنَا فِيهَا فِعَالِيَّاً شُبُكَ لَمَلَئُوهُمْ بِهَنْدُونَ وَجَعَلْنَا السَّمَاءَ سَقَماً تَحْمُرُظًا وَهُمْ عَنْ مَا يَتَّهِيَّا مُغَرِّضُونَ وَهُوَ الَّذِي

خَلَقَ أَئِلَّا وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلُّ فِي قَلْبٍ يَسْبِحُونَ ﴿٣٧﴾

﴿30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴾

﴿31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.﴾

﴿32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.﴾

﴿33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.﴾

The Signs of Allāh in the Heavens and the Earth and in the Night and the Day

Here Allāh tells of His perfect might and power in His creation and subjugation of all things.

﴿أَوَلَمْ يَرَ اللَّهُنَّ كَفُورًا﴾

﴿Have not those who disbelieve known?﴾

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allāh is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَتَّىٰ أَفَلَا يُؤْمِنُونَ﴾

﴿And We have made from water every living thing. Will they not then believe?﴾

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyān Ath-Thawri narrated from his father from Ḥikrīmah that Ibn ‘Abbās was asked; “Did the night come first or the day?” He said, “Do you think that when the heavens and the earth were joined together, there was anything between them except darkness? Thus you may know that the night came before the day.”^[1]

Ibn Abi Ḥātim recorded that Ibn ‘Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, “Go to that old man (Shaykh) and ask him, then come and tell me what he says to you.” So he went to Ibn ‘Abbās and asked him. Ibn ‘Abbās said: “Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth.” The man went back to Ibn ‘Umar and told him what had been said. Ibn ‘Umar said, “Now I know that Ibn ‘Abbās has been given knowledge of the Qur’ān. He has spoken the truth, and this is how it was.” Ibn ‘Umar said: “I did not like the daring attitude of Ibn ‘Abbās in his *Tafsīr* of the Qur’ān, but now I know that he has been given knowledge of the Qur’ān.”^[2]

Sa‘id bin Jubayr said: “The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allāh in His Book.” Al-Ḥasan and Qatādah said, “They were joined together, then they were separated by this air.”

﴿وَجَعَلْنَا مِنَ النَّارِ كُلَّ شَيْءٍ حَسِيبًا﴾

^[1] At-Ṭabarī, 18:433.

^[2] Ibn Abi Ḥātim, 8:2450.

﴿And We have made from water every living thing.﴾ meaning, the origin of every living thing is in water.

Imām Aḥmad recorded that Abu Hurayrah said, “I said: O Messenger of Allāh, when I see you I feel happy and content, tell me about everything.” He ﷺ said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

“Everything was created from water.”

“I said, tell me about something which, if I do it, I will enter Paradise.” He ﷺ said:

«أَفْشِ السَّلَامَ، وَأَطْبِعِ الْطَّعَامَ، رَوِّضِ الْأَرْخَامَ، وَقُمِّ بِاللَّيْلِ وَالنَّاسُ نَيَّمُ، ثُمَّ ادْخُلِ الْجَنَّةَ سَلَامًا»

﴿Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.﴾^[1]

This chain of narration fulfills the conditions of the Two Ṣahīhs, apart from Abu Maymūnah, who is one of the men of the Sunans, his first name was Salīm; and At-Tirmidhi classed him as Ṣahīḥ.

«وَجَعَلْنَا فِي الْأَرْضِ رَوَابِيًّا»

﴿And We have placed on the earth firm mountains,﴾

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it – because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allāh says,

«أَنْ تَبْدَءَ بِهِنْ»

﴿lest it should shake with them,﴾ meaning, so that it will not shake with them.

«وَجَعَلْنَا فِيهَا فِيَاجِبًا سُبُّلًا»

﴿and We placed therein broad highways for them to pass

^[1] Ahmad, 2:295, 323, 324.

through, ﴿

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allāh created gaps – passes – in the mountains so that people may travel from here to there. So He says:

﴿لَكُلِّمُونَ بَهْدُونَ﴾

﴿that they may be guided.﴾

﴿وَجَعَلْنَا الْمَمَّا سَقَنَا مَغْرُورًا﴾

﴿And We have made the heaven a roof, safe and well-guarded.﴾

means, covering the earth like a dome above it. This is like the Āyah,

﴿وَالْمَمَّا بَنَتْهَا يَأْتِيئُ وَلَا تَوْبِعُونَ﴾^[iv]

﴿With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.﴾ [51:47]

﴿وَالْمَمَّا وَمَا بَنَتْهَا﴾

﴿By the heaven and Him Who built it.﴾ [91:5]

﴿فَإِنَّهُ يَنْظُرُوا إِلَى السَّمَاءِ فَوْهَمُهُ كُلُّ بَنَتْهَا وَرَبَّتْهَا وَمَا لَهُ مِنْ فُرُجٍ﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾ [50:6].

The building and making described here refers to the raising of the dome, as when the Messenger of Allāh ﷺ said,

«بَنَى الْإِسْلَامُ عَلَى خَمْسٍ»

«Islam is built on five.»^[11]

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

﴿مَغْرُورًا﴾

﴿safe and well-guarded.﴾ means, high and protected from anything reaching it. Mujāhid said, “Raised up.”^[2]

[11] *Fath Al-Bārī*, 1:64.

[2] At-Tabari, 18:436.

﴿وَهُمْ عَنْ مَا يَتَبَّعُونَ﴾

﴿Yet they turn away from its signs.﴾ This is like the Ayah:

﴿وَكَانُوا يَنْهَا فِي السَّمَاوَاتِ وَالْأَرْضِ يَسْرُطُونَ عَلَيْهَا وَهُمْ عَنْهَا مُغَرَّبُونَ﴾ [12:105]

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom﴾ [12:105].

They do not think about how Allāh has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allāh, Who created it and subjugated it and directed its course. Then Allāh says, drawing attention to some of His signs,

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ﴾

﴿And He it is Who has created the night and the day,﴾

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

﴿وَالنَّهَارَ وَالشَّمْرَ﴾

﴿and the sun and the moon,﴾ the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

﴿كُلُّ فِي ظَلَيْكُمْ يَسْبَحُونَ﴾

﴿Each in an orbit floating.﴾ means, revolving. Ibn ‘Abbās said, “They revolve like a spinning wheel, in a circle.”⁽¹⁾ This is like the Ayah:

﴿فَالَّذِي أَضْلَلَ وَجْهَ الْأَيَّلَ سَكَانَهَا وَالنَّفَسَ وَالشَّمْرَ حَتَّىٰ إِذَا ذَلَكَ شَبَّهُ الْمَهِيزَ الْمَلِيدَ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾

⁽¹⁾ At-Tabari, 20:520, 521.

[6:96]

﴿وَمَا جَعَلْنَا لِتُشْرِقُ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنْ يَمْتَ فَهُمْ لَنْتَلِدُونَ ﴾ ﴿٢١﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَبَيْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴾ ﴿٢٢﴾

﴿34. And We granted not to any human being immortality before you; then if you die, would they live forever?﴾

﴿35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.﴾

No One has been granted Immortality in this World

﴿وَمَا جَعَلْنَا لِتُشْرِقُ مِنْ قَبْلِكَ﴾

﴿And We granted not to any human being immortality before you;﴾ means, O Muḥammad.

﴿الْخَلْدُ﴾

﴿immortality﴾ means, in this world. On the contrary,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴾ ﴿٢٣﴾ وَبَقِينَ وَجْهَ رَبِّكَ ذُرُّ الْجَنَاحَيْنَ وَالْأَكْرَافَ ﴾ ﴿٢٤﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ [55:26-27].

﴿أَفَإِنْ يَمْتَ﴾

﴿then if you die﴾ means, O Muḥammad,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿would they live forever?﴾ means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allāh says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone is going to taste death,﴾

﴿وَبَيْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿and We shall test you with evil and with good by way of trial.﴾

Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." 'Ali bin Abi Ṭalhah reported from Ibn 'Abbâs:

﴿وَتَبُوكُمْ﴾

﴿and We shall test you﴾ means, We will test you,

﴿بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿with evil and with good by way of trial.﴾ means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

﴿وَإِلَيْنَا تُرْجَعُونَ﴾

﴿And to Us you will be returned.﴾ means, and We will requite you according to your deeds.^[11]

﴿وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِنْ يَتَحَدَّثُونَ إِلَّا مُرُوءًا أَهْنَدًا الَّذِي يَنْكِرُ مَا لَهُنَّ كُمْ
وَهُمْ يُنْكِرُ الرَّحْمَنَ هُمْ كَفَرُونَ﴾ خَلَقَ اللَّهُنَّ مِنْ عَجَلٍ سَارِيَكُمْ مَا تَفِيقُ فَلَا
تَسْتَعِيلُونَ﴾

﴿36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious.﴾

﴿37. Man is created of haste. I will show you My Âyât. So ask Me not to hasten (them).﴾

How the Idolators mocked the Prophet ﷺ

Allâh tells His Prophet ﷺ:

﴿وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا﴾

﴿And when those who disbelieved see you,﴾

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

﴿إِنْ يَتَحَدَّثُونَ إِلَّا مُرُوءًا﴾

^[11] At-Tabâri, 18:440.

﴿they take you not except for mockery﴾

means, they make fun of you and insult you, saying,

﴿أَهَنَّا الَّذِي يَنْكُرُ إِلَاهَكُمْ﴾

﴿“Is this the one who talks about your gods?”﴾ meaning, is this the one who insults your gods and ridicules your intelligence? Allāh says:

﴿وَهُمْ يُنْكِرُ الْعِزْنَ هُمْ كَثِيرُونَ﴾

﴿While they disbelieve at the mention of the Most Gracious.﴾

meaning, they disbelieve in Allāh and yet they mock the Messenger of Allāh ﷺ. As Allāh says:

﴿إِنَّمَا رَأَوْكُمْ إِنْ يَنْجِدُوكُمْ إِلَّا هُرُولًا أَهَنَّا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَانَ لَيَحْلِمُنَا عَنْ مَا لَهُتْنَا لَنَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَقْلُدُنَّ حِلْكَ بَرْوَنَ الْعَذَابَ مِنْ أَنْ شُرُّ سَيِّلَاتٍ﴾

﴿And when they see you, they treat you only in mockery (saying): “Is this the one whom Allāh has sent as a Messenger? 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!﴾ [25:41-42]

﴿خُلِقَ الْإِنْسَنُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ This is like the Āyah:

﴿وَرَكَنَ الْإِنْسَنُ عَجَلًا﴾

﴿and man is ever hasty﴾ [17:11], in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger ﷺ, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allāh says,

﴿خُلِقَ الْإِنْسَنُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

﴿سَأُرِيكُمْ مَا تَبْغِي﴾

٢٢٥

سورة العنكبوت

وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِنْ يَتَحَدُّونَكَ إِلَّا هُزُوا
أَهْذَا الَّذِي يَذَّكُرُ إِلَهَكُمْ وَقُمْ بِذِكْرِ الرَّحْمَنِ
هُمْ كَفِرُوكُمْ خُلُقُ الْإِنْسَنِ مِنْ عَجَلٍ سَأُرِيكُمْ
إِيمَانِكُمْ فَلَا تَسْتَعِجُلُونِ^{٤٣} وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينِ^{٤٤} لَوْيَعْلَمُ الَّذِينَ كَفَرُوا حِينَ
لَا يَكُفُورُونَ عَنْ وُجُوهِهِمُ الْأَسَارَ وَلَا عَنْ ظُهُورِهِنَّ وَلَا
هُمْ يُنْصَرُونَ^{٤٥} بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبَاهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ^{٤٦} وَلَقَدِ اسْتَهْزَئَ
بِرُسُلِنَا قَبْلَكُ فَحَاقَ بِالَّذِينَ سَيَخْرُوْمَانْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ^{٤٧} قُلْ مَنْ يَكْلُمُكُمْ بِالْأَيْلَ وَالنَّهَارِ مِنَ
الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ^{٤٨} أَمْ
لَهُمْ إِلَهٌ تَعْنَى هُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ
أَنْفُسِهِمْ وَلَا هُمْ مَنْ يَأْمُضُهُونَ^{٤٩} بَلْ مُنْعَنَاهُنَّ لَا
وَإِبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُسْرَ فَلَا يَرُونَ أَنَّا نَأْتَى
الْأَرْضَ تَنْصُصُهَا مِنْ أَنْطَافِهَا أَفَهُمُ الْغَنَّابُونَ^{٥٠}

﴿I will show you My Ayāt﴾ meaning, My vengeance, ruling and power over those who disobey Me.

﴿وَلَا تَسْتَعِجُلُونِ﴾

﴿So ask Me not to hasten (them).﴾

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينِ^{٤٤} لَوْ يَعْلَمُ
الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُورُونَ
عَنْ وُجُوهِهِمُ الْأَسَارَ وَلَا عَنْ
ظُهُورِهِنَّ وَلَا هُمْ يُنْصَرُونَ^{٤٥}
بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبَاهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنْظَرُونَ^{٤٦}﴾

﴿38. And they say: "When will this promise (come to pass), if you are truthful?"﴾

﴿39. 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, and they will not be helped.﴾

﴿40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.﴾

The Idolators seek to hasten on the Punishment

Allāh also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

﴿وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينِ^{٤٤}﴾

﴿And they say: "When will this promise (come to pass), if you are truthful".﴾

And Allāh says:

﴿لَوْ بَيْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ الْأَثَارَ وَلَا عَنْ طُهُورِهِنَّ﴾

﴿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,﴾

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

﴿لَمْ يَنْ قُوْفِنِمْ تُلْلَلْ بَيْنَ الْأَثَارِ وَمِنْ خَيْرِنِمْ تُلْلَلْ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ [39:16]

﴿لَمْ يَنْ جَهَنَّمْ يَمَادْ وَبَيْنَ فَوْقِهِنَّ غَوَاثِ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)﴾ [7:41].

And in this Āyah Allāh says:

﴿حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ الْأَثَارَ وَلَا عَنْ طُهُورِهِنَّ﴾

﴿when they will not be able to ward off the Fire from their faces, nor from their backs,﴾ And Allāh says:

﴿سَرَابِلَهُمْ بَيْنَ فَوْلَانِ وَتَنَقَّنِ دُبُوهُمُ الْأَثَارِ﴾

﴿Their garments will be of tar, and fire will cover their faces﴾ [14:50]. The torment will surround them on all sides,

﴿وَلَا هُمْ يُنْصَرُونَ﴾

﴿and they will not be helped.﴾ means, and they will have no helper. This is like the Āyah:

﴿وَمَا لَمْ يَنْ أَنْوَ مِنْ وَافِ﴾

﴿And they have no guardian against Allāh﴾ [13:34].

﴿بَلْ نَأْنِيَهُمْ بَقَةً﴾

﴿Nay, it will come upon them all of a sudden﴾ means, the Fire will

come upon them suddenly, i.e., it will take them by surprise.

﴿فَتَبَهَّبُهُمْ﴾

﴿and will perplex them,﴾ means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

﴿فَلَا يَسْتَطِعُونَ رَدَّهَا﴾

﴿and they will have no power to avert it﴾ means, they will have no means of doing so.

﴿وَلَا مُنْظَرٌ﴾

﴿nor will they get respite.﴾ means, it will not be delayed for them even for an instant.

﴿وَلَقَدْ أَنْشَرَنَا يَرُسُلُنَا فِي كُلِّكُمْ نَحَّاكَ وَاللَّيْكَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهِنُونَ﴾ قُلْ
مَنْ يَكُلُّكُمْ إِلَّا أَنَّهُمْ بِأَنَّهُمْ يَكُلُّونَ مُنْذَرٌ عَنْ ذَكْرِ رَبِّهِمْ شَغِرُوكَ أَمْ لَمْ
يَلْهَهُ تَنَاهُمْ بِنْ دُونَكَ لَا يَسْتَطِعُونَ نَصْرًا لَنَفْسِهِمْ وَلَا هُمْ بِنَا يَسْكُنُونَ﴾

¶41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

¶42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious?" Nay, but they turn away from the remembrance of their Lord.﴾

¶43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.﴾

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allâh says consoling His Messenger ﷺ for the pain and insult caused by the mockery and disbelief of the idolators,

﴿وَلَقَدْ أَنْشَرَنَا يَرُسُلُنَا فِي كُلِّكُمْ نَحَّاكَ وَاللَّيْكَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهِنُونَ﴾

﴿Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

meaning, the punishment which they thought would never come to pass. This is like the Ayah:

﴿وَلَقَدْ كَذَّبُتُ رُسُلِّنَا فِي كُلِّكُمْ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَأَذْدَارُوا حَتَّىٰ اللَّهُمْ نَصَرَنَا وَلَا مُنْذَرٌ﴾

لَكُمْنِتِ أَنْهُ وَلَقَدْ جَاءَكُمْ مِنْ بَيْانِ الْمُرْسَلِينَ ﴿٤١﴾

﴿Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information (news) about the Messengers (before you)﴾ [6:34].

Then Allāh mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

﴿فَلَمْ يَكُنْ لَكُمْ كُمْ بِاللَّيلِ وَالنَّهَارِ مِنَ الرَّجُونَ﴾

﴿Say: "Who can guard and protect you in the night or in the day from the Most Gracious?"﴾

means, other than the Most Gracious Himself?

﴿أَلَمْ هُمْ عَنِ ذِكْرِ رَبِّهِمْ مُغَافِرُونَ﴾

﴿Nay, but they turn away from the remembrance of their Lord.﴾

means, they do not recognize the blessings and favor of Allāh towards them; they turn away from His signs and blessings.

﴿أَنَّمَا لَهُمْ مَا لَهُمْ تَنْهَمُونَ إِنْ دُورِنَ﴾

﴿Or have they gods who can guard them from Us?﴾

This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us? It is not as they imagine or as they claim. Allāh says:

﴿فَلَا يَسْتَوِيُنَّ نَصْرًا أَنْفِسِهِمْ﴾

﴿They have no power to help themselves,﴾

these gods on whom they rely instead of Allāh cannot even help themselves.

﴿وَلَا هُمْ مِنَ الْمُضْعَفِينَ﴾

﴿nor can they be protected from Us.﴾ Al-'Awfi reported from Ibn 'Abbās, "Nor can they be guarded from Us."^[1]

^[1] At-Tabari, 18:448.

﴿فَلَمْ يَنْعِمُنَا هَذُولَهُ وَمَا يَأْتِهُمْ حَقُّهُ طَالَ عَلَيْهِمُ الْعُسُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْنِي الْأَرْضَ
نَقْصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الظَّاهِرُونَ ﴾١١﴾ قُلْ إِنَّمَا أَنْدِرُكُمْ بِالْوَحْيِ وَلَا يَسْتَعِدُ الصُّدُّ
الْأَدْعَةُ إِذَا مَا يُنَذَّرُونَ ﴿١٢﴾ وَلَئِنْ مَسْتَهْنَتْ تَفْحَمَهُ مِنْ عَذَابِ رَبِّكَ لِيَقُولُنَّ يَنْوِلَنَا إِنَّا كُنَّا
ظَاهِرِينَ ﴿١٣﴾ وَنَقْصُ الْمَوْزِنَ الْقِسْطَ لِوَزْرِ الْقِسْطَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَنْ كَانَ يُشْكَالَ
جَنَاحُكُمْ مِنْ خَرْدَلٍ أَتَيْنَا يَهُمْ وَكَفَنْ يَنْتَهِ حَسِيبَتِنَّ ﴿١٤﴾

﴿44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders? Is it then they who will overcome?﴾

﴿45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.﴾

﴿46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers."﴾

﴿47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allāh explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allāh warns them:

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْنِي الْأَرْضَ نَقْصُهَا مِنْ أَطْرَافِهَا﴾

﴿See they not that We gradually reduce the land (in their control) from its outlying borders?﴾

This is like the Āyah:

﴿وَلَقَدْ أَهْلَكَنَا مَا حَوَلَكُمْ بَيْنَ الْفَرْقَى وَصَرَّقَنَا الْأَبْيَاتِ لَلَّهُمَّ بِرَحْمَتِكَ﴾

﴿And indeed We have destroyed towns round about you, and We have shown the Āyat in various ways that they might return.﴾ [46:27]

Al-Hasan Al-Baṣrī said: "This means the victory of Islām over disbelief."^[1] The meaning is: Do they not learn a lesson from the fact that Allāh supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants? So Allāh says:

﴿أَفَهُمْ لَا يَرْجِعُونَ﴾

﴿Is it then they who will overcome?﴾ meaning, on the contrary, they are the ones who will be overcomed, who will be defeated, humiliated and brought low.

﴿قُلْ إِنَّا أَنذِكُمْ بِالْوَغْنِ﴾

﴿Say: "I warn you only by the revelation."﴾

meaning, 'I only convey to you the warning of Allāh's punishment and vengeance, and this is no more than that which Allāh reveals to me.' But this is of no benefit to the one whom Allāh has made blind and has put a seal over his hearing and his heart. He says:

﴿وَلَا يَسْمَعُ الصُّمُّ الْدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾

﴿But the deaf will not hear the call, (even) when they are warned.﴾

﴿وَلَئِنْ سَتَّهُنَّ نَفَخْتُ فِي عَذَابٍ رَّبِّكَ لَبَثُورُوكَ بَوْنَنَةَ إِنَّا كَعَلَّمَنَا طَلَبِينَ﴾

﴿And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!"﴾

If these disbelievers were affected by the slightest touch of Allāh's punishment, they would confess their sins and admit that they had wronged themselves in this world.

﴿وَنَصْنُعُ الْمَوْرِنَ آتِينَهُ الْقِيمَةَ فَلَا نُظْلِمُ نَفْسَ شَيْنَةً﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾

meaning, "We shall set up the Balances of justice on the Day

[1] At-Tabarī, 1:494.

of Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

﴿فَلَا تُظْلِمُ نَفْسَ شَيْئًا وَإِنْ كَانَ مِنْكُمْ جَنَاحٌ مِّنْ حَرَدَلٍ أَتَيْنَا بِهَا وَكُنَّ بِنَا حَسِيبٌ﴾

﴿then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

This is like the Ayât:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿and your Lord treats no one with injustice﴾ [18:49]

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةٌ يُضَعِّفُهَا وَإِنْ تَكُ مِنْ لَذَّةٍ أَغْرِيَ عَظِيمًا﴾

﴿Surely, Allâh wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ [4:40]

﴿يَكْفِي إِنَّهَا إِنْ تَكُ مِنْ قَالَ حَسَنَةٌ مِّنْ حَرَدَلٍ فَتَكُنْ فِي صَدْرَكَ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِي إِنَّ اللَّهَ إِنَّ اللَّهَ لَيَلِيقُ خَيْرًا﴾

﴿“O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle, Well-Aware.”﴾ [31:16]

In the Two Sâhihs it was recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said:

«كَلِمَتَانِ حَقِيقَتَانِ عَلَى اللُّسُانِ، ثَقِيلَتَانِ فِي الْأَمْبَارِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

«Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Râhîmân: “Subhân Allâhi wa bi hamdihi, Subhân Allâhi 'Azîm (Glory and praise be to Allâh, Glory be to Allâh the Almighty).”»^[1]

^[1] *Fath Al-Bâri*, 13:547; *Muslim*, 4:2072.

Imām Ahmad also recorded that ‘Ā’ishah said that one of the Companions of the Messenger of Allāh ﷺ sat down before him and said, “O Messenger of Allāh, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?” The Messenger of Allāh ﷺ said:

«يُحَسِّبُ مَا حَانُوكَ وَعَصَمُوكَ وَكَذَبُوكَ وَعَقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عَقَابُكَ إِيَّاهُمْ يَقْدِرُ ذُنُوبَهُمْ، كَانَ كَفَافًا لَّكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عَقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ، كَانَ فَضْلًا لَّكَ، وَإِنْ كَانَ عَقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ، اتَّصَّلْ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي يَقْبَلُكَ»

«The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allāh will take what is due to them from you.»

Then the man started to weep before the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ asked,

«مَالَهُ لَا يَفْرَأُ كِتَابَ اللَّهِ وَتَضَعُ التَّوْزِينَ الْقِنْطَاطِ لِيَوْمِ الْقِيَمَةِ لَا تَظْلِمُ نَفْسٌ شَيْئًا وَلَنْ كَانَ يُنْفَكَلَ حَسْكَةً بَيْنَ خَرَدِيَّ أَيْنَسًا يَهُمَا وَكَفَنَ يَشَا حَسِينَ»^(iv)

«What is the matter with him? Has he not read the words of Allāh, «And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.»^(v)»

The man said, “O Messenger of Allāh, I think there is nothing better than keeping away from these people – meaning his slaves – I call upon you to bear witness that they are all free.”^(vi)

^(iv) Ahmad, 4:280.

﴿وَلَقَدْ مَاتَنَا مُؤْمِنٌ وَهَذِهِنَ الْفُرْقَانَ وَضِيَّةٌ وَذِكْرًا لِتَذَكِّرَكُمْ ۖ هُوَ الَّذِينَ يَخْشَوْنَكُمْ رَبَّهُمْ بِالْغَيْبِ وَهُمْ يَنْهَا ۗ إِنَّا نَعْلَمُ مَا تَعْمَلُونَ ۚ﴾

¶48. And indeed We granted to Mûsâ and Hârûn the criterion, and a shining light and a Reminder for those who have Taqwâ. ¶

¶49. Those who fear their Lord in the unseen, and they are afraid of the Hour. ¶

¶50. And this is a blessed Reminder which We have sent down; will you then deny it? ¶

The Revelation of the Tawrâh and the Qur'ân

We have already noted that Allâh often mentions Mûsâ and Muhammâd together – may the peace and blessings of Allâh be upon them both – and He often mentions their Books together as well. He says:

﴿وَلَقَدْ مَاتَنَا مُؤْمِنٌ وَهَذِهِنَ الْفُرْقَانَ﴾

¶*And indeed We granted to Mûsâ and Hârûn the criterion*

Mujâhid said, "This means the Scripture."^[1] Abu Sâlih said: "The Tawrâh." Qatâdah said: "The Tawrâh, what it permits and it forbids, and how Allâh differentiated between truth and falsehood."^[2] In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allâh and repentance. So Allâh says:

﴿الْفُرْقَانَ وَضِيَّةٌ وَذِكْرًا لِتَذَكِّرَكُمْ﴾

¶*the criterion, and a shining light and a Reminder for those who have Taqwâ.* ¶

meaning, a reminder and exhortation for them. Then He describes them as:

﴿هُوَ الَّذِينَ يَخْشَوْنَكُمْ رَبَّهُمْ بِالْغَيْبِ﴾

¶*Those who fear their Lord in the unseen.* ¶ This is like the Ayah:

[1] At-Tabârî, 18:453.

[2] At-Tabârî, 18:453.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٦

قُلْ إِنَّمَا أَنذِرْتُكُمْ بِالْوَحْيٍ وَلَا يَسْمَعُ الصُّرُدُ الدُّعَاءَ إِذَا
مَا يَنْذِرُوكُمْ ۝ وَلَئِنْ مَسَّهُمْ فَفَحَّةٌ مِّنْ عَذَابٍ رَّوَى
لَيَقُولُونَ يَوْمَنَا إِنَّا كُنَّا نَظَلَّمِينَ ۝ وَنَفَعَ الْمَوْزِينَ
الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا ظُلْمَ لِنَفْسٍ شَيْئًا وَإِنْ كَانَ
مِنْ قَالَ حَبْكَةً مِّنْ خَرْدِلٍ أَتَيْنَاهَا وَكَفَى بِنَا حَسِيبَنَ
وَلَقَدْءَ أَتَيْنَا مُوسَى وَهَدَرُونَ الْفُرْقَانَ وَضَيَّاهُ وَذَكَرَ
لِلْمُقْيَتِنَ ۝ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنَ
السَّاعَةِ مُشْفُوْتُونَ ۝ وَهَذَا ذَكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتَ مِنَ
مُنْكِرُوْنَ ۝ وَلَقَدْءَ أَتَيْنَا إِبْرَاهِيمَ رُشْدًا مِّنْ قَبْلٍ وَكَنَّا
بِهِ عَلَيْمِينَ ۝ إِذَا قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْشَطَهَا عَنِ الْكُفُوْنَ ۝ قَالُوا وَجَدْنَاهَا بَاتَّا مَا لَهَا عَنِيدِينَ ۝
قَالَ لَقَدْ كُنْتَ مُؤْمِنَ وَأَبَاوْكُمْ فِي ضَلَالٍ مُّبِينٍ ۝ قَالُوا إِنَّا
أَجْهَنَّنَا بِالْحَقِّ أَمَّا نَّا مِنَ الظَّالِمِينَ ۝ قَالَ بَلْ تَكُونُ رَبُّ الْمُتَّقِيْنَ
وَالْأَرْضُ الَّذِي فَطَرْهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِّنَ الشَّهِيْدِينَ
وَنَاهَى اللَّهُ لَا يَأْكِيدَنَّ أَصْنَمُكُمْ بَعْدَأَنْ تُولُوْمِدِيْرِينَ ۝

﴿فَنَّ خَيْرُ الرُّّعَيْدَنَ بِالْغَيْبِ وَعَاهَ
يَقْبَلُ ثَبِيْبَ ۝﴾

«Who feared the Most Gracious in the unseen and came with a repenting heart.» [50:33]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ
لَهُمْ مَغْفِرَةٌ وَأَنْجَرَ كِبِيرٌ ۝﴾

«Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.» [67:12]

﴿وَرَبُّمْ بَنَ السَّاعَةِ مُشْفُوْرُتَ ۝﴾

«and they are afraid of the Hour.» means, they fear it. Then Allāh says:

﴿وَهَذَا ذَكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ ۝﴾

«And this is a blessed Reminder which We have sent down;»

means, the Magnificent Qur’ān, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

﴿أَفَأَنْتُمْ لَمْ مُنْكِرُوْنَ ۝﴾

«will you then deny it?» means, will you deny it when it is the utmost in clarity and truth?

﴿وَلَقَدْ أَتَيْنَا إِبْرَاهِيمَ رُشْدًا مِّنْ قَبْلٍ وَكَنَّا بِهِ عَلَيْمِينَ ۝ إِذَا قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
الْتَّمَاثِيلُ أَنْتُمْ لَمَا عَنِكُوْنَ ۝ قَالُوا وَجَدْنَاهَا بَاتَّا مَا لَهَا عَنِيدِينَ ۝ قَالَ لَقَدْ كُنْتَ مُؤْمِنَ
وَأَبَاوْكُمْ فِي ضَلَالٍ مُّبِينٍ ۝ قَالُوا أَجْهَنَّنَا بِالْحَقِّ أَمَّا نَّا مِنَ الظَّالِمِينَ ۝ قَالَ بَلْ تَكُونُ رَبُّ
الْمُتَّقِيْنَ وَالْأَرْضُ الَّذِي فَطَرْهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِّنَ الشَّهِيْدِينَ ۝﴾

451. And indeed We bestowed aforetime on Ibrāhīm his

guidance, and We were Well-Acquainted with him.»

﴿52. When he said to his father and his people: "What are these images to which you are devoted?"﴾

﴿53. They said: "We found our fathers worshipping them."﴾

﴿54. He said: "Indeed you and your fathers have been in manifest error."﴾

﴿55. They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

﴿56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses."﴾

The Story of Ibrāhīm and his People

Allāh tells us about His close Friend Ibrāhīm, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allāh says elsewhere:

﴿وَتِلْكَ حُجَّتَاٰ مَا تَبَثَّهَا إِزْرَهِبَةٌ عَنْ قَوْمِهِ﴾

«And that was Our proof which We gave Ibrāhīm against his people» [6:83].

The point here is that Allāh is telling us that He gave guidance to Ibrāhīm aforetime, i.e., He had already guided him at an early age.

﴿وَكُنَّا بِهِ عَلَيْمِينَ﴾

«and We were Well-Acquainted with him.» means, and he was worthy of that. Then Allāh says:

﴿إِذْ قَالَ لِأَيْهِ وَقَوْمِهِ مَا هَذِهِ الْشَّائِلَاتِ الَّتِي أَشْتَرْتُ لَمَّا عَنِكُنُونَ﴾

﴿When he said to his father and his people: "What are these images, to which you are devoted?"﴾

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allāh. Ibrāhīm said:

﴿هَمَا هَذِهِ الْشَّائِلَاتِ الَّتِي أَشْتَرْتُ لَمَّا عَنِكُنُونَ﴾

﴿“What are these images, to which you are devoted?”﴾ meaning, which you worship with such devotion.

﴿فَالْوَرَأْ وَجَدْنَا يَا أَتَنَا لَمَّا عَيْرَكُنَّ﴾

﴿They said: "We found our fathers worshipping them."﴾

means, they had no other evidence apart from the misguided actions of their forefathers. Ibrāhīm said:

﴿لَقَدْ كُنْتُ أَشَدَّ وَآتَأْكُمْ فِي ضَلَالٍ مُّبِينٍ﴾

﴿Indeed you and your fathers have been in manifest error.﴾

meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

﴿فَالْوَرَأْ أَجْنَبْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ الظَّاهِرِينَ﴾

﴿They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

They said: 'These words that you are saying, are you speaking in jest or are you telling the truth? For we have never heard such a thing before.'

﴿فَالْوَرَأْ بَلْ تَرْكَنْ رَبَّ الْكَوْنَتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ﴾

﴿He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..."﴾

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

﴿وَرَأْنَا عَلَى ذَلِكَ مِنَ الشَّهِيدِينَ﴾

﴿and to that I am one of the witnesses.﴾

means, and I bear witness that there is no God other than Him and no Lord except Him.

﴿وَنَّا لَهُ لَأَكْيَدَنَّ أَسْنَكَ بَعْدَ أَنْ تُولُّ مُتَبِّرِينَ﴾

إِلَيْهِ يَرْجُونَ ﴿فَالْوَرَأْ مَنْ فَعَلَ هَذَا يَقْلِبْنَا إِنْهُ لَيْنَ النَّلِيلِينَ﴾

يَقْنَالُ لَهُ إِنْهِمْ ﴿فَالْوَرَأْ فَأَثْرَبَهُ عَلَى أَعْيُنِ الْأَنْبِيَاءِ لَعَلَّهُمْ يَشَهُدُونَ﴾

يَقْنَالُ لَهُ إِنْهِمْ ﴿فَالْوَرَأْ مَاتَ هَذَا فَنَلَّهُنَّ إِنْ كَانُوا يَنْظُرُونَ﴾

hand» [37:93].

﴿Then he turned upon them, striking (them) with (his) right

﴿أَنْتَ مُحَمَّدٌ (أَنْتَ أَعْلَمُ)

for the biggest idol. This is like the Ayah,

﴿So he broke them to pieces﴾ means, he smashed them all, except

﴿أَنْتَ مُحَمَّدٌ (أَنْتَ أَعْلَمُ)

and some of the people had heard him.

﴿gone away and turned your backs.﴾

﴿And by Allah, I shall plot a plan for your idols after you have

﴿أَنْتَ مُحَمَّدٌ (أَنْتَ أَعْلَمُ)

He said, «I am sick.» It was only the day before that he had said, «Ibrahim went out to celebrate their festival, they passed by Ahwas from Abdulla [ibn Mas'ud], «When the people of Ibrahim went out to celebrate. Abu Is'haq reported from Abu Al-Walid go out to their festival. They had a festival which they went out to their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when to plot against their idols, i.e., to break them and destroy them Ibrahim swore an oath, which some of his people heard,

How Ibrahim broke the Idols

«they can speak!»

﴿63. He said: «Nay, this one, the biggest of them did it. Ask

«gods, O Ibrahim?»

﴿62. They said: «Are you the one who has done this to our

that they may testify!»

﴿61. They said: «Then bring him before the eyes of the people,

who is called Ibrahim.»

﴿60. They said: «We heard a young man talking against them,

indeed be one of the wrongdoers.»

﴿59. They said: «Who has done this to our gods? He must

that they might turn to it.»

﴿58. So he broke them to pieces, except the biggest of them,

have gone away and turned your backs.»

﴿57. «And by Allah, I shall plot a plan for your idols after you

﴿لَقَدْ هُنَّ إِلَيْهِ يُنَجِّمُونَ﴾

﴿that they might turn to it.﴾ It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

﴿فَالْأُولَئِكَ مَنْ فَعَلَ هَذَا بِالْهَمَنَّ إِنَّمَا لَيْسَ لَهُمْ بِالظَّلَالِيْكَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

When they came back and saw what Ibrāhīm had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

﴿فَالْأُولَئِكَ مَنْ فَعَلَ هَذَا بِالْهَمَنَّ إِنَّمَا لَيْسَ لَهُمْ بِالظَّلَالِيْكَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

because of this action of his.

﴿فَالْأُولَئِكَ سَمِعُنَا فَقَدْ يَذَكُرُونَ فَقَالَ لَهُمْ إِبْرَاهِيمُ﴾

﴿They said: "We heard a young man talking against them, who is called Ibrāhīm."﴾

Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrāhīm.

﴿فَالْأُولَئِكَ قَاتَلُوا إِدْرِيسَ عَلَى أَعْيُنِ الْأَنْصَارِ﴾

﴿They said: "Then bring him before the eyes of the people..."﴾

meaning, in front of a large audience so that all the people could be present. This was Ibrāhīm's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help?

﴿فَالْأُولَئِكَ هُنَّ أَنَّتْ فَعَلَ هَذَا بِالْهَمَنَّ بِإِنْزَهِيْسَةٍ قَالَ بْلَ نَعَمْ كَيْرَهُمْ هَذَا﴾

﴿They said: "Are you the one who has done this to our gods,

O Ibrāhīm?" He said: "Nay, this one, the biggest of them did it..." ﴿

referring to the one he had left alone and had not broken.

﴿تَنْأُوْمُمْ إِنْ كَانُواْ بَطَّافُرْتَ﴾

﴿Ask them, if they can speak!﴾ He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two Ṣaḥīhs it was recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«إِنَّ إِبْرَاهِيمَ عَنِيهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثَةِ: يَشْتَهِي فِي دَارَتِ اللَّهِ قَوْلَهُ»

«Ibrāhīm, upon him be peace, did not tell lies except on three occasions, two for the sake of Allāh – when he said:

﴿بَلْ فَعَلَهُ كَيْدُهُمْ هَذَا﴾

﴿Nay, this one, the biggest of them did it.﴾

and when he said:

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick﴾ [37:89].

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَارٍ مِنَ الْجَبَابِرَةِ وَمَعْهُ سَارَةً، إِذْ نَزَلَ مُنْزَلًا فَأَتَى الْجَبَارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ عَلَيْهَا رَجُلٌ بِأَرْضِكَ مَعَهُ امْرَأَةٌ أَخْسَنُ النَّاسِ، فَأَزْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَادْعُهُ فَأَزْسَلُ بِهَا إِلَيَّ، فَأَنْطَلَقَ إِلَى سَارَةَ فَقَالَ: إِنَّهُ هَذَا الْجَبَارُ فَذَسَّانِي عَنِّي، فَأَخْبَرَهُ أَنِّي أُخْتِي، فَلَا تَكْذِبُنِي عَنْهُ، فَإِنِّي أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرِكَ، فَأَنْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصْلِيُّ، فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ فَرَآهَا أُمُّهُ إِلَيْهَا فَتَنَوَّلَهَا فَأَخْدَى أَخْدَى شَبِيدَةِ، فَقَالَ: اذْعِي اللَّهَ لِي وَلَا أُضُرُّكَ، فَدَعَثُ لَهُ، فَأَزْسَلَ بِهَا فَأَنْوَى إِلَيْهَا، فَتَنَوَّلَهَا فَأَخْدَى بِيَثْلِهَا أَوْ أَشَدَّ، فَقَعَلَ ذَلِكَ الْأَنْوَافُ، فَأَخْدَى فَدَرَكَ مِثْلَ الْمَرْءَتَيْنِ الْأَوَّلَتَيْنِ، فَقَالَ: اذْعِي اللَّهَ فَلَا أُضُرُّكَ، فَدَعَثُ لَهُ فَأَزْسَلَ، ثُمَّ دَعَا أَذْنَى حُجَّابِهِ فَقَالَ: إِنِّي لَمْ تَأْتِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرِجْهَا وَأَغْطِهَا حَاجَرَ، فَأَخْرِجَتْ وَأَغْطَيْتَ حَاجَرَ، فَأَفْبَلَتْ، فَلَمَّا أَخْسَ إِبْرَاهِيمَ بِمَعْيِنَتِهَا، انْفَتَلَ مِنْ صَلَاتِهِ، وَقَالَ: مَهِيمٌ. قَالَتْ: كَفَى اللَّهُ كِبَدَ الْكَافِرِ الْفَاجِرِ، وَأَخْدَمَتِي حَاجَرَ.

"and when he was traveling in the land of one of the tyrants, and Sārah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrāhīm, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrāhīm went to Sārah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allāh, and there are no Muslims on the earth apart from you and I." So Ibrāhīm brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allāh for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hājar. So she was taken out and given Hājar, and she went back. When Ibrāhīm realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allāh took care of the evil disbeliever's plot, and he gave me Hājar as a servant."¹

Muhammad bin Sirīn said, "When Abu Hurayrah narrated this Ḥadīth, he said, 'This is your mother, O sons of the water of the heaven.'"^[1]

فَرَجَعُوا إِلَّا أَقْسَمُهُمْ قَالُوا إِنَّكُمْ أَتُمُّ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ تَكُونُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَذُولَاءِ يَنْطَلُوكُمْ ﴿٦٥﴾ قَالَ أَفَقَاتَبُدُونَ مِنْ دُورَتِ اللَّهِ مَا لَا يَنْعَمُكُمْ شَيْئًا وَلَا يَمْلَأُكُمْ أُنْتُ لَكُمْ وَلَمَا تَبَدُورُكُمْ مِنْ دُورِنِ اللَّهِ أَمْلَأُكُمْ شَغْلًا ﴿٦٦﴾

¶64. So they turned to themselves and said: "Verily, you are the wrongdoers."²

^[1] Fath Al-Bārī, 6:447; Muslim, 4:1840.

﴿65. Then they turned to themselves: "Indeed you know well that these speak not!"﴾

﴿66. He said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"﴾

﴿67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"﴾

The People's admission of their gods' incapability, and Ibrāhīm's preaching

Allāh tells us that when Ibrāhīm said what he said, his people

﴿فَرَجَعوا إِلَّا أُنْشِيَّهُمْ﴾

﴿turned to themselves﴾ meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

﴿إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾

﴿Verily, you are the wrongdoers﴾ i.e., because you neglected them and did not guard them.

﴿ثُمَّ نَكَبُوا عَلَى رُؤُسِهِمْ﴾

﴿Then they turned to themselves﴾ means, they looked at the ground, and said:

﴿لَقَدْ عَلِمْتَ مَا هَذُولَةٌ يَنْطَفِعُونَ﴾

﴿Indeed you (Ibrāhīm) know well that these speak not!﴾

Qatādah said: "The people admitted their guilt and confusion, and said,

﴿لَقَدْ عَلِمْتَ مَا هَذُولَةٌ يَنْطَفِعُونَ﴾

﴿"Indeed you know well that these speak not!"﴾

'So how can you tell us to ask them, if they cannot speak and you know that they cannot speak?' At this point, when they admitted that, Ibrāhīm said to them:

﴿أَفَتَبَدِّلُونَ بَيْنَ دُوَبِ اللَّهِ مَا لَا يَنْفَعُهُمْ شَيْئًا وَلَا يَضُرُّهُمْ﴾

﴿Do you then worship besides Allāh, things that can neither profit you nor harm you?﴾

الْمُنْذِرُ

٢٢٧

سورة الأنبياء

فَجَعَلُهُمْ جُذَادًا لِأَكَيْرَالْمُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
 ٦٨ قَالُوا مَنْ فَعَلَ هَذَا إِنَّهُنَّ إِنَّهُنَّ لِلنَّاسِ الظَّالِمِينَ
 قَالُوا سَمِعْنَا فَقَوْنَيْدِكُرْهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ
 عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشَهِّدُونَ
 هَذَا إِنَّهُنَّ إِنَّهُنَّ إِنَّهُنَّ إِنَّهُنَّ
 هَذَا فَتَلُوْهُمْ إِنْ كَانُوا يَنْطَقُونَ
 أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ
 رُؤُسِهِمْ لَقَدْ عَلِمْتَ مَا هَذَا لَيْسَ بِمَا تَنْطَقُونَ
 أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا
 يَضُرُّكُمْ
 أَفَلَمْ وَلَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا
 تَعْقِلُونَ
 قَالُوا حَرْقُوْهُ وَأَصْرُوْهُ إِلَيْهِمْ
 فَعَلِمْنَاهُنَّ
 وَلَرَادُوا يَهُ كَيْدَفَجَعَلَنَهُمُ الْأَخْسَرِينَ
 وَلُوتَهَا إِلَى الْأَرْضِ الَّتِي بَرَكَاهُ اللَّهُ عَلَيْهِ
 لَهُ وَإِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكَلَاجَعَلَنَا صَنِيلِيْمِنَ

meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allāh?

﴿أَفْ لَكُمْ وَلَمَا تَعْبُدُوكُمْ مِنْ
 دُونِ اللَّهِ أَفَلَا تَمْقُولُوكُمْ﴾

«Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?»

‘Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrongdoer?’ He defeated them in argument and

left them with no way out. Allāh said:

﴿وَنَلَكَ حَجَّتَنَا مَا تَبَثَّنَا إِبْرَاهِيمَ عَنْ قَوْمِهِ﴾

«And that was Our proof which We gave Ibrāhīm against his people» [6:83]

﴿قَالُوا حَرْقُوْهُ وَأَصْرُوْهُ إِلَيْهِمْ إِنْ كَثُرْتُمْ تَنْهِيْلِكُمْ
 قُلْنَا يَسَارُ كُوفَ بَرَدَا وَسَنَنَا عَلَى
 إِبْرَاهِيمَ وَلَرَادُوا يَهُ كَيْدَفَجَعَلَنَهُمُ الْأَخْسَرِينَ﴾

«68. They said: “Burn him and help your gods, if you will be doing.”»

«69. We said: “O fire! Be you cool and safety for Ibrāhīm!”»

«70. And they wanted to harm him, but We made them the worst losers.»

How Ibrāhīm was thrown into the Fire and how Allāh controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

﴿ حَرِقُوهُ وَأَنْشُرُوا مَا لَهُتُّمْ إِنْ كُنْتُمْ فَعِيلُونَ ﴾

«“Burn him and help your gods, if you will be doing.”»

So they gathered together a huge amount of wood.

As-Suddi said, “I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrāhīm. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrāhīm, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia.”^[1] Shu‘ayb Al-Jabā‘i said, “His name was Hayzan, and Allāh caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, ‘Sufficient for me is Allāh, and He is the best disposer of affairs.’”^[2] This is similar to what Al-Bukhāri recorded from Ibn ‘Abbās that Ibrāhīm said, “Sufficient for me is Allāh, and He is the best disposer of affairs,” when he was thrown into the fire, and Muḥammad ﷺ said it when they said:

﴿ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَلَاخْتُوْهُمْ فَرَادَهُمْ إِيمَانًا وَقَالُوا حَسِبَنَا اللَّهُ وَيَقْنَعُ الْوَكِيلُ ﴾

«Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: “Allāh is sufficient for us, and He is the best disposer of affairs.”»^[3] [3:173].

Sa‘īd bin Jubayr reported that Ibn ‘Abbās said: “When Ibrāhīm was thrown into the fire, the keeper (angel) of the rain said: ‘When will I be commanded to send rain?’ But the command of Allāh was more swift. Allāh said:

﴿ يَسْأَلُ كُوْفَةً بَزَّا وَسَلَّمَ عَلَى إِنْتِهِيَّةِ ﴾

^[1] Al-Qurṭubi, 11:303..

^[2] At-Tabārī, 18:465.

^[3] Fath Al-Bārī, 8:77.

﴿O fire! Be you cool and safety for Ibrāhīm!﴾, and there was no fire left on earth that was not extinguished.”^[1]

Ibn ‘Abbās and Abu Al-‘Āliyah said: “Were it not for the fact that Allāh said,

﴿وَسَلَّمَ﴾

﴿and safety﴾, Ibrāhīm would have been harmed by its coldness.”^[2]

Qatādah said: “On that day there was no creature that did not try to extinguish the fire for Ibrāhīm, except for the gecko.”^[3] Az-Zuhri said: “The Prophet ﷺ commanded that it should be killed, and called it a harmful vermin.”^[4]

﴿وَأَرَادُوا بِهِ كُبْدًا فَعَلَّمْنَاهُمُ الْأَخْسِرِ﴾

﴿And they wanted to harm him, but We made them the worst losers.﴾

they were defeated and humiliated, because they wanted to plot against the Prophet of Allāh, but Allāh planned against them and saved him from the fire, and thus they were defeated.

﴿وَجَبَّيْنَاهُ وَلَوْطًا إِلَى الْأَرْضِ الَّتِي بَرَّكَاهَا لِلْعَالَمِينَ﴾ وَهَبَّنَا لَهُ أَسْحَاقَ وَيَقْنُوبَ نَافِلَةً وَلَكَّ جَعَلْنَا مُكْلِمِينَ ﴿وَجَعَلْنَاهُمْ أَبْيَةً يَهْدُونَ يَأْمُرُونَا وَلَجَبَّيْنَاهُ إِلَيْهِمْ فَلَدَّ الْخَيْرَاتِ وَلَفَادَ الرَّحْمَةَ وَلَيْسَتِ الرَّحْمَةُ كُثُرَةً وَكَانُوا لَكَ عَذِيرِينَ﴾ وَلَوْطًا مَائِنَةً حَمْكًا وَعَلَمَا وَجَبَّيْنَاهُ مِنَ الْقَزْبَرَةِ الَّتِي كَانَ تَعْلَمُ لِلْجَبَّيْنِ إِنَّهُمْ كَانُوا قَوْمًا سُورَ ذَرِيقِينَ ﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الْمُصْلِحِينَ﴾

﴿71. And We rescued him and Lüt to the land which We have blessed for the nations.﴾

﴿72. And We bestowed upon him Ishāq, and Ya’qūb Nāfilatan. Each one We made righteous.﴾

﴿73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh, and of Us (Alone) they were

[1] At-Tabari, 18:466.

[2] At-Tabari, 18:466, 465.

[3] At-Tabari, 18:467.

[4] At-Tabari, 18:467. Similar was recorded by Muslim, no. 2238.

the worshippers.»

﴿74. And (remember) Lüt, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khabā'ith.^[1] Verily, they were a people given to evil, and were rebellious.﴾

﴿75. And We admitted him to Our mercy; truly, he was of the righteous.﴾

The Migration of Ibrāhīm to Ash-Shām (Greater Syria), accompanied by Lüt

Allāh tells us that He saved Ibrāhīm from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Shām, to the sacred regions thereof.

﴿وَرَفَقْنَا لَهُ إِنْحَاجَ وَيَقْوِبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan.﴾

'Atā' and Mujāhid said, "Nāfilatan means as a gift."^[2] Ibn 'Abbās, Qatādah^[3] and Al-Hakam bin Uyaynah^[4] said, "The gift of a son who has a son," meaning that Ya'qūb was the son of Ishāq, as Allāh says:

﴿فَبَشَّرَنَا بِإِنْحَاجٍ وَمِنْ زَوْلٍ إِنْحَاجَ يَقْوِبَ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb﴾ [11:71].

'Abdur-Rahmān bin Zayd bin Aslam said, "He asked for one [son], and said,

﴿رَبَّنَا مَنْ لِي مِنَ الصَّالِحِينَ﴾

﴿"My Lord! Grant me from the righteous."﴾ So Allāh gave him Ishāq, and gave him Ya'qūb in addition.

﴿وَكَلَّا جَعَلْنَا صَالِحِينَ﴾

﴿Each one We made righteous.﴾ means, both of them were good and righteous people.

^[1] Meaning filthy, evil behavior.

^[2] At-Tabari, 18:471.

^[3] Ibid.

^[4] Ad-Durr Al-Manthūr 5:643.

﴿وَجَعَلْنَاهُمْ أَيْمَانَهُمْ﴾

«And We made them leaders,» means, examples to be followed.

﴿بِهِدْوَتِ يَأْمُرُنَا﴾

«guiding by Our command,» inviting to Him by His leave. Allāh says:

﴿وَأَوْجَبْنَا إِلَيْهِمْ فِيلَ الْخَيْرَاتِ وَلَقَادَ الصَّلَاةَ وَلَيْكَاهُ الْأَكْرَمَةُ﴾

«and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh,»

Here the general is followed by the specific.

﴿وَكَانُوا لَنَا عَنِيدِينَ﴾

«and of Us (Alone) they were the worshippers.» means, they did what they enjoined others to do.

The Prophet Lüt

Then Allāh mentions Lüt, whose full name was Lüt bin Hārān bin Āzar. He believed in Ibrāhīm and followed him, and migrated with him, as Allāh says:

﴿فَاقَمَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي﴾

«So Lüt believed in him. He (Ibrāhīm) said: "I will emigrate for the sake of my Lord"» [29:26].

Allāh gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadūm (Sodom) and its vicinity, but they rejected him and resisted him, so Allāh utterly destroyed them, as He tells us in several places in His Book. Allāh says;

﴿وَبَيْتَنَا الَّذِي كَانَ شَفِيلُ الْمُجْرِمِينَ إِنَّهُمْ كَانُوا قَوْدَ سَنَوْ فَنَبَغَّنَوْنَ﴾
 ﴿وَأَخْلَقْنَاهُمْ فِي رَحْمَنَنَا إِنَّهُمْ مِنَ الظَّالِمِينَ﴾

«and We saved him from the town who practised Al-Khabā'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.»

﴿وَنُؤْسِي إِذْ كَادُوا يَنْ كَبُلُ مَأْسَجَبَنَا لَهُمْ فَجَيَّبَنَا وَأَعْلَمَهُمْ بِالْكَتَبِ الْعَظِيمِ﴾
 ﴿وَنَصَرَنَا مِنَ الْقَوْمِ الْيَوْمَ كَثِيرًا بِإِيمَنِهِمْ كَانُوا قَوْمًا سَنَوْ فَأَغْرَقْنَاهُمْ أَغْرِيَنَ﴾

﴿76. And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.﴾

﴿77. We helped him against the people who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

Nūh and His People

Allāh tells us how He responded to His servant and Messenger Nūh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

﴿فَدُعَا رَبُّهُ أَنِي مَقْلُوبٌ فَأَتَيْنَاهُ﴾

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

﴿وَقَالَ رَبُّهُ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِ دَيْرًا إِنَّكَ إِنْ تَذَرْهُمْ يُضْلِلُونَ بِعِبَادَتِكَ وَلَا يُلْدُوا إِلَّا فَاجِرًا كَذَارًا﴾

﴿And Nūh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.﴾ [71:26-27].

So Allāh says here,

﴿إِذَا كَادَى مِنْ قَبْلٍ فَانْتَجَبْنَا لَهُ فَتَجَيَّشَتْهُ وَأَهْلَهُ﴾

﴿And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family.﴾

meaning, those who believed with him, as Allāh says elsewhere:

﴿وَأَهْلَكَ إِلَّا مَنْ سَعَى عَلَيْهِ النَّزْلُ وَمَنْ مَأْمَنَ وَمَنْ مَعَهُ، إِلَّا يَلْلُ﴾

﴿...and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few.﴾ [11:40].

﴿مِنَ الظَّاهِرِ﴾

﴿from the great distress.﴾ meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less

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وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَةَ
الْخَيْرَاتِ وَلَقَامَ الْأَصْلَوَةَ وَلِسَاءَ الرَّكُوعُ وَكَانُوا نَاسًا
عَنِيدِينَ ٧٩ وَلُطْطَاءَ ابْنَتَهُ حُكْمًا وَعِلْمًا وَجَبَّسَهُ مِنَ
الْفَرِيزَةِ الَّتِي كَانَتْ تَعْمَلُ لِلْفَسَيْطَةِ إِنَّهُمْ كَانُوا قَوْمًا سَوْءًا
فَسَيِّقِينَ ٨٠ وَأَذْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ
وَتُوْحِدُوا إِذْ نَادَى مِنْ قَبْلٍ فَأَسْتَجَبْنَا لَهُ فَجَبَّسَهُ
وَأَهْلَهُ مِنَ الْكَرْبَلَةِ الْعَظِيمِ ٨١ وَنَصَرْنَاهُ مِنَ الْقَوْمِ
الَّذِينَ كَذَّبُوا إِيمَانَنَا إِنَّهُمْ كَانُوا قَوْمًا غَرْقَهُمْ
أَجْمَعِينَ ٨٢ وَدَاؤُ دُوْلَيْمَانَ إِذْ يَحْكُمُ كُلَّاً فِي الْمَرْثَلِ إِذْ
نَفَّشَ فِيهِ غَمْ الْقَوْمِ وَكُلَّاً الْكَوْمِ شَهِيدِينَ ٨٣
فَهَمَّهُمْ هَا سَلَيْمَانُ وَكُلَّاً مِنْ ابْنَائِهِ حُكْمًا وَعِلْمًا وَسَحْرَنَا
مَعَ دَاؤِدَ الْجِبَالِ يُسَيْحَنُ وَالْطَّيْرُ وَكُلَّا فَعِيلَيْنَ ٨٤
وَعَلَيْنَهُ صَنْعَةٌ لَبُوْسٍ لَكُمْ لِتُخْصِنَكُمْ مِنْ بَاسِكُمْ
فَهَلْ أَتَمُ شَكِّرُونَ ٨٥ وَلَسَلَيْمَانَ الْيَمْ عَاصِفَةَ تَغْزِي بِأَمْرِهِ
إِلَى الْأَرْضِ الْقَيْرَنَ كَافِهَا وَكُلَّا يُكَلِّشَ وَعَلَيْمَانَ ٨٦

fifty, calling them to Allāh, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

﴿وَنَصَرْنَاهُ مِنَ الْقَوْمِ﴾

«We helped him against the people» means, ‘We saved him and helped him against the people,’

﴿الَّذِينَ كَذَّبُوا إِيمَانَنَا
كَانُوا قَوْمًا سَوْءًا
غَرْقَهُمْ أَجْمَعِينَ﴾

«who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.»

meaning, Allāh drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

﴿وَدَاؤُدَ وَلَسَلَيْمَانَ إِذْ يَحْكُمُ كُلَّا فِي الْمَرْثَلِ إِذْ نَفَّشَ فِيهِ غَمْ الْقَوْمِ وَكُلَّا الْكَوْمِ
شَهِيدِينَ ٨٣ فَهَمَّهُمْ هَا سَلَيْمَانُ وَكُلَّا مِنْ ابْنَائِهِ حُكْمًا وَعِلْمًا وَسَحْرَنَا مَعَ دَاؤِدَ الْجِبَالِ
يُسَيْحَنُ وَالْطَّيْرُ وَكُلَّا فَعِيلَيْنَ ٨٤ وَعَلَيْنَهُ صَنْعَةٌ لَبُوْسٍ لَكُمْ لِتُخْصِنَكُمْ مِنْ بَاسِكُمْ
نَهَّلَ أَتَمُ شَكِّرُونَ ٨٥ وَلَسَلَيْمَانَ الْيَمْ عَاصِفَةَ تَغْزِي بِأَمْرِهِ إِلَى الْأَرْضِ الْقَيْرَنَ الَّتِي بَرَّكَاهُ فِيهَا وَكُلَّا
يُكَلِّشَ وَعَلَيْمَانَ ٨٦ وَهُنَّ أَشَيْطِينٌ مَنْ يَبُوْصُونَ لَهُمْ وَيَسْلُرُونَ عَكْلًا دُونَ ذَلِيلَتْ وَكُلَّا
لَهُمْ حَكِيفَنِينَ ٨٧﴾

¶78. And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain

people had Nafashat; and We were witness to their judgement.»

﴿79. And We made Sulaymān to understand (the case); and to each of them We gave wisdom (Hukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dāwud. And it was We Who were the doer (of all these things).﴾

﴿80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?﴾

﴿81. And to Sulaymān (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.﴾

﴿82. And of the Shayātīn were some who dived for him, and did other work besides that; and it was We Who guarded them.﴾

Dāwud and Sulaymān and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

[Abu] Ishāq narrated from Murrah from Ibn Mas'ūd: "That crop was grapes, bunches of which were dangling."^[1] This was also the view of Shurayh.^[2] Ibn 'Abbās said: "Nafash means grazing."^[3] Shurayh, Az-Zuhri and Qatādah said: "Nafash only happens at night."^[4] Qatādah added, "[and] Al-Haml is grazing during the day."^[5]

﴿وَدَعْدُ وَمَلِئَنَ لَدُ بَنَكَابِي فِي الْخَرْبَةِ لَذَ نَفَّشَ فِي عَنْمَ الْقَوْرِ﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;﴾

Ibn Jarīr recorded that Ibn Mas'ūd said: "Grapes which had grown and their bunches were spoiled by the sheep. Dāwud

^[1] At-Tabari, 18:474.

^[2] At-Tabari 18:475.

^[3] At-Tabari 18:477, 478.

^[4] At-Tabari 18:477, 478.

^[5] At-Tabari 18:477.

(David) ruled that the owner of the grapes should keep the sheep. Sulaymān (Solomon) said, 'Not like this, O Prophet of Allāh!' [Dāwud] said, 'How then?' [Sulaymān] said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allāh said:

﴿فَنَهَيْنَاهَا مُلَيْكَن﴾

﴿And We made Sulaymān to understand (the case).﴾^[1] This was also reported by Al-'Awfi from Ibn 'Abbās.^[2]

﴿فَنَهَيْنَاهَا مُلَيْكَنْ وَكَلَّا مَلَيْتَنَا حَكْمًا وَعِلْمًا﴾

﴿And We made Sulaymān to understand (the case); and to each of them We gave wisdom and knowledge.﴾

Ibn Abi Ḥātim recorded that when Iyās bin Mu'āwiya was appointed as a judge, Al-Ḥasan came to him and found Iyās weeping. [Al-Ḥasan] said, "Why are you weeping?" [Iyās] said, "O Abu Sa'īd, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Ḥasan Al-Baṣrī said: "But what Allāh tells us about Dāwud and Sulaymān (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allāh says:

﴿وَدَاؤُدْ وَسُلَيْمَنْ إِذْ بَحْكَلَانِ فِي الْأَرْضِ إِذْ نَشَّتَ فِيهِ غَنْمُ النَّوْمِ وَكَثُنَا لِتَكْبِيمِ شَهِيدِينَ﴾

﴿And (remember) Dāwud and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.﴾

^[1] At-Tabari 18:475.

^[2] At-Tabari 18:475.

Allâh praised Sulaymân but He did not condemn Dâwud.” Then he – Al-Hasan – said, “Allâh enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements.” Then he recited:

﴿يَنَّا فُرُودٌ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَنْجِعْ أَهْوَى فَيُصِّلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

«O Dâwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allâh.» [38:26]

﴿فَقَدْ لَا تَخْشُوا النَّاسَ وَلَا خَوْتُونَ﴾

«Therefore fear not men but fear Me.» [5:44]

﴿وَلَا تَشْرُدْ رَبِّنَاتِكَيْتَنَا قَبِيلَاتَ﴾

«and sell not My Âyât for a miserable price.» [5:44]^[1]

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allâh. With regard to others, it is recorded in *Sahîh Al-Bukhâri* from 'Âmir bin Al-'Âs that the Messenger of Allâh ﷺ said:

﴿إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرَهُ﴾

«If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.»^[2]

This *Hadîth* refutes the idea of Iyâs, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allâh knows best.

Similar to story in the Qur'ân is the report recorded by Imâm Ahmad in his *Musnâd* from Abu Hurayrah, who said that the Messenger of Allâh ﷺ said:

﴿بَيْتَنَا امْرَأَتَانِ مَعْهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذُّلُوبُ فَأَخْذَ أَحَدَ الْأَبْنَيْنِ فَتَحَاجَّنَا إِلَى ذَارُودٍ، فَقَضَى يَهُوَ الْكُبِيرُ، فَخَرَجَنَا فَدَعَاهُمَا شَيْئَانُ فَقَالَ: هَاتُوا الشَّكِينَ أَشْفَعَهُمَا﴾

^[1] *Tahdhîb Târikh Dimashq* 3:184; *Ibn Abi Hâtim* 8:2458.

^[2] *Fath Al-Bâri* 13:330.

يَتَكَبَّرُا : قَالَتِ الصَّفْرَىٰ : يَرْعَمُكَ اللَّهُ مُوَلَّهَا لَا تَشْفَعُ ، تَقْضِي بِهِ لِلصَّفْرَىٰ ۝

“There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dāwud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulaymān called them and said, “Give me a sword and I will divide him between the two of you.” The younger woman said, “May Allāh have mercy on you! He is her child, do not cut him up!” So he ruled that the child belonged to the younger woman”^[1].

This was also recorded by Al-Bukhāri and Muslim in their Ṣaḥīhs.^[2] An-Nasā'ī also devoted a chapter to this in the Book of Judgements.^[3]

﴿وَسَخَّنَنَا بَعْدَ دَاعِدَ الْجَبَالَ سُبْخَنَ وَالظَّبَرَ﴾

﴿And We subjected the mountains and the birds to glorify Our praises along with Dāwud.﴾

This refers to the beauty of his voice when he recited his Book, Az-Zabūr. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words.

The Prophet ﷺ passed by Abu Mūsā Al-Ash'ari while he was reciting Qur'aan at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

﴿لَقَدْ أَوْتَيْتَ هَذَا يَمْزَارًا مِنْ مَزَامِيرِ آلِ دَاؤْدَةِ﴾

“This man has been given one of the wind instruments (nice voices) of the family of Dāwud.”^[4]

He said: “O Messenger of Allāh, if I had known that you were listening, I would have done my best for you.”^[4]

﴿وَعَلَّمْنَا صَنْكَةَ لَبُوسٍ لَكُمْ لِتَخْسِنُوكُمْ إِنْ تَأْكِلُمْ﴾

﴿And We taught him the making of metal coats of mail, to protect you in your fighting.﴾

^[1] Ahmad 2:322.

^[2] Al-Bukhāri 6769; Muslim 1720.

^[3] An-Nasā'ī in Al-Kubrā 5958.

^[4] Fath Al-Bāri 8:711.

meaning, the manufacture of chain-armor. Qatādah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.^[11] This is like the Āyah:

﴿وَاللَّهُ لَهُ الْحِلْدَةُ أَنْ أَعْلَمُ سَيْفَتُ وَقَوْزَ فِي السَّرْدَةِ﴾

«And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."» [34:10-11],

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allāh says:

﴿لِتَعْصِمُكُمْ ذَنْبُ بَارِكَمْ﴾

«to protect you in your fighting.» meaning, in your battles.

﴿فَهَلْ أَنْتُمْ شَكُونْ﴾

«Are you then grateful?» means, 'Allāh blessed you when He inspired His servant Dāwud and taught him that for your sake.'

The Power of Sulaymān is unparalleled

﴿وَلَشَيْئَنْ أَنْجَعَ عَاصِمَةَ﴾

«And to Sulaymān (We subjected) the wind strongly raging,» means, 'We subjugated the strong wind to Sulaymān.'

﴿جَنَّبْرِي يَأْمُرُ إِلَى الْأَرْضِ الَّتِي بَرَّكَنَا فِيهَا﴾

«running by his command towards the land which We had blessed.»

meaning, the land of Ash-Shām (Greater Syria).

﴿وَكُثَّا يُكَلِّمُ شَفَعَ عَلَيْهِنْ﴾

«And of everything We are the All-Knower.»

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he

^[11] At-Tabari 18:480.

wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allāh says:

﴿فَسَخَّرْنَا لَهُ الريحَ تَجْرِي بِأَمْرِهِ، نَسْأَلُهُ حَتَّىٰ أَسَابِ﴾

﴿So, We subjected to him the wind; it blew gently by his order whithersoever he willed.﴾ [38:36]

﴿فَعَذَّرُهَا شَهْرٌ وَنَوَّلُهَا شَهْرٌ﴾

﴿its morning was a month's (journey), and its afternoon was a month's﴾ [34:12]

﴿وَنَسَكَ الشَّيَاطِينُ مَنْ يَقُولُونَ لَهُمْ﴾

﴿And of the Shayātīn were some who dived for him,﴾

means, they dived into the water to retrieve pearls, jewels, etc., for him.

﴿وَرَسَّلْنَا عَسَلًا دُونَ دَلَكَ﴾

﴿and did other work besides that;﴾ This is like the Āyah:

﴿وَالشَّيَاطِينُ كُلُّ بَلَاءٍ وَغَوَّاصٌ، وَالْجِنُّ مُغَرِّبُونَ فِي الْأَصْفَادِ﴾

﴿And also the Shayātīn, every kind of builder and diver. And also others bound in fetters.﴾ [38:37-38].

﴿وَرَكِنْتَ لَهُمْ حَفِظِينَ﴾

﴿and it was We Who guarded them.﴾

means, Allāh protected him lest any of these Shayātīn did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allāh says:

﴿وَآخَرُونَ مُغَرِّبُونَ فِي الْأَصْفَادِ﴾

﴿And also others bound in fetters.﴾ [38:38]

﴿إِذَا نَادَى رَبَّهُ، أَئِ سَقَيَ الظُّرُورَ وَاتَّأْحَمَ الْزَّيْرَ﴾

﴿فَاسْتَجَبْنَا لَهُمْ فَنَكَفَّتِنَا مَا يَوْمَهُ، وَنَسْأَلُهُمْ مَهْمَةً رَغْمَةً مِنْ عِنْدِنَا وَدَسْكَرِي لِلْعَيْدِينَ﴾

﴿83. And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful

of all those who show mercy."♦

484. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.♦

The Prophet Ayyūb

Allāh tells us about Ayyūb (Job), and the trials that struck him, affecting his wealth, children and physical health. He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet ﷺ said:

«أَشَدُ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الْمُصَالِحُونَ، ثُمَّ الْأَنْفَلُ فَالْأَنْفَلُ»

"The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best".^[1]

According to another *Hadīth*:

«يُتَكَبَّلُ الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ ضَلَالٌ بَذِيدٌ فِي بَلَادِهِ»

"A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test."^[2]

The Prophet of Allāh, Ayyūb, upon him be peace, had the utmost patience, and he is the best example of that. Yazid bin Maysarah said: "When Allāh tested Ayyūb, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allāh, and he said: 'I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took

^[1] At-Tabarāni 24:245, 246.

^[2] Ahmad 1:180.

all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me.' When Iblis heard of this, he became upset. And Ayyūb, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.' "[1]" This was recorded by Ibn Abi Ḥātim.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Prophet ﷺ said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي نَزِيبٍ، قَالَ: فَقَيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْتَيْعُ؟ قَالَ: يَا رَبَّ وَمَنْ يَشْتَيْعُ مِنْ رَحْمَتِكَ»

"When Allāh healed Ayyūb, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyūb, have you not had enough?" He said, "O Lord, who can ever have enough of Your mercy?" "[2]" The basis of this ḥadīth is recorded in the Two Sahīhs, as we shall see below.

﴿وَأَتَيْنَاهُ أَهْلَهُ وَمِنَّا هُمْ نَمَهُ﴾

(and We restored his family to him (that he had lost) and the like thereof along with them)

It was reported that Ibn 'Abbās said: "They themselves were restored to him." [3] This was also narrated by Al-'Awfi from Ibn 'Abbās. [4] Something similar was also narrated from Ibn Mas'ūd and Mujāhid, and this was the view of Al-Hasan and Qatādah. [5] Mujāhid said: "It was said to him, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring

[1] Hilyat Al-Awliyā' 5:239.

[2] Ibn Abi Ḥātim 8:2461, similar with Al-Bukhārī no. 3391.

[3] At-Ṭabarī 18:506, 507.

[4] At-Ṭabarī 18:506, 507.

[5] At-Ṭabarī 18:506, 507.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٩

وَمِنَ الْشَّيْطَانِ مَن يَعُوْصُرُكُمْ وَيَعْتَلُوكُمْ عَمَّا
دُونَ ذَلِكَ وَكَذَلِكَ حَفِظْتُكُمْ ﴿٤٦﴾ وَأَبْوَكُمْ إِذْ
نَادَى رَبَّهُ أَنِّي سَقَيْتُ النَّاسَ وَأَنَا أَرْحَمُ الرَّحِيمِ
فَأَسْتَجَبْتَنَا لَهُ فَكَشَفْتَ مَا بِهِمْ مِنْ ضُرٍّ وَأَتَيْتَهُمْ أَهْلَهُ
وَمِثْلُهُمْ مَعْهُمْ رَحْمَةٌ مِنْ عِنْدِنَا وَذَكَرْنَا لِلنَّاسِ
وَإِنْسَكِيلَ وَإِدْرِيسَ وَذَا الْكِفْلَ كُلُّ مِنَ الصَّابِرِينَ
وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ
وَذَا الْتُّونِ إِذْ هُوَ مُغَاضِسًا فَطَمَّنَنَا أَنَّ نَقْدِرُ عَلَيْهِ
فَنَادَى فِي الظُّلْمِ أَنَّ لِإِلَهٍ إِلَّا أَنَّ سُبْحَنَكَ إِنِّي
كُشِّتُ مِنَ الظَّالِمِينَ ﴿٤٧﴾ فَأَسْتَجَبْنَا لَهُ وَجَبَّنَتْهُ
مِنَ الْغَمِّ وَذَلِكَ شُجُّ الْمُؤْمِنِينَ وَزَكَرْنَا
إِذْ نَادَى رَبَّهُ رَبِّي لَا تَذْرِفْ فَرِدَادًا وَأَنَّ خَيْرَ الْوَرَى يَنْهَا
فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَعْيَنَ وَأَصْلَحْنَا
لَهُ زَرْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ
وَيُدْعُونَ كَارَعَبًا وَهَبَّا وَكَانُوا لَا يَخْشِيُونَ

them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

﴿رَحْمَةٌ مِنْ عِنْدِنَا﴾

«as a mercy from Ourselves» means, 'We did that to him as a mercy from Allāh towards him.'

﴿وَذَكَرْنَا لِلنَّاسِ﴾

«and a Reminder for all those who worship Us.»

means, 'We made him

an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allāh and bearing the trials with which He tests His servants as He wills.' And Allāh has the utmost wisdom with regard to that.

﴿وَإِنْسَكِيلَ وَإِدْرِيسَ وَذَا الْكِفْلَ كُلُّ مِنَ الصَّابِرِينَ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ﴾

485. And (remember) Ismā'īl, Idrīs and Dhul-Kifl: All were from among the patient.»

486. And We admitted them to Our mercy. Verily, they were of the righteous.»

Ismā‘il, Idrīs and Dhul-Kifl

Ismā‘il was the son of Ibrāhīm Al-Khalīl, peace be upon them both. He has already been mentioned in Sūrah Maryam, where mention was also made of Idrīs. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarīr refrained from making any decisive comment.^[1] And Allāh knows best.

هُوَذَا الْثُورُ إِذْ ذَهَبَ مُغَنِّيًّا فَلَمَّا أَنْ تَقَرَّ عَلَيْهِ فَتَادَنِي فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا
 • أَنْتَ سَبَخْنَاكَ إِنِّي كَشَّتُ مِنَ الظَّلَالِيْنَ^{٤٧} فَأَسْتَجَّبْنَا لَمَّا وَجَّهْنَا مِنَ الْفَقَدِ وَكَذَّلِكَ
 شَجَّى الْمُؤْمِنِينَ ﴿٤٨﴾

¶87. And (remember) Dhun-Nūn, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulūmāt) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zālimīn wrongdoers."»

¶88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.»

Yūnus

This story is mentioned here, and in Sūrat Aṣ-Ṣāffāt and Sūrah Nūn. Yūnus bin Mattā, upon him be peace, was sent by Allāh to the people of Nineveh, which was a town in the area of Mawṣil [in northern Iraq]. He called them to Allāh, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three [days]. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allāh and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allāh spared them from the punishment. Allāh says:

فَلَمَّا كَانَ قَرِيبًا مَاءَتْ فَتَاهَا إِيمَانُهَا إِلَّا قَوْمٌ يُؤْسِرُ لَهَا مَاءَتْ كَشَّافَا كَشَّافَنَا عَنْهُمْ عَذَابَ الْغَرْزِي

^[1] At-Tabari 18:507.

فِي الْعَجُوزَةِ الْأُثْنَيْنِ وَسَقَّنَاهُمْ إِنْ جِئْنَا

﴿Was there any town that believed (after seeing the punishment), and its faith saved it? Except the people of Yûnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while﴾ [10:98].

Yûnus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yûnus, but they refused to throw him overboard. This happened a second and a third time. Allâh says:

﴿فَتَسَاءَلَهُمْ فَكَانُوا مِنَ الظَّاهِرِينَ﴾

﴿Then he (agreed to) cast lots, and he was among the losers.﴾ [37:141]

meaning, the draw went against him, so Yûnus stood up, removed his garment and cast himself into the sea. Then Allâh sent from the Green Sea – according to what Ibn Mas'ûd said – a large fish which cleaved the oceans until it came and swallowed Yûnus when he threw himself into the sea. Allâh inspired that large fish not to devour his flesh or break his bones, (as if He said) Yûnus is not food for you, rather your belly is a prison for him.

﴿وَذَا الْئُونَ﴾

﴿And (remember) Dhun-Nûn,﴾ Here Nûn refers to the fish; it is correct for it to be attributed to him here.

﴿إِذْ ذَهَبَ مُنَصِّصًا﴾

﴿when he went off in anger,﴾ Ad-Dahhâk said: “Anger towards his people.”^[1]

﴿فَطَمَّ أَنْ لَنْ تَقْدِرَ عَلَيْهِ﴾

﴿and imagined that We shall not punish him!﴾

meaning, constrict him in the belly of the fish. Something

^[1] At-Tabari 18:511.

similar to this was reported from Ibn 'Abbās, Mujaħid, Ad-Daħħāk and others.^[1] This was the view favored by Ibn Jarīr, and he quoted as evidence for that the Āyah:

﴿وَمَنْ فِي رَبِيعٍ عَلَيْهِ رِزْقٌ فَلَا يُكْفِرُ إِنَّ اللَّهَ لَا يَعْلَمُ مَا تَنْهَا سَيِّئَاتُهُ إِنَّ اللَّهَ بِهِ شَرٌّ شَرٌّ﴾

«And the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease» [65:7].

﴿فَكَادَ فِي الظُّلْمَنَى أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers."»

Ibn Maṣ'ud said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night."^[2] This was also narrated from Ibn 'Abbās, 'Amr bin Maymūn, Sa'id bin Jubayr, Muħammad bin Ka'b, Ad-Daħħāk, Al-Hasan and Qatādah.^[3] Sālim bin Abu Al-Ja'd said: "The darkness of the fish in the belly of another fish in the darkness of the sea."^[4] Ibn Maṣ'ud, Ibn 'Abbās and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yūnus heard the rocks at the bottom of the sea uttering glorification of Allāh, at which point he said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers»^[5]

'Awf Al-A'rābi said: "When Yūnus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he

[1] At-Tabari 18:514, 515.

[2] Al-Qurṭubi 11:333.

[3] At-Tabari 18:516, 517.

[4] At-Tabari 18:517.

[5] Ibn Abi Shaybah 11:541; 13:578.

called out: 'O Lord, I have taken a place of worship to You in a place which no other person has reached.' "[1]

﴿أَنْتَمْسَأِلُوكَمْ وَجَعِيشَةَ مِنَ الظُّلَمَاتِ﴾

﴿So 'We answered his call, and delivered him from the distress.﴾

means, 'We brought him forth from the belly of the fish and from that darkness.'

﴿رَبَّنَا لَكَ شَجَعَ الظُّلَمَاتِ﴾

﴿And thus We do deliver the believers.﴾

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets ﷺ encouraged us to call upon Allāh with these words. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said: "I passed by 'Uthmān bin 'Affān, may Allāh be pleased with him, in the *Masjid*, and greeted him. He stared at me but did not return my *Salām*. I went to 'Umar bin Al-Khaṭṭāb and said: 'O Commander of the faithful, has something happened in Islām?' I said that twice. He said, 'No, why do you ask?' I said, 'I passed by 'Uthmān a short while ago in the *Masjid* and greeted him, and he stared at me but he did not return my *Salām*.' 'Umar sent for 'Uthmān and asked him, 'Why did you not return your brother's *Salām*?' He said, 'That is not true.' Sa'd said, 'Yes it is.' It reached the point where they both swore oaths. Then 'Uthmān remembered and said, 'Yes, you are right, I seek the forgiveness of Allāh and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allāh ﷺ, which I never think of but a veil comes down over my eyes and my heart.' Sa'd said: 'And I will tell you what it was. The Messenger of Allāh ﷺ told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allāh ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet.

[1] At-Tabārī 18:518.

I turned to the Messenger of Allāh ﷺ, who said,

«مَنْ هَذَا، أَبُو إِشْحَاقٍ؟»

«Who is this? Abu Ishāq?» I said, “Yes, O Messenger of Allāh.” He said,

فَمَهْدَىٰ

«What is the matter?» I said, “Nothing, by Allāh, except that you told us the first part of the supplication, then this bedouin came and kept you busy.” He said,

«تَعْمَلُ دُغْرَةً ذِي الثُّونِ إِذْ هُوَ فِي بَطْنِ الْخُوتِ

«Yes, the supplication of Dhun-Nūn when he was in the belly of the fish:

﴿لَا إِلَهَ إِلَّا أَنْ تَبْخَسِنَكَ إِنِّي كَثُرْتُ مِنَ الظَّالِمِينَ﴾

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.»

فَإِنَّهُ لَمْ يَذْعُ بِهَا مُسْلِمٌ رَّبِّهِ فِي شَيْءٍ وَّقَطُّ إِلَّا اسْتَجَابَ لَهُ

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.”^[1]

It was also recorded by At-Tirmidhi, and by An-Nasā'ī in Al-Yawm wal-Laylah.^[2]

Ibn Abi Hātim recorded that Sa'd said that the Messenger of Allāh ﷺ said:

«مَنْ دَعَا بِدُعَاءٍ يُؤْتَسْ اسْتِجْبَةً لَهُ»

«Whoever offers supplication in the words of the supplication of Yūnus, will be answered.»

Abu Sa'id said: “He was referring to:

﴿وَكَذَلِكَ نُشِئُ الْمُؤْمِنِينَ﴾

«And thus We do deliver the believers.»^[3]

[1] Ahmad 1:170.

[2] Tuhfat Al-Ahwadhi 9:479, An-Nasā'ī in Al-Kubrā 6:168.

[3] Al-Hākim 2:584.

﴿وَرَكِبَرِيَّا إِذْ نَادَى رَبَّهُ رَبَّ لَا تَذْنُونِي فَكَرِدَ وَأَتَ خَيْرُ الْوَرِينِ﴾ فَأَنْسَجَبَنَا لَهُ وَوَقَبَنَا لَهُ يَعْيَنَ وَأَصْلَحَنَا لَهُ زَجَكَهُ إِنَّهُمْ كَانُوا بُشِّرُونَ فِي الْخَيْرِ وَيَدْعُونَا رَغْبًا وَرَهْبًا وَكَانُوا لَنَا خَشِيشِينَ﴾

¶ 89. And (remember) Zakariyyā, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."»

¶ 90. So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khāshī'īn before Us.»

Zakariyyā and Yahyā

Allāh tells us of His servant Zakariyyā, who asked Allāh to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Sūrah Maryam and also in Sūrah 'Imrān. Here an abbreviated version is given.

﴿إِذْ نَادَى رَبَّهُ﴾

¶ when he cried to his Lord» means, in secret, hiding it from his people.

﴿رَبَّ لَا تَذْنُونِي فَكَرِدَ﴾

¶ O My Lord! Leave me not single,» means, with no child and no heir to stand among the people after me.

﴿وَأَتَ خَيْرُ الْوَرِينِ﴾

¶ though You are the Best of the inheritors.»

This is a supplication and form of praise befitting the topic. Allāh says:

﴿فَأَنْسَجَبَنَا لَهُ وَوَقَبَنَا لَهُ يَعْيَنَ وَأَصْلَحَنَا لَهُ زَجَكَهُ﴾ .

¶ So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him.»

Ibn 'Abbās, Mujaahid and Sa'īd bin Jubayr said: "She was barren and never had a child, then she gave birth."^[1]

^[1] At-Tabārī 18:520.

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ﴾

﴿Verily, they used to hasten on to do good deeds,﴾ means, acts of worship and acts of obedience towards Allāh.

﴿وَيَتَعَوَّنُونَا رَغْبًا وَرَهْبًا﴾

﴿and they used to call on Us with hope and fear,﴾

Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."^[1]

﴿وَكَانُوا لَنَا خَنِيبِينَ﴾

﴿and they were Khāshi'īn before Us.﴾ 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that this means, sincerely believing in that which was revealed by Allāh.^[2] Mujāhid said: "Truly believing."^[3] Abu Al-Āliyah said: "Fearing."^[4] Abu Sinān said: "Khushū' means the fear which should never leave our hearts." It was also reported from Mujāhid that the Khāshi'īn are those who are humble." Al-Hasan, Qatādah and Ad-Daḥḥāk said, "The Khāshi'īn are those who humble themselves before Allāh."^[5] All of these suggestions are close in meaning.

﴿وَالْقِ أَخْصَنْتُ فِيهَا فَتَخَنَّنْتَا فِيهَا مِنْ ثُوْجَنْكَا وَحَمَلْتَهَا وَأَنْهَكَهَا عَلَيْهَا
لِلْعَلَمِينَ﴾

﴿91. And she who guarded her chastity, We breathed into her through Our Rūh, and We made her and her son a sign for nations.﴾

'Isā and Maryam the True Believer

Here Allāh mentions the story of Maryam and her son 'Isā, just after mentioning Zakariyyā and his son Yaḥyā, may peace be upon them all. He mentions the story of Zakariyyā first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to

[1] *Tafsīr Ath-Thawri* 204.

[2] *At-Ṭabari* 16:2.

[3] *At-Ṭabari* 16:2.

[4] *At-Ṭabari* 16:2.

[5] *Al-Kashshāf* 3:133, *Al-Baghawi* 3:267, *Ibn Abi Shaybah* 13:580.

an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allâh mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in *Sûrah Al 'Imrân* and in *Sûrah Maryam*. Here Allâh mentions the story of Zakariyyâ and follows it with the story of Maryam, where He says:

﴿وَلَقَدْ أَخْسَنَتْ فَرِجْهَا﴾

¶*And she who guarded her chastity,* ¶ means, Maryam (peace be upon her). This is like the Ayah in *Sûrah At-Tâhîm*:

﴿وَنَزَّلْنَا عَلَيْكَ مِنْ رُّوحِنَا فِيهِ مِنْ رُّوحَنَا﴾

¶*And Maryam, the daughter of 'Imrân who guarded her chastity. And We breathed into it [her garment] through Our Rûh,* ¶ [66:12].

﴿وَعَلَّمْنَا رَبِّهَا مَائِةً لِّلْكَلِيلِينَ﴾

¶*and We made her and her son a sign for the nations.* ¶

means, evidence that Allâh is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" – and it is! This is like the Ayah:

﴿وَلِتَجْعَلَهُ مَذِيَّةً لِّلْمُتَّابِرِينَ﴾

¶*And (We wish) to appoint him as a sign to mankind* ¶ [19:21]

﴿إِنَّ هَذِهِهِ أَنْتُمْ كُمْ أَنْتُمْ رَجِهَةٌ وَلَنَا رَئِسُكُمْ فَأَعْثُدُنَّوْنَا وَنَتَطَّوْرُ أَمْرَهُمْ يَنْهَمُمْ
كُلُّ إِلَيْسَا رَجِعُوكُمْ فَنَّ يَعْمَلُ بِنَّ الظِّلِّيَّاتِ وَمَوْرُ مُؤْمِنْ فَلَا كُفَّارَانَ لِتَنْهِيَهِ
وَلَنَا لَمْ كَيْبُونَ﴾

¶92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me. ¶

¶93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us. ¶

¶94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). ¶

Mankind is One Ummah

﴿إِنَّ هَذِهِ أُنْشَكُمْ أُنْتُمْ وَرَجُلَةٌ﴾

﴿Truly, this, your Ummah is one,﴾

Ibn ‘Abbās, Mujaħid, Sa’id bin Jubayr, Qatādah and ‘Abdur-Rahmān bin Zayd bin Aslam said, “Your religion is one religion.”^[1] Al-Hasan Al-Baṣrī said: “In this Āyah, Allāh explains to them what they should avoid and what they should do.” Then He said:

﴿إِنَّ هَذِهِ أُنْشَكُمْ أُنْتُمْ وَرَجُلَةٌ﴾

﴿Truly, this, your Ummah is one religion,﴾ “Meaning, your path is one path. Certainly this is your Shari‘ah (Divine Law) which I have clearly explained you.” So Allāh says:

﴿وَأَنَا رَبُّكُمْ فَاغْبُرُونَ﴾

﴿and I am your Lord, therefore worship Me.﴾ This is like the Āyah:

﴿إِنَّمَا الْأَرْسَلُ كُلُّهُ مِنْ أَنْفُسِهِنَّ وَأَعْصَمُوا صَلِحَاتِهِنَّ﴾

﴿O (you) Messengers! Eat of the Ṭayyibāt (good things) and do righteous deeds.﴾ Until His saying,

﴿وَأَنَا بَرِّكُمْ فَلَا تَرْكُنُونَ﴾

﴿And I am your Lord, so have Taqwā of Me.﴾ [23:51-52]

The Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَزْلَادُ عَلَيْتِ دِيْشَانَ وَاحِدًا»

﴿We Prophets are brothers from different mothers and our religion is one.﴾^[2]

What is meant here is that they all worshipped Allāh Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allāh says:

﴿لِكُلِّ جَمَلَنَا يَنْكُمْ يُنْزَعَةٌ وَيُنْهَاجَأُ﴾

﴿To each among you, We have prescribed a Law and a clear way﴾ [5:48]

^[1] At-Tabari 18:523.

^[2] Fath Al-Bāri 6:550.

﴿وَنَقْطُعُوا أَمْرَهُمْ بِيَنْهُمْ﴾

﴿But they have broken up and differed in their religion among themselves.﴾

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allâh says:

﴿كُلُّ إِيمَانٍ رَّجُمُونَ﴾

﴿(And) they all shall return to Us.﴾ meaning, 'on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allâh says:

﴿فَمَنْ يَعْمَلْ مِنْ الْكَلِيلِتِ وَقُوَّةً مُّؤْمِنٌ﴾

﴿So whoever does righteous good deeds while he is a believer,﴾ meaning, his heart believes and his deeds are righteous.

﴿فَنَلَا كُثْرَانَ لِتَقْبِيَةٍ﴾

﴿his efforts will not be rejected.﴾ This is like the Âyah:

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً﴾

﴿certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.﴾ [18:30]

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allâh says:

﴿وَوَلَّا لَمَّا كَيْسُونَ﴾

﴿Verily, We record it for him.﴾ means, all his deeds are recorded and nothing of them at all is lost.

﴿وَحَكَرَمْ عَلَى قَرِيبَةِ أَهْلَكَهَا أَهْلَمْ لَا يَرْجِعُونَ﴾ ٦٧
 وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْلُوْنَ ٦٨ وَقَرَبَ الرَّغْدُ الْحَقُّ فَإِذَا هِيَ شَخْصٌ أَنْسَرَ
 الَّذِينَ كَسَرُوا يَنْهَى قَدْ كَتَنَّا فِي عَقْلَنَةِ مِنْ هَذَا بَلْ كَتَنَّا ظَلَمِيْنَ ٦٩﴾

﴿95. And a ban is laid on every town which We have destroyed that they shall not return.﴾

﴿96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people)

are let loose, and they swoop down from every Hadab.»

﴿97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this - nay, but we were wrongdoers."﴾

Those who have been destroyed, will never return to this World

﴿وَكُلُّمْ عَلَى فَرِيزَةٍ﴾

﴿And a ban is laid on every town﴾ Ibn 'Abbās said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly [through other narrations] from Ibn 'Abbās, Abu Ja'far Al-Bāqir, Qatādah and others.^[1]

Ya'jūj and Ma'jūj

﴿حَقَّ إِذَا فُيَحَّتْ يَأْجُوجُ وَمَاجُوجُ﴾

﴿Until, when Ya'jūj and Ma'jūj are let loose,﴾

We have already mentioned that they are from the progeny of Ādām, upon him be peace; they are also descents of Nūh through his son Yāfith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allāh says:

﴿هَذَا رَحْمَةٌ مِّنْ رَبِّكَ فَإِذَا جَاءَهُ وَقْدَرَتِي جَمَلَةً كَثِيرَةً وَقَدْرَتِي حَمَارَيْنِ وَرَزَقْنَا بَعْضَهُمْ بِوَهْبَيْنِ بَعْضُهُمْ بِعَيْنَيْنِ﴾

﴿This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...﴾[18:98-99].

And in this Āyah, Allāh says:

﴿حَقَّ إِذَا فُيَحَّتْ يَأْجُوجُ وَمَاجُوجُ وَهُمْ مِنْ كُلِّ حَمَبٍ يَنْسِلُونَ﴾

^[1] Al-Baghawi 3:268, At-Tabari 18:525, Ar-Rāzi 22:191.

﴿Until, when Ya'jûj and Ma'jûj are let loose, and they swoop down from every Hadab.﴾

meaning, they will come forth quickly to spread corruption. A *Hadab* is a raised portion of land. This was the view of Ibn 'Abbâs, Ikrimah, Abu Sâlih, Ath-Thawri and others.^[1] This is how their emergence is described, as if the listener can see it.

﴿وَلَا يُنَتَّكَ مِثْلُ حَبْرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾ [35:14].

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarîr narrated that 'Ubaydullâh bin Abi Yazîd said, "Ibn 'Abbâs saw some young boys playing and pouncing on one another, and said, this is how Ya'jûj and Ma'jûj will emerge."^[2] Their emergence has been described in numerous *Hadîths* of the Prophet ﷺ.

The First *Hadîth*

Imâm Ahmad recorded that Abu Sa'îd Al-Khudri said:

"I heard the Messenger of Allâh ﷺ say:

﴿تَشْعَنْ يَأْجُوجَ وَمَاجُوجَ، فَيُخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَقُمْ بِكُلِّ حَمْبَرٍ يَنْسِلُونَ) فَيَقْعُدُونَ النَّاسَ وَيَنْخَارُ الْمُسْلِمُونَ عَنْهُمْ إِلَى مَذَانِيهِمْ وَخُصُونَهُمْ، وَيَضْمُنُونَ إِلَيْهِمْ مَوَابِيِّهِمْ، وَيَشْرِبُونَ مِيَاهَ الْأَرْضِ، حَتَّى إِنْ بَغْضُهُمْ لَيُمْرُرُ بِالنَّهَرِ فَيَشْرِبُونَ مَا فِيهِ حَتَّى يَنْرُكُوهُ يَا يَا سَا، حَتَّى إِنْ مَنْ بَغْضُهُمْ لَيُمْرُرُ بِذَلِكَ النَّهَرِ فَيَقُولُ: قَدْ كَانَ مَهْنَا مَاءَ مَرَّةً، حَتَّى إِذَا لَمْ يَنْقَعِدْ مِنَ النَّاسِ أَحَدٌ إِلَّا أَخْدَ في جَهَنَّمْ أَوْ مَدِيَّةً، قَالَ فَإِنَّهُمْ: مُؤْلَاءُ أَهْلِ الْأَرْضِ قَدْ فَرَغْنَا مِنْهُمْ بِقِيمَةِ أَهْلِ السَّمَاءِ، قَالَ: ثُمَّ يَهُزُّ أَهْلُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي بِهَا إِلَى السَّمَاءِ فَتَرْجِعُ إِلَيْهِ مُخْضَبَةً دَمًا لِلْبَلَاءِ وَالْفَتْنَةِ، فَيَسْتَأْتِهِمْ عَلَى ذَلِكَ، بَعْثَ اللَّهُ عَزَّ وَجَلَّ دُودًا فِي أَغْنَافِهِمْ كَنَّفَ الْجَرَادَ الَّذِي يَخْرُجُ فِي أَغْنَافِهِ، فَيُضْبِحُونَ مَوْتَانِي لَا يُسْتَأْتِهِمْ حَسْنٌ، فَيَقُولُ الْمُسْلِمُونَ:

[1] At-Tabâri 18:532.

[2] At-Tabâri 18:528.

أَلَا رَجُلٌ يُشْرِي لَنَا نَفْسَهُ فَيَنْظُرُ مَا فَعَلَ مَذَا الْمُدُورُ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ يَنْتَهِمْ
مُخْبِبًا نَفْسَهُ، فَذَلِكَ أَوْطَاهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَتَرَلُ فَيَجِدُهُمْ مَوْتَىٰ، بَغْضُهُمْ عَلَى
بَغْضِي، فَيَتَادِي: يَا مَغْشَرَ الْمُسْلِمِينَ، أَلَا أَبْشِرُوكُوا إِنَّ اللَّهَ عَزَّ وَجَلَّ فَذَكَارُكُمْ عَدُوكُمْ،
فَيَخْرُجُونَ مِنْ مَدَانِيهِمْ وَحُصُونِيهِمْ، وَيُسْرِجُونَ مَوَابِيَهِمْ، فَمَا يَكُونُ لَهُمْ رَغْيَ إِلَّا
لِحُومِهِمْ، فَتَشَكَّرُ عَنْهُمْ كَأَخْسَنِ مَا شَكَرَتْ عَنْ شَيْءٍ؛ مِنَ النَّبَاتِ أَصَابَتْهُ طَعْنَةٌ

¶ Ya'jūj and Ma'jūj will be let loose and will emerge upon mankind, as Allāh says: «and they swoop down from every Hadab»

They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They [Ya'jūj and Ma'jūj] will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allāh will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing?" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allāh has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'jūj and Ma'jūj), but it will fill them better than any vegetation they have ever eaten before.^[11] It was also recorded by Ibn Mājah.^[12]

^[11] Ahmad 3:77.

^[12] Ibn Mājah 2:1363.

The Second Ḥadīth

Imām Aḥmad also recorded from An-Nawwās bin Samān Al-Kilābi that the Messenger of Allāh ﷺ mentioned the Dajjāl one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees."⁽¹⁾ He said:

«غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجْ وَأَنَا فِيهِمْ، فَأَنَا حَسِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَنْتُ فِيهِمْ، فَكُلُّ امْرِئٍ وَحَسِيجٌ نَفْسُهُ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌ جَمِدٌ قَطْطٌ، عَيْنَهُ طَافِيَةٌ، وَإِنَّهُ يَخْرُجْ خَلَةً بَيْنَ الشَّامِ وَالْعَرَاقِ فَعَاثَ تَبِيَّنَا وَشَمَائِلًا، يَا عِبَادَ اللهِ ابْتَهَا»

"There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allāh will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allāh, be steadfast!"

We said, 'O Messenger of Allāh, how long will he remain on earth?' He said,

«أَرْبَعُونَ تَوْمًا، يَوْمٌ كَسْتَةٌ، وَيَوْمٌ كَشْفَرٌ، يَوْمٌ كَجُمُوتَةٍ، وَسَاعَيْرٌ أَيَامٌ كَأَيَامِكُمْ»

"Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days."

We said, 'O Messenger of Allāh, on that day which will be like a year, will the prayers of one day and one night be sufficient?' He said,

«لَا، اقْدِرُوا لَهُ قَذْرَةً»

⁽¹⁾ When that happened, he could see it in our faces. We asked him about that and said, 'O Messenger of Allāh, you mentioned the Dajjāl this morning and spoke as if he was insignificant, and now you have described him as so significant that we feel as though he is in the cluster of palm trees'. (This portion is not found in Ibn Kathīr's original manuscript, but is available in the *Hadīth* collection of Aḥmad).

«No, but you will have to compute it according to its due proportion (and pray accordingly).»

We said, 'O Messenger of Allāh, how fast will he move across the land?' He said,

«كَالْغَيْثِ اسْتَدْبَرَةُ الرِّيحُ»

«Like a cloud driven by the wind.»

He said,

«فَيَمْرُ بِالْحَيٍ فَيَذْعُوْهُمْ فَيَسْجِيْوْنَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتَنْطِيْرُ، وَالْأَرْضَ فَتَبْثِيْتُ، وَتَرْوُحُ عَلَيْهِمْ سَارِحُهُمْ، وَهِيَ أَطْوُلُ مَا كَانَتْ ذُرَى، وَأَمْدَهُ خَوَاصِرُ، وَأَسْبَعَهُ ضُرُوعًا، وَيَمْرُ بِالْحَيٍ فَيَذْعُوْهُمْ فَيَرْدُوْنَ عَلَيْهِ قُوَّلَهُ، فَتَبْثِيْعُ أَمْوَالِهِمْ فَيَضْبِيْحُونَ مُفْجِلِيْنَ، لَئِنْ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمْرُ بِالْخَرَقَةِ فَيَتَّمُولُ لَهَا: أَخْرِجِيْ مُكْرَزِكَ، فَتَبْثِيْعُ كُنُورُهَا كَبَاعِسِيْبِ التَّحْلِ - قَالَ: - وَيَأْمُرُ بِرِجْلِ فَيَقْتَلُ، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَّاتِيْنَ رَمِيْةً الْغَرْضِ، ثُمَّ يَذْعُوْهُ فَيَقْشِلُ إِلَيْهِ، يَتَهَلَّ وَخَفَهُ، فَبَيْتَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ الْمُسِيْحَ عِيسَى ابْنَ مَرْيَمَ، فَيَتَّرُّلُ عِنْدَ الْمَتَارَةِ الْيَضَاءِ شَرْقِيِّ دَمْشَقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضْعَا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتَّبِعُهُ فَيَذْرِكُهُ فَيَقْتَلُهُ عِنْدَ بَابِ لُدُ الشَّرْقِيِّ - قَالَ: - فَبَيْتَمَا هُمْ كَذَلِكَ، إِذْ أُخْرَجَ اللَّهُ عَزَّ وَجَلَّ إِلَيْ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ أَتَى فَذَ أَخْرَجَتْ عِبَادِيْ، لَا يَدْأَبُ لَكَ فَيَقْتَلِيْمُ، فَخَرَّ عِبَادِيْ إِلَى الطُّورِ، فَيَتَّمُّ اللَّهُ عَزَّ وَجَلَّ يَأْمُرُجَ وَمَأْجُونَجَ، كَمَا قَالَ تَعَالَى: «وَهُمْ تِنْ كُلِّ حَدَبٍ يَنْسِلُوْنَ»

«He will come to a people and call them [to his way] and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them [to his way] and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as

the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allāh will send the Messiah 'Isā bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjāl) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allāh will reveal to 'Isā ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tūr)." Then Allāh will send Ya'jūj and Ma'jūj, as Allāh says: «and they swoop down from every Hadab.»

فَيُرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَفَّا فِي رَقَبَتِهِمْ فَتُضْعِيْنُونَ فَرْسَى كَمَوْتَ نَفْسٍ وَاحِدَةً، فَيُنْهِيْنُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَذَ مَلَاهَ زَهْمُهُمْ وَتَكَشِّفُهُمْ، فَيُرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبَخْتِ، فَتُخْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ،

«'Isā and his companions will beseech Allāh, and Allāh will send against them insects which will attack their necks, and in the morning they will all perish as one. Then 'Isā and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then 'Isā and his companions will again beseech Allāh, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allāh wills.»

Ibn Jābir said: "Atā' bin Yazid As-Saksaki told me, from Ka'b or someone else: 'They will throw them into Al-Mahbal.' Ibn Jābir said: "I said, 'O Abu Yazid, and where is Al-Mahbal?' He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدِيرٌ وَلَا وَبَرٌ أَرْبِيعَنَ بَوْمًا، فَيُغَيِّلُ الْأَرْضَ حَتَّى يَتَرَكَّبَهَا كَالْلَّهَةُ، وَيَقَالُ لِلْأَرْضِ: أَتَبِيَ شَمَرِكَ وَرَدَمِكَ بِرَكَنِكَ، قَالَ: فَيُؤْمِنُ بِأَكْلِ النَّفَرِ مِنَ الرَّمَانَةِ فَيَسْتَطِلُونَ بِقَحْفَهَا، وَيَبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْأَبِيلِ لَتُكْنِي الْفَقَامَ مِنَ النَّاسِ، وَاللَّفْحَةَ مِنَ الْبَرِّ تُكْنِي الْفَجْدَ، وَالشَّاةَ مِنَ الْعَقْمِ تُكْنِي أَهْلَ الْبَيْتِ، قَالَ: فَبَيَّنَتَا هُنْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ بِيَحًا طَيْبَةً،

فَأَخْدُلُهُمْ تَحْتَ أَبَاطِيلِهِمْ فَتَقْبِضُ رُوحُ كُلِّ مُسْلِمٍ - أَوْ قَالَ: كُلُّ مُؤْمِنٍ - وَيَقْنَى شِرَارَ
الثَّائِرِ، يَهَارِجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ تَقْوُمُ الشَّاغِةُ»

«Then Allāh will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allāh will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim – or every believer – and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.»^[1]

This was also recorded by Muslim^[2] but not by Al-Bukhāri. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, “It is *Hasan Ṣaḥīḥ*.^[3]

The Third Hadīth

Imām Ahmād recorded from Ibn Ḥarmalah, from his maternal aunt who said: “The Messenger of Allāh ﷺ gave a *Khutbah*, and he had a bandage on his finger where he had been stung by a scorpion. He said:

إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَرَأُونَ تَقْاتِلُونَ عَدُواً، حَتَّىٰ يَأْتِيَ يَأْجُوجُ
وَمَاجُوجُ: عِرَاضَ الْوُجُوهِ، صَفَارَ الْعَيْنَ، صُهُبَ الشَّعَافَ، مِنْ كُلِّ خَذِيبٍ يَشْلُوْنَ
كَانُ وُجُوهُهُمُ التَّجَانُ الْمُطْرَقَةُ»

«You say that you have no enemy, but you will keep fighting your enemies until Ya'jūj and Ma'jūj come, with their wide

^[1] Ahmad 5:181.

^[2] Muslim 4:2250.

^[3] Abu Dāwud 4:496, *Tuhfat Al-Ahwadhi* 6:499, An-Nasā'i in *Al-Kubrā* 6:235, Ibn Mājah 2:1356.

faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.^[1]

Ibn Abi Ḥātim recorded a *Hadīth* of Muḥammad bin ‘Amr from Khālid bin ‘Abdullāh bin Ḥarmalah Al-Mudlaji, from his paternal aunt, from the Prophet ﷺ, and he mentioned something similar.^[2]

It was confirmed by *Hadīths* that Īsā bin Maryam will perform *Hajj* to the *Al-Bayt Al-Atīq* (i.e., the *Ka’bah*). Imām Aḥmad recorded that Abu Sa’id said: “The Messenger of Allāh ﷺ said:

﴿لَيَحْجُّ هَذَا الْبَيْتُ وَلَيَغْتَرَّنَّ بَعْدَ حُرُوجٍ يَأْجُوْجَ وَمَاجُوْجَ﴾

«He will certainly come to this House and perform *Hajj* and ‘Umrah, after the emergence of Ya’jūj and Ma’jūj.»

This was recorded by Al-Bukhārī.^[3]

﴿وَاقْرَبَ الْوَعْدُ الْمَقُومُ﴾

«And the true promise (Day of Resurrection) shall draw near.» the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: “This is a difficult Day.” Allāh says:

﴿فَإِذَا هُوَ شَخْصٌ أَبْصِرُ اللَّهَنَ كُفَّارًا﴾

«Then, you shall see the eyes of the disbelievers fixedly staring in horror.»

because of the horror of the tremendous events that they are witnessing.

﴿بِئْرَاتَنَا﴾

«Woe to us!» means, they will say, ‘Woe to us!’

﴿فَقَدْ كُنَّا فِي عَقْلَةٍ وَنَحْنُ هَذَا﴾

«We were indeed heedless of this» means, in the world.

[1] Aḥmad 5:271. There is a deficiency in its chain. It may be supported by other narrations.

[2] Ibn Abi Ḥātim 8:2468.

[3] Aḥmad 3:27, Al-Bukhārī 1593.

سورة الأنبياء
الآيات ٩٨-١٠٣

٣٣٠

وَالَّتِي أَخْصَنْتَ فِرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوْجِنَا
وَجَعَلْنَاهَا وَابْنَهَا أَيَّةً لِلْعَنَمِينَ ﴿٩٨﴾ إِنَّ هَذِهِ
أُمَّتُكُمْ أُمَّةٌ وَجَدَةٌ وَأَنَارِبُكُمْ فَأَغْبَدُونَ ﴿٩٩﴾
وَقَطَّعُوا أَمْرَهُمْ بِيَنْهُمْ كُلُّ إِيمَانٍ أَرَجُونَ
فَمَنْ يَعْمَلُ مِنَ الظَّلَمِ حَدِيثٍ وَهُوَ مُؤْمِنٌ فَلَا كُفَّارَانَ
لِسَعْيِهِ وَإِنَّا لَهُ كَافِرُونَ ﴿١٠٠﴾ وَحَرَمَ عَلَى قَرِيبَةِ
أَهْلَكَنَاهَا أَهْلَهُمْ لَا يَرَى جَهَنَّمَ ﴿١٠١﴾ حَقٌّ إِذَا فَيَحْكَتْ
يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدِيثٍ يَنْسِلُونَ ﴿١٠٢﴾
وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَلَا يَأْذَهِ شَخْصٌ إِبْصَرَ الدِّينَ
كُفَّرُوا يَوْمَئِنَادُ كُنَافِي غَفَلَةً مِنْ هَذَا بَلْ كُنَّا
ظَلَمِينَ ﴿١٠٣﴾ إِنَّكُمْ وَمَا عَبَدُونَ مِنْ دُورَنَ
اللَّهُ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿١٠٤﴾ لَوْ كَانَ
هَنَوْلَاءِ مَالِهَةَ مَأْوَرَ دُوهَا وَكُلُّ فِيَخَلِدُونَ ﴿١٠٥﴾
لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٦﴾ إِنَّ الَّذِينَ
سَبَقُتْ لَهُمْ مِنَ الْحُسْنَاتِ أُولَئِكَ عَنْهَا مُبَعِّدُونَ ﴿١٠٧﴾

﴿بَلْ كُنَّا ظَالِمِينَ﴾

﴿nay, but we were wrongdoers.﴾ they will admit their wrong-doing at the time when that will not help them at all.

﴿إِنَّكُمْ وَمَا تَسْبِدُونَ مِنْ
دُورَنَ اللَّهُ حَصَبُ جَهَنَّمَ أَشْتَهِ
لَهَا وَرِدُونَ ﴿١٠٨﴾ لَوْ كَانَ
هَنَوْلَاءِ مَالِهَةَ مَا وَرَدَوْهَا
وَكُلُّ فِيهَا خَلِدُونَ ﴿١٠٩﴾ لَهُمْ
فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ ﴿١١٠﴾ إِنَّ الَّذِينَ سَبَقُتْ
لَهُمْ يَنْتَهِي الْحُسْنَةُ أُولَئِكَ عَنْهَا
مُبَعِّدُونَ ﴿١١١﴾ لَا يَسْمَعُونَ
حَسِيْبَهَا وَهُمْ فِي مَا أَشْتَهَتْ
أَنْفُسُهُمْ خَلِدُونَ ﴿١١٢﴾ لَا
يَحْرُثُهُمْ الْفَزْعُ الْأَكْبَرُ
وَتَلْقَهُمُ الْمَتَكَبَّةُ هَذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١١٣﴾

﴿98. Certainly you and that which you are worshipping now besides Allāh, are (but) fuel (Hasab) for Hell! (Surely) you will enter it.﴾

﴿99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.﴾

﴿100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.﴾

﴿101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾

﴿102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.﴾

﴿103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting :) "This is your Day which you were promised."﴾

The Idolators and their gods are Fuel for Hell

Allāh says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُرُجَاتٍ إِلَّا حَصَبَ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾.

Ibn ‘Abbās said: “Kindling.”^[1]

This is like the Āyah:

﴿وَقُوَّدُهَا أَنْثَاثٌ وَالْجَانُّ﴾

﴿whose fuel is men and stones﴾ [66:6].

According to another report, Ibn ‘Abbās said:

﴿حَصَبَ جَهَنَّمَ﴾

﴿Haṣab for Hell﴾ means firewood in (the dialect of the people of) Zanjīyyah.^[2] Mujāhid, Ikrimah and Qatādah said: “Its fuel.” Ad-Dahhāk said: “The fuel of Hell means that which is thrown into it.”^[3] This was also the view of others.^[4]

﴿أَنْتُ لَهَا وَرَدُورَكَ﴾

﴿(Surely) you will enter it.﴾ means, you will go into it.

﴿لَوْ كَانَ هَذُولًا مَا لَهُمْ مَا وَرَدُورَهَا﴾

﴿Had these been gods, they would not have entered there,﴾

means, if these idols and false gods which you worshipped instead of Allāh, had really been gods, they would not have entered the Hellfire.

^[1] Al-Qurṭubi 11:343.

^[2] Zanj, in modern Arabic refers to any black people. It is defined in *Lisān Al-‘Arab* and *Aṣ-Ṣīḥāḥ* as a people of [ancient] Sudan, its plural is *Zunūj*, which is also the name of a tribe of *Qaḥṭāni* ‘Arabs.

^[3] At-Ṭabarī 18:536.

^[4] At-Ṭabarī 18:536.

﴿وَكُلُّ فِيهَا حَنَدُونَ﴾

«and all of them will abide therein forever.» means, the worshippers and the objects of their worship will all abide therein forever.

﴿لَمْ فِيهَا زَفِيرٌ﴾

«Therein they will be breathing out with deep sighs and roaring»

This is like the Āyah:

﴿لَمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

«they will have (in the Fire), Zafir and Shahiq» [11:106].

Zafir refers to their exhalation, and Shahiq refers to their inhalation.

﴿وَلَمْ فِيهَا لَا يَسْعُرَتْ﴾

«and therein they will hear not.»

The State of the Blessed

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ رِبَّاتُ الْحُسْنَى﴾

«Verily, those for whom the good has preceded from Us,» Ikrimah said, "Mercy." Others said it means being blessed.

﴿أُولَئِكَ عَنْهَا شَبَدُونَ﴾

«they will be removed far therefrom.»⁽¹¹⁾

When Allāh mentions the people of Hell and their punishment for their associating others in worship with Allāh, He follows that with a description of the blessed who believed in Allāh and His Messengers. These are the ones for whom the blessing has preceded from Allāh, and they did righteous deeds in the world, as Allāh says:

﴿لِلَّذِينَ أَخْسَرُوا لِلْحُسْنَى وَرِبَادَةً﴾

«For those who have done good is the best reward and even more» [10:26]

⁽¹¹⁾ At-Tabari 18:451.

﴿فَمَلِ جَزَاءُ الْأَخْيَرِ إِلَّا الْأَخْيَرُ﴾

«Is there any reward for good other than good?» [55:60]

Just as they did good in this world, Allâh will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

﴿وَأُولَئِكَ عَنْهَا مُبَعَّدُونَ﴾

«they will be removed far therefrom. They shall not hear the slightest sound of it,»

means, they will not feel its heat in their bodies.

﴿وَقُمْنَ فِي مَا أَشَهَدْتَ أَنْتَ شَهِيدٌ خَلِيلُونَ﴾

«while they abide in that which their own selves desire.»

means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allâh, and to exclude 'Uzayr and the Messiah from their number. Hajjâj bin Muâmmad Al-A'war reported from Ibn Jurayj, and 'Uthmân bin 'Atâ' reported from Ibn 'Abbâs:

﴿إِنَّكُمْ وَمَا تَبْدُونَ مِنْ دُورِنَ اللَّهُ حَصَبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُورُكُمْ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) Haşab for Hell! (Surely) you will enter it.»

Then He made an exception and said:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْأَخْيَرِ﴾

«Verily, those for whom the good has preceded from Us.»

It was said that this referred to the angels and 'Isâ, and others who are worshipped instead of Allâh. This was the view of Ikrimah, Al-Hasan and Ibn Jurayj. Muâmmad bin Ishâq bin Yasâr said in his book of *Sîrah*:

“According to what I have heard, the Messenger of Allâh ﷺ sat down one day with Al-Walîd bin Al-Mughîrah in the *Masjid*, and An-Nâdr bin Al-Hâarith came and sat down with them. There were also other men of Quraysh in the *Masjid*. The Messenger of Allâh ﷺ spoke, then An-Nâdr bin Al-Hâarith

came up to him and the Messenger of Allāh ﷺ spoke to him until he defeated him in argument. Then he recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُوْنِ اللَّهِ حَسَبُهُ أَنْتُرُ لَهُمَا وَرَدُورَكَ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥasab for Hell! (Surely) you will enter it.» Until His Statement,

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

«and therein they will hear not.»

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari As-Sahmi. Al-Walid bin Al-Mughirah said to 'Abdullāh bin Al-Zab'ari, "By Allāh, An-Nadr bin Al-Hārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell." 'Abdullāh bin Az-Zab'ari said: "By Allāh, if I meet with him I will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship Al-Masīh, Īsā bin Maryam." Al-Walid and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

﴿كُلُّ مَنْ أَحَبَّ أَنْ يُنْبَدَّ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمْرَهُمْ بِعِبَادَتِهِ﴾

«Everyone who likes to be worshipped instead of Allāh will be with the ones who worshipped him, for indeed they are worshipping the Shayṭān and whoever told them to worship him.»

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَّبْتُ لَهُمْ مِنْ أَنْفُسِكَ أُنْهَى عَنْهَا مُتَكَبِّرُونَ لَا يَسْمَعُونَ حَسِيبَهَا وَمَنْ فِي مَا آشَأْتَ أَنْفَسْهُمْ خَلِيلُونَ﴾

«Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the

slightest sound of it (Hell), while they abide in that which their own selves desire.»

It was revealed about the mention of Ḥusayn, ʿUzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allāh, but the misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا أَنْحَدَ الرَّحْمَنِ وَلَدًا شَبَّحْتُمْ بَلْ عِسَادٌ شَكُورٌ﴾

«And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves.» Until His saying,

﴿وَمَنْ يَعْلَمْ مِنْهُمْ إِلَّا مِنْ دُونِهِ فَنِيلَكُمْ بَغْرِيْبَةُ جَهَنَّمَ كَذَّالِكُمْ بَغْرِيْبَةُ الظَّلَّالِيْنَ﴾

«And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.» [21:26-29].

Concerning Ḥasan bin Maryam, the fact that he is worshipped alongside Allāh, and the amazement of Al-Walīd and the others who were present at the argument [of ‘Abdullāh bin Az-Zab’ārī], the following words were revealed:

﴿وَلَمَّا سَرِيبَ أَنَّ مَرْيَمَ مَثَلًا يَا فَوْمَكَ مِنْهُ بَيْسِدُوكَ وَقَاتُوا مَا لَهُمْ سَعَى أَزْ هُوَ مَا صَرَّبُوهُ لَكَ إِلَّا جَدَّلًا بَلْ هُرْ قَوْمُ حَصِّنُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْفَعْتَ عَلَيْهِ وَجَعَلْتَهُ مَنْكَلَةً لَيْسَ كَوْبِيلَ وَلَوْ نَشَاءْ لَجْلَلْنَا مِنْكَ مَلْكَكَةَ فِي الْأَرْضِ بَغْلَفُونَ وَلَئِنْمَ لَيْلَمَ لِسَاعَةَ فَلَا تَسْرُكَ بِهَا﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.» [43:57-61]

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

﴿فَلَا تَنْرُكُ يَهُودًا وَأَشْرِقُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«Therefore have no doubt concerning it. And follow Me (Allāh)! This is the straight path» [43:63].^[1]

What Ibn Az-Zab'ari said was a serious mistake, because the Āyah was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allāh said:

﴿إِنَّكُمْ وَمَا تَسْبِدُونَ مِنْ دُورٍ لَهُوَ حَصَبٌ جَهَنَّمَ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!»

How could this be applied to Al-Masīḥ, 'Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them?

﴿لَا يَخْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

«The greatest terror will not grieve them,»

It was said that this means death, as was narrated by 'Abdur-Razzāq from Yahyā bin Rabī'ah from 'Atā. Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-'Awfi said narrating from Ibn 'Abbās^[2] and Abu Sinān, Sa'īd bin Sinān Ash-Shaybāni. This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿وَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

«and the angels will meet them, (with the greeting :) "This is your Day which you were promised".»

meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

﴿هَذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

«"This is your Day which you were promised".»

meaning, hope for the best.

﴿فَوَمَ نَلَوْيَ النَّسَاءَ كَلَّمَيَ التِّجَلِ لِلْكُثُرِ كَمَا بَدَأْنَا أَوَّلَ حَكْلَنِي تُؤْيِدُمْ وَغَدَّا عَيْنَاتِنَّ﴾

^[1] Ibn Hishām 1:384.

^[2] At-Tabārī 18:542.

﴿كُلًا فَتَعْلِمُنَّ﴾

﴿104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

The Heavens will be rolled up on the Day of Resurrection

Allāh says: this will happen on the Day of Resurrection:

﴿وَوَمْ نَطَوْيِ الْكَسَّاهَ كَلَّيْ أَتِيجَلَ لِلْكُتُبِ﴾

﴿And (remember) the Day when We shall roll up the heaven like a Sijill for books.﴾

This is like the Āyah :

﴿فَرَأَوْا أَنَّهُ حَقٌّ قَدِيرٌ، وَالْأَرْضَ جَيِّسًا فَبَضَّثَهُمْ يَوْمَ الْقِيَامَةِ وَالشَّمَوْاتُ مَطْوَيَّتَهُنَّ بِيَوْمِنَهُ، سُبْحَانَهُ وَتَعَلَّمَ عَنَّا يَتَكَبَّرُونَ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾ [39:67]

Al-Bukhāri recorded that Nāfi' reported from Ibn 'Umar that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ بِيَدِهِ وَتَكُونُ السَّمَاوَاتُ بِيَوْمِنَهُ»

«On the Day of Resurrection, Allāh will seize the earth and the heavens will be in His Right Hand.»

This was recorded by Al-Bukhāri, may Allāh have mercy on him.^[1]

﴿كَلَّيْ أَتِيجَلَ لِلْكُتُبِ﴾

﴿like a Sijill rolled up for books.﴾ What is meant by *Sijill* is book. As-Suddi said concerning this Āyah: "As-Sijill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sijill, and he rolls it up and puts it

^[1] Fath Al-Bāri, 13:404.

away until the Day of Resurrection." But the correct view as narrated from Ibn 'Abbās is that *As-Sijill* refers to the record (of deeds).^[1] This was also reported from him by 'Ali bin Abi Talhah and Al-'Awfi.^[2] This was also stated by Mujāhid, Qatādah and others.^[3] This was the view favored by Ibn Jarīr, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Āyah:

﴿فَلَمَّا أَنْتَ وَتَلَمَّ لِنَجِيْنَ﴾

﴿Then, when they had both submitted themselves (to the will of Allāh), and he had laid him prostrate on his forehead.﴾ [37:103]

There are many more linguistic examples in this respect. Allāh knows best.

﴿كَمَا بَدَأْنَا أُولَئِكَنِي تَبِعِيدُ وَغَدَّا عَيْنَاهُ إِنَّا كُنَّا فَاعِلِينَ﴾

﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

means, this will inevitably come to pass on the Day when Allāh creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allāh has promised, and He does not break His promise. He is able to do that.

Because He says:

﴿إِنَّا كُنَّا فَاعِلِينَ﴾

﴿Truly, We shall do it.﴾ Imām Ahmād recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ stood among us exhorting us, and said:

﴿إِنَّكُم مَخْشُوْنَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَّاءٌ غَرَّاءٌ غُرَّلَ، كَمَا بَدَأْنَا أُولَئِكَنِي تَبِعِيدُ وَغَدَّا عَيْنَاهُ، إِنَّا كُنَّا فَاعِلِينَ﴾

«You will be gathered before Allāh barefoot, naked and uncircumcised.

[1] At-Tabari 18:543.

[2] At-Tabari 18:543.

[3] At-Tabari 18:543.

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لَا يَسْمَعُونَ حَيْسِهَا وَهُمْ فِي مَا شَهَتْ أَنفُسُهُمْ
خَلِدُونَ ﴿١﴾ لَا يَحْزَنُهُمُ الْفَرَغُ الْأَكْثَرُ وَنَلَقُهُمْ
الْمَلَئِكَةُ كَمَا هَذَا يَوْمَكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ
﴿٢﴾ يَوْمَ نَطْوِي السَّكَنَةَ كَطْيَ السِّجْلَ لِلْكُتُبِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ تَعِيدُهُ وَعَدَّا لَيْلَاتٍ إِنَّا كَانَ فِعلِينَ
﴿٣﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الْذِكْرِ أَنَّ الْأَرْضَ
بِرِّهَا عَبَادِي الصَّلَاحُونَ ﴿٤﴾ إِنَّ فِي هَذَا الْبَلْعَةِ
لِتَقْوِيمِ عَبِيدِينَ ﴿٥﴾ وَمَا زَلَّنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ
﴿٦﴾ قُلْ إِنَّمَا يُوحَى إِلَيْكَ أَنَّمَا الْهُنْكُمُ إِلَّا لِلَّهِ وَلَمْ يَجِدْ
فَهُنَّ أَنْتَمُ مُسْلِمُونَ ﴿٧﴾ فَإِنْ تَوَلَّوْا فَقْلُ مَا ذَنَّتُمْ
عَلَى سَوَاءٍ وَّإِنْ أَذْرَى أَقْرِيبُ أَمْ بَعِيدٌ مَا تُوعَدُونَ
إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْثُرُونَ
﴿٨﴾ وَإِنْ أَذْرَى لَعْلَهُ فَشَنَّهُ لَكُمْ وَمَنْعَمٌ إِلَى جِنِّينَ ﴿٩﴾ قُلْ
رَبِّ أَنْحُكْ بِالْحَقِّ وَرَبِّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا نَصْفَوْنَ

سُورَةُ الْحَجَّ

As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.»^[1]

And he mentioned the entire *Hadîth*. It was also recorded in the Two *Sâhihs*, and Al-Bukhâri mentioned it in his *Tafsîr* of this Ayah.^[2]

﴿وَلَقَدْ كَبَّبَا فِي الزَّبُورِ مِنْ
بَقِدِ الْذِكْرِ أَنَّ الْأَرْضَ بِرِّهَا
عِبَادِي الصَّلَاحِونَ ﴿٤﴾ إِنَّ فِي
هَذَا الْبَلْعَةِ لِتَقْوِيمِ عَبِيدِينَ
وَمَا زَلَّنَاكَ إِلَّا رَحْمَةً
لِلْعَالَمِينَ ﴿٥﴾﴾

¶105. And indeed We have written in Az-Zâbûr after Adh-Dhîkr that My righteous servants

shall inherit the land.»

¶106. Verily, in this there is a plain Message for people who worship Allâh.»

¶107. And We have sent you (O Muhammâd ﷺ) not but as a mercy for the 'Âlamîn.»

The Earth will be inherited by the Righteous

Allâh tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allâh says:

^[1] Ahmad 1:235.

^[2] *Fath Al-Bâri* 8:292, *Muslim* 4:2194.

[1] At-Tabaat 18:547.
[2] At-Tabaat 18:547.
[3] At-Tabaat 18:547.

And indeed We have written in Az-Zabur after Adh-Dhikr.

He said: Az-Zabur means the Tawrah, the Injil and the Qur'an. [1] Mujahid said, "Az-Zabur means the Book of Ibn Abbas, Ash-Shabi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kutub) which is with Allah." [2]

And indeed We have written in Az-Zabur after Adh-Dhikir.

﴿كَلَّا لَنْ يُرَدِّدُ إِذَا دُعِيَ إِلَيْنَا مُهَاجِرًا﴾

And indeed We have written in Az-Zabir after Adh-Dhikr: Al-Amash said: "I asked Sa'id bin Jubayr about the Ayah:

କେବଳ ଏହା ହିନ୍ଦୁ ପାତାରେ କିମ୍ବା କିମ୍ବା

Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says: "Allah promises good deeds, that He will certainly grant them to those among you who believe and do righteous acts. He will grant them the authority to practise their religion which He has chosen for them" [24:55].

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¶ Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. [40:51]

﴿Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa﴾ [7:128]

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view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is *Al-Lawh Al-Mâhfûz*."

﴿أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِي الصَّالِحُونَ﴾

﴿that My righteous servants shall inherit the land.﴾

Mujâhid said, narrating from Ibn 'Abbâs, "This means, the land of Paradise."^[1] This was also the view of Abu 'Âliyah, Mujâhid, Sa'îd bin Jubayr, Ash-Shâ'bi, Qatâdah, As-Suddî, Abu Salîh, Ar-Râbi' bin Anas and Ath-Thawri (may Allâh have mercy on them).^[2]

﴿إِنَّ فِي هَذَا لِكُنْتَ لِتَقُولُ عَنِّي بِنَتِ﴾

﴿Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.﴾

means, 'in this Qur'ân which We have revealed to Our servant Muhammad ﷺ, there is a plain Message which is beneficial and is sufficient for a people who worship Allâh.' This refers to those who worship Allâh in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allâh than follow the *Shaytân* or their own desires.

Muhammad ﷺ is a Mercy to the Worlds

﴿وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِلنَّاسِ﴾

﴿And We have sent you not but as a mercy for the 'Âlamîn.﴾

Here Allâh tells us that He has made Muhammad ﷺ a mercy to the 'Âlamîn, i.e., He sent him as a mercy for all of them [peoples], so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allâh says:

﴿وَالَّذِي تَرَى إِلَى الَّذِينَ بَدَلُوا يَغْتَسِلُ اللَّهُ كُفَّارًا وَلَمْلُوْ قَوْمَهُمْ دَارُ الْبَوَارِ﴾ جَهَنَّمْ يَصْلُوْنَهَا
﴿وَمَنْ أَنْجَسَ الْقَرْبَارُ﴾

﴿Have you not seen those who have changed the blessings of

[1] At-Tabari 18:549.

[2] At-Tabari 18:549, 550.

Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in!» [14:28-29]

And Allāh says, describing the Qur'ān:

﴿فَلَمْ يَرْجِعُ لِلّٰهِ مَأْمَنُهُ هُدًى وَبِشْكٰهٰ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا دَأَبُوْهُمْ وَقُرٰنٰهُ هُدٰهُ عَلٰيْهِنَّ عَنِ اُولَئِكَ يَنْادَوْنَكَ مِنْ مَكَانٍ يَعْبُدُونَ﴾ [٤١:٤٤]

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."» [41:44]

Muslim reports in his Ṣaḥīḥ: Ibn Abi 'Umar told us, Marwān Al-Fazāri told us, from Yazid bin Kisān, from Ibn Abi Hāzim that Abu Hurayrah said that it was said, "O Messenger of Allāh, pray against the idolators." He said:

إِنِّي لَمْ أُنْبَتْ لَعَنًا، وَإِنَّمَا بُعْثُ رَحْمَةً

«I was not sent as a curse, rather I was sent as a mercy.»

This was recorded by Muslim.^[1]

Imām Ahmad recorded that 'Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Madā'in and he was mentioning things that the Messenger of Allāh ﷺ had said. Hudhayfah came to Salmān and Salmān said: 'O Hudhayfah, the Messenger of Allāh ﷺ [would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allāh ﷺ] addressed us and said:

«أَيُّهَا رَجُلُ مِنْ أُمَّتِي سَبَبْتَهُ [سَبَبَهُ] فِي غَضَبٍ أَوْ لَعْنَةً لَنَّهُ، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَلَدِ آدَمَ أَغْضَبْتُ كُلَّا تَنْضِيُونَ، إِنَّمَا بَعْثَيَ اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا صَلَةً عَلَيْهِ بِزُمْ الْقِيَامَةِ،

«Any man of my Ummah whom I have insulted or cursed when I was angry – for I am a man from among the sons of Ādām, and I get angry just as you do. But Allāh has sent me as a Mercy to the Worlds, so I will make that [my anger] into

^[1] Muslim 4:2006.

blessings for him on the Day of Resurrection."^[1]

This was also recorded by Abu Dâwud from Ahmâd bin Yûnus from Zâ'îdah.^[2]

It may be asked: what kind of mercy do those who disbelieve in him get? The answer is what Abu Ja'far bin Jarîr recorded from Ibn 'Abbâs concerning the Âyah:

﴿وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِلنَّاسِ﴾ (١٧)

«And We have sent you not but as a mercy for the 'Âlamîn.»

He said, "Whoever believes in Allâh and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allâh and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."^[3]

﴿فَلَمَّا يُوحَى إِلَكُمْ أَنَّا إِلَهُكُمْ إِلَهٌ وَجَدْنَا فَهُنَّ أَشَدُ شَرُورِكُمْ فَإِنْ تُؤْلِمُونَ^(١)
فَقُلْ مَا نَنْهَاكُمْ عَنِ سَبِيلِكُمْ أَتَرُبُّ أَمْ بَيْدُّ مَا تُوعَدُونَ^(٢) إِنَّمَا يَنْهَا^(٣)
مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْسِبُونَ^(٤) كَوْنَ أَذْرِقَ لَعْلَمَ فَسَنَةً لَكُمْ وَمَنْعَ لِكَ جِنِّ^(٥) فَلَمَّا
رَأَيْتُمُّ أَخْرَى بِالْحَقِّ وَرَأَيْتُمُّ الرَّعْنَانَ الْمُسْتَعْنَانَ عَلَى مَا تَصْنَعُونَ^(٦)﴾

﴿108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims?"﴾

﴿109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far."﴾

﴿110. "Verily, He knows that which is spoken aloud and He knows that which you conceal."﴾

﴿111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while."﴾

﴿112. He said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!"﴾

^[1] Ahmâd 5:437.

^[2] Abu Dâwud 5:45. There is a similar *Hadîth* recorded by Muslim, no. 2601.

^[3] At-Tabâri 18:552.

The main Objective of Revelation is that Allāh be worshipped

Allāh commands His Messenger ﷺ to say to the idoators:

﴿إِنَّمَا يُوحَى إِلَكُمْ أَنَّا إِلَهُكُمْ إِلَهٌ وَحْدَهُ فَهُوَ أَنْشَأَ الْمُلْكُومُونَ﴾

«It is revealed to me that your God is only one God. Will you then be Muslims?»

meaning, will you then follow that and submit to it?

﴿فَإِنْ تُولُوا﴾

﴿But if they turn away﴾ means, if they ignore that to which you call them.

﴿فَقُلْ مَاذَنْتُكُمْ عَلَى سَوَاءٍ﴾

say: «I give you a notice to be known to us all alike...»

meaning, 'I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Āyah:

﴿وَإِنْ كَذَّبُوكُمْ قُتْلُ لِي عَسْلِيلٍ وَلَكُمْ عَلَيْكُمْ أَنْ شَرِقُوتُ مِنَ أَغْمَلِ وَلَا بَرِئٍ﴾ مَنْ تَعْمَلُونَ

«And if they belie you, say: «For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!»» [10:41]

﴿وَإِنَّمَا تَخَافُ مِنْ قُوَّةِ جَنَانَةٍ فَأُلْيَّدُ إِلَيْهِنَّ عَلَى سَوَاءٍ﴾

«If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)» [8:58]

which means: so that both you and they will know that the treaty is null and void. Similarly, Allāh says here:

﴿فَإِنْ تُولُوا فَقُلْ مَاذَنْتُكُمْ عَلَى سَوَاءٍ﴾

«But if they turn away say: «I give you a notice to be known to us all alike...»»

meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

No one knows when the Hour will come

﴿وَلَنْ أَدْرِي أَقْرَبُ أَمْ يَعْدُ مَا تُوعَدُونَ﴾

«And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.»

meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

﴿إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْغَوْلِ وَيَعْلَمُ مَا تَكْسِبُونَ﴾

«Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.»

Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

﴿وَلَنْ أَدْرِي لَتَّعْلَمُ فَشَّةً لَكُنْ وَسَعَ إِنْ جِئْنَ﴾

«And I know not, perhaps it may be a trial for you, and an enjoyment for a while.»

meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarir said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'^[1] This was narrated by 'Awn from Ibn 'Abbas. And Allah knows best.

﴿فَلَمَّا نَذَرْنَا لَنَّكَ بِالْحَقِّ﴾

«He said: "My Lord! Judge You in truth!"»

means, judge between us and our people who disbelieve in the truth. Qatadah said: "The Prophets (peace be upon them) used to say:

﴿وَرَبَّنَا أَفْتَنْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحَقِّ وَأَنْتَ خَيْرُ النَّادِيْنَ﴾

«Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."» [7:89],

^[1] At-Tabari 18:554.

and the Messenger of Allāh ﷺ was commanded to say this too.”^[1]

It was reported from Mālik from Zayd bin Aslam that when the Messenger of Allāh ﷺ witnessed any fighting, he would say:

﴿رَبِّ أَنْكِرْ بِالْحَقِّ﴾

﴿“My Lord! Judge You in truth!”﴾

﴿وَرَبِّنَا أَرَأَنَّا أَنْكِرْ عَلَىٰ مَا تَصْنَعُونَ﴾

﴿Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!﴾

means, ‘against the various lies and fabrications that you utter, some of which are worse than others; Allāh is the One Whose Help we seek against that.’

This is the end of the *Tafsīr* of *Sūrat Al-Anbiyā'*. To Allāh be praise and blessings.

^[1] Al-Qurṭubi 11:351.

The Tafsīr of Sūrat Al-Hajj (Chapter - 22)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَأَيُّهَا أَنْثَاءُ الْأَرْضِ إِذْ كُلُّ زَلْزَلَةٍ تَكَادُ شَقَّتْ عَظِيمًا ۚ ۝ يَوْمَ تَرَوُنَّهَا تَهْلِكُ كُلُّ مُرْضِكَةٍ عَنَّا أَرْضَعَتْ وَتَضَعُّ كُلُّ ذَاتٍ حَتَّىٰ تَخْلِي خَلْمَهَا وَرَبِّي أَنْثَاءُ شُكْرِي وَمَا هُنْ بِشُكْرِي وَلَا كُنَّ عَذَابَ اللَّهِ شَدِيدًا ۝﴾

﴿1. O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.﴾

﴿2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allāh's torment is severe.﴾

The Hour

Allāh commands His servants to have Taqwā of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

﴿إِذَا زُلِّتِ الْأَرْضُ زُلِّلَ الْمَلَكُونَ ۝ وَأَخْرَجَتِ الْأَرْضُ أَنْثَاءَهَا ۝﴾

﴿When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.﴾ [99:1-2]

﴿وَمُهْلِكَتِ الْأَرْضِ وَالْبَلَادِ فَدَكَّا دَكَّا وَجْهَهُ ۝ فَوَاهِيَنَدْ وَقَسَّ الْوَاقِفَةُ ۝﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.﴾ [69:14-15] And;

﴿إِذَا رُحِيَّ الْأَرْضُ رَجَمَ ۝ وَنَسَى الْجِبَالُ بَسَّا ۝﴾

﴿When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.﴾ [56:4-5]

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarīr recorded that ‘Alqamah commented on Allāh’s saying,

﴿إِنَّكَ زَلَّةَ الْأَنْتَاعَةِ شَنْ، عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴾

“Before the Hour.”⁽¹¹⁾ Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarīr, who took the following *Hādīths* as evidence:

Imām Aḥmad recorded that ʻImrān bin Ḥuṣayn said that when the Messenger of Allāh ﷺ was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Āyāt:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلَّةَ الْأَنْتَاعَةِ شَنْ، عَظِيمٌ ۝ يَوْمَ تَرَوْهُنَا تَذَهَّلُ كُلُّ مُرْبِّعٍ مَّكَّةَ عَمَّا أَرَضَتَ وَتَصْرُّعُ كُلُّ ذَاقَ حَمْلَ خَلْهَا وَقَوْيَ النَّاسُ شُكَرَى وَمَا هُمْ بِسُكُنَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh’s torment is severe.﴾

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

﴿أَنْذِرُونَ أَيْ يَوْمَ ذَاكَ، ذَاكَ يَوْمُ يَنْادِي أَدْمُ عَلَيْهِ السَّلَامُ، فَيَنْادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدُمَ ابْنَتَ بَغْتَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّي وَمَا بَغْتُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تَشْعِيَّاتٍ وَتَشْعَعَةٍ وَتَشْمُونَ فِي النَّارِ، وَوَاجِدٌ فِي الْجَنَّةِ﴾

⁽¹¹⁾ At-Tabari 18:557.

“Do you know what Day that is? That is the Day when Ādām will be called. His Lord will call him and will say: “O Ādām, send forth (those of your progeny) who are to be sent to the Fire.” He will say, “O Lord, how many are to be sent to the Fire?” He will say, “From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.”

His Companions were filled with despair and stopped smiling. When he saw that, he said:

﴿أَبْشِرُوا وَأَغْمِلُوا، فَرَّ الَّذِي تَفْسُنُ مُحَمَّدٌ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتِينِ مَا كَانَتَا مَعَ شَيْءٍ﴾
 ﴿قَطُّ إِلَّا كَثُرَتَا يَابْرُوجُ وَمَاجْرُوجُ، وَمَنْ مَلَكَ مِنْ نَبِيِّ آدَمَ وَنَبِيِّ إِبْلِيسِ﴾

“Be of good cheer and strive hard; for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, Ya’jūj and Ma’jūj, and those who have already died of the progeny of Ādām and the progeny of Iblis.”

Then they felt happier, and he said:

﴿أَغْمِلُوا وَأَبْشِرُوا، فَرَّ الَّذِي تَفْسُنُ مُحَمَّدٌ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّاهِمَةِ فِي جَنْبِ الْبَعِيرِ أَوِ الرَّئْمَةِ فِي ذَرَاعِ الدَّائِيِّ﴾

“Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.”^[1]

This was also recorded by At-Tirmidhi and by An-Nasā’i in the Book of *Tafsīr* in their *Sunnas*. At-Tirmidhi said, “It is *Hasan Sahīh*.”^[2]

Another Version of this Ḥadīth

At-Tirmidhi recorded from Imrān bin Ḥuṣayn that when the words,

﴿بِتَائِبَهَا النَّاسُ أَنْفَوْ رَبَّكُمْ﴾

«O mankind! Have *Taqwā* of your Lord.» Until His saying,

﴿وَلَكُمْ عَذَابٌ أَفَوْ شَدِيدٌ﴾

^[1] Ahmad 4:435.

^[2] *Tuhfat Al-Ahwadhi* 9:12, An-Nasā’i in *Al-Kubrā* 6:410.

﴿but Allāh's torment is severe.﴾

were revealed, the Prophet ﷺ was on a journey, and he said:

«أَنذِرُونَ أَيْ يَوْمٍ ذَلِكُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: - ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِأَنَّمَا: إِنَّمَا بَثَتْ النَّارَ، قَالَ: يَا رَبَّ وَمَا بَثَتْ النَّارَ؟ قَالَ: يَشْعَمُهَا فَوَتَشَعَّمُهُ وَتَشْعَمُهُ وَتَشْعَمُونَ إِلَى النَّارِ وَوَاجِدُ إِلَى الْجَنَّةِ»

«Do you know what Day that is?» They said, "Allāh and His Messenger know best." «He said: That is the Day on which Allāh will say to Ādām, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?"» He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

The Muslims started to weep, then the Messenger of Allāh ﷺ said:

«فَقَارِبُوا وَسَدُّوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةً قُطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْأَنْذَرُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ شَاءَتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، وَمَا مَنَّكُمْ وَمَنَّ الْأَمْمُ إِلَّا كَمَنَّ الرَّئْمَةَ فِي ذِرَاعِ الدَّائِيِّ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْتَّبِيرِ»

«Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.»

Then he said,

«إِنِّي لَأَزْجُرُ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a quarter of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَزْجُرُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«I hope that you will be a third of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَزْجُرُ أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

«I hope that you will be half of the people of Paradise.»

They said, “*Allāhu Akbar!*”

Then he [the narrator] said, “I do not know if he said two-thirds or not.”^[1]

This was also recorded by Imām Ahmād.^[2] Then At-Tirmidhi also said, “This is a *Hasan Ṣaḥīḥ Hadīth.*”

In his *Tafsīr*, under this Āyah, Al-Bukhārī recorded that Abu Sa‘īd said, “The Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، قَاتِلُوكُمْ: لَتَبَكِ رَبَّنَا وَسَعْدَنِيكَ، فَيَنَادِيَ إِصْرَوْتِ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ دُرْرِيَّكَ بَغْنَانِ إِلَى النَّارِ، قَالَ: يَا رَبُّ وَمَا بَعْثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَنْفَبِ - أَرَاهُ قَالَ - يَشْعَمَائِيَةَ وَيَشْعَنَّةَ وَيَشْعَونَ، فَعِيَّبَنِيَّةَ تَضَعُنَّ الْحَامِلَ حَمَلَنَّا وَتَشَبِّهُ الْوَلَيدَ وَزَرَّى النَّاسَ شَكَرَى وَمَا هُمْ بِشَكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ»

“On the Day of Resurrection, Allāh will say: “O Ādām.” He will say, “At Your service, O Lord.” Then a voice will call out: “Allāh commands you to send forth from your progeny those who are destined for the Fire.” He will say, “O Lord, who is destined for the Fire?” He will say, “From every thousand” – I think he said – “nine hundred and ninety-nine.” At that time every pregnant female will drop her load and children will turn grey. And you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh’s torment is severe.”[»]

That will be so difficult for mankind to bear that their faces will change. The Prophet ﷺ said:

«مِنْ يَأْجُرَ وَمَا جُرَحَ يَشْعَمَائِيَةَ وَيَشْعَنَّةَ وَيَشْعَونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّرْدَاءِ فِي جَنْبِ التَّوْرِ الأَبِيَّصِ، أَوْ كَالشَّعْرَةِ الْأَبِيَّضِ فِي جَنْبِ التَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَزْجُرُ أَنْ تَكُونُوا زُبُعَ أَهْلِ الْجَنَّةِ، فَكَبَرْنَا. ثُمَّ قَالَ: ثُلَّ أَهْلِ الْجَنَّةِ، فَكَبَرْنَا. ثُمَّ قَالَ: شَطَرَ أَهْلِ الْجَنَّةِ، فَكَبَرْنَا»

“Nine hundred and ninety-nine from Ya’jūj and Ma’jūj, and one from you. Among mankind you are like a black hair on the

^[1] *Tuhfah Al-Ahwadhi* 9:9.

^[2] Ahmad 4:432.

side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.» We said "Allāhu Akbar!" Then he said, «A third of the people of Paradise.» We said, "Allāhu Akbar!" Then he said, «One half of the people of Paradise.» We said: 'Allāhu Akbar!'^[1]

Al-Bukhārī also recorded this elsewhere.^[2] It was also recorded by Muslim, and An-Nasā'ī in his *Tafsīr*.^[3]

The *Hādīths* and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

﴿إِنَّ زلْزَلَةَ الْكَاعْنَةَ شَدِيدٌ﴾

«Verily, the earthquake of the Hour is a terrible thing.»

means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allāh says:

﴿فَتَلَكَ أَبْلَقَ الْمُؤْمِنُوكَ وَزَلَّلُوا زَلَّالُ شَوِيدَارٌ﴾

«There, the believers were tried and shaken with a mighty shaking.» [33:11].

Then Allāh says:

﴿يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْسَكَةٍ عَنَّا أَرْضَعَتْ﴾

«The Day you shall see it, every nursing mother will forget her nursing.»

means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allāh says,

﴿كُلُّ مُرْسَكَةٍ﴾

«every nursing mother», and He did not say a mother who has an infant of breastfeeding age.

^[1] *Fath Al-Bārī* 8:295.

^[2] *Fath Al-Bārī* 6:440.

^[3] Muslim 1:201, An-Nasā'ī in *Al-Kubrā* 6:409.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّاسُ أَتَقْوَارِبُكُمْ إِنَّ رَزْلَةَ السَّاعَةِ شَفَعًا عَظِيمًا ① يَوْمَ تَرَوْهَا هَذِهِ حَلْ كُلُّ مُرْضِعَةٍ عَنَّا أَرَضَعَتْ وَقَضَيْتُ كُلُّ ذَاتٍ حَمْلَهَا وَتَرَى النَّاسُ شُكَرَىٰ رَمَاهُمْ بِشُكَرَىٰ وَلَكِنْ عَذَابَ اللَّهِ شَدِيدٌ ② وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَسَعَ كُلُّ شَيْطَانٍ مَرِيدٍ ③ كَيْبَ عَلَيْهِ أَنَّهُ مَنْ قَوَّلَهُ فَإِنَّهُ يُضْلِلُهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ④ يَأَيُّهَا النَّاسُ إِنْ كَثُرْتُمْ رِبِّ مِنَ الْبَعْثَ فَإِنَّا خَلَقْنَاكُمْ قَبْرَ شَمَّ مِنْ نُطْفَةٍ شَوَّهَ مِنْ عَلْقَمَتُمْ مِنْ مُضْغَةٍ مُخْلَقَةٍ وَغَيْرَ مُخْلَقَةٍ لِنَبِينَ لَكُمْ وَنَقْرَ في الْأَرْجَامِ مَا نَشَاءُ إِنَّ أَجَلَ مُسَىٰ ثُمَّ حَمِّلُوكُمْ طَفْلًا ثُمَّ لَتَبْلُغُوا أَشَدَّ كُمْ وَمِنْ كُمْ مَنْ يُنَوَّفَ وَمِنْ كُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَأَ يَعْلَمُ مَنْ بَعْدَ عَلِيِّ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْذَرَتْ وَرَبَتْ وَأَبْتَثَتْ مِنْ كُلِّ زَوْجٍ بِهِيجٍ ⑤

them, will think, that they are drunk,

﴿وَمَا مُمْ بِشُكَرَىٰ وَلَكِنْ عَذَابَ اللَّهِ شَدِيدٌ﴾

«yet they will not be drunken, but Allāh's torment is severe.»

﴿وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَسَعَ كُلُّ شَيْطَانٍ مَرِيدٍ ③ كَيْبَ عَلَيْهِ أَنَّهُ مَنْ قَوَّلَهُ فَإِنَّهُ يُضْلِلُهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ④﴾

43. And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shayṭān.»

44. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.»

﴿عَنَّا أَنْسَتَ﴾

«her nursing» means, her nursing infant that has not yet been weaned.

﴿وَتَسَعَ كُلُّ ذَاتٍ حَتَّىٰ خَلَقْنَاهَا﴾

«and every pregnant one will drop her load,» means, before the pregnancy has reached full term, because of the intensity of the horror.

﴿وَتَرَى النَّاسُ شُكَرَىٰ﴾

«and you shall see mankind as in a drunken state,»

means, because of the severity of their situation, when they will lose their minds, so that whoever sees

Condemnation of the Followers of the Shaytān

Allāh condemns those who deny the Resurrection and who deny that Allāh is able to restore life to the dead, those who turn away from that which Allāh has revealed to His Prophets and, in their views – denial and disbelief – follow every rebellious *Shaytān* among men and *Jinn*. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allāh says concerning them and their like,

﴿وَمِنَ الْأَنْسَابِ مَنْ يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge,﴾

meaning, without sound knowledge.

﴿وَتَشْيِعُ كُلُّ شَيْطَنٍ مَّرِيدٍ ﴿٤﴾ كُلُّ عَيْبٍ﴾

﴿and follows every rebellious *Shaytān*. For him it is decreed.﴾

Mujāhid said, "This refers to that *Shaytān*".^[1] meaning that is a matter written in the decree.

﴿أَنَّمَا مِنْ قَوْلِهِ﴾

﴿that whosoever follows him,﴾ and imitates him,

﴿فَأَنَّمَا يُغْنِلُهُ وَتَهْدِيهِ إِنْ عَذَابَ النَّعَمَ﴾

﴿he will mislead him, and will drive him to the torment of the Fire.﴾

means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Mālik said, "This Āyah was revealed about An-Nadr bin Al-Ḥārith."^[2] This was also the view of Ibn Jurayj.^[3]

^[1] *Al-Muḥarrar Al-Wajīz* 4 :107.

^[2] *Ad-Durr Al-Manthūr* 6 :8.

^[3] At-Tabari 18 :566.

﴿يَأَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَبِّ يَوْمَ الْقِيَامَةِ فَلَمَّا خَلَقْتُكُمْ قَدْ أَنْجَبْتُ شَمَاءً مِّنْ نُطْفَةٍ ثُمَّ إِنْ عَلِمْتُمْ شَدَّدْتُ مِنْ مُضْعَفَةٍ مُّضْعَفَةً وَغَيْرَ مُضْعَفَةٍ لَتُبَيِّنَ لَكُمْ وَقَبْرُ فِي الْأَرْضَاءِ مَا نَشَاءُ إِنْ أَجَلَ شَسَّىٰ ثُمَّ تُخْرِيْكُمْ طَفْلًا ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَنْ يَنْوَهُ وَمِنْكُمْ مَنْ يُرَدُّ إِنَّ أَرْذَلَ الشَّرِّ لِكَيْلًا يَعْلَمُ مِنْ بَعْدِ عَلِمَ شَيْئًا وَنَرَى الْأَرْضَ هَادِيَةً فَلَمَّا آتَنَا عَلَيْهَا الْأَرْضَ أَعْزَزْنَا وَرَبَّتْ وَأَنْجَبَتْ مِنْ كُلِّ نَوْعٍ بِهِيجٌ ﴿١﴾ ذَلِكَ يَأْنَ اللَّهُ هُوَ الْمُنْقَنِ وَاللَّهُ يُغَيِّرُ الْمَرْوَقَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ وَإِنَّ الْأَنْسَاعَةَ مَائِيَةً لَا رَبَّ فِيهَا وَإِنَّ اللَّهَ يَعْلَمُ مَنْ فِي الْأَفْوَى ﴿٣﴾﴾

¶5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh - some formed and some unformed - that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hämidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).»

¶6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.»

¶7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.»

Evidence of the Resurrection in the creation of Man and of Plants

When Allāh speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allāh says:

﴿يَأَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَبِّ يَوْمَ الْقِيَامَةِ﴾

﴿O mankind! If you are in doubt about the Resurrection,﴾ which means the time when souls and bodies will be raised up on the Day of Resurrection,

﴿فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرْبَةٍ﴾

﴿then verily, We have created you from dust,﴾ meaning, 'you were originally created from dust', which is what Ādam, peace be upon him, was created from.

﴿ثُمَّ مِّنْ سُطْنَةٍ﴾

﴿then from a Nutfah,﴾ [32:8] meaning, then He made his offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

﴿ثُمَّ مِّنْ عَلْقَةٍ ثُمَّ مِّنْ مُضْغَةٍ﴾

﴿then from a clot then from a little lump of flesh﴾

if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allāh, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allāh says:

﴿ثُمَّ مِّنْ مُضْغَةٍ مُخَلَّفَةٍ وَغَيْرِ مُخَلَّفَةٍ﴾

﴿then from a little lump of flesh - some formed and some unformed﴾ meaning, as you see.

﴿لِتَسْبِحُنَّ لَكُمْ وَتَفَرَّجُ فِي الْأَرْضَ مَا كَنَّا نَهَى إِنَّ أَجَلَ مُسَئِّلٍ﴾

﴿that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,﴾

meaning that sometimes the fetus remains in the womb and is not miscarried.

﴿عَلَقَةٌ وَغَيْرُ عَلَقَةٍ﴾

﴿some formed and some unformed,﴾ Mujâhid said, “This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allâh sends an angel to it who breathes the soul into it and forms it as Allâh wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched.”

It was recorded in the Two *Sahîhs* that Ibn Mas’ûd said, “The Messenger of Allâh ﷺ, who is the true and truly inspired one, told us:

﴿إِنَّ خَلْقَ أَحَدِكُمْ يُخْتَنَ في بَطْنِ أُمِّهِ أَرْبَعينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكُ فَيُؤْمِرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَيْلَهُ وَأَجْلِهِ، وَشَقِيقَ أَوْ سَعِيدَ، ثُمَّ يُنْفَعِّحُ فِيهِ الرُّوحُ﴾

“*Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.*”^[1]

Man’s Development from Infancy to Old Age

His saying:

﴿ثُمَّ نَخْرُجُكُمْ طَنَالًا﴾

﴿then We bring you out as infants,﴾

means, weak in his body, hearing, sight, senses, stamina and mind. Then Allâh gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allâh says:

﴿ثُمَّ يَكْبِلُونَا أَشَدَّ كَتَمًا﴾

﴿then (give you growth) that you may reach your age of full strength.﴾

^[1] *Fath Al-Bâri* 6:418, *Muslim* 4:2036.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

﴿وَمِنْكُمْ مَنْ يُرَوِّزُ﴾

﴿And among you there is he who dies,﴾

means, when he is young and strong.

﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَذْلَالِ الْعُسْرِ﴾

﴿and among you there is he who is brought back to the miserable old age,﴾

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allāh says:

﴿لِكَيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَبَّابًا﴾

﴿so that he knows nothing after having known.﴾

﴿هُنَّ اللَّذِي خَلَقُوكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الظَّاهِرُ﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ [30:54]

Another Parable of the Resurrection from Plants

﴿وَرَأَى الْأَرْضَ حَامِدَةً﴾

﴿And you see the earth Hāmidatan,﴾

This is another sign of the power of Allāh to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatādah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

﴿فَإِذَا أَرَدْنَا عَلَيْهَا اللَّهَ أَهْرَأَنَّ دَرَقَتْ وَأَثْبَتْ مِنْ كُلِّ ذَرْعٍ بَحِيجَ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

When Allāh sends the rain upon it, it is stirred to life, that is,

vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allâh says:

﴿وَأَنْبَتَ مِنْ كُلِّ زَمْعَجٍ بَيْعَجٍ﴾

﴿and puts forth every lovely kind (of growth).﴾

meaning, beautiful in appearance and with delightful fragrances.

﴿فَذَلِكَ إِنَّ اللَّهَ هُوَ الْمَقِيرُ﴾

﴿That is because Allâh: He is the Truth,﴾

means, the Creator, the Controller, the One Who does as He wills.

﴿وَإِنَّمَا يُحِبُّ الْمُرْسَلِينَ﴾

﴿and it is He Who gives life to the dead,﴾

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

﴿إِنَّ اللَّهَ أَنْحَى لِتَحْتِ الْمُرْقَبِ إِلَهَ عَلَىٰ كُلِّ شَيْءٍ وَقَوِيرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.﴾ [41:39]

﴿إِنَّمَا أَنْزَلَ إِذَا أَرَدَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾ [36:82].

﴿وَإِنَّ الْحَسَانَةَ مَا يَرِيدُ لَا رَبَّ فِيهَا﴾

﴿And surely, the Hour is coming, there is no doubt about it;﴾ meaning, it will inevitably come to pass.

﴿وَإِنَّ اللَّهَ يَعْصُمُ مَنْ فِي الْقُبُوْرِ﴾

﴿and certainly, Allâh will resurrect those who are in the graves.﴾

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

الْمُرْسَلُونَ

٣٣٣

تِبْيَانُ الْحَقِيقَةِ

ذَلِكَ يَأْنَ اللَّهُ هُوَ الْحَقُّ وَأَنَّهُ يَعْلَمُ الْمَوْقَعَ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 ٤١٠ وَإِنَّ السَّاعَةَ مَا يَرِيدُ لَأَرِيبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي
 الْقُبُورِ
 ٤٢٠ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ يُغَيِّرُ عَلَيْهِ وَلَا هُدًى
 وَلَا كِتَابٌ مُّثِيرٌ
 ٤٣٠ ثَانِي عَطْفِهِ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ هُوَ فِي
 الدُّنْيَا خَرَقَ وَنَذَرَ يَوْمَ الْقِيَمةِ عَذَابَ الْحَقِيقِ
 ٤٤٠ ذَلِكَ
 يَمَدَّدِمْتَ يَدَكَ وَأَنَّ اللَّهَ لَنْ يَسِّرَ بِظَلَامِ الْعَبْدِ
 ٤٥٠ وَمِنَ النَّاسِ
 مَنْ يَعْدُدُ اللَّهَ عَلَى حَرْفٍ فَإِنَّ أَصَابَهُ خَيْرٌ أَطْمَانُهُ
 وَإِنَّ أَصَابَهُ
 فِتْنَةٌ أَنْ قَلْبَ عَلَى وَجْهِهِ، خَسِرَ الدُّنْيَا وَالآخِرَةَ ذَلِكَ هُوَ
 الْخَسِرَانُ
 ٤٦٠ يَدْعُ أَمْنَ دُونَ اللَّهِ مَا لَا يَضُرُّهُ
 وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الْأَضَلُلُ الْبَعِيدُ
 ٤٧٠ يَدْعُ أَمْنَ
 ضَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ لِيُسَّرَ المَوْلَى وَلِيُنَسِّرَ الْعَشِيرُ
 ٤٨٠ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
 تَجْرِي مِنْ تَحْنِنَاهَا الْأَنْهَرُ إِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ
 ٤٩٠ مِنْ كَاتِبِ
 يَظْهُرُ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ فَلِيَمْدُدْ مَبْيَ إِلَى
 السَّمَاءِ ثُمَّ لِيَقْطَعَ فَلِيَظْرُهُ هَلْ يَذْهَبُ كَيْدُهُ مَا يَغْنِي

﴿وَرَبَّ لَنَا مَثَلًا وَتَسْتَعِنُ حَلْقَةَ قَالَ
 مَنْ يُغَيِّرُ الْعِظَمَ وَهُوَ رَبِّيْمَهُ
 قَلْ بِعَيْبَاهَا الَّذِي أَنْشَأَهَا أَوْلَ مَرَّةً
 وَهُوَ إِنْكَلْ حَلْقَةَ عَلَيْهِ
 جَعَلَ لَكَ فِي الشَّجَرِ الْأَخْضَرِ
 نَارًا إِنَّا أَنْشَأْنَاهُنَّا نُوَيْدُونَ﴾

﴿And he puts forth for us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there-with.﴾ [36:78-80].

And there are many similar Āyāt.

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ يُغَيِّرُ عَلَيْهِ وَلَا هُدًى وَلَا كِتَابٌ مُّثِيرٌ ثَانِي عَطْفِهِ لِيُضْلِلَ
 عَنْ سَبِيلِ اللَّهِ لَمْ فِي الدُّنْيَا خَرَقَ وَنَذَرَ يَوْمَ الْقِيَمةِ عَذَابَ الْحَقِيقِ ذَلِكَ يَمَدَّدِمْتَ
 يَدَكَ وَأَنَّ اللَّهَ لَنْ يَسِّرَ بِظَلَامِ الْعَبْدِ﴾

48. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).»

49. Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.»

50. That is because of what your hands have sent forth, and verily, Allāh is not unjust to servants.»

Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allâh has already told us about the ignorant imitators who are led astray:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَّتَحْسِبُ كُلَّ شَيْطَانٍ مَّرِيدًا﴾

﴿And among mankind is he who disputes about Allâh, without knowledge, and follows every rebellious Shayâṭân.﴾

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ لَا هُدًى وَّلَا كِتْبٌ شَرِيرٌ﴾

﴿And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh).﴾

meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allâh's saying,

﴿كَانَ عَظِيفًا﴾

﴿Bending his neck in pride,﴾ Ibn 'Abbâs and others said, "Too proud to follow the truth when he is called to it."^[1]

Mujâhid, Qatâdah and Mâlik said, narrating from Zayd bin Aslam:

﴿كَانَ عَظِيفًا﴾

﴿Bending his neck in pride,﴾ means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Âyât:

﴿وَرَفِيقُهُ مُوسَى إِذَا أُرْسَلَ إِلَيْهِ فَرَأَوْهُ يَسْلُكُنَّ مُرِيدًا تَنَزَّلُ إِلَيْهِمْ﴾

﴿And in Mûsâ, when We sent him to Fir'awn with a manifest authority. But (Fir'awn) turned away along with his hosts﴾ [51:38-39],

﴿وَإِذَا قِيلَ لَهُمْ نَسَالُوكُمْ إِنَّمَا أَنْزَلَ اللَّهُ وَإِنَّمَا أَرْسَلَ رَبِّكُمْ رَأَيْتَ الْمُتَكَبِّرِينَ بَصَدِّونَ عَنْكَ مُشَدِّدُوا إِذَا﴾

^[1] At-Tabari 18:573.

﴿And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.﴾ [4:61],

﴿وَإِذَا أُتْهِيَ قَاتِلٌ لَمْ يَكُنْ شَفَاعَةً لَّهُ لَرَبِّهِ لَرَبِّهِ وَرَبِّهِمْ بِشَدَّدَةِ رَحْمَةِ نَّسْكِيْرُونَ﴾

﴿And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.﴾ [63:5],

And Luqmān said to his son:

﴿وَلَا تُعْنِيْزْ خَدَّكَ لِلنَّاسِ﴾

﴿And turn not your face away from men with pride﴾ [31:18] meaning, do not turn away from them in an arrogant manner. And Allāh says:

﴿وَإِذَا تُلَقُّنَ عَلَيْهِ مَا يَشَاءُ وَلَنْ يُنْسَخِرَ﴾

﴿And when Our verses are recited to him, he turns away in pride﴾ [31:7].

﴿يُبَلِّغُ عَنْ سَبِيلِ اللَّهِ﴾

﴿and leading (others) too (far) astray from the path of Allāh.﴾

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allāh. Then Allāh says:

﴿لَمْ فِي الدُّنْيَا حِزْنٌ﴾

﴿For him there is disgrace in this worldly life,﴾

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allāh, so Allāh will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

﴿وَنَبْيَقُهُ بِمِنْ الْقِسْكَةِ عَنَّا لَمْ يُرِيْقَنِ﴾ ذَلِكَ بِمَا فَدَّمَتْ يَدَالَهُ

﴿And on the Day of Resurrection We shall make him taste the

torment of burning. That is because of what your hands have sent forth, ﴿

means, this will be said to him by way of rebuke.

﴿وَإِنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبْدِ﴾

﴿and verily, Allāh is not unjust to the servants.﴾

This is like the Āyah:

﴿فَحَذَرُوا فَاغْتَلُوهُ إِلَى سَوَاءِ الْجَنِّبِ﴾ ۝ ثُمَّ شَبَّا فَرَقَ رَأْسَهُ مِنْ عَذَابِ الْحَسِيبِ ۝ ذَلِكَ أَنَّكُمْ أَنْتُمُ الْكَرِيمُونَ ۝ إِنَّ هَذَا مَا كُنْتُ بِهِ تَمْتَوَّنَ ۝﴾ ۝

﴿(It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ [44:47-50]

﴿وَمَنْ أَنْتُمْ مَنْ يَعْدُ اللَّهُ عَلَىٰ حَرْقَتْ فَإِنَّ أَصَابَهُمْ حَيْثُ أَطْمَانُهُ يَرَهُ وَلَنْ أَصَابَهُمْ فِتْنَةً أَنْفَلَتْ عَلَىٰ وَهُمْ هُمْ بِهَا ۝ حَسِيرُ الدُّنْيَا وَالآخِرَةِ ذَلِكَ هُوَ الْخَرَانُ الْمُبِينُ ۝ يَدْعُونَا مِنْ دُورِنَا مَا لَا يَصْرُفُ وَمَا لَا يَنْفَعُ ذَلِكَ مِنَ الضَّلَالِ الْبَعِيدِ ۝ يَدْعُونَا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۝ لِيَنْسَ الْكَوَافِرَ وَلَيَنْسَ الْغَيْرِ ۝﴾

﴿11. 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 Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.﴾

﴿12. He calls besides Allāh unto that which can neither harm him nor profit him. That is a straying far away.﴾

﴿13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawlā and certainly an evil 'Ashir!﴾

The meaning of worshipping Allāh as it were upon the edge

Mujāhid, Qatādah and others said:

﴿عَلَىٰ حَرْقَتْ﴾

﴿upon the edge﴾ means, in doubt.^[11] Others said that it meant

^[11] At-Tabari 18:576.

on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islām on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhārī recorded that Ibn ‘Abbās said:

﴿وَمِنْ أَنْثَابِهِ مَنْ يَسْبُدُ اللَّهَ عَلَى حَرْفَتِهِ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge.﴾

“People would come to Al-Madīnah [to declare their Islām] and if their wives gave birth to sons and their mares gave birth to foals, they would say, ‘This is a good religion,’ but if their wives and their mares did not give birth, they would say, ‘This is a bad religion.’”^[1]

Al-‘Awfi reported that Ibn ‘Abbās said, “One of them would come to Al-Madīnah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, ‘I have not experienced anything but good since I started to follow this religion.’”

﴿وَمِنْ أَصْلَابِهِ فِتْنَةٌ﴾

﴿but if a Fitnah strikes him﴾, Fitnah here means affliction, i.e., if the disease of Al-Madīnah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shayṭān comes to him and says: ‘By Allāh, since you started to follow this religion of yours, you have experienced nothing but bad things,’ and this is the Fitnah.”^[2] This was also mentioned by Qatādah, Ad-Ḍahhāk, Ibn Jurayj and others among the Salaf when explaining this Āyah.^[3] Mujāhid said, concerning the Āyah:

﴿أَنْتَلَكَ عَلَى رَجْحِهِ﴾

﴿he turns back on his face.﴾ “(This means), he becomes an apostate and a disbeliever.”^[4]

^[1] *Fath Al-Bāri* 8:296.

^[2] At-Tabari 18:575.

^[3] At-Tabari 18:576.

^[4] At-Tabari 18:576.

﴿خَيْرُ الدُّنْيَا وَالآخِرَةِ﴾

﴿He loses both this world and the Hereafter.﴾

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allāh the Almighty, so he will be utterly doomed and humiliated. So Allāh says:

﴿ذَلِكَ هُوَ الظَّمَانُ الْبَيِّنُ﴾

﴿That is the evident loss.﴾, i.e., the greatest loss and the losing deal.

﴿بَدَعُوا مِنْ دُورِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ﴾

﴿He calls besides Allāh unto that which can neither harm him nor profit him.﴾

means, the idols, rivals, and false gods which he calls upon for help, support and provision – they can neither benefit him nor harm him.

﴿ذَلِكَ هُوَ الصَّلَطُونُ الْبَيِّنُ﴾

﴿That is a straying far away.﴾

﴿بَدَعُوا لَهُنَّ ضَرًّا أَنْرَبُ مِنْ شَرِّهِ﴾

﴿He calls unto him whose harm is nearer than his profit;﴾

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

﴿إِنَّ الْوَكِيلَ وَإِنَّ الْمَئِيرَ﴾

﴿certainly an evil Mawlā and certainly an evil 'Ashīr!﴾

Mujāhid said, "This means the idols."⁽¹¹⁾ The meaning is: "How evil a friend is this one upon whom he calls instead of Allāh as a helper and supporter."

﴿وَإِنَّ الْمَئِيرَ﴾

﴿and certainly an evil 'Ashīr!﴾ means the one with whom one mixes and spends one's time.

⁽¹¹⁾ At-Tabari 18:579.

﴿إِنَّ اللَّهَ يَعْلَمُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ﴾

﴿14. Truly, Allāh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allāh does what He wills.﴾

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allāh tells us that He sends those astray and guides these, and says:

﴿إِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ﴾

﴿Verily, Allāh does what He wills.﴾

﴿مَنْ كَانَ يَظْلِمُ أَنَّ لَلَّهَ فِي الْأَذْيَاءِ وَالْأَخْرَةِ تَبَيَّنَذْ يَسِّبِ إِلَى النَّكَارِ فَمَمْ لِيْقَلُعُ
لَيْلَيْنَزَ هَلْ بِدِيْهَنَ كَيْدُمْ مَا بِيْطِلُ ﴿وَكَذَلِكَ أَزَلَنَهَ مَائِنَتِي بَيْشَتَ وَأَنَّ اللَّهَ يَهْدِي مَنْ
يُرِيدُ﴾

﴿15. Whoever thinks that Allāh will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!﴾

﴿16. Thus have We sent it down as clear Āyāt, and surely, Allāh guides whom He wills.﴾

Allāh will definitely help His Messenger ﷺ

Ibn ‘Abbās said, “Whoever thinks that Allāh will not help Muhammad ﷺ in this world and the Hereafter, let him stretch out a rope

﴿إِلَى النَّكَارِ﴾

﴿to the ceiling﴾ to the ceiling in his house,

﴿لَمْ يُفْطِنْ﴾

﴿and let him strangle himself.﴾ let him hang himself with it.^[1] This was also the view of Mujâhid, Ikrimah, 'Atâ', Abu Al-Jawzâ', Qatâdah and others.^[2] The meaning is: whoever thinks that Allâh will not support Muhammâd ﷺ and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allâh will most certainly help and support him. Allâh says:

﴿إِنَّا لَنَصْرُ مُشَكَّنًا وَالْيَوْمَ كَانُوا فِي الْجَهَنَّمِ أَذْبَابًا وَيَوْمَ يَقُولُونَ الْأَسْهَدُ﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.» [40:51].

Allâh says here:

﴿فَلَيَسْتُرْ هَلْ يُذْهِنَ كَيْدُمَا يَبْيَطُ﴾

﴿Then let him see whether his plan will remove that wherewithal he rages!﴾

As-Suddî said, "Meaning, in the case of Muhammâd ﷺ"^[3] 'Atâ' Al-Khurâsâni said, "Let him see whether that will cure the rage he feels in his heart."

﴿وَكَذَلِكَ أَنزَلْنَاهُ﴾

﴿Thus have We sent it down﴾ the Qur'ân.

﴿مَا يَنْتَهِ بِنَتْرَتْ﴾

﴿as clear Âyât,﴾ clear in its wording and its meaning, evidence from Allâh to mankind.

﴿وَإِنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ﴾

﴿and surely, Allâh guides whom He wills.﴾

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

[1] At-Tabari 18:581.

[2] At-Tabari 18:580-583.

[3] Ar-Râzî 13:15.

﴿لَا يُنَزَّلُ عَنَّا بِقَدْرٍ وَمِنْ يُنَزَّلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23].

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

﴿إِنَّ الَّذِينَ مَأْمُنُوا وَالَّذِينَ حَادُوا وَالصَّابِرِينَ وَالْمُصْرِفِينَ وَالْمُجْوَسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَعْلَمُ بِيَقْرَبَتِهِمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.﴾

Allāh will judge between the Sects on the Day of Resurrection

Allāh tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Sūrat Al-Baqarah^[11] and have noted how people differ over who they are. There are also the Christians, Majūs and others who worship others alongside Allāh. Allāh will

﴿يَقْسِطُ بِيَنَهُمْ يَوْمَ الْقِيَمَةِ﴾

﴿judge between them on the Day of Resurrection﴾

with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

﴿أَلَزَّ نَرَأَتِ اللَّهَ يَنْجِدُ لَهُ مَنْ فِي الْأَرْضِ وَالْمَسَارِ وَالْقَرْبَرُ وَالْأَجْمَعُ وَالْبَلَادُ وَالنَّجْرُ وَالدَّوَابُ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُؤْمِنْ اللَّهَ فَمَا لَهُ مِنْ شُكُورٍ إِنَّ اللَّهَ يَعْلَمُ مَا يَنْهَا﴾

^[11] Sūrat Al-Baqarah 2:62.

﴿18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honor him. Verily, Allâh does what He wills.﴾

Everything prostrates to Allâh

Allâh tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allâh says:

﴿أَرَأَيْتَ مِنْ إِلَّا مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعُ إِنَّ اللَّهَ عَنِ الْأَيَّمِينِ وَالشَّمَائِيلِ سُجَّدًا لِلَّهِ وَمَوْرِئَةً﴾
[ذَرْرَزْرَزْ]

﴿Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?﴾ [16:48].

And Allâh says here:

﴿أَلَّا تَرَأَتِ اللَّهُ يَسْجُدُ لَمَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him?﴾

means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

﴿فَإِنَّمَا يَنْفَعُ الْمُسْتَكْبِرُونَ﴾

﴿and there is not a thing but glorifies His praise﴾ [17:44].

﴿وَالشَّمْسُ وَالثَّنَاءُ وَالثَّجْؤُ﴾

﴿and the sun, and the moon, and the stars,﴾

These are mentioned by name, because they are worshipped instead of Allâh, so Allâh explains that they too prostrate to their Creator and that they are subjected to Him.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but

prostrate yourselves to Allāh Who created them» [41:37].

In the Two Ṣahīhs it was recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said to me,

﴿أَتَنْدِرِي أَيْنَ تَذَهَّبُ مِنْهُ الشَّمْسُ؟﴾

«Do you know where this sun goes?»

I said, 'Allāh and His Messenger know best.' He said,

﴿فَإِنَّهَا تَذَهَّبُ فَتَسْجُدُ تَحْتَ الْقَرْنَشِ، ثُمَّ تَسْتَأْمِرُ تَبْرِيئَكُ أَنْ يُقَالَ لَهَا: ازْجِعِي مِنْ حَبْثُ جِبْتٍ﴾

«It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came."»^[1]

Ibn 'Abbās said, "A man came and said, 'O Messenger of Allāh, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, 'O Allāh, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dāwud.'" Ibn 'Abbās said, "The Messenger of Allāh ﷺ recited an Āyah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Mājah, and Ibn Hibbān in his Ṣahīh.^[2]

﴿وَالْوَرَابَاتُ﴾

«Ad-Dawābb» means all the animals. It was reported in a Hadīth recorded by Imām Aḥmad that the Messenger of Allāh ﷺ forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allāh more than the one who was riding.^[3]

﴿وَكَيْدُ مِنَ النَّارِ﴾

«and many of mankind» means, they prostrate willingly,

[1] *Fath Al-Bāri* 6:342, *Muslim* 1:138.

[2] *Tuhfat Al-Ahwadhi* 3:181, *Ibn Mājah* 1:334, *Ibn Hibbān* 4:191.

[3] *Aḥmad* 3:441.

submitting themselves to Allāh of their own free will.

﴿وَكَبِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ﴾

﴿But there are many (men) on whom the punishment is justified.﴾

means, those who refuse prostration, are stubborn and arrogant.

﴿وَمَنْ يُهِنَّ اللَّهُ أَكْبَرُ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

﴿And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

It was recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

إِنَّمَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ اغْتَزَلَ الشَّيْطَانُ بِنَكِي، يَقُولُ: يَا وَالِّيَّ أَمْرَ ابْنِ آدَمَ بِالشُّجُودِ فَسَجَدَ فَلَمَّا أَجْتَهَ، وَأُمِرَّتِ بِالشُّجُودِ فَأَبْيَثَ فَلَيَ النَّارِ

"When the son of Ādām recites the Āyāt containing the prostration, the Shaytān withdraws weeping and says, "Ah! Woe (to me)! the son of Ādām was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell."^[1] This was recorded by Muslim.^[1]

In his book *Al-Marāsīl*, Abu Dāwud recorded that Khālid bin Ma'dān, may Allāh have mercy upon him, reported that Allāh's Messenger ﷺ said,

«فُضِّلَتْ سُورَةُ الْحِجْمَ عَلَى سَاقِيْنِ الْقُرْآنِ بِسَجْدَتَيْنِ»

«*Sūrat Al-Hajj* has been favored over the rest of the Qur'ān with two prostrations.»^[2]

Al-Ḥāfiẓ Abu Bakr Al-Ismā'īlī recorded from Abu Al-Jahm that Umar did the two prostrations of [*Sūrat Al-Hajj*] when he was in Al-Jābiyah, and he said, "This Sūrah has been favored with two prostrations."^[3]

^[1] Muslim 1:87.

^[2] *Al-Marāsīl*, 78. Ahmad 17413. There are a number of narrations similar to this, the wording here represents the most authentic of them.

^[3] Al-Bayhaqi 2:317.

سُورَةُ الْحَجَّ

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سِنَةُ الْحَجَّ

وَكَذَلِكَ أَنْزَلْنَاهُ إِيَّاهُمْ بِيَتْرَتْ وَأَنَّ اللَّهَ يَهْدِي مِنْ يُرِيدُ
 ١٩ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالنَّصَارَى
 وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْعَلُ بِيَهُمْ
 يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ عَشِيرٌ
 ٢٠ إِنَّ الْفَرَاتَ اللَّهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
 وَالنَّجُومُ وَالْبَالُ وَالثَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِنَ النَّاسِ
 وَكَثِيرٌ حَقٌّ عَلَيْهِمُ الْعَذَابُ وَمَنْ يُهْنَ اللَّهُ فَمَاهُ مِنْ مُكْرِرٍ
 إِنَّ اللَّهَ يَنْعَلِمُ مَا يَأْشَاءُ
 ٢١ هَذَانِ خَصْمَانِ لَخَصَمُوا فِي رَبِّهِمْ
 فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ يَابْرُ منْ تَأْرِيَصَبْ
 ٢٢ مِنْ فَوْقِ رُؤْسِهِمُ الْحَمِيمُ يَصْهُرُهُمْ مَا فِي سُطُونِهِمْ
 وَالْجَلُودُ
 ٢٣ وَلَمْ يَقْدِمْ مِنْ حَدِيرٍ كُلَّمَا أَرَادُوا
 أَنْ يَخْرُجُوا مِنْهَا مِنْ عَيْنٍ أَعْيَدُوا فِيهَا دُوْرًا وَدُوْرًا عَذَابَ الْحَرِيقِ
 إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَحْكَمُونَ فِيهَا مِنْ
 أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلَبَاسُهُمْ فِيهَا حَرِيرٌ

﴿21. And for them are hooked rods of iron.﴾

﴿22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"﴾

The Reason for Revelation

It was recorded in the Two *Sahīhs* that Abu Dharr swore that this Āyah –

﴿هَذَانِ خَصْمَانِ لَخَصَمُوا فِي رَبِّهِمْ﴾

﴿These two opponents dispute with each other about their Lord;﴾

was revealed concerning Hamzah and his two companions, and 'Utbah and his two companions, on the day of Badr when

﴿هَذَانِ خَصْمَانِ لَخَصَمُوا فِي رَبِّهِمْ
 فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ يَابْرُ
 مِنْ تَأْرِيَصَبْ مِنْ فَوْقِ رُؤْسِهِمُ
 الْحَمِيمُ يَصْهُرُهُمْ مَا فِي سُطُونِهِمْ
 بِطْوَنِهِمْ وَالْجَلُودُ وَلَمْ يَقْدِمْ
 مِنْ حَدِيرٍ كُلَّمَا أَرَادُوا أَنْ
 يَخْرُجُوا مِنْهَا مِنْ عَيْنٍ أَعْيَدُوا
 وَدُوْرًا عَذَابَ الْحَرِيقِ﴾

﴿19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.﴾

﴿20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾

they came forward to engage in single combat. This is the wording of Al-Bukhâri in his *Tafsîr* of this *Âyah*.^[1] Then Al-Bukhâri recorded that 'Ali bin Abi Tâlib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the *Âyah* was revealed:

﴿مَنِيَانِ حَسْنَانِ لَنْتَصُرُوا فِي يَوْمٍ﴾

«These two opponents dispute with each other about their Lord;»

He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: 'Ali, Hamzah and 'Ubaydah vs., Shaybah bin Rabi'ah, 'Utbah bin Rabi'ah and Al-Walid bin 'Utbah." This was reported only by Al-Bukhâri.^[2]

Ibn Abi Najîh reported that Mujâhid commented on this *Âyah*, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujâhid and 'Atâ' commented on this *Âyah*, "This refers to the believers and the disbelievers."

The view of Mujâhid and 'Atâ' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allâh, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarîr, and it is good.

The Punishment of the Disbelievers

﴿فَالَّذِينَ كَفَرُوا نُعَذِّبُهُمْ بِنَارٍ﴾

«then as for those who disbelieved, garments of fire will be cut out for them,»

meaning, pieces of fire will be prepared for them. Sa'id bin Jubayr said: "Of copper, for it is the hottest of things when it is heated."^[3]

^[1] *Fath Al-Bâri* 8:297, *Muslim* 4:2323.

^[2] *Fath Al-Bâri* 8:297.

^[3] *At-Tabari*, 18:590.

﴿يَسْبُطُ مِنْ فَوْقِ رُؤُسِهِمْ الْحَمِيمُ ﴾ بَصَّرَهُ بِهِ مَا فِي بُطُونِهِنَّ وَلِلْكُلُودِ ﴽ١﴾

«boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.»

meaning, when the boiling water -which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarīr recorded from Abu Hurayrah that the Prophet ﷺ said:

إِنَّ الْحَمِيمَ لَيُصبَّ عَلَى رُؤُسِهِمْ فَيَنْتَذِلُ الْجَنِينُ حَتَّى يَخْلُصَ إِلَى جَزْفِهِ، فَيَنْتَذِلُ مَا فِي جَزْفِهِ حَتَّى يَتَلَعَّ قَدَنِيهِ، وَهُوَ الصَّهْرُ، ثُمَّ يَعُادُ كُلُّاً كَانَ،

«The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.»^[1]

It was also recorded by At-Tirmidhi, who said it is *Hasan Sahīh*.^[2] This was also recorded by Ibn Abi Ḥātim, who then recorded that 'Abdullāh bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allāh says in the Āyah:

﴿بَصَّرَهُ بِهِ مَا فِي بُطُونِهِنَّ وَلِلْكُلُودِ ﴽ٢﴾

«With it will melt what is within their bellies, as well as (their) skins.»^[3]

﴿وَلَمْ مَقْبِعٌ مِّنْ حَيْدِيرٍ ﴽ٣﴾

«And for them are hooked rods of iron.»

^[1] At-Tabārī 18:591.

^[2] Tuhfah Al-Ahwadhi 7:301.

^[3] Ad-Durr Al-Manthūr 6:21.

Ibn 'Abbās said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."^[1]

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ عَيْنٍ أُعْبَدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

Al-A'mash reported from Abu Zibiyān that Salmān said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ عَيْنٍ أُعْبَدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

﴿وَذُوقُوا عَذَابَ النَّارِ﴾

﴿“Taste the torment of burning!”﴾ This is like the Āyah:

﴿وَفِيلَ لَهُمْ دُرْقُوا عَذَابَ النَّارِ الَّتِي كُثُرَ بِهِ شَكَرُونَ﴾

﴿and it will be said to them: “Taste you the torment of the Fire which you used to deny.”﴾ [32:20].

The meaning is that they will be humiliated by words and actions.

﴿إِنَّ اللَّهَ يُنْدِلُّ الظَّالِمِينَ مَأْمُوا وَعِيلُوا الصَّلِيبَعْتَ جَنَّتَ تَغْزِيَ مِنْ تَحْنِهَا الْأَنْهَرُ
بِحَسَلَاتٍ فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلَؤْلُؤٌ وَلِسَاهُمْ فِيهَا حَرِيرٌ ۝ وَمُنْدَرًا إِلَى
الْطَّيْبِ مِنْ الْقَوْلِ وَمُدَرًا إِلَى صَرْطَلِ التَّمِيدِ ۝﴾

﴿23. Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾

﴿24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.﴾

^[1] At-Tabari 18:593.

The Reward of the Believers

When Allāh tells us about the state of the people of Hell – we seek refuge with Allāh from that state of punishment, vengeance, burning and chains – and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise – we ask Allāh by His grace and kindness to admit us therein. He tells us:

﴿إِنَّ اللَّهَ يَتَحَلَّ لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَخْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,﴾

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

﴿بِكَلَّاتٍ فِيهَا﴾

﴿wherein they will be adorned﴾ – with jewelry –

﴿وَمِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤٍ﴾

﴿with bracelets of gold and pearls﴾ means, on their arms, as the Prophet ﷺ said in the agreed-upon Ḥadīth:

«تَبَلُّغُ الْجَنَّةُ مِنَ الْمُؤْمِنِينَ حِينَ تَبَلُّغُ الْوَرْضَوَةِ»

﴿The jewelry of the believer [in Paradise] will reach as far as his Wudū' reached.﴾^[1]

﴿وَلِإِشْهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk.﴾

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, *Sundus* and *Istabraq*^[2] fine green silk and gold embroidery, as Allāh says:

﴿عَلَيْهِمْ ثِلْبٌ سُنْدِسٌ خَفْرٌ وَإِسْتَرْقٌ رَمْلُوا أَسَاوِرَ مِنْ فَضَّةٍ وَسَقْنَمُ زَهْنَمْ شَرْكَابًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ لَذْهَرٌ وَكَانَ سَبِيلًا مَشْكُورًا﴾

﴿Their garments will be of green Sundus, and Istabraq. They

^[1] *Fath Al-Bārī* 10:398, *Muslim* 1:219.

^[2] See the *Tafsīr* of *Sūrat Al-Kahf* 19:31, and *Sūrat Al-Insān* 76:21-22.

will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."» [76:21-22].

In the *Sahîh*, it says:

«لَا تَلْبِسُوا الْحَرِيرَ وَلَا الْدِيَاجَ فِي الدُّنْيَا، فَإِنَّمَا مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبِسْهُ فِي الْآخِرَةِ»

«Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.»^[1]

'Abdullâh bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allâh says:

﴿وَلِكُلِّ أُشْهُمْ فِيهَا حَرِيرٌ﴾

«and their garments therein will be of silk»^[2]

﴿وَعُدُّوًا إِلَى الظَّنِّ مِنَ الْقَوْلِ﴾

«And they are guided unto goodly speech.»

This is like the Âyât:

﴿وَأُذْلِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتُ تَجْرِي مِنْ تَحْنِهَا الْأَنْهَارُ خَلِيلَنَّ فِيهَا يَادِنَ رَبِيعَةَ تَبَيَّنَهُمْ فِيهَا سَلَامٌ﴾

«And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow - to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salâm (peace!)» [14:23]

﴿وَالنَّٰئِكَةُ يَدْخُلُونَ عَلَيْهِمْ نِنْ مُّكَبِّرَاتٍ سَلَامٌ عَلَيْكُمْ يَا صَدِيقَنِّ فَقَمْ عَنِ الْأَذَافِرِ﴾

«And angels shall enter unto them from every gate (saying): "Salâmun 'Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!» [13:23-24],

﴿لَا يَتَمَنُونَ فِيهَا لَهُرَا وَلَا تَأْسِيَا إِلَّا يَلْكَ سَلَامًا﴾

«No evil vain talk will they hear therein, nor any sinful speech.

[1] Muslim 3:1642 and 1638.

[2] An-Nasâ'i in Al-Kubrâ 5:465.

But only the saying of, "Peace! Peace! (Salāman! Salāman!).".» [56:25-26]

They will be guided to a place in which they will hear good speech.

﴿وَلَقُونَتْ فِيهَا سَبَّةٌ وَسَكَنًا﴾

«Therein they shall be met with greetings and the word of peace and respect.» [25:75],

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

﴿ذُوقُوا عَذَابَ الْحَرَبِينَ﴾

«'Taste the torment of burning!'»

﴿وَمُهْدُوا إِلَى صِرَاطِ الْمُنْجِيدِ﴾

«and they are guided to the path of Him Who is Worthy of all praises.»

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the Ṣahīh Hadīth:

«إِنَّهُمْ يُلْهَمُونَ النُّبُعَ وَالْخَمْدَ كَمَا يُلْهَمُونَ النَّفَرَ»

«They will be inspired with words of glorification and praise, just as they are inspired with breath.»^[1]

Some scholars of *Tafsīr* said that the Āyah,

﴿وَمُهْدُوا إِلَى الْأَطْيَبِ مِنَ الْقَوْلِ﴾

«And they are guided unto goodly speech»

refers to the Qur'ān; and it was said that it means *Lā ilāha illallāh* or words of remembrance prescribed in Islām. And the Āyah:

﴿وَمُهْدُوا إِلَى صِرَاطِ الْمُنْجِيدِ﴾

«and they are guided to the path of Him Who is Worthy of all praises.»

means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allāh knows best.

^[1] Muslim 4:2180, 2181.

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْتَّسْجِيدِ الْحَرَامِ الَّذِي جَعَلْنَا لِلتَّائِبِ سَوَاءً
الَّذِينَ كَفَرُوا فِيهِ وَالْبَاوِ وَمَنْ يُرِدُ فِيهِ إِلَيْهِ الْحَكَمُ يُظْلَمُ ثُقَّةٌ مِّنْ عَذَابِ أَلِيمٍ﴾

﴿25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Harām which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

A Warning to Those Who hinder Others from the Path of Allāh and from Al-Masjid Al-Harām and Who seek to do Evil Actions therein

Allāh rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Harām and performing their rites and rituals there, claiming that they were its guardians,

﴿وَرَأَى كَانُوا أُولَئِكَ أَنَّ أَرْبَاعَهُ إِلَّا أَنْتُمُونَ﴾

﴿and they are not its guardians. None can be its guardians except those who have Taqwā﴾ [8:34].

In this Āyah there is proof that it was revealed in Al-Madīnah, as Allāh says in Sūrat Al-Baqarah:

﴿يَسْتَأْنُوكُمْ عَنِ النَّبِيِّ الْعَزِيزِ فَتَأْلِفُونَهُ فَلَمْ يَفْتَأِلْ فِيهِ كَيْرُ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرُ بِهِ
وَالْتَّسْجِيدِ الْحَرَامِ وَتَرَاجُّ أَهْلِهِ، مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām, and to drive out its inhabitants.﴾ [2:217]

And Allāh says here:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْتَّسْجِيدِ الْحَرَامِ﴾

﴿Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Harām﴾

meaning, not only are they disbelievers, but they also hinder people from the path of Allāh and from Al-Masjid Al-Harām. They prevent the believers who want to go there from reaching

it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the Āyah:

﴿الَّذِينَ مَأْمُونُوا وَتَطْمَئِنُ قُلُوبُهُمْ يَذْكُرُ اللَّهُ أَلَا يَذْكُرُ إِلَهٌ أَنْوَحُ مِنْهُ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْقُلُوبِ﴾

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.﴾ [13:28]

Not only are they believers, but their hearts also find rest in the remembrance of Allāh.

The Issue of renting Houses in Makkah

﴿الَّذِي جَعَلْنَا لِلنَّاسِ سَرَّاءَ الْمُنْكَفِطَ فِيهِ وَالْبَادِ﴾

﴿which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there﴾

meaning that they prevent people from reaching Al-Masjid Al-Harām, which Allāh has made equally accessible to all in Sharī'ah, with no differentiation between those who live there and those who live far away from it.

﴿سَرَّاءَ الْمُنْكَفِطَ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

Part of this equality is that everyone has equal access to all parts of the city and can live there, as 'Ali bin Abi Talhah reported from Ibn 'Abbās concerning the Āyah:

﴿سَرَّاءَ الْمُنْكَفِطَ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

He [Ibn 'Abbās] said: "Both the people of Makkah and others can stay in Al-Masjid Al-Harām."⁽¹⁾

﴿سَرَّاءَ الْمُنْكَفِطَ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

⁽¹⁾ At-Tabari 18:596.

Mujāhid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Ṣalīḥ, 'Abdur-Raḥmān bin Sābiṭ and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Abdur-Razzāq narrated from Ma'mar, from Qatādah who said: "Its own people and others are equal therein."

This is the issue about which Ash-Shāfi'i and Ishāq bin Rāhwāyh differed in the *Masjid* of Al-Khayf, when Aḥmad bin Hanbal was also present. Ash-Shāfi'i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the *Hadīth* of Usāmah bin Zayd who said, "I said, O Messenger of Allāh, will you go and stay tomorrow in your house in Makkah?" He said,

وَهُنَّ لَا يَرِثُونَ عَقِيلًا مِنْ رِبَاعٍ؟

«Has 'Aqil left us any property?»

Then he said,

لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ

«A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.»

This *Hadīth* was recorded in the Two *Sahīhs*.^[1] He also used as evidence the report that 'Umar bin Al-Khaṭṭāb bought a house in Makkah from Safwān bin Umayyah for four thousand *Dīnārs*, and made it into a prison. This was also the view of Tāwūs and 'Amr bin Dīnār. Ishāq bin Rāhwāyh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujāhid and 'Atā' said likewise. Ishāq bin Rāhwāyh used as evidence the report recorded by Ibn Mājah from 'Alqamah bin Naḍlah who said, "The Messenger of Allāh ﷺ, Abu Bakr and 'Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there."^[2]

'Abdur-Razzāq recorded that 'Abdullāh bin 'Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "Atā' would not allow people to

^[1] Al-Bukhāri no. 6764, Muslim 1614.

^[2] Ibn Mājah 3107.

charge rent in the *Haram*, and he told me that ‘Umar bin Al-Khaṭṭāb did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin ‘Amr. ‘Umar bin Al-Khaṭṭāb sent for him about that and he said, ‘Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.’ He said, ‘Then you may do that.’” ‘Abdur-Razzāq recorded from Mujāhid that ‘Umar bin Al-Khaṭṭāb said, “O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want.”^[1] He said: Ma’mar told us, narrating from someone who heard ‘Atā’ say about the Āyah,

﴿سَرَّةُ الْمُنْكَفِ فِيهِ وَالْبَادُ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

“They may stay wherever they want.” Ad-Dāraqutnī recorded a saying reported from ‘Abdullāh bin ‘Amr: “Whoever charges rent for the houses of Makkah, consumes fire.”^[2]

Imām Aḥmad took a middle path, according to what his son Sāliḥ narrated from him, and he said, “They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs.” And Allāh knows best.

A Warning to Those Who want to commit Evil Actions in the *Haram*

﴿وَمَنْ يُرِيدُ فِيهِ بِالْعَدْلِ بُطْلُرُ ثَدْفَةُ بَنْ عَذَابُ أَيْمَرٍ﴾

﴿and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

﴿بُطْلُرُ﴾

﴿or to do wrong,﴾ means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn ‘Abbās, “This means someone whose actions are intentional.”^[3]

[1] *Ad-Durr Al-Manthūr* 4:633.

[2] *Ad-Dāraqutnī* 2:300.

[3] *At-Tabarī* 18:601.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "The evil action of *Shirk*."^[1] Al-'Awfi reported that Ibn 'Abbās said: "The evil action is allowing in the *Haram* what Allāh has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."^[2]

﴿يُظْلِمُ﴾

﴿or to do wrong,﴾ Mujāhid said, "To do some bad action therein. This is one of the unique features of *Al-Haram*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Ḥātim recorded in his *Tafsīr* that 'Abdullāh (i.e., Ibn Mas'ūd) commented about the *Āyah*,

﴿وَمَنْ شَرِدَ فِيهِ بِالْحَكَامِ يُظْلِمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾ "If a man intends to do some evil action therein, Allāh will make him taste a painful torment."^[3] This was also recorded by Ahmad.^[4] I say, [its] chain is *Sahīh* according to the conditions of Al-Bukhāri, and it is more likely *Mawqūf* than *Marfū'*. And Allāh knows best. Sa'īd bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing."

Habib bin Abi Thābit said:

﴿وَمَنْ شَرِدَ فِيهِ بِالْحَكَامِ يُظْلِمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾ "Hoarding (goods) in Makkah." This was also the view of others.

﴿وَمَنْ شَرِدَ فِيهِ بِالْحَكَامِ يُظْلِمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

[1] At-Tabari 18:600.

[2] At-Tabari 18:600.

[3] At-Tabari 18:601.

[4] Ahmad 1:428.

Ibn ‘Abbās said, “This was revealed about ‘Abdullāh bin Unays. The Messenger of Allāh ﷺ sent him with two men, one of whom was a Muhājir and the other from among the Anṣār. They began to boast about their lineages and ‘Abdullāh bin Unays got angry and killed the Anṣāri. Then he reverted from Islām (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

﴿وَمَنْ يُرِيدُ فِيهِ إِلَّا لِعَذَابٍ بُشِّرُوا﴾

«and whoever inclines to evil actions therein or to do wrong,» meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islām.” These reports indicate some meanings of the phrase “evil actions”, but the meaning is more general than that and includes things which are more serious.^[1] Hence when the owners of the Elephant planned to destroy the House (the Ka’bah), Allāh sent against them birds in flocks,

﴿تَزَبَّرُوهُمْ بِحِجَارَاتٍ مِّنْ سِجِّيلٍ فَقَالُوكُمْ كَعْنَبٌ مَّأْكُولٌ﴾

«Striking them with stones of Sijjil.^[2] And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).» [105:4-5].

means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a *Hadīth* that the Messenger of Allāh ﷺ said:

﴿يَغْرُرُهُمْ هَذَا الْبَيْتُ جَنِيشُ حَتَّىٰ إِذَا كَانُوا يَنْتَدِعُونَ مِنَ الْأَرْضِ خُسِفَ بِأَوْلِئِيمْ وَآخِرِهِمْ﴾

«This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.»^[3]

﴿وَإِذْ بَوَأْنَا لِإِبْرَاهِيمَ مَكَّةَ الْبَيْتِ أَن لَا تَرِفِ فِي شَبَّابِهِ وَطَهَرَتْ شَيْئَيْنِ الْقَالِبِيْنِ وَالْقَالِبِيْنِ وَالْأَرْكَعَ الشَّجُوبِ وَأَدْنَى فِي الْتَّاسِ يَلْخَجَ بِأَنْوَكِهِ يَكَالًا وَعَنْ كُلِّ ضَامِيرِ يَأْتِيْنَكِ مِنْ كُلِّ فَجَّ عَيْنِكِ﴾

[1] The report is recorded by Ibn Abi Ḥātim. Its chain has some deficiency in it.

[2] See volume five, the explanation of Sūrah Hūd (11:82).

[3] *Fath Al-Bārī* 4:397.

﴿26. And (remember) when We showed Ibrâhîm the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);'"﴾

﴿27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fâjj 'Amîq.﴾

Building of the Ka'bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allâh and joined partners with Him in the place which from the outset had been established on the basis of *Tawhid* and the worship of Allâh Alone, with no partner or associate. Allâh tells us that He showed Ibrâhîm the site of the 'Atîq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrâhîm was the first one to build the House and that it was not built before his time. It was recorded in the Two *Sahîhs* that Abu Dharr said, "I said, 'O Messenger of Allâh, which *Masjid* was the first to be built?' He said,

«الْمَسْجِدُ الْحَرَامُ»

«*Al-Masjid Al-Harâm*.» I said, 'Then which?' He said,

«بَيْتُ الْمَقْدِسِ»

«*Bayt Al-Maqdis*.» I said, 'How long between them?' He said,

«أَرْبَعَةُ سَنَةٍ»

«Forty years.»^[11] And Allâh says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَسْكُنُهُ مَبَارِكًا﴾

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing﴾ [3:96] until the end of following two *Âyât*.

Allâh says:

^[11] *Fath Al-Bâri* 6:469, *Muslim* 1:370.

﴿وَعَاهَدْنَا إِلَّا يُبَرْهِنَ وَإِنْتَيْمَلَ أَنْ طَهَرَأَ تَبَقَّى لِلظَّاهِرِينَ وَالْمُكَبِّنَ وَالْأَرْكَحَ أَلْشَجُورَ﴾

«and We commanded Ibrāhīm and Ismā'il that they should purify My House for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves.» [2:125]

And Allāh says here:

﴿فَلَمَّا لَّا شَرِيفٍ بِي شَيْئِ﴾

«Associate not anything with Me,» meaning, ‘Build it in My Name Alone.’

﴿وَطَهَرْتَ بَيْنَ﴾

«and sanctify My House» Qatādah and Mujāhid said, “And purify it from Shirk.”^[11]

﴿لِلظَّاهِرِينَ وَالْقَابِيَنَ وَالْأَرْكَحَ أَلْشَجُورَ﴾

«for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)»

means, ‘and make it purely for those who worship Allāh Alone, with no partner or associate.’ What is meant by “those who circumambulate it” is obvious, since this is an act of worship that is done only at the Ka’bah and not at any other spot on earth.

﴿وَالْقَابِيَنَ﴾

«and those who stand up» means, in prayer. Allāh says:

﴿وَالْأَرْكَحَ أَلْشَجُورَ﴾

«and those who bow, and make prostration.»

Tawāf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. Tawāf is done around the Ka’bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling. And Allāh knows best.

﴿وَأَذْنَ فِي الْأَثَابِنِ بِالْخَجَنِ﴾

^[11] At-Tabari 18:604.

﴿And proclaim to mankind the Ḥajj﴾ meaning, ‘announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.’ It was said that Ibrāhīm said: “O Lord, how can I convey this to people when my voice will not reach them?” It was said: “Call them and We will convey it.” So Ibrāhīm stood up and said, “O mankind! Your Lord has established a House so come on pilgrimage to it.” It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers’ wombs and their fathers’ loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allāh has decreed will make the pilgrimage, until the Day of Resurrection: “At Your service, O Allāh, at Your service.” This is a summary of the narrations from Ibn ‘Abbās, Mujāhid, Ṭkrimah, Sa‘d bin Jubayr^[1] and others among the Salaf. And Allāh knows best. This was recorded by Ibn Jarīr and by Ibn Abi Hātim at length.

﴿بِأَنُوكَ يَكُلُّ وَعْدَ كُلِّ ضَابِرٍ﴾

﴿They will come to you on foot and on every lean camel,﴾

This Āyah was used as evidence by those scholars whose view is that Ḥajj performed on foot by those who are able, is better than Ḥajj performed riding, because the phrase “on foot” is mentioned first, and because it is an indication of their keenness and resolve. Waki’ narrated from Abu Al-‘Umays from Abu Halhalah from Muḥammad bin Ka'b that Ibn ‘Abbās said, “I do not regret anything except for the fact that I wish I had performed Ḥajj on foot, because Allāh says,

﴿بِأَنُوكَ يَكُلُّ﴾

﴿They will come to you on foot.﴾^[2]

But the majority are of the view that performing Ḥajj while riding is better, following the example of the Messenger of Allāh ﷺ, because he performed Ḥajj riding, although his physical ability was sound.

^[1] At-Ṭabarī 18:605, 606, 607.

^[2] Ad-Durr Al-Manthūr 6:35.

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سورة الحج

وَهُدُوا إِلَى الظَّبَابِ مِنْ الْقَوْلِ وَهُدُوا إِلَى صَرَاطِ الْمُحِيدِ
 ٢١٦ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمُسْتَحِيدِ
 الْحَرَامِ الَّذِي جَعَلْنَا لِلنَّاسِ سَوَاءَ الْكِفْرُ فِيهِ وَالْإِيمَانُ
 وَمَنْ يُرِدُ فِيهِ بِالْحَكَمِ يُظْلَمُ بِرِثْقَةٍ مِنْ عَذَابِ أَلِيمٍ
 ٢١٧ وَإِذْ بُوَأْتُمُ الْأَنْزَهَمَ مَكَاتِبَ الْبَيْتِ أَنْ لَا تُنْزَلِفُ فِي
 شَيْئًا وَطَهَرْتُمُ الْطَّاهِيْنَ وَالْقَاهِيْنَ وَأَرْسَخْتُمُ
 الشَّجُودَ ٢١٨ وَأَدَنَ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُمْ بِالْأَوْعَنَ
 كُلُّ ضَامِرٍ يَأْتِيْنَ مِنْ كُلِّ فَجَّ عَيْمِقٍ ٢١٩ لِيَشْهَدُوا
 مَنْفَعَهُمْ وَيَذْكُرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَتٍ
 عَلَىٰ مَارَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ فَكَلُوا مِنْهَا وَأَطْعَمُوا
 الْبَائِسَ الْفَقِيرَ ٢٢٠ ثُمَّ لَيَقْضُوا نَفَّشَهُمْ وَلَيُوْقَوْا
 نَذْوَرَهُمْ وَلَيَطْوَوْهُوا بِالْبَيْتِ الْعَتِيقِ ٢٢١ ذَلِكَ وَمَنْ
 يُعْظِمُ حُرْمَتَ اللَّهِ فَهُوَ خَيْرُهُ عِنْدَ رَبِّهِ وَأَحْلَتُ
 لَكُمُ الْأَنْعَمُ الْأَمَيْتَنِي عَلَيْكُمْ فَاجْتَنِبُوهُ
 الرِّحْسَ مِنَ الْأَوْثَنِ وَاجْتَنِبُوا فَوْكَ الْأَرْوَرِ ٢٢٢

﴿يَأْتِيْنَ مِنْ كُلِّ فَجَّ﴾

﴿they will come from every Fajj﴾ means every route, as Allāh says:

﴿وَجَعَلْنَا فِيهَا يَمَابِكَ شَبَلَكَ﴾

﴿and We placed therein Fijāj for them to pass﴾ [21:31].

﴿عَيْمِقٍ﴾

﴿'Amīq﴾ means distant. This was the view of Mujāhid, 'Atā', As-Suddi, Qatādah, Muqātil bin Hayān, Ath-Thawri and others.^[11] This Ayah is like the Ayah in which Allāh tells us how Ibrāhīm prayed for his family,

﴿فَاجْعَلْ أَفْيَدَةَ يَمَكَ النَّاسِ تَهْوِي
 إِلَيْنَاهُ﴾

﴿So fill some hearts among men with love towards them﴾ [14:37].

There is no one among the Muslims who does not long to see the Ka'bah and perform Tawāf, people come to this spot from every corner of the world.

﴿لِيَشْهَدُوا مَنْفَعَهُمْ وَيَذْكُرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَتٍ عَلَىٰ مَارَقَهُمْ مِنْ بَهِيمَةِ
 الْأَنْعَمِ فَكَلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ٢٢٠ ثُمَّ لَيَقْضُوا نَفَّشَهُمْ وَلَيُوْقَوْا
 نَذْوَرَهُمْ وَلَيَطْوَوْهُوا بِالْبَيْتِ الْعَتِيقِ ٢٢١﴾

﴿28. That they may witness things that are of benefit to them,

^[11] At-Tabari 18:608.

and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.♦

¶29. Then let them complete their prescribed duties and perform their vows, and circumambulate the 'Atiq House.♦

Hajj Brings benefits in this World and in the Hereafter

﴿لِتَشْهُدُوا مِنْ فَضْلِنَا﴾

¶That they may witness things that are of benefit to them,♦

Ibn ‘Abbās said, “Benefits in this world and in the Hereafter.” Benefits of the Hereafter includes Allāh’s pleasure. Material benefits in this world include sacrificial animals and trade.”^[1] This was also the view of Mujāhid and others, that the benefits come in this world and in the Hereafter.^[2] This is like the Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَّبِّكُمْ﴾

¶There is no sin on you if you seek the bounty of your Lord♦
[2:198].

﴿وَلَا يَرْكُزُوا أَسْمَ اللَّهِ فِي أَيْمَانِهِ مَقْلُومَتْ عَلَى مَا رَدَفُوهُمْ مِّنْ بَهِيمَةِ الْأَنْتَرِ﴾

¶and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them (for sacrifice).♦

Shu‘bah and Hushaym narrated from Abu Bishr from Sa‘id from Ibn ‘Abbās, “The appointed days are the ten days (of Dhul-Hijjah).^[3] Al-Bukhāri narrated this with a disconnected chain in a manner denoting his approval of it.^[4]

Something similar was narrated from Abu Mūsā Al-Ash‘ari, Mujāhid, Qatādah, ‘Aṭā’, Sa‘id bin Jubayr, Al-Ḥasan, Ad-Dāḥḥāk, ‘Aṭā’ Al-Khurāṣāni and Ibrāhīm An-Nakha‘ī.^[5]

Al-Bukhāri recorded from Ibn ‘Abbās that the Prophet ﷺ said:

[1] At-Ṭabarī 18:609.

[2] At-Ṭabarī 18:609.

[3] Fath Al-Bārī 2:531, At-Ṭabarī 4:208.

[4] Fath Al-Bārī 2:531.

[5] At-Ṭabarī 18:610, Ar-Rāzī, 23:26.

«مَا أَعْمَلُ فِي أَيَّامٍ أَفْضَلُ مِنْهَا فِي هَذِهِ»

«No deeds are more virtuous than deeds done on these days.»

They said, “Not even Jihād for the sake of Allāh?” He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ إِنْفِرٍ إِلَّا رَجُلٌ يَخْرُجُ بُخَاطِرٍ بِشَيْءٍ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

«Not even Jihād for the sake of Allāh, unless a man goes out risking himself and his wealth for the sake of Allāh, and does not come back with anything.»^[1]

Imām Ahmād recorded that Ibnu ‘Umar said, “The Messenger of Allāh ﷺ said:

«مَا مِنْ أَيَّامٍ أَعَظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ التَّسْعَ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالْتَّكْبِيرِ وَالْتَّحْمِيدِ»

“There are no days that are greater before Allāh or in which deeds are more beloved to Him than these ten days, so increase your Tahlim, Takbīr, and Tahmīd^[2] during these days.”^[3]

Al-Bukhārī said, “Ibnu ‘Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say Takbīr, and the people would say Takbīr when they said Takbīr.”^[4]

These ten days include the day of ‘Arafah. It was recorded in Ṣaḥīḥ Muslim that Abu Qatādah said, “The Messenger of Allāh ﷺ was asked about fasting on the day of ‘Arafah, and he said,

«أَخْتَبِرْ عَلَى اللَّهِ أَنْ يَكْفُرَ اللَّهُةَ الْمَاضِيَّةَ وَالآتِيَّةَ»

“I hope by Allāh that it will be an expiation for the previous year and the coming year.”^[5]

These ten days include the day of An-Naḥr (Sacrifice), which is the greatest day of Hajj, and it was recorded in a Ḥadīth that it is the most virtuous day to Allāh.^[6]

[1] Fath Al-Bārī 2:530.

[2] They are, respectively: saying *Lā ilāha illallāh*; saying: *Allāhu Akbar*; and saying *Al-Hamdu Lillāh* or their like.

[3] Ahmād 2:75.

[4] Al-Bukhārī the Book of *Al-Īdayn* the chapter of the Virtue of (good) Deeds during the Days of *Tashriq*.

[5] Muslim 2:819.

[6] Ahmād 4:350.

﴿عَلَىٰ مَا نَرْقِمُهُ مِنْ بَهِيجَةِ الْأَنْعَمِ﴾

﴿over the beast of cattle that He has provided for them.﴾ means, camels, cattle and sheep, as Allāh explained in Sūrat Al-An'ām:

﴿فَتَبَيِّنُهُ أَرْوَاجُ﴾

﴿eight pairs﴾ [6:143]

﴿فَكُلُّوا مِنْهَا وَاطْبُؤُوا إِلَيْسَ الْفَقِيرَ﴾

﴿Then eat thereof and feed therewith the poor having a hard time.﴾

It was recorded that when the Messenger of Allāh ﷺ offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.^[11]

﴿فَنَكْلُوا مِنْهَا﴾

﴿Then eat thereof﴾ Hushaym narrated from Husayn, from Mujāhid, "This is like the Ayāt:

﴿وَإِذَا حَلَّتُمُ الْأَسْطَادَ﴾

﴿But when you finish the Ihram, you may hunt﴾ [5:2]

﴿وَإِذَا ثُبُيِّتُ الْأَسْلَوَةُ فَانْتَشِرُوا فِي الْأَرْضِ﴾

﴿Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land﴾ [62:10].^[21]

This was the view favored by Ibn Jarīr in his Tafsīr.

﴿إِلَيْسَ الْفَقِيرَ﴾

﴿the poor having a hard time.﴾ Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help."^[3]

Mujāhid said, "The one who does not stretch forth his hand

^[11] Ahmad 1:314.

^[21] At-Tabari 18:611.

^[3] At-Tabari 18:612.

(to ask for help).^[1]

﴿ثُمَّ لِيَقْشُو نَفَّهُمْ﴾

﴿Then let them complete their prescribed duties﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "This means ending *Iḥrām* by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on."^[2] This was also reported from him by 'Atā' and Mujāhid.^[3] This was also the view of Ikrimah and Muḥammad bin Ka'b Al-Quraṣī.^[4]

﴿وَلْيُؤْفِرُوا نَذْرَهُمْ﴾

﴿and perform their vows,﴾ 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, this means any vows made about sacrificing a camel.^[5]

﴿وَلْيَطْلُفُوا بِالْبَيْتِ الْمُقِبِّلِ﴾

﴿and circumambulate the 'Atīq House.﴾ Mujāhid said, "This means the *Tawāf* which is obligatory on the day of Sacrifice."^[6] Ibn Abi Ḥātim recorded that Abu Ḥamzah said, "Ibn 'Abbās said to me: 'Have you read in Sūrat Al-Hajj where Allāh says:

﴿وَلْيَطْلُفُوا بِالْبَيْتِ الْمُقِبِّلِ﴾

﴿and circumambulate the 'Atīq House.﴾ The end of rituals is the *Tawāf* around the 'Atīq House."^[7] I say, this is what the Messenger of Allāh ﷺ did. When he came back from Minā on the day of Sacrifice, he began with stoning the *Jamrah*, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two *Sahīhs* it was recorded that Ibn 'Abbās said, "The people were commanded to end their visit to the *Ka'bah* by circumambulating the House, but menstruating

[1] At-Ṭabari 18:612.

[2] At-Ṭabari 18:613.

[3] At-Ṭabari 18:610.

[4] At-Ṭabari 18:610.

[5] At-Ṭabari 18:614.

[6] *Ad-Durr Al-Manthūr* 4 :643.

[7] Ibn Abi Ḥātim 8:2490.

women are exempt from this.^[1]

﴿بِالْبَيْتِ الْمُتَبِّقِ﴾

﴿the 'Atîq House﴾ the area from behind *Al-Hîjrah*, ^[2] because this was originally part of the *Ka'bah* built by Ibrâhîm, but the Quraysh exculded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allâh ﷺ included it in his *Tawâf* and said that it is part of the House. He did not acknowledge the two Shâmi corners, because they were not built precisely upon the original foundations of Ibrâhîm. Qatâdah narrated that Al-Hasan Al-Bâṣrî commented on the Ayah,

﴿وَلَبِطَوْرًا بِالْبَيْتِ الْمُتَبِّقِ﴾

﴿and circumambulate the 'Atîq House.﴾ “Because it is the first House established for mankind.”^[3] This was also the view of 'Abdur-Râhman bin Zayd bin Aslam.^[4] It was recorded that Ikrimah said, “It was called *Al-Bayt Al-'Atîq* because it survived (*U'tîqa*) from the flood at the time of Nûh.” Khuṣayf said, “It was called *Al-Bayt Al-'Atîq* because it was never conquered by any tyrant.”^[5]

﴿ذَلِكَ وَمَن يَعْظِمْ حُرُمَاتَ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ وَأَجْلَتْ لَكُمْ أَلْأَمَمُ إِلَّا
مَا يُشَاءُ عَلَيْكُمْ تَاجِنَتِبُوا إِلَيْهِ مِنَ الْأَوَّلِينَ وَاجْتَنَبُوا فَوْكَ الْأَزْوَارِ ۚ حَفَّةَ اللَّهِ
غَيْرَ شَرِيكَ لَهُ ۖ وَمَن يُشَرِّكُ بِاللَّهِ تَعَالَى مِنْ كُلِّ الْكَلَّاءِ فَتَخَلَّطُهُ الظُّلُمُرُ أَوْ تَهْوِي بِهِ الْأَرْجُعُ
فِي مَكَانٍ سَيِّئِ﴾^[6]

﴿30. That and whoever honors the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the

^[1] *Fath Al-Bâri* 3:684 *Muslim* 2:963.

^[2] The area near the *Ka'bah* that is enclosed by a low semi-circular wall.

^[3] *Al-Qurtubi* 12:52.

^[4] *At-Tabari* 18:615.

^[5] There are a few narrations reported from the Salaf saying that the meaning of '*Atîq*' is "Ancient", and it is commonly translated that way. However, Ibn Kathîr's view is the common and most popularly reported view.

Rijs of the idols, and shun false speech.»

﴿31. هُنَافَّ لِلَّهِ, نَоt associating partners unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds caught him in midair, or the wind had thrown him to a far off place.﴾

The Reward for avoiding Sin

Allāh says: 'This is what We have commanded you to do in the rituals (of Hajj), and this is the great reward that the person who does that will gain.'

﴿وَمَن يَعْظِمْ حُرُمَاتِ اللَّهِ﴾

«*whoever honors the sacred things of Allāh,*»

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

﴿فَأَنْهَى خَيْرُهُ عِنْدَ رَبِّيهِ﴾

«*then that is better for him with his Lord.*»

means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

﴿وَاجْلَتْ لَكُمُ الْأَنْثُمُ إِلَّا مَا يَتَّلَقَّ عَلَيْكُمْ﴾

«*The cattle are lawful to you, except those (that will be mentioned to you).*»

means, 'We have made permissible for you all the An'ām (cattle etc.),' and Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*.^[1]

﴿إِلَّا مَا يَتَّلَقَّ عَلَيْكُمْ﴾

«*except those mentioned to you.*»² the prohibition of *Al-Maytah*,^[2] blood, the flesh of swine, and that on which Allāh's Name has

[1] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

[2] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nuṣub*.^[1] This was the view of Ibn Jarîr, who recorded it from Qatâdah.^[2]

The Command to shun *Shirk* and Lying

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْتَنِ وَاجْتَنِبُوا فَوْكَ الْأَرْرَبِ﴾

«So shun the *Rijâs* of the idols, and shun false speech.»

From this it is clear what *Ar-Rijâs* means, i.e., avoid the abomination, which means idols. *Shirk* is mentioned in conjunction with false speech, as in the Ayah:

﴿لَقَدْ أَنَا حَرَمَ رِبَّ الْمَوْجُشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْأَمْ وَالْأَبْقَى يُغَيِّرُ الْحَقَّ وَأَنْ تَشْرِكُوا بِإِلَهٍ مَا لَمْ يُرَزِّعْ يُوَسِّعُ سُلْطَنَةَ وَأَنْ تَشُوَّلُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

«Say: “(But) the things that my Lord has indeed forbidden are Al-Fawâhiṣ (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge”.» [7:33]

This includes bearing false witness. In the Two *Sahîhs* it was reported from Abu Bakrah that the Messenger of Allâh ﷺ said:

﴿أَلَا أَنْبَئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟﴾

«Shall I not tell you about the worst of major sins?»

We said, “Yes, O Messenger of Allâh.” He said:

﴿الْإِشْرَاكُ بِاللَّهِ وَغَنْوَقُ الْوَالِدَيْنِ﴾

«Associating others with Allâh, disobeying one's parents.»

[1] See the *Tafsîr* of *Sûrat Al-Mâ'îdah* [5:3].

[2] At-Tabâri 18:618.

He was reclining, then he sat up and said:

أَلَا وَقَزْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ؟

«and indeed giving false statements, and indeed bearing false witness...»

and he kept on repeating it until we wished that he would stop.”^[1]

Imām Aḥmad recorded that Khuraym bin Fātik Al-Asadi said, “The Messenger of Allāh ﷺ prayed Aṣ-Subḥ (Al-Fajr), and when he had finished, he stood up and said:

عَدَلْتُ شَهَادَةَ الزُّورِ إِلَشْرَاكٍ بِاللَّهِ عَزَّ وَجَلَّ

«Bearing false witness is on a par with the association of others with Allāh.»

Then he recited this Āyah:

فَاجْتَنِبُوا الْيَقْسَ مِنَ الْأَرْضِنَ وَاجْتَنِبُوا فَوْكَ الْزُّورِ حَفَّاءَ اللَّهُ عَزَّ وَجَلَّ مُشْرِكِينَ بِهِمْ

﴿So shun the Rijs of the idols, and shun lying speech. Ḥunafā' Lillāh, not associating partners unto Him;﴾^[2]

﴿حَفَّاءَ اللَّهُ عَزَّ وَجَلَّ﴾

﴿Ḥunafā' Lillāh﴾ means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allāh says:

﴿عَزَّ وَجَلَّ مُشْرِكِينَ بِهِمْ﴾

﴿not associating partners unto Him;﴾ Then Allāh gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

﴿وَمَن يُشْرِكُ بِاللَّهِ فَكَانَ مَرْدَى مِنَ السَّكَّاءِ﴾

﴿and whoever assigns partners to Allāh, it is as if he had fallen from the sky,﴾

meaning,

﴿فَنَخْطَفُهُ الظَّيْرُ﴾

^[1] *Fath Al-Bāri* 10:419, *Muslim* 1:91.

^[2] *Aḥmad* 4:321.

﴿the birds caught him in midair,﴾

﴿أَوْ نَهَرِي بِهِ الْيَمِنُ فِي مَكَانٍ سَجِقٍ﴾

﴿or the wind had thrown him to a far off place.﴾

means, remote and desolate, dangerous for anyone who lands there. Hence it says in the *Hadîth* of Al-Barâ' :

«إِنَّ الْكَافِرَ إِذَا تَوَفَّهُ مَلَائِكَةُ الْمَرْبَطِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُنْفَحُ لَهُ أَبْوَابُ السَّمَاءِ إِلَّا تُطْرَحُ رُوحُهُ طَرَحًا مِّنْ هُنَاكَ»

«When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.»^[1]

Then he recited this Ayah. The *Hadîth* has already been quoted in our explanation of Sûrah Ibrâhîm.^[2] Allâh gives another parable of the idolators in Sûrat Al-An'âm, where He says:

﴿فَلَمْ يَنْدُعُوا مِنْ دُورِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنَرَدُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَنَا اللَّهُ كَلِيلًا أَسْتَهْوَتَهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَمْسَحَبُ يَدْعُونَهُ إِلَى الْهُدَى أَتَيْنَا قُلْ يَاكَ هُدَى اللَّهُ هُوَ الْهَدَى﴾

﴿Say : "Shall we invoke others besides Allâh, that can do us neither good nor can harm us, and shall we turn back on our heels after Allâh has guided us? - like one whom the Shayâtîn have made to go astray in the land in confusion, his companions calling him to guidance (saying) : 'Come to us.' " Say : "Verily, Allâh's guidance is the only guidance."» [6:71]

﴿ذَلِكَ وَمَنْ يَعْظِمْ شَكِيرًا اللَّهُ فِلَانِهَا مِنْ تَفْوِي الْفَلُوبِ لَكُنْ فِيهَا مَنْفِعٌ إِنَّ أَمْلَ مَسْئَى ثَرَّ بِهَا إِلَى الْبَيْتِ الْقَيْمِيقِ﴾

﴿32. Thus it is, and whosoever honors the Sha'âir of Allâh, then it is truly from the Taqwâ of the hearts.﴾

﴿33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the 'Atiq House.﴾

^[1] Ahmad 4:287.

^[2] See volume five, the *Tafsîr* of Sûrah Ibrâhîm 14:27.

Explanation of the *Udhīyyah* and the *Sha'ā'ir* of Allāh

﴿وَمَن يُطِّعْ مُشْكِرَ اللَّهِ﴾

«*and whosoever honors the Sha'ā'ir of Allāh,*» means, His commands.

﴿فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

«*then it is truly from the Taqwā of the hearts.*»

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Ḥakam said narrating from Miqsam, from Ibn 'Abbās: “Honoring them means choosing fat, healthy animals (for sacrifice).”^[1] Abu Umāmah bin Sahl said: “We used to fatten the *Udhīyyah* in Al-Madīnah, and the Muslims used to fatten them.” This was recorded by Al-Bukhārī.^[2] In *Sunan Ibn Mājah*, it was recorded from Abu Rāfi' that the Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.^[3] Abu Dāwud and Ibn Mājah recorded from Jābir: “The Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.”^[4] It was ﷺ said, “The Messenger of Allāh ﷺ commanded us to examine their eyes and ears, and not to sacrifice the *Muqābilah*, the *Mudābirah*, the *Shurqā*, nor the *Kharqā*.^[5]” This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Sahīh*.^[6] As for the *Muqābilah*, it is the one whose ear is cut at the front, *Mudābirah* is the one whose ear is cut at the back, the *Shurqā* is the one whose ear is split, as Aṣh-Shāfi'i said. The *Kharqā* is the one whose ear is pierced with a hole. And Allāh knows best. It was recorded that Al-Barā' said, “The Messenger of Allāh ﷺ said:

[1] At-Ṭabarī 18:621.

[2] *Fath Al-Bārī* 10:11.

[3] Aḥmad 6:8 - he is the only one who reported this version as was stated by the author in *Jāmi' Al-Masānīd was-Sunan* 14:21.

[4] Abu Dāwud 3:231, Ibn Mājah 2:1043.

[5] Aḥmad 1:108, Abu Dāwud 3:237, *Tuhfat Al-Aḥwadhi* 5:82, An-Nasā'ī 7:217, Ibn Mājah 2:1050.

﴿أربعة لا تجوز في الأضاحي: الغرّاءُ الْبَيْنَ عَوْرَهَا، وَالْمَرِيضَةُ الْبَيْنَ مَرْضَهَا، وَالْغَرْجَاءُ الْبَيْنَ ظَلْمَهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْفَى﴾

“Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.”

This was recorded by Ahmād and the Sunan compilers, and At-Tirmidhī graded it *Sahīh*.^[1]

The Benefits of the Sacrificial Camels

﴿لَكُنْ فِيهَا مَنْفَعٌ﴾

«In them are benefits for you» meaning, in the *Budn* (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

﴿لَكُنْ فِيهَا مَنْفَعٌ إِنْ أَبْلَى شَمَائِيلُ﴾

«In them are benefits for you for an appointed term,»

Miqṣam reported that Ibn ‘Abbās said: “Until you decide to offer them as a sacrifice.”^[2] It was recorded in the Two *Sahīhs* from Anas that the Messenger of Allāh ﷺ saw a man driving his sacrificial camel and said,

﴿إِذْ كُبَّهَا﴾

“Ride it.” The man said, “It is a sacrificial camel.” He said,

﴿إِذْ كُبَّهَا وَيَنْحَكَ﴾

“Ride it, woe to you!” the second or third time.^[3]

According to a report recorded by Muslim from Jābir, the Messenger of Allāh ﷺ said:

^[1] Ahmad 4:284, Abu Dāwud 2802, At-Tirmidhī 1497, An-Nasā'ī 7:215, Ibn Mājah 3144.

^[2] At-Tabarī 18:623.

^[3] *Fatḥ Al-Bārī* 5:450, Muslim 2:960.

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سورة الحج

حُنَفَاءِ اللَّهِ عِنْ مُشْرِكِينَ يَهُوَ وَمَنْ شَرِكَ بِاللَّهِ فَكَانُوا حَرَمَوْنَ
 السَّمَاءَ فَتَخَطَّفُهُ الطَّيْرُ أَوْ تَهُوِيْ بِهِ الرِّيحُ فِي مَكَانٍ سَعِيقٍ
 ذَلِكَ وَمَنْ بَعْظَمْ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ
 لَكُمْ فِيهَا مَنْفَعٌ إِنْ أَجْلَ مُسَمًّى شَرَّ مَحَلُّهَا إِلَى الْبَيْتِ
 الْمُتَبِّقِ (٢٢) وَلَيَكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِذِكْرِهِ وَالْأَسْمَ
 اللَّهُ عَلَى مَارِزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ فَإِنَّهُمْ إِلَهٌ وَلَا يَحْدُثُ
 فَلَهُ أَسْلِمُوا وَلَيَتَرَّ الْمُحْسِنُونَ (٢٣) الَّذِينَ إِذَا ذِكْرَ اللَّهِ وَجَلَّ
 قُلُوبُهُمْ وَالصَّدِّرُونَ عَلَى مَا أَصَابُهُمْ وَالْمُقْبِسُ الْمَلَوَّ وَمَا
 رَزَقَنَهُمْ يُنْفِقُونَ (٢٤) وَالْبُدُّتْ جَعَلْنَا الْكُرْمَ مِنْ شَعِيرِ
 اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوَافٌ فَإِذَا وَجَبَتْ
 جُنُوبُهَا فَكُلُّهُمْ أَهْمَنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُغَرَّبَ ذَلِكَ سَخْرَنَهَا
 لَكُمْ لَعَلَّكُمْ شَكُورُونَ (٢٥) لَمْ يَنْالَ اللَّهُ لُؤْمُهَا وَلَا دَمَاؤُهَا
 وَلَذِكْرِيْنَ يَنْالُهُ الْنَّقْرَى مِنْكُمْ كَذَلِكَ سَخْرَهَا لَكُمْ شَكُورُوا
 اللَّهُ عَلَى مَاهَدَنَكُمْ وَلَيَتَرَّ الْمُحْسِنُونَ (٢٦) إِنَّ اللَّهَ
 يُدَفِّعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَانِ كُفُورٍ (٢٧)

وَلَيَكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِذِكْرِهِ أَسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ فَإِنَّهُمْ
 إِلَهٌ وَلَا يَحْدُثُ فَلَهُ أَسْلِمُوا وَلَيَتَرَّ الْمُحْسِنُونَ (٢٨) الَّذِينَ إِذَا ذِكْرَ اللَّهِ وَجَلَّ
 قُلُوبُهُمْ وَالْمُقْبِسُ الْمَلَوَّ وَمَا رَزَقَنَهُمْ يُنْفِقُونَ (٢٩)

¶ 34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhibitin.»

¶ 35. Whose hearts are filled with fear when Allāh is mentioned, and the patient who bear whatever may befall them, and who

«ازْكَنْهَا بِالْمَعْرُوفِ إِذَا أَجْئَتْ
 إِلَيْهَا»

«Ride it gently according to your needs.»^[11]

«لَكُمْ مَحَلُّهَا إِلَى الْبَيْتِ الْمُتَبِّقِ»

«and afterwards they are brought for sacrifice to the 'Atiq House.» meaning, they are eventually brought to the 'Atiq House – which is the Ka'bah – as Allāh says:

«مَذَبَّهَا بَيْنَ الْكَبَّةَ»

«an offering, brought to the Ka'bah» [5:95]

«وَلَمَّا دَعَتْ تَعْكُفَةً أَنْ يَتَلَقَّهُمْ حَمَلَهُ»

«and detained the Hady, from reaching their place of sacrifice» [48:25]

^[11] Muslim 2:961.

perform the Salāh, and who spend out of what We have provided for them.♦

Rites of Sacrifice have been prescribed for every Nation in the World

Allāh tells us that sacrifice and shedding blood in the Name of Allāh has been prescribed for all nations. ‘Ali bin Abi Talhah reported that Ibn ‘Abbās said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مِنْكُمْ﴾

«And for every nation We have appointed religious ceremonies,» “Festivals.” Ikrimah said, “Sacrifices.”

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مِنْكُمْ﴾

«And for every nation We have appointed religious ceremonies,»

Zayd bin Aslam said, “This means Makkah; Allāh did not appoint religious ceremonies anywhere else for any nation.”^[1]

﴿لَيَذَكُرُوا أَسْمَ اللَّهِ عَلَى مَا تَنَعَّمُونَ إِنَّ بِوْحَدَةِ الْأَنْتَرِ﴾

«that they may mention the Name of Allāh over the beast of cattle that He has given them for food.»

It was recorded in the Two Ṣaḥīḥs that Anas said, “The Messenger of Allāh ﷺ brought two fat, horned rams; he said *Bismillāh* and *Allāhu Akbar*, then he put his foot on their necks.^[2]

﴿فَلَانْهَكُوكُ إِلَهٌ وَجَدْ فَلَهُ أَشْلَمُونَ﴾

«And your God is One God, so you must submit to Him Alone.»

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allāh Alone with no partner or associate.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا دُعِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فَأَعْبَدُوهُنَّ﴾

«And We did not send any Messenger before you but We

^[1] Ad-Durr Al-Manthūr 6:48.

^[2] Fath Al-Bāri 10:25, Muslim 3:1556.

revealed to him (saying): None has the right to be worshipped but I, so worship Me. [21:25]. Allāh says:

﴿فَلَهُ أَنْتُمْ﴾

﴿so you must submit to Him Alone.﴾ meaning, submit to His commands and obey Him in all sincerity.

﴿وَتَبَرُّ الْمُنْتَهِينَ﴾

﴿And give glad tidings to the Mukhibitīn.﴾ Mujāhid said about Mukhibitīn, “Those who find contentment in their faith.”^[1] Ath-Thawri said, “Those who find contentment in their faith and who accept the decree of Allāh and submit to Him.”^[2] It is better to interpret it by what comes next, which is:

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَاءَهُ مُؤْمِنُونَ﴾

﴿Whose hearts are filled with fear when Allāh is mentioned,﴾ meaning, their hearts fear Him.

﴿وَالصَّابِرُونَ عَلَىٰ مَا أَصَابَهُمْ﴾

﴿and the patient who bear whatever may befall them,﴾ meaning, of afflictions.

﴿وَالْمُتَسْبِّسُونَ الظَّالِمُونَ﴾

﴿and who perform the Ṣalāh,﴾ they fulfill the duties which Allāh has enjoined upon them, the duty of performing the obligatory prayers.

﴿وَمَنْ رَزَقْنَاهُمْ بِغَيْرِ حُكْمِنَا﴾

﴿and who spend out of what We have provided for them.﴾

the good provision which Allāh has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allāh. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the *Tafsīr* of *Sūrah Barā’ah*,^[3] to Allāh be praise and blessings.

[1] At-Tabari 18:628.

[2] *Tafsīr Ath-Thawri* 213.

[3] See volume four, in the *Tafsīr* of *Sūrat At-Tawbah* 9:67.

﴿وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعْبَرِ اللَّهِ لَكُمْ فِيهَا حِلْقَرٌ فَادْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوَافٌ فَإِذَا وَجَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْبِعُوا الْقَانِعَ وَالْمُغَرَّ كَذَلِكَ سَخَرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿36. And the Budn, We have made them for you as among the symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qâni' and the Mu'tarr. Thus have We made them subject to you that you may be grateful.﴾

The Command to slaughter the Budn (Sacrificial Camel)

Here Allâh reminds His servants of the blessing which He has bestowed on His servants, by creating the *Budn*^[1] for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allâh, as He says:

﴿لَا تُحْلِلُوا شَعْبَرَ اللَّهِ وَلَا الشَّهْرَ لِلْحَرَامِ وَلَا الْمَذْكُورِ وَلَا الْأَنْتَدِ وَلَا الْمَذْكُورِ لِلْمَرْأَةِ﴾

﴿Violate not the sanctity of the Sha'a'ir of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House﴾[5:2]

﴿وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعْبَرِ اللَّهِ﴾

﴿And the Budn, We have made them for you as among the symbols of Allâh,﴾

Ibn Jurayj said: "Atâ' commented on this Âyah, 'Cattle and camels.'"^[2] A similar view was also reported from Ibn 'Umar, Sa'id bin Al-Musayyib and Al-Hasan Al-Bâṣrî.^[3] Mujâhid said: "Al-Budn means camels."^[4] According to Muslim, Jâbir bin 'Abdullâh and others said, "The Messenger of Allâh ﷺ commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."^[5]

[1] Its explanation follows.

[2] At-Tabari 18:630.

[3] Muslim 2:882.

[4] Ibn Abi Shaybah the unpublished section 367.

[5] Muslim 2:882.

﴿لَكُنْ فِيهَا خَيْرٌ﴾

﴿wherein you have much good.﴾ means, reward in the Hereafter.

﴿فَادْكُرُوا أَسْمَهُ اللَّهُ عَلَيْهَا صَوَافِقَ﴾

﴿So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).﴾

It was reported from Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭab that Jābir bin ‘Abdullāh said, “I prayed with the Messenger of Allāh ﷺ on ‘Id Al-Adḥā. When he finished, he brought a ram and slaughtered it, saying,

﴿بِإِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضْحِيْ مِنْ أَمْتَنِي﴾

“Bismillāh, and Allāhu Akbar. O Allāh, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.”

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] Muḥammad bin Ishāq recorded from Yazīd bin Abi Ḥabīb from Ibn ‘Abbās that Jābir said, “The Messenger of Allāh ﷺ sacrificed two rams on the day of ‘Id, and when he lay them down to sacrifice them, he said:

﴿وَجَئْنُتُ وَجْهِي لِلَّذِي فَطَرَ الشَّمَوَاتِ وَالْأَرْضَ حَيْنًا مُنْلِيْنَا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَسُكُونِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَآلِهِ وَأَئْمَانِهِ﴾

“I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allāh, from You and to You, on behalf of Muḥammad and his Ummah.”

Then he said, ‘Bismillāh’ and ‘Allāhu Akbar’ and slaughtered them.”^[2]

It was reported from ‘Ali bin Al-Huṣayn from Abu Rāfi’ that

[1] Aḥmad 3:356, Abu Dāwud 3:230, Tuhfah Al-Ahwadhi 5:113.

[2] Abu Dāwud 3:230, 231. There are a number of narrations for this text which strengthen its authenticity.

when the Messenger of Allāh ﷺ wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ مَذَا عَنِّي جَعَلْتَ لِكَ بِالْتَّوْزِيدِ وَشَهَدَ لِي بِالْبَلَاغِ»

«O Allāh, this is on behalf of all of my Ummah, whoever bears witness of Tawhīd of You and bears witness that I have conveyed.»

Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

«This is on behalf of Muhammad and the family of Muhammad.»

He would give them to the poor and he and his family would eat from it as well. This was recorded by Ahmad and Ibn Mājah.^[1]

Al-A'mash narrated from Abu Zabiyān from Ibn 'Abbās,

﴿فَاذْكُرُوا أَسْمَ اللَّهِ عَلَيْهِ سَلَامٌ﴾

«So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).»

“When they are standing on three legs, with the left foreleg tied up. He says *Bismillāh* and *Allāhu Akbar*, *Lā ilāha illallāh*, *Allāhumma Minka wa Laka* (In the Name of Allāh and Allāh is Most Great; there is no God but Allāh. O Allāh, from You and to You).”

In the Two Ṣaḥīḥs it was recorded that Ibn 'Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, “Make it stand up fettered, (this is) the Sunnah of Abu Al-Qāsim (i.e. the Prophet Muḥammad ﷺ).”^[2]

﴿فَإِذَا وَجَّهْتَ جُنُوبَهُمْ﴾

«Then, when they are down on their sides,»

^[1] Ahmad 6:8 Ibn Mājah 2:1043, 1044.

^[2] Al-Bukhāri no. 1713.

Ibn Abi Najīḥ reported that Mujaḥid said, "This means, when it has fallen to the ground."^[1] This was narrated from Ibn 'Abbās, and a similar view was narrated from Muqātil bin Ḥayyān. 'Abdur-Raḥmān bin Zayd bin Aslam said,

﴿فَإِذَا وَجَتْ جُنُوبَهَا﴾

﴿Then, when they are down on their sides,﴾

"Meaning, when they have died."^[2] This is what was meant by the comment of Ibn 'Abbās and Mujaḥid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a *Marfū' Hadīth*:

«لَا تُعْجِلُوا النُّفُوسَ أَنْ تَرْهَقُ»

«Do not rush until you are sure that the animal is dead.»^[3]

Ath-Thawri narrated in his *Jāmi'* that Umar bin Al-Khaṭṭāb said that, and he supported it with the *Hadīth* of Shaddād bin 'Aws in *Ṣaḥīḥ Muslim*:

«إِنَّ اللَّهَ كَيْبَ الْإِخْتَانَ عَلَى كُلِّ شَيْءٍ؛ فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَخْسِنُوا الْذَبْحَةَ، وَلْيَجِدْ أَحَدُكُمْ شَفَرَةً، وَلْيُرِخْ ذَبِحَتَهُ»

«Allāh has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.»^[4]

It was recorded that Abu Wāqid Al-Laythi said, "The Messenger of Allāh ﷺ said:

«مَا قُطِعَ مِنَ النَّبِيَّةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

«Whatever is cut from an animal while it is still alive is *Maytah* (dead flesh).»

This was recorded by Ahmād, Abu Dāwud and At-Tirmidhi, who graded it *Ṣaḥīḥ*.^[5]

[1] At-Tabārī 18:635.

[2] At-Tabārī 18:635.

[3] Al-Bayhaqī 9:278.

[4] Muslim 3:1548.

[5] Ahmād 5:518, Abu Dāwud 3:277, *Tuhfat Al-Ahwadhi* 5:55.

﴿فَكُلُوا مِنْهَا وَأطْعِمُوا الْقَانِعَ وَالْمُتَّرَ﴾

(eat thereof, and feed Qāni' and the Mu'tarr...)

This is a command which implies that this is permissible. Al-'Awfi reported that Ibn 'Abbâs said, "Qāni'" is the one who is content with what he is given and he stays in his house, and the *Mu'tarr* is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."^[1] This was also the view of Mujâhid and Muâmmad bin Ka'b Al-Quražî.^[2] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbâs said, "Qāni'" is the one who is too proud to ask, and *Mu'tarr* is the one who does ask."^[3] This was also the view of Qatâdah, Ibrâhim An-Nakha'i and Mujâhid, according to one report narrated from him.^[4] And the opposite was also suggested. This Âyah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allâh says:

﴿فَكُلُوا مِنْهَا وَأطْعِمُوا الْقَانِعَ وَالْمُتَّرَ﴾

(eat thereof, and feed the poor who does not ask, and the beggar who asks.)

But there is no evidence in this Âyah for this view. According to a *Sâhih Hadîth*, the Messenger of Allâh ﷺ said to the people:

«إِنِّي كُنْتُ تَهْبِيْكُمْ عَنِ الدُّخَارِ لُحُومِ الْأَضَاحِي فَزُقُّ ثَلَاثَةَ، فَكُلُوا وَادْخِرُوا مَا بَدَا لَكُمْ»

«I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.»^[5]

According to another report:

[1] At-Tabari 18:636.

[2] At-Tabari 18:636.

[3] At-Tabari 18:363, 367.

[4] At-Tabari 18:363, 367.

[5] An-Nasâ'i 7:234.

«فَكُلُوا وَاذْبُرُوا وَتَصَدَّقُوا»

«Eat some, keep some and give some in charity.»^[1]

According to another report:

«فَكُلُوا وَأطْبِعُوا وَتَصَدَّقُوا»

«Eat some, feed others, and give some in charity.»^[2]

As for the animal skins, it was recorded in *Musnad Ahmad* from Qatādah bin An-Nu'mān in the *Hadīth* about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَانْتَبِعُوا بِجُلُودِهَا وَلَا بَيْعُوهَا»

«Eat and give in charity, and make use of the skins, but do not sell them.»^[3]

(Note)

It was recorded that Al-Barā' bin 'Azib said, "The Messenger of Allāh ﷺ said:

إِنَّ أَوَّلَ مَا تَبَدَّأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ تُصَلِّي، ثُمَّ تَرْجِعَ فَتَخْرُ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُوءًا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَخْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ الْشَّعْبَانِ

«The first thing that we should do on this day of ours ('Id) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.» This was recorded by (Al-Bukhārī and Muslim).^[4]

And in *Sahīh Muslim*, it is mentioned that one is not to offer the sacrifice until the Imām (leader) has offered his.^[5]

It is prescribed to offer the sacrifice on the day of *Nahr* and

[1] An-Nasā'ī 7:170.

[2] *Fath Al-Bārī* 11:29.

[3] Ahmad 4:15.

[4] *Fath Al-Bārī* 2:526, Muslim 3:1553.

[5] Similar is mentioned in no. 5083 of Muslim.

the following three days of *Tashriq*,^[1] because of the *Hadîth* of Jubayr bin Muṭ'îm who said that the Messenger of Allâh ﷺ said:

﴿أَيَّامُ التَّشْرِيقِ كُلُّهَا ذِبْحٌ﴾

«The days of *Tashriq* are all (for) sacrifice.» This was recorded by Ahmad and Ibn Hibbân.^[2]

﴿كَذَلِكَ سَوَّرْتَهَا لَكُمْ لَمَّا كُنْتُمْ تَنْكُرُونَ﴾

﴿Thus have We made them subject to you that you may be grateful.﴾ means, for this reason.

﴿سَوَّرْتَهَا لَكُمْ﴾

﴿Thus have We made them subject to you﴾

means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allâh says:

﴿أَوْلَئِكَ يَرَوْا أَنَا خَلَقْتَهُمْ مِّنْ نَارٍ عَيْنَتِي أَيْنَنَا فَهُمْ لَهُمَا مُنْلَوْنَ﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.» [36:71] until He said:

﴿فَأَفَلَا يَشْكُرُونَ﴾

﴿Will they not then be grateful?» [36:73]

And Allâh says in this Ayah:

﴿كَذَلِكَ سَوَّرْتَهَا لَكُمْ لَمَّا كُنْتُمْ تَنْكُرُونَ﴾

﴿Thus have We made them subject to you that you may be grateful.﴾

﴿فَإِنْ بَنَآ اللَّهُ لَهُوَ أَثْمَانُهَا وَلَا دِيَارُهَا وَلَا بَنَآلُهُ الْقَوَى يَسْكُنُ كَذَلِكَ سَخْرَهَا لَكُمْ لَتَكْفِرُوا

﴿اللَّهُ عَلَىٰ مَا هَدَكُمْ وَمَنْ يُرِيَ الظُّحْرَىٰ﴾

﴿37. It is neither their meat nor their blood that reaches Allâh,

^[1] Referring to the process of hanging the meat to dry in the sun. For more details, see volume one, the *Tafsîr* of *Sûrat Al-Baqarah* 2:203.

^[2] Ahmad 4:82.

but it is Taqwā from you that reaches Him. Thus have We made them subject to you that you may proclaim Allāh's greatness for His guidance to you. And give glad tidings to the doers of good.»

The Goal of the *Udhiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant

Allāh says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself.

During the time of *Jāhiliyyah*, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allāh says:

﴿لَنْ يَنَالَ اللَّهُ لَحْوُهُمْ وَلَا مَأْوَاهُمْ﴾

«It is neither their meat nor their blood that reaches Allāh,»

Ibn Abi Hātim recorded that Ibn Jurayj said, “The people of the *Jāhiliyyah* used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allāh ﷺ said, “We have more right to do that.” Then Allāh revealed the words:

﴿لَنْ يَنَالَ اللَّهُ لَحْوُهُمْ وَلَا مَأْوَاهُمْ وَلِنَكِنْ بِاللَّهِ الْغَنِيُّ بِنَكُمْ﴾

«It is neither their meat nor their blood that reaches Allāh, but it is Taqwā from you that reaches Him.»

That is what He will accept and reward for, as mentioned in the *Sahīh*,

«إِنَّ اللَّهَ لَا يَنْتَهُ إِلَى صُورِكُمْ وَلَا إِلَى أَوْبَاتِكُمْ، وَلِكُنْ يَنْتَهُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

“Allāh does not look to your appearance or your colors, but He looks to your hearts and deeds.”^[1]

And in the *Hadīth*:

«Indeed charity falls in the Hand of Ar-Rahman before it falls

^[1] Muslim 4:1987.

in the hand of the one asking.^[1]

﴿كَذَلِكَ سَخَّرْهَا لَكُمْ﴾

﴿Thus have We made them subject to you﴾ meaning, ‘for this purpose We have subjugated the *Budn* for you,’

﴿لِتَكُبُرُوا اللَّهُ عَنْ مَا مَدَّلُوكُمْ﴾

﴿that you may proclaim Allāh's greatness for His guidance to you.﴾

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

﴿وَرَبِّنَتِ الْمُخْيِّرَاتِ﴾

﴿And give glad tidings to the doers of good.﴾

means, ‘give good news, O Muḥammad, to those who do good,’ i.e., whose deeds are good and who remain within the limits prescribed by Allāh, who follow that which has been prescribed for them, who believe in the Messenger ﷺ and follow that which he has conveyed from his Lord.

(Note) The *Uḍhiyyah* is *Sunnah Mustahabbah*^[2]

One animal is sufficient on behalf of all the members of one household. Ibn ‘Umar said, “The Messenger of Allāh ﷺ continued to offer sacrifice for ten years.” This was recorded by At-Tirmidhi.^[3] Abu Ayyūb said: “At the time of the Messenger of Allāh ﷺ, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started

^[1] Meaning a recommended practice. It must be noted here that these two *Āyāt* and most of the commentary related to them, is about the *Hady* or sacrificial animal for *Hajj*. Much of the commentary generally applies to the sacrifice of *Uḍhiyyah* for the non-pilgrim as well. But the ruling of *Mustahab*, and the sacrifice after the prayer are among the statements that are not related to the *Hady*. For more details on the *Hady* see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2 : 196).

^[2] *Al-Hiliyah* 4 :81. Similar was recorded by Al-Bukhārī no. 1410.

^[3] *Tuhfat Al-Ahwadhi* 5 :96.

boasting [by sacrificing more than one] and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it *Sahīh*, and by Ibn Mājah.^[1] ‘Abdullāh bin Hishām used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhārī.^[2]

Concerning how old the sacrificial animal should be, Muslim recorded from Jābir that the Messenger of Allāh ﷺ said:

«لَا تَنْبُخُوا إِلَّا مُسْتَهْ، إِلَّا أَنْ تَسْرُ عَلَيْكُمْ فَنَبْخُوا جَدَعَةً مِنَ الظَّانِ»

"Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep."^[3]

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الظَّالِمِينَ مَا نَرَأَى إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَانِ كُفُورٍ﴾

﴿38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate.﴾

Good News of Allāh's Defence for the Believers

Here Allāh tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

﴿أَلَيْسَ اللَّهُ بِكَافِ عَذْلَمٌ﴾

﴿Is not Allāh sufficient for His servant?﴾ [39:36]

﴿وَمَنْ يَتَوَلَّ عَلَى اللَّهِ فَهُوَ حَسْبَهُ، إِنَّ اللَّهَ يُكَفِّرُ أَنْوَرَهُ، فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ وَفِدَارًا﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾ [65:3].

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَانِ كُفُورٍ﴾

﴿Verily, Allāh likes not any treacherous ingrate.﴾

means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises

[1] Abu Dāwud 5:90, Ibn Mājah 2:1051.

[2] *Fath Al-Bārī* 13:213.

[3] Muslim 3:1555.

whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

﴿أَذْنَ لِلَّذِينَ يُنَذَّلُونَ إِنَّهُمْ طَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَفْرِيْهِ لَقَدِيرٌ ﴾ إِنَّمَا الظَّلَمُ مِنْ أَنَّهُمْ يَعْمَلُونَ وَإِنَّمَا دَعَ اللَّهَ النَّاسَ بِمَا يَعْمَلُونَ فَمَنْ يَعْمَلْ مُحْسِنًا سَوْيَعْ رَبِيعَ وَصَلَوةً وَسَجْدَةً يُذْكَرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا وَلَيَسْتَعْلَمُ اللَّهُ مَنْ يَعْمَلُ إِنَّ اللَّهَ لَغُورٌ عَنِ الْعِزَافِ ﴾

﴿39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is able to give them victory.﴾

﴿40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, Shâwâmi', Biya', Salawât, and Masjids, wherein the Name of Allâh is mentioned much, would surely have been pulled down. Verily, Allâh will help those who help His (cause). Truly, Allâh is All-Strong, All-Mighty.﴾

Permission to fight; this is the first Âyah of Jihâd

Al-'Awfi reported that Ibn 'Abbâs said, "This was revealed about Muhammâd ﷺ and his Companions, when they were expelled from Makkah."^[1] Mujâhid, Ad-Dâhîhâk and others among the Salaf, such as Ibn 'Abbâs, 'Urwah bin Az-Zubayr, Zayd bin Aslam, Muqâtil bin Hayân, Qatâdah and others said, "This is the first Âyah which was revealed about Jihâd."^[2] Ibn Jarîr recorded that Ibn 'Abbâs said, "When the Prophet ﷺ was driven out of Makkah, Abu Bakr said, 'They have their Prophet. Truly, to Allâh we belong and truly, to Him we shall return; surely they are doomed.' " Ibn 'Abbâs said, "Then Allâh revealed the words:

﴿أَذْنَ لِلَّذِينَ يُنَذَّلُونَ إِنَّهُمْ طَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَفْرِيْهِ لَقَدِيرٌ ﴾

﴿Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allâh is

[1] At-Tabari 18:643.

[2] At-Tabari 18:643, 644, Ad-Durr Al-Manthûr 6:87.

able to give them victory.»

Abu Bakr, may Allāh be pleased with him, said, "Then I knew that there would be fighting." Imām Ahmād added: "Ibn 'Abbās said, 'This was the first Āyah to be revealed concerning fighting.'"^[1] This was also recorded by At-Tirmidhi and An-Nasā'i in the Book of *Tafsir* of their *Sunans*.^[2] At-Tirmidhi said: "It is a *Hasan Hadīth*."

﴿وَإِنَّ اللَّهَ عَلَىٰ تَسْمِيدِ الْقَبَرِ﴾

«and surely, Allāh is able to give them victory.»

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

﴿فَإِذَا لَقُتُّلُوكُمْ كَثُرًا فَقُتِلُوكُمْ حَتَّىٰ إِذَا أَخْتَصُمُوكُمْ شَنَدُوكُمُ الْوَعْدَ إِذَا نَأَيْتُمْ حَتَّىٰ
تَضَعَ الْمُرْتَزَقُ اُولَئِكَ رَأَيْتُمْ نَكَةَ اللَّهِ لِأَنْصَرِكُمْ مِنْهُمْ وَلَكِنْ يَتَنَاهُوا بِتَضَعُوكُمْ يَتَقْبَضُوكُمْ يَتَقْبَضُوكُمْ ثُلُوثِيَّا فِي
سَيِّلِ أَمْوَالِهِمْ فَلَمْ يُبْلِلْ أَعْنَالَهُمْ ۝ سَيِّدِيهِمْ وَصَلِيلِهِمْ بَالْمُؤْمِنِينَ ۝ وَيَنْظِلُهُمْ لِلْجَنَّةِ عَرَفَهَا لَهُمْ ۝﴾

«So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.» [47:4-6]

﴿فَتَلُومُهُمْ بِمَا ذَنَبُوهُ اللَّهُ أَعْلَمُ بِكُمْ وَإِنْ هُمْ بِغَيْرِ رَءُوفِينَ ۝ وَرَشَقُ صَدَرَهُ فَوْرَ
مُؤْمِنِيَّاتِ ۝ وَيَذْهِبُ عَيْنُكُمْ فُلُوْيَّهُ وَرَسُوبُ اللَّهِ عَلَىٰ مِنْ يَنْهَا وَاللَّهُ عَلَيْهِ حِكْمَةٌ ۝﴾

«Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.» [9:14-15]

[1] Ahmad 1:216.

[2] *Tuhfah Al-Ahwadhi* 9:15, An-Nasā'i in *Al-Kubrā* 6:411.

﴿وَإِنَّا لَنَعْلَمُ كُمْ حَتَّىٰ مَذَرَ الْمُجَاهِدِينَ وَنَكُرُّ وَالْمُنْذَرِينَ وَنَبْلُو أَخْبَارَكُمْ﴾

«And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.» [47:31].

And there are many similar Āyāt.

Ibn ‘Abbās commented on the Āyah,

﴿وَلَوْلَا اللَّهُ عَلَىٰ نَصْرِهِنَا لَقَدِيرُونَ﴾

«and surely, Allāh is able to give them (believers) victory.»

“And this is what He did.”^[1] Allāh prescribed Jihād at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous.

When the idolators went to extremes to persecute Muslims, to expel the Prophet ﷺ and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madīnah; when they settled in Al-Madīnah and the Messenger of Allāh ﷺ joined them there, and they gathered around him and lent him their support, and they had a place where Islām prevailed, and a stronghold to which they could retreat; then Allāh prescribed Jihād against the enemy, and this was the first Āyah to be revealed for it. Allāh said:

﴿فَأُولَئِنَّ الَّذِينَ يُنَاهَىٰ كُمْ يَأْتُهُمْ ظُلْمٌ وَلَوْلَا اللَّهُ عَلَىٰ نَصْرِهِنَا لَقَدِيرُونَ الَّذِينَ أُخْرِجُوا مِنْ دِيَرِهِمْ بِغَيْرِ حَقٍّ﴾

«Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly»

Al-‘Awfi reported that Ibn ‘Abbās said; “They were driven out of Makkah to Al-Madīnah unjustly, i.e., Muhammad ﷺ and his Companions.”^[2]

^[1] At-Tabari 18:643.

^[2] At-Tabari 18:643.

﴿إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ﴾

«only because they said: "Our Lord is Allāh."» means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allāh and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allāh says:

﴿يَرْجِعُونَ إِلَرْسُولٍ وَإِلَّا كُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

«and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!» [60:1].

Then Allāh says:

﴿وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بِقَضَاهُ بِسَعْنِ﴾

«For had it not been that Allāh checks one set of people by means of another,»

meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

﴿هَلْذَتْ صَوَاعِدُ﴾

«Ṣawāmi' surely have been pulled down» means the small temples used by monks. This was the view of Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ikrimah, Ad-Daḥḥāk and others.^[11] Qatādah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The Ṣawāmi' of the Zoroastrians." Muqātil bin Ḥayyān said, "These are houses along the roads."

﴿وَبَيْعٌ﴾

«Biya'.» These are larger than the Ṣawāmi' and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-'Āliyah, Qatādah, Ad-Daḥḥāk, Ibn Sakhr,

^[11] At-Tabari 18:647, Ad-Durr Al-Manthūr 6:59, 60, Ar-Rāzi 3:36.

Muqātil bin Ḥayyān, Khuṣayf and others.^[1] Ibn Jubayr reported from Mujāhid and others that this referred to the synagogues of the Jews which are known to them as *Ṣalūt*. And Allāh knows best.

﴿وَصَلَوةٌ﴾

﴿Ṣalawāt﴾ Al-‘Awfi reported that Ibn ‘Abbās said, “*Ṣalawāt* means churches.”^[2] Ikrimah, Ad-Dahhāk and Qatādah said that it referred to the synagogues of the Jews. Abu Al-Āliyah and others said, “*Ṣalawāt* refers to the places of worship of the Sabians.” Ibn Abi Najīḥ reported that Mujāhid said, “*Ṣalawāt* refers to places of worship of the People of the Book and of the people of Islām along the roads.”^[3] *Masjids* belong to the Muslims.

﴿يَذْكُرُ فِيهَا أَنْسُ اللَّهَ كَثِيرًا﴾

﴿wherein the Name of Allāh is mentioned much,﴾

It was said that the pronoun refers to *Masjids*, because this is the closest of the words mentioned. Ad-Dahhāk said, “In all of them the Name of Allāh is often mentioned.” Ibn Jarīr said, “The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the *Masjids* of the Muslims, in which the Name of Allāh is mentioned much, would have been destroyed – because this is the usual usage in Arabic.”^[4] Some of the scholars said, “This is a sequence listing the smallest to the greatest, because the *Masjids* are more frequented by more worshippers who have the correct intention and way.”

﴿وَيَنْهَا اللَّهُ مَنْ يَنْهَا﴾

﴿Verily, Allāh will help those who help His (cause).﴾

This is like the Āyah:

[1] At-Tabārī 18:648.

[2] At-Tabārī 18:649.

[3] At-Tabārī 18:650.

[4] At-Tabārī 18:650.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِنْ تَصْرِفُوا اللَّهَ بِسُرْرَتِكُمْ وَلَيُنَزِّلَنَّ أَنْذَارًا كَذَرًا فَقَدْ لَمْ يَأْنِ لِأَنْتُمْ أَعْلَمُ بِإِيمَانِكُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain.﴾ [47:7-8]

﴿إِنَّ اللَّهَ لَغَوِيٌ عَزِيزٌ﴾

﴿Truly, Allāh is All-Strong, All-Mighty.﴾

Allāh describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allāh says:

﴿وَلَئِنْ سَبَقَتْ كُلُّكُمُ بِيَوْمَنَا الْمُرْسَلِينَ إِنَّمَا لَمْ يَنْتَهِ مُنْتَهِيَّنَ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.﴾ [37:171-173]

﴿كَتَبَ اللَّهُ لِأَغْلَبِكُمْ أَنَّا وَرَسَلْنَا إِنَّ اللَّهَ قَوِيٌ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ [58:21]

﴿الَّذِينَ إِنْ مَكَثُوكُمْ فِي الْأَرْضِ أَفَعُمُوا الصَّلَاةَ وَمَأْتُوا الزَّكَوةَ وَأَسْرُوا بِالْمَعْرُوفِ وَنَهَوُا عَنِ الْمُنْكَرِ وَلَهُ عِقِبَةُ الْأَمْرِ﴾

﴿41. Those who, if We give them power in the land, establish the Salāh, enforce the Zakāh, and they enjoin the good and forbid the evil. And with Allāh rests the end of (all) matters.﴾

The Duties of the Muslims when They attain Power

Ibn Abi Ḥātim recorded that ‘Uthmān bin ‘Affān said, “The Āyah:

﴿الَّذِينَ إِنْ مَكَثُوكُمْ فِي الْأَرْضِ أَفَمُوا أَصْلَحُوكُمْ وَإِنَّا أَنَّا أَنْزَلْنَاكُمْ وَأَنْزَلْنَا بِالْمَعْرُوفِ وَنَهَيْنَا عَنِ الْمُنْكَرِ﴾

﴿Those who, if We give them power in the land, (they) establish the Salāh, enforce the Zakāh, and they enjoin the good and forbid the evil.﴾

was revealed concerning us, for we had been expelled from our homes unjustly only because we said: ‘Our Lord is Allāh.’ Then we were given power in the land, so we established regular prayer, paid the Zakāh, enjoined what is good and forbade what is evil, and with Allāh rests the end of (all) matters. This is about my companions and I.”^[1] Abu Al-‘Āliyah said, “They were the Companions of Muḥammad ﷺ.” Aṣ-Ṣabāh bin Suwādah Al-Kindi said, “I heard ‘Umar bin ‘Abdul-‘Azīz give a speech and say:

﴿الَّذِينَ إِنْ مَكَثُوكُمْ فِي الْأَرْضِ﴾

﴿Those who, if We give them power in the land....﴾

Then he said, “This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allāh and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly.” ‘Atiyah Al-‘Awfi said, “This Āyah is like the Āyah:

﴿وَعَدَ اللَّهُ الَّذِينَ مَأْمَنُوا بِنَكَرٍ وَعَكِيلٍ أَصْلَحَتْ لَبْسَنَتَهُمْ فِي الْأَرْضِ﴾

^[1] Ibn Abi Ḥātim 8:2496, 2497.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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أُولَئِنَّ الَّذِينَ يُقْتَلُونَ كَيْفَ يَأْتُهُمْ طُلْمَوْا وَإِنَّ اللَّهَ عَلَى نَصْرِهِ مَدْهُودٌ
 لَقَدْ يَرِدُ ۝ الَّذِينَ أَخْرَجُوا مِن دِيرِهِم بِغَيْرِ حِقْقَةٍ إِلَّا أَنْ
 يَقُولُوا بِنَا اللَّهُ وَلَوْلَا دَفْعَ اللَّهِ النَّاسَ بِعَصْبِهِمْ يَعْصِي طَوْمَتْ
 صَوْمَعْ وَبَعْ وَصَلَوتْ ۝ وَمَسْجِدُ يَدْكَرْ فِي أَسْمَ اللَّهِ
 كَيْتَرَا وَيَنْصَرِتْ اللَّهُ مَنْ يَنْصُرُهُ وَإِنَّ اللَّهَ لَقَوْتْ
 عَزِيزٌ ۝ الَّذِينَ إِنْ تَكْنَهُمْ فِي الْأَرْضِ أَقْامُوا الصَّلَاةَ
 وَأَتَوْ الْأَرْكَوْدَةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَا عَنِ الْمُنْكَرِ
 وَلِلَّهِ عِنْقَبَةُ الْأُمُورِ ۝ وَإِنْ يَكْدِبُوكَ فَقَدْ كَدَبْتَ
 قَبْلَهُمْ قَوْمٌ نُوحُ وَعَادُ وَثَمُودٌ ۝ وَقَوْمٌ إِرْهِيمَ وَقَوْمٌ لُوطٌ ۝
 وَأَصْحَبُ مَدِينَ وَكَوْبَ مُوسَى فَأَنْتَيْتَ لِلْكَفَرِينَ ثُمَّ
 أَخْذَتْهُمْ كَيْفَ كَانَ تَكْبِرٌ ۝ فَكَلَّا إِنْ مِنْ قَرْيَةٍ
 أَهْلَكَنَّهَا وَهِيَ طَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
 وَبِثِرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ۝ أَفَلَرَ بِسِرْوَانِي فِي الْأَرْضِ
 فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَفَإِذَا نَسْمَعُونَ بِهَا فَإِنَّهَا
 لَا تَعْمَلُ الْأَبْصَرُ وَلَا كُنْ تَعْمَلُ الْقُلُوبُ لَتَّيْ فِي الصُّدُورِ ۝

﴿Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land﴾ [24:55].

﴿وَلِلَّهِ عِنْقَبَةُ الْأُمُورِ﴾

﴿And with Allah rests the end of (all) matters.﴾ This is like the Ayah:

﴿وَالْأَنْتِقَةُ لِلشَّيْءَيْنِ﴾

﴿And the good end is for those who have Taqwā﴾ [28:83].

Zayd bin Aslam said:

﴿وَلِلَّهِ عِنْقَبَةُ الْأُمُورِ﴾

﴿And with Allah rests the end of (all) matters.﴾ “And with Allah will be the reward for what they did.”¹¹

﴿وَإِنْ يَكْدِبُوكَ فَقَدْ كَدَبْتَ مِنْهُمْ قَوْمٌ نُوحُ وَعَادُ وَثَمُودٌ ۝ وَقَوْمٌ إِرْهِيمَ وَقَوْمٌ لُوطٌ ۝ وَأَصْحَبُ
 مَدِينَ وَكَوْبَ مُوسَى فَأَنْتَيْتَ لِلْكَفَرِينَ ثُمَّ أَخْذَتْهُمْ كَانَ تَكْبِرٌ ۝ فَكَلَّا إِنْ مِنْ قَرْيَةٍ
 أَهْلَكَنَّهَا وَهِيَ طَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِثِرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ۝ أَفَلَرَ بِسِرْوَانِي فِي الْأَرْضِ
 فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَفَإِذَا نَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَلُ الْأَبْصَرُ وَلَا كُنْ تَعْمَلُ
 الْقُلُوبُ لَتَّيْ فِي الصُّدُورِ ۝﴾

﴿42. And if they deny you, so did deny before them the people of Nūh, 'Ād and Thamūd.﴾

﴿43. And the people of Ibrāhīm and the people of Lūl.﴾

¹¹ Ibn Abi Ḥātim 8:2498.

﴿44. And the dwellers of Madyan; and denied was Mûsâ. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!﴾

﴿45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashîd!﴾

﴿46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

The Consequences for the Disbelievers

Here Allâh consoles His Prophet Muhammâd ﷺ for the disbelief of those among his people who opposed him.

﴿وَإِن يُكَذِّبُوكُمْ فَقَدْ كَذَّبَتْ قَلْبَهُمْ قَوْمٌ نُوحٌ﴾

﴿And if they deny you, so did deny before them the people of Nûh﴾ until His saying,

﴿وَرَكِبُوا مُؤْسَنًا﴾

﴿and denied was Mûsâ.﴾ means, despite all the clear signs and evidence that they brought.

﴿فَأَنْتَ أَنْتَ لِلْكَافِرِ﴾

﴿But I granted respite to the disbelievers for a while,﴾ means, 'I delayed and postponed.'

﴿فَنَذَّرْتَهُمْ تَذْرِيزًا شَدِيدًا﴾

﴿then I seized them, and how (terrible) was My punishment!﴾ means, 'how great was My vengeance against them and My punishment of them!' In the Two Sahîhs it is reported from Abu Mûsâ that the Prophet ﷺ said:

﴿إِنَّ اللَّهَ لَيُنْهَا لِلظَّالِمِ حَتَّى إِذَا أَخْذَهُ لَمْ يُنْهِهِ﴾

﴿Allâh lets the wrongdoer carry on until, when He seizes him, He will never let him go.﴾ Then he recited:

﴿وَرَكِدَكَ أَخْذَ رِبِّكَ إِذَا أَخْذَ الظَّالِمَ وَهِيَ ظَلِيمَةٌ إِذَا أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿Such is the punishment of your Lord when He seizes the

towns while they are doing wrong. Verily, His punishment is painful (and) severe.» [11:102]^[1]

Then Allāh says:

﴿فَكَلِّنَ مِنْ نَزِيْلِهِ أَمْكَنَهَا﴾

«And many a township did We destroy»

﴿وَرَمَّنَ ظَلَّلَهَا﴾

«while they were given wrongdoing,»

meaning, they were rejecting their Messengers.

﴿فَهُمْ خَانِقُونَ عَلَىٰ عُرُوشَهَا﴾

«so that it lie in ruins,» Ad-Dahhāk said, “[Leveled to] their roofs,”^[2] i.e., their houses and cities were destroyed.

﴿وَبَثَرَ مُسْطَلَّةً﴾

«and (many) a deserted well» means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

﴿وَرَقَبَرَ مَشِيدَةً﴾

«and a castle Mashīd!» Ikrimah said, “This means whitened with plaster.”^[3] Something similar was narrated from ‘Ali bin Abi Tālib, Mujāhid, ‘Atā, Sa‘id bin Jubayr, Abu Al-Mulayh and Ad-Dahhāk.^[4] Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allāh came upon them, as He says:

﴿أَيْنَا تَكُونُوا يَدِيرُكُمُ الْمَرْتَلُ وَلَوْ كُنْتُمْ فِي بَعْضِ شَيْئَتُهُ﴾

«“Wheresoever you may be, death will overtake you even if you are in Burūj Mushayyadah!”» [4:78]

[1] *Fath Al-Bāri* 8:205, *Muslim* 4:1997.

[2] *At-Tabari* 18:653.

[3] *At-Tabari* 18:654, 655.

[4] *At-Tabari* 18:655, *Al-Baghawi* 3:291.

﴿أَفَلَا يَسِيرُونَ فِي الْأَرْضِ﴾

﴿Have they not traveled through the land,﴾

means, have they not traveled in the physical sense and also used their minds to ponder? That is sufficient, as Ibn Abi Ad-Dunyā said in his book *At-Tafakkur wal-I'tibār*, "Some of the wise people said, 'Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before.' " Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

﴿فَنَكُونُ لَمْ قُلُوبٌ يَعْقِلُونَ هَبَّا أَوْ مَادَانٌ يَسْمَعُونَ يَهَّا﴾

﴿and have they hearts wherewith to understand and ears wherewith to hear?﴾

meaning, let them learn a lesson from that.

﴿فَإِنَّهَا لَا تَنْسَى الْأَنْسَارُ وَلَكِنْ تَنْسَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

﴿وَرَبِّنَاتِكَ بِالْمَذَابِ وَلَنْ يُظْفَفَ اللَّهُ وَعْدُهُ وَلَكِنْ يَوْمًا عِنْدَ رَبِّكَ كَافِلٌ سَنَةٌ مِّنَ نَّعْدَدِكُمْ^{٤٧} وَكَائِنٌ مِّنْ قَرِيبَةِ أَنْتَ لَمَّا وَهَى ظَالِمٌ لَّمْ أَخْذَهُمَا وَلَئِنْ أَصْبِرُّهُمْ﴾

﴿47. And they ask you to hasten on the torment! And Allāh fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.﴾

﴿48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

The Disbelievers Demand for the Punishment

Allāh tells His Prophet ﷺ:

﴿وَسْتَعِلُوكَ بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment!﴾

meaning, these disbelievers who disbelieve in Allāh and His Book and His Messenger ﷺ and the Last Day. This is like the Āyāt:

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْهِلْنَا جَحَّادَةَ مِنْ أَنْفُسِنَا أَوْ أَنْهِلْنَا بِعَذَابَ الْيَوْمِ﴾

﴿And (remember) when they said: "O Allah! 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]

﴿وَقَالُوا رَبُّنَا يُعْلِمُ لَنَا نِفَّنَا قَبْلَ يَوْمِ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us Qītānā (our punishment) before the Day of Reckoning!"﴾ [38:16].

﴿وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ﴾

﴿And Allāh fails not His promise.﴾ means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

﴿وَلَكَ يَوْمًا عِنْدَ رَبِّكَ كَافِرُ سَنَّةُ مِنَّا نَعْذُوبُ﴾

﴿And verily a day with your Lord is as a thousand years of what you reckon.﴾

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

﴿وَكَانَ مِنْ قَرِيبَةِ أَنَّهُتُ لَمَّا وَهِيَ طَالَةٌ ثُمَّ أَنْهَذْتُهَا وَإِنَّ الْمُصِيرَ لِي﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

Ibn Abi Hātim recorded from Abu Hurayrah that the

Messenger of Allâh ﷺ said:

«يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِيَّاتَةِ عَامٍ»

«The poor among the Muslims will enter Paradise half a day before the rich - five hundred years.»

This was recorded by At-Tirmidhi and An-Nasaî from the *Hadîth* of Ath-Thawri from Muhammâd bin 'Amr. At-Tirmidhi said, "Hasan Sahîh."^[1]

Abu Dâwud recorded at the end of Book of *Al-Malâhim* in his *Sunan* from Sa'd bin Abi Waqqâs that the Prophet ﷺ said:

«إِنِّي لَا زُجُوْنَ أَنْ لَا تَفْجِرَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ بِنِصْفِ يَوْمٍ»

«I hope that it will not be too much for my Ummah if Allâh delays them for half a day.»

It was said to Sa'd, "What does half a day mean?" He said, "Five hundred years."^[2]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّا أَنَا لَكُمْ نَذِيرٌ شَيْءٌ ۖ فَالَّذِينَ مَأْتُوا وَعْدَنَا الصَّابِرُونَ لَهُمْ مَغْفِرَةٌ ۗ وَرَزْقٌ كَرِيمٌ ۖ وَالَّذِينَ سَعَوْا فِي مَا يَرِيدُنَا مُدَحِّرِينَ أُولَئِكَ أَصْحَابُ الْعَذَابِ ۚ﴾

﴿49. Say : "O mankind! I am (sent) to you only as a plain warner."﴾

﴿50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karîm.﴾

﴿51. But those who strive against Our Âyât to frustrate them, they will be dwellers of the Hellfire.﴾

The Recompense of the Righteous and the Unrighteous

Allâh said to His Prophet ﷺ, when the disbelievers asked him to hasten on the punishment for them:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنَّا لَكُمْ نَذِيرٌ شَيْءٌ ۖ﴾

«Say : "O mankind! I am (sent) to you only as a plain warner."﴾

^[1] Tuhfat Al-Ahwadhi 7:21, An-Nasaî in Al-Kubrâ 6:412.

^[2] Abu Dâwud 4:517.

meaning, 'Allāh has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allāh: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.'

﴿لَا مُعَقِّبَ لِشَكِيرٍ، وَهُوَ سَرِيعُ الْحِسَابِ﴾

«There is none to put back His judgement and He is swift at reckoning.» [13:41]

﴿إِنَّمَا أَنَا لَكُمْ نَذِيرٌ شَفِيرٌ فَالَّذِينَ مَأْتُوا وَعْدَنَا هُنَّا لَهُمْ لَهُمْ لَهُمْ﴾

«I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,»

means, whose hearts believe and whose actions confirm their faith.

﴿فَلَمْ يَنْفَرُوا وَرَزِقْ كَرِيمٌ﴾

«for them is forgiveness and Rizq Karīm.»

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muḥammad bin Ka'b Al-Quraṣī said, "When you hear Allāh's saying:

﴿وَرَزِقْ كَرِيمٌ﴾

«Rizq Karīm» this means Paradise.^[1]

﴿وَالَّذِينَ سَعَوا فِي مَا يَنْتَهَا مُعَجِّزِينَ﴾

«But those who strive against Our Āyāt to frustrate them,»

Mujāhid said, "To discourage people from following the Prophet ﷺ." ^[2] This was also the view of 'Abdullāh bin Az-Zubayr, "to discourage." ^[3] Ibn 'Abbās said, "To frustrate them means to

^[1] Ad-Durr Al-Manthūr 6:63.

^[2] At-Tabārī 18:662.

^[3] Ad-Durr Al-Manthūr 6:64.

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وَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَلَكِنْ يَوْمًا
عِنْدَ رِيْكَ كَالْفِ سَنَةٍ مِمَّا نَعْدُوكَ ﴿١٤﴾ وَكَانُوا مِنْ
قَرِيبَةِ أَمَّنِتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخْذَتُهَا إِلَى الْعَصِيرِ
﴿١٥﴾ قُلْ يَاتِيَّهَا النَّاسُ إِنَّمَا أَنَّ الْكُفَّارَ مِنْ
أَمْوَالَهُمْ أَصَلَّاهُنَّ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
وَالَّذِينَ سَعَوْفَافِ مَا يَدْتَبَّرُونَ إِنَّمَا أَنَّكَ أَصْحَبَ الْمُجْرَمِ
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا دَعَنَّ
أَنَّقِ الشَّيْطَانَ فِي أُمَّيْتِهِ فَيَنْسَخُ اللَّهُ مَا يَلْقَى الشَّيْطَانُ
ثُمَّ يَحْكِمُ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ حِكْمَةٌ لِيَجْعَلَ
مَا يَلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْفَاسِدَةُ
قُلُوبُهُمْ وَلَكِنَّ الظَّالِمِينَ لَفِي شَفَاقٍ بَعْسِيْرٌ وَلِيَعْلَمَ
الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتَخْسِيْتَ لَهُ قُلُوبَهُمْ وَلَئِنَّ اللَّهَ لَهَا دُلُّ الدِّينِ أَمْوَالُهُ إِلَى صَرَاطِ
مُسْتَقِيمٍ ﴿١٦﴾ وَلَا يَرَأُ الَّذِينَ كَفَرُوا فِي رِيقَوْنَهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ
﴿١٧﴾

resist the believers stubbornly.”^[1]

﴿أُولَئِكَ أَنْجَبُتُ الْجَحِيْمَ﴾
«they will be dwellers of the Hellfire.»

This refers to the agonizingly hot Fire with its severe punishment, may Allâh save us from it. Allâh says:

﴿الَّذِينَ كَفَرُوا وَصَدَّرُوا عَنْ
سَبِيلِ اللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ
الْعَذَابِ إِنَّمَا كَانُوا
يَفْسِدُونَ﴾

«Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption» [16:88]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِنَّا شَفَّئَتُمْ أَنَّقِ الشَّيْطَانَ فِي أُمَّيْتِهِ فَيَنْسَخُ
اللَّهُ مَا يَلْقَى الشَّيْطَانُ ثُمَّ يَحْكِمُ اللَّهُ مَا يَلْقَى وَاللَّهُ عَلَيْهِ حِكْمَةٌ لِيَجْعَلَ
الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْفَاسِدَةُ لَفِي شَفَاقٍ
بَعْسِيْرٌ وَلِيَعْلَمَ الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتَخْسِيْتَ لَهُ
قُلُوبُهُمْ وَلَئِنَّ اللَّهَ لَهَا دُلُّ الدِّينِ أَمْوَالُهُ إِلَى صَرَاطِ مُسْتَقِيمٍ﴾

¶52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytân threw (some falsehood) in his recitation (of the revelation). But Yansakh Allâh that which Shaytân throws in.

^[1] Ad-Durr Al-Manthûr 6:64.

Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise : ﴿

﴿53. That He (Allāh) may make what is thrown in by Shaytān a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).﴾

﴿54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to the straight path.﴾

How the Shaytān threw some Falsehood into the Words of the Messengers, and how Allāh abolished that

At this point many of the scholars of *Tafsīr* mentioned the story of the *Gharāniq* and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through *Mursal*^[1] chains of narration and I do not think that any of them may be regarded as *Sahīh*. And Allāh knows best.

Al-Bukhāri said, "Ibn 'Abbās said,

﴿فِي أُنْبَيْتِهِ﴾

﴿in his recitation (of the revelation).﴾

"When he spoke, the Shaytān threw (some falsehood) into his speech, but Allāh abolished that which the Shaytān threw in."^[2]

﴿فَنَزَّلَ مِنْ كُمْ لَهُ أُنْبَيْتِهِ﴾

﴿Then Allāh establishes His revelations.﴾ 'Ali bin Abi Talhah reported that Ibn 'Abbās said,

﴿إِنَّا نَنْهَا عَنِ الْأَقْوَافِ النَّبِطِينَ فِي أُنْبَيْتِهِ﴾

﴿when he did recite (the revelation), Shaytān threw (some falsehood) in it﴾

[1] *Mursal*: A chain of narration that stops before the Companion.

[2] *Fath Al-Bāri* 8:292.

"When he spoke, the *Shayṭān* threw (some falsehood) into his speech."^[1] Mujāhid said:

﴿إِنَّا نَسْأَلُ﴾

﴿when he did recite﴾ "When he spoke."^[2] It was said that it refers to his recitation, whereas,

﴿إِلَّا آمَانَ﴾

﴿but they trust upon Amāni﴾

means they speak but they do not write.^[3] Al-Baghawi and the majority of the scholars of *Tafsīr* said:

﴿نَسْأَلُ﴾

﴿he did recite﴾ "Reciting the Book of Allāh."

﴿أَلَقَ الشَّيْطَنُ فِي أُمِينَتِهِ﴾

﴿Shayṭān threw (some falsehood) in it﴾ "In his recitation."^[4]

Ad-Daḥḥāk said:

﴿إِنَّا نَسْأَلُ﴾

﴿when he did recite﴾ "When he recited."^[5] Ibn Jarīr said, "This comment is more akin to interpretation."^[6]

﴿فَنَسْكُنَ اللَّهُ مَا يُلْقِي الشَّيْطَنُ﴾

﴿But Yansakh Allāh that which Shayṭān throws in.﴾

The meaning of the word *Naskh* in Arabic is to remove or lift away. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means, Allāh cancels out that which the *Shayṭān* throws in."^[7]

﴿وَنَسْكُنَ اللَّهُ عَلَيْهِ﴾

[1] At-Tabari 18:667.

[2] At-Tabari 18:667.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:78).

[4] Al-Baghawi 3:293.

[5] At-Tabari 18:668.

[6] At-Tabari 18:668.

[7] At-Tabari 18:668.

﴿And Allāh is All-Knower,﴾ means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

﴿لَا يَجِدُ مَا يَلْهِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease﴾

meaning, doubt, *Shirk*, disbelief and hypocrisy. Ibn Jurayj said:

﴿الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾

﴿those in whose hearts is a disease﴾ “The hypocrites, and

﴿وَالْقَاسِيَةُ قُلُوبُهُمْ مَرَضٌ﴾

﴿and whose hearts are hardened.﴾ means the idolators.”⁽¹¹⁾

﴿وَإِنَّ الظَّالِمِينَ لَهُ شَفَاعَةٌ بِعِزِيزٍ﴾

﴿And certainly, the wrongdoers are in an opposition far-off.﴾ means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

﴿وَلِعَلَّمَ اللَّهِ أَوْرُوا الْمُرْسَلُونَ أَنَّهُ الْحَقُّ بِنَرِافِكُ فَلَمْ يُؤْمِنُوا بِهِ﴾

﴿And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,﴾

means, ‘so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allāh and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.’ Indeed, it is the Wise Book which,

⁽¹¹⁾ At-Tabari 18:669.

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ قَبْلِهِ وَلَا مِنْ خَلْفِهِ تَرِيلٌ مِنْ حَكِيرٍ حَمِيرٍ﴾

﴿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]

﴿فَبُوَرْمَأُ يَدِهِ﴾

﴿so that they may believe therein,﴾ means, that they may believe that it is true and act upon it.

﴿فَتَنَعَّمُ لَهُمْ﴾

﴿and their hearts may submit to it with humility.﴾

means, that their hearts may humble themselves and accept it.

﴿وَإِنَّ اللَّهَ لَهُوَ الَّذِينَ مَأْمُونُوا إِنْ جَاءُوكُمْ مُّسْتَقِرُّ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

﴿وَلَا يَرَأُ الَّذِينَ كَفَرُوا فِي زَيْغَرٍ فَنَهَىٰهُمُ اللَّائِعَةُ بَغْتَةً أَوْ يَأْتِيهِمْ عَذَابٌ بَقِيرٌ
عَقِيرٌ﴾

﴿الْمُلْكُ لِوَمَنْ شَاءَ لَهُ يَخْكُمُ بَنِيهِمْ كَلَّا لَيْكَ مَأْمُونُوا وَعَكِيلُوا الضَّلَالِ
جَنَّتُ الْعَيْمَ﴾

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِتَابِيَتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِمٌ﴾

﴿55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm 'Aqīm.﴾

﴿56. The sovereignty on that Day will be that of Allāh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.﴾

﴿57. And those who disbelieved and denied Our Āyāt, for them will be a humiliating torment (in Hell).﴾

The Disbelievers will remain in Doubt and Confusion

Allāh tells us that the disbelievers will remain in doubt concerning this Qur'ān. This was the view of Ibn Jurayj and was the view favored by Ibn Jarīr.^[1]

﴿ حَتَّىٰ تَأْتِيهِمُ الْنَّعَّاجُ بَغْتَةً ﴾

﴿ until the Hour comes suddenly upon them,﴾ Mujāhid said: "By surprise."^[2] Qatādah said:

﴿ بَغْتَةً ﴾

﴿ suddenly﴾ means, the command of Allāh will catch the people unaware. Allāh never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allāh does not punish anyone except the evildoers.

﴿ أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمَ عَقْبَيْهِ ﴾

﴿ or there comes to them the torment of Yawm 'Aqīm.﴾

Mujāhid said, "Ubay bin Ka'b said: 'Yawm 'Aqīm means the day of Badr.'" Ikrimah and Mujāhid said: "Yawm 'Aqīm means the Day of Resurrection, following which there will be no night."^[3] This was also the view of Ad-Dāḥhāk and Al-Hasan Al-Baṣrī.^[4] Allāh says:

﴿ إِنَّمَا لِلّٰهِ الْمُلْكُ يَوْمَئِذٍ لَّهُ يَحْكُمُ بَيْنَهُمْ ﴾

﴿ The sovereignty on that Day will be that of Allāh. He will judge between them.﴾ This is like the Āyāt:

﴿ مَنِلَّا يَوْمَ الْلِّيْلَاتِ ﴾

﴿ The Only Owner of the Day of Recompense﴾ [1:4]

﴿ إِنَّمَا لِلّٰهِ الْحُقْقُ الْعَالِمُ وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عِزَّلًا ﴾

﴿ The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

[1] At-Tabari 18:670.

[2] At-Tabari 11:360.

[3] Al-Baghawi 3:295.

[4] Al-Baghawi 3:295.

﴿فَالَّذِينَ مَأْتُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿So those who believed and did righteous good deeds﴾

means, their hearts believed in Allāh and His Messenger ﷺ, and they acted in accordance with what they knew; their words and deeds were in harmony.

﴿فِي جَنَّتَ النَّصِيرِ﴾

﴿in Gardens of Delight.﴾ means, they will enjoy eternal bliss which will never end or fade away.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِغَايَتِنَا﴾

﴿And those who disbelieved and denied Our Āyāt,﴾

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

﴿فَأُزَلِّكُ لَهُمْ عَذَابٌ مُّهِمٌ﴾

﴿for them will be a humiliating torment.﴾

means, in recompense for arrogantly turning away from the truth.

﴿إِنَّ الَّذِينَ يَسْتَكِبُونَ عَنْ عِبَادَاتِنَا سَيِّئَاتُهُمْ جَهَنَّمُ دَاهِرِيَّةٍ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ [40:60]

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ شَدَّ ثُبُولًا أَوْ مَاءً أَوْ لَبَزْ قَنْتَهُمْ اللَّهُ رَزِقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ﴾^{٣٦} لِيَدْخُلُنَّهُمْ مَدْخَلًا يَرْضُونَهُ وَلِنَّ اللَّهَ لَمَكْلِيلٌ حَلِيمٌ﴾^{٣٧} ذَلِكَ وَمَنْ عَاقَبَ يَعْنِي مَا عُوقَبَ بِهِ ثُمَّ يُبَيِّنُ عَلَيْهِ لِيَسْمَعَهُ اللَّهُ إِنَّ اللَّهَ لَسَفُورٌ عَفْرُورٌ﴾^{٣٨}

﴿58. Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.﴾

﴿59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.﴾

﴿60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been

wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.»

The Great Reward for Those Who migrate in the Cause of Allāh

Allāh tells us that those who migrate for the sake of Allāh, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allāh and His Messenger to support His religion, then they are killed, i.e., in Jihād, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allāh says:

﴿وَمَن يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يَدْرِكُهُ الْمُرْثُ فَقَدْ وَقَعَ أَعْبُرُ عَلَى اللَّهِ﴾

(And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh.) [4:100]

﴿لَيَزَّفَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

«surely, Allāh will provide a good provision for them.»

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

﴿وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ لَيَنْتَهِمُ مُنْدَخِلًا بِرِزْقِنَّهُ﴾

«And verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased.»

This means Paradise, as Allāh says elsewhere:

﴿فَأَنَّا إِنْ كَانَ مِنَ الْمُفْرِيْنَ فَرَزْقٌ وَرِحْمَانٌ وَحَتَّىٰ نَبِيِّوْ﴾

«Then, if he be of those brought near (to Allāh), rest and provision, and a Garden of Delights.» [56:88-89].

Allāh tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿لَيَزَّفَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

«surely, Allāh will provide a good provision for them.» Then He says:

﴿لَيَتَّخِلُّهُمْ مُّذْحَلًا يَرْضَوْنَهُ وَلَئِنَّ اللَّهَ لَعَلِيمٌ﴾

﴿Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing,﴾

meaning, He is All-Knowing about those who migrate and strive in *Jihâd* for His sake and who deserve that (reward).

﴿كَفِيلٌ﴾

﴿Most Forbearing,﴾ means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (*Hijrah*) and their putting their trust in Him.

Concerning those who are killed for the sake of Allâh, whether they are Muhâjirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allâh says:

﴿وَلَا تَحْسَنَ اللَّهُ أَنْوَاتُ الْأَجْرِ فَإِنَّمَا مَنْ يَرْبِطُهُمْ بِرُّؤُسِهِنَّ﴾

﴿Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision﴾ [3:169].

There are many *Hâdîths* on this topic, as stated previously. With regard to those who die for the sake of Allâh, whether they are emigrants or not. This *Âyah* and the *Sahîh Hâdîths* guarantee that they will be well provided for and that Allâh will show them kindness. Ibn Abi Hâtim recorded that Shurâhbil bin As-Simt said: "We spent a long time besieging a stronghold in the land of the Romans. Salmân Al-Fârisi, may Allâh be pleased with him, passed by me and said, 'I heard the Messenger of Allâh ﷺ say:

«مَنْ مَاتَ مُرَايِطًا أَجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرَى اللَّهُ عَلَيْهِ الرِّزْقَ، وَأَمِنَّ بِنَفَائِنَ، وَأَفْرَوْا إِنْ شِئْنَمْ: ﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ شَاءَ فَسَلَّمَ أَزْسَانُهُمْ لَيَزِّفُنَّهُمُ اللَّهُ يَرْزُقُ حَسَنَاتِهِنَّ وَلَكَ اللَّهُ لَهُوَ خَيْرُ الرَّازِقِينَ﴾ لَيَتَّخِلُّهُمْ مُّذْحَلًا يَرْضَوْنَهُ وَلَئِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ﴾

«Whoever dies guarding the borders of Islâm, Allâh will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: «Those who emigrated in the cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And

verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.»^[1]

He also recorded that ‘Abdur-Rahmān bin Jaḥdam Al-Khawlāni was with Faḍālah bin ‘Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Faḍālah bin ‘Ubayd sat by the grave of the man who had passed away and someone said to him, “Are you neglecting the martyr and not sitting by his grave?” He said, “I would not mind which of these two graves Allāh would resurrect me from, for Allāh says:

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتْلُوا أَوْ كَانُوا يَسْرَقُونَهُمُ اللَّهُ رَبُّ الْعَالَمَاتِ﴾

«Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them.»

And he recited these two Āyāt, then said,

“What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions? By Allāh, I would not mind which of these two graves Allāh would resurrect me from.”^[2]

﴿ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عَوَّقَ بِهِ﴾

«That is so. And whoever has retaliated with the like of that which he was made to suffer....»

Muqātil bin Ḥayān and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allāh granted them victory.

﴿إِنَّ اللَّهَ لَسَفِيرٌ عَنْ شَوْرٍ﴾

«Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.»

^[1] Ibn Abi Ḥātim 8:2503.

^[2] At-Tabari 9:182.

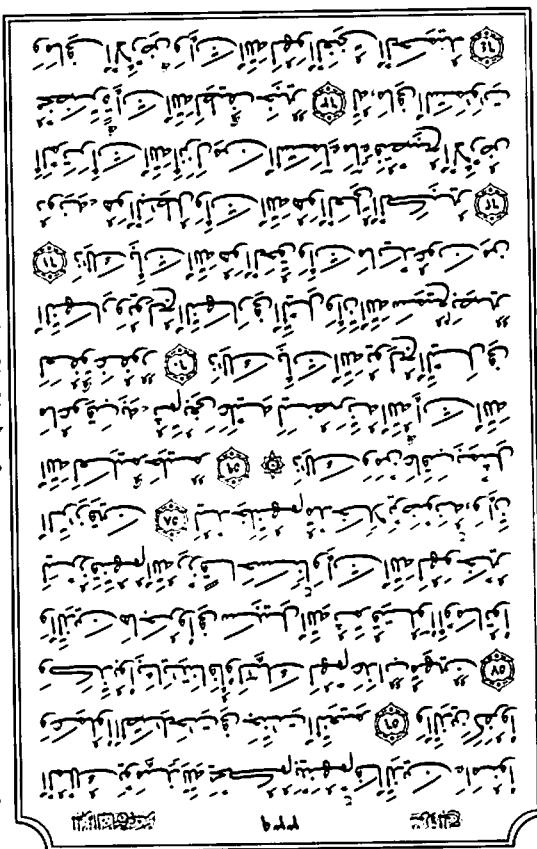
Essay: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue whom You will with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day,"

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

The Creator and Controller of this World is Allah

461. That is because Allah merges the night into the day, and He emerges the day into the night. And verily, Allah is All-Hearer, All- Seer. ﴿٤٦٢﴾

462. That is because Allah is the Truth, and what they invoke besides Him, it is false. And verily, Allah - He is the Most High, the Most Great. ﴿٤٦٣﴾



and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.» [3:26-27]

The meaning of “merging” the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

﴿وَإِنَّ اللَّهَ سَمِيعٌ بِصَدْرٍ﴾

«And verily, Allāh is All-Hearer, All-Seer.»

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allāh tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

﴿وَذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

«That is because Allāh – He is the Truth,»

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

﴿وَأَنَّكُمْ مَا يَنْعُوذُونَ بِنِ دُرْبِهِ هُوَ الْبَطِلُ﴾

«and what they invoke besides Him, it is false.»

meaning, the idols and false gods. Everything that is worshipped instead of Him – may He be exalted – is false, because it can neither bring benefit nor cause harm.

﴿وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

«And verily, Allāh – He is the Most High, the Most Great.»
This is like the Āyāt:

﴿وَمَوْلَانَا الْأَكْبَرُ﴾

«and He is the Most High, the Most Great» [42:4]

﴿الْكَبِيرُ الْمُتَعَالُ﴾

﴿the Most Great, the Most High﴾ [13:9].

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

﴿إِنَّ اللَّهَ تَرَ أَنْكَنَ اللَّهَ أَنَّكَنَ مَا يَقْضِيُ الْأَرْضَ مُخْسِنٌ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ إِنَّمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلِكَ اللَّهِ لَهُوَ الْغَنِيُّ الْحَكِيمُ إِنَّمَا تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفَلَكَ تَعْبُرُ فِي الْبَحْرِ بِأَمْرِهِ وَتَمْكِيدُ السَّمَاءَ أَنْ تَقْعُ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ إِلَّا نَبُوْفُ رَبِّجُمْدَةِ وَهُوَ الَّذِي أَنْبَأَكُمْ ثُمَّ يُشْكِمُ ثُمَّ يُحِبِّكُمْ إِنَّ الْأَنْكَنَ لَكَفُورٌ﴾ ﴿١١﴾

﴿63. See you not that Allâh sends down water from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

﴿64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh - He is Rich, Worthy of all praise.﴾

﴿65. See you not that Allâh has subjected to you all that is on the earth, and the ships that sail through the sea by His command? He withholds the heaven from falling on the earth except by His leave. Verily, Allâh is for mankind, full of kindness, Most Merciful.﴾

﴿66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafîrun.﴾

Signs of the Power of Allâh

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

﴿فَهَذَا أَنْزَلَنَا عَلَيْهَا الْمَاءُ أَمْزَنَتْ وَرَبَّتْ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells﴾ [22:5].

﴿فَتَبَعَّدَ الْأَرْضُ مُخْسِرًا﴾

﴿and then the earth becomes green?﴾ This indicates the sequence of events and how everything follows on according to its nature. This is like the Āyah:

﴿فَنَعَلَّمَنَا السَّمَاءَ عَلَقَةً فَخَلَقْنَا الْأَرْضَ مُخْسِرَةً﴾

﴿Then We made the Nutfah^[1] into a clot , then We made the clot into a little lump of flesh﴾ [23:14].

It was recorded in the Two Ṣahīhs that between each stage there are forty days.^[2]

Allāh's saying,

﴿فَتَبَعَّدَ الْأَرْضُ مُخْسِرًا﴾

﴿and then the earth becomes green﴾ means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijāz that the land turns green after rainfall. And Allāh knows best.

﴿إِنَّ اللَّهَ لَطِيفٌ حَسِيرٌ﴾

﴿Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqmān said:

﴿يَسْتَعْجِلُ إِنَّمَا إِنْ تُكَوِّنَ حَسْنَةً مِنْ حَزْنِكَ فَتَكُونُ فِي سَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ﴾

يَأَيُّهَا أَنَّهُ إِنَّ اللَّهَ لَطِيفٌ حَسِيرٌ﴾

﴿“O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware.﴾ [31:16]

And Allāh says:

﴿وَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْحَبَّةَ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

^[1] See the explanation of Sūrat Al-Hajj (22:4).

^[2] Fath Al-Bāri 6:350 , Muslim 4:2036.

﴿...so they do not worship Allâh, Who brings to light what is hidden in the heavens and the earth.﴾ [27:25]

﴿وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَنَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَكِيدُ إِلَّا فِي كِتَابٍ شَفِيعٍ﴾

﴿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]

﴿وَمَا يَقْرُبُ عَنْ زَيْكَ مِنْ يَنْقَالِي ذَرْوَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْفَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ شَفِيعٍ﴾

﴿And nothing is hidden from your Lord, 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 it is (written) in a Clear Record.﴾ [10:61]

﴿فَلَمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth.﴾

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

﴿إِنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ﴾

﴿See you not that Allâh has subjected to you all that is on the earth,﴾

animals, inanimate things, crops and fruits. This is like the Ayah:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جِبِيلًا يَنْهَا﴾

﴿And has subjected to you all that is in the heavens and all that is in the earth.﴾ [45:13],

meaning that all of this is a blessing and out of His kindness.

﴿وَاللَّهُكَ تَغْرِي فِي الْبَغْرِي بِأَنْوَارِهِ﴾

﴿and the ships that sail through the sea by His command﴾

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the

ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

﴿وَتَسْكِنُ السَّمَاوَاتِ أَنْ تَقْعُدَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His leave.﴾

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

﴿إِنَّ اللَّهَ بِالْكَافِرِ لَرَؤُوفٌ رَّحِيمٌ﴾

﴿Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

meaning, even though they do wrong. As Allāh says elsewhere:

﴿وَإِنَّ رَبَّكَ لَذُরُّ تَغْفِيرٍ لِّلنَّاسِ عَلَىٰ ظَلَمَتِهِنَّ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment﴾ [13:6].

﴿وَهُوَ الَّذِي أَخْيَأَكُمْ ثُمَّ يُبَشِّرُكُمْ ثُمَّ يُخْبِرُكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ﴾

﴿It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafirun.﴾ This is like the Āyāt:

﴿كَيْفَ تُكَفِّرُونَ يَأَلِلُو وَكُشْتُمْ أَمْوَالًا فَأَنْجَيْتُمْ ثُمَّ يُبَشِّرُكُمْ ثُمَّ يُخْبِرُكُمْ ثُمَّ إِنَّهُ زَجَّارُوكُمْ﴾

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

﴿فَلَمَّا أَمْرَأْتُهُمْ بِمُسْكُنَكُمْ ثُمَّ جَعَلْتُكُمُ الْأَيْمَانَ لَا تَرْتَفِعُ فِيهَا﴾

﴿Say: "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."﴾ [45:26],

سورة العنكبوت

٣٤٠

العنكبوت

الْفَتْرَانَ اللَّهُ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ بَحْرِي فِي الْبَحْرِ
بِأَمْرِهِ وَيَسِّعُكُمُ السَّمَاءُ أَنْ تَقْعُدُ عَلَى الْأَرْضِ إِلَيْا يَدْنِي هُنَّ
اللَّهُ بِالنَّاسِ لَرُوفُ رَجِيمٌ ﴿١٩﴾ وَهُوَ الَّذِي أَخْيَكُمْ
شَمَّ يُبَشِّكُمْ شَمَّ يُخْبِي كُمْ إِنَّ الْإِنْسَنَ لَكَفُورٌ ﴿٢٠﴾
لِكُلِّ أَمْرٍ جَعَلْنَا مَنْسَكَاهُمْ نَاسِكُوهُ فَلَا يَتَرْعَنُكُمْ
فِي الْأَمْرِ وَادْعُ إِنْ رَبِّكَ إِنْكَ لَمْ لَعَنْ هُدًى مُسْتَقِيرٍ ﴿٢١﴾
وَإِنْ جَنَدُوكَ قُلْلَهُ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٢٢﴾ اللَّهُ يَعْلَمُكُمْ
بَيْنَكُمْ بِوْمَ الْقِيَمَةِ فِيمَا كَتَمْتُ فِيهِ تَغْيِيفُوكَ
أَنْ تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنْ ذَلِكَ
فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ بَسِيرٌ ﴿٢٣﴾ وَيَعْبُدُونَ مَنْ دُورَنَ
اللَّهُ مَا أَنْزَلَ بِهِ سُلْطَنَنَا وَمَا اللَّهُ لَهُ بِهِ عِلْمٌ وَمَا الظَّالِمُونَ
مِنْ نَصِيرٍ ﴿٢٤﴾ وَإِذَا نَلَى عَلَيْهِمْ أَيَّتَابَيَنَتِ تَرَفُّ فِي
وُجُوهِ الظَّالِمِينَ كَفَرُوا الْمُنْكَرُ بِكَادُورُكَ يَسْطُونَ
بِالَّذِينَ يَتَلَوَّنُونَ عَلَيْهِمْ أَيَّتَابَيَنَافِلَ أَفَأَنْتُكُمْ يَشَرِّقُونَ
ذَلِكُمُ الْأَنَارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسِّرُ الْمُصِيرُ ﴿٢٥﴾

﴿قَالُوا يَرَبُّا أَنَّا نَقْتُلُ وَلَاحِيتَنَا
أَنْتَنِ﴾

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"﴾ [40:11]

So how can you set up rivals to Allāh and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence?

﴿وَهُوَ الَّذِي أَخْيَكُمْ﴾

﴿It is He, Who gave you life,﴾ means, He gave you life after you were nothing, and brought you into existence.

﴿شَمَّ يُبَشِّكُمْ شَمَّ يُخْبِي كُمْ﴾

﴿and then will cause you to die, and will again give you life.﴾ means, on the Day of Resurrection.

﴿إِنَّ الْإِنْسَنَ لَكَفُورٌ﴾

﴿Verily, man is indeed Kafirun.﴾ meaning, denying.

﴿لِكُلِّ أَمْرٍ جَعَلْنَا مَنْسَكَاهُمْ نَاسِكُوهُ فَلَا يَتَرْعَنُكُمْ فِي الْأَمْرِ وَادْعُ إِنْ رَبِّكَ إِنْكَ لَمْ
هُدَى مُسْتَقِيرٍ ﴿٢٦﴾ وَإِنْ جَنَدُوكَ قُلْلَهُ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٢٧﴾ اللَّهُ يَعْلَمُكُمْ بَيْنَ
الْقِيَمَةِ فِيمَا كَتَمْتُ فِيهِ تَغْيِيفُوكَ﴾

﴿67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but

invite them to your Lord. Verily, you indeed are on the straight guidance.»

﴿68. And if they argue with you, say: "Allāh knows best of what you do."﴾

﴿69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."﴾

Every Nation has its Religious Ceremonies

Allāh tells us that He has made *Mansak* for every nation. Ibn Jarir said, "This means that there are *Mansak* for every Prophet's nation." He said, "The origin of the word *Mansik* in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the *Manāsik* (rites) of *Hajj* are so called because the people return to them and adhere to them."^[11] If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allāh, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of *Qadar* (divine decree), as in the *Ayah*,

﴿وَلِكُلِّ وِجْهٍ هُوَ مُتَّقِدٌ﴾

﴿For each nation there is a direction to which they face﴾ [2:148]
Allāh says here:

﴿فَمِنْ تَابِكُوهُ﴾

﴿which they *Nāsikūh*﴾ meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allāh, so do not let their dispute with you over that divert you from following the truth. Allāh says:

﴿وَأَنْجُ إِلَيْكُمْ إِنَّكُمْ مُّذَكَّرُونَ﴾

﴿but invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

^[11] At-Tabari 18:678, 679.

i.e., a clear and straight path which will lead you to the desired end. This is like the Ayah:

﴿وَلَا يُصِدُّنَّكُمْ عَنْ مَا أَنزَلْتُ لَكُمْ إِذْ أَنْزَلْتُ إِلَيْكُمْ وَإِذْ أَنْزَلْتُ لَكُمْ﴾

﴿And let them not turn you away from the Ayât of Allâh after they have been sent down to you: and invite to your Lord﴾ [28:87]

﴿وَإِنْ جَنَاحُكُمْ فَقْلٌ لِّلَّهِ أَعْلَمُ بِمَا تَمْكُرُونَ﴾

﴿And if they argue with you, say: "Allâh knows best what you do."﴾

This is like the Ayah:

﴿وَإِنْ كَذَّبُوكُمْ نَّقْلٌ لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْ شَرِّفُونَ مِنَّا أَعْشَلُ وَأَنَا بِرَبِّيْهِ مِنَّا سَعَلُونَ﴾

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

﴿اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿Allâh knows best of what you do.﴾

This is a stern warning and definite threat, as in the Ayah:

﴿هُوَ أَعْلَمُ بِمَا تَفْسِرُونَ فِيهِ كُنْ يَوْمَ شَهِيدًا بَيْنِيْ وَبَيْنَكُمْ﴾

﴿He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!﴾ [46:8].

Allâh says here:

﴿وَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَثُرَ فِيهِ تَنَاجِيُّهُوْنَ﴾

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

This is like the Ayah:

﴿فَلِلَّهِ الْكِبَرُ قَادِعٌ وَأَنْتُمْ كَمَّا أُمْرَتُ وَلَا تَنْيِيْغُ أَفْوَاهَهُمْ وَقُلْ مَا مَنَّتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ﴾

﴿So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book."﴾ [42:15]

﴿أَلَّا تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ بِسِيرٍ﴾

﴿70. 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.﴾

Allāh tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth. Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, *Al-Lawh Al-Mahfūz*, as was reported in *Sahīh Muslim* from ‘Abdullāh bin ‘Amr, who said, “The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَدْرٌ مُقَادِرٌ الْخَلَقَاتِ قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ يَخْسِبُنَافَ سَنَةً، وَكَانَ عَزْشَهُ عَلَى النَّمَاءِ»

«Allāh issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

In the *Sunan*, it was reported from a group of the Companions that the Messenger of Allāh ﷺ said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْفَلَمُ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَمَا أَكْتُبْ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْفَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing that Allāh created was the Pen. He said to it, "Write!" It said, "What should I write?" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.»^[2] Allāh says:

﴿إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ بِسِيرٍ﴾

﴿Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

^[1] Muslim 4:2044.

^[2] Abu Dāwud 5:76, Tuhfah Al-Ahwadhi 9:232.

﴿وَيَقْبِدُونَ مِنْ دُوبَتِ اللَّهِ مَا لَمْ يُرِيَلِ يَوْمًا سُلْطَنًا وَمَا لَيْسَ لَهُ يَوْمًا عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ
﴾
وَإِذَا نَتَّلَ عَلَيْهِمْ مَا يَتَّسَعُ تَعْرُفُ فِي رُجُوْهُ الظَّالِمِ كُفَّارُوا السُّكُونَ بِمَكَارِهِنَّ
يَسْطُولُونَ بِالظَّالِمِ يَتَّلَوْنَ عَلَيْهِمْ مَا يَتَّسَعُ قُلْ أَفَأَيْسِنَكُمْ يَشَرِّقُ مِنْ ذَلِكَ الظَّارِ وَعَدَهَا اللَّهُ
الظَّالِمِ كُفَّارُوا وَيَسِّنَ الْمُصِيرُ ﴾١٦﴾

﴿71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.﴾

﴿72. And when Our clear Âyât are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Âyât to them. Say: "Shall I tell you of something worse than that? The Fire which Allâh has promised to those who disbelieved, and worst indeed is that destination!"﴾

The Idolators' worship of others besides Allâh and Their vehement rejection of the Âyât of Allâh

Allâh tells us that the idolators, in their ignorance and disbelief, worship besides Allâh others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Âyah:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مُكَفَّرٌ لَا يُرْهِنَ لَهُ يَوْمًا فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكُفَّارُ﴾

﴿And whoever calls upon, besides Allâh, 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]
So Allâh says here:

﴿مَا لَمْ يُرِيَلِ يَوْمًا سُلْطَنًا وَمَا لَيْسَ لَهُ يَوْمًا عِلْمٌ﴾

﴿for which He has sent down no authority, and of which they have no knowledge;﴾

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the Shâyâtân beautified for them and made attractive to them. Allâh warned them:

﴿وَرَبِّنَا إِلَهُ لَيْلَيْنَ وَنَحْنُ نَسِيرُ﴾

«and for the wrongdoers there is no helper.»

meaning, no one to help them against Allāh when He sends His punishment and torment upon them. Then Allāh says:

﴿إِنَّمَا تُنَذَّلُ عَلَيْهِمْ مَا يَنْتَهُنَّ﴾

«And when Our clear Āyāt are recited to them,»

means, when the Āyāt of the Qur'ān and clear evidence and proof for Tawhīd of Allāh are mentioned to them, and they are told that there is no god besides Allāh and that the Messengers spoke the truth,

﴿بِكَادُوكُتْ بَسْطَرْتَ بِاللَّيْلَكَ يَتَأَوَّلُكَ عَلَيْهِمْ مَا يَنْتَهُنَّ﴾

«They are nearly ready to attack with violence those who recite Our Āyāt to them.»

then they nearly attack and do harm to those who bring proof to them from the Qur'ān, and cause them harm using their tongues and hands.

﴿فَلَذَ﴾

«Say» O Muḥammad to these people,

﴿أَفَأَنْتُمْ كُمْ بِتَرَبَّرٍ مِّنْ ذَلِكُمُ الْأَنَارُ وَعَدَمًا لِّهُ أَلْيَنَ كَفَرُوا﴾

«Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved,»

The fire and wrath and torment of Allāh are far worse than that with which you are trying to scare the believing close friends of Allāh in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

﴿وَقِصْرَ الْمَعِيدُ﴾

«and worst indeed is that destination!» how terrible is the Fire as a final destination and abode!

﴿إِنَّهَا سَاءَتْ مُسْتَقْرَأً وَمُقَاتَلًا﴾

«Evil indeed it is as an abode and as a place to rest in.» [25:66]

﴿يَأَيُّهَا أَنَاسٌ شَرِبَ مَثْلَ فَأَسْتَعْمِلُوهُ لَهُ إِنَّ الَّذِينَ تَنْعَرُكُمْ مِنْ دُونِ اللَّهِ أَنْ يَخْلُقُوا ذَبَابًا وَلَوْ أَجْسَمُوا لَهُ وَإِنْ يَسْتَعْمِلُوهُمُ الْذَّبَابُ شَيْئًا لَا يَسْتَقْدِمُوهُ بِشَيْءٍ ضَعْنَكُ الظَّالِمُونَ وَالظَّالِمُونَ مَا فَكَرُوا اللَّهُ حَقًّا قَنْدِرُوهُ إِنَّ اللَّهَ لَغَوِيٌّ عَزِيزٌ﴾

﴿73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allâh, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.﴾

﴿74. They have not regarded Allâh with His rightful esteem. Verily, Allâh is All-Strong, All-Mighty.﴾

The insignificance of the Idols and the foolishness of their Worshippers

Here Allâh points out the insignificance of the idols and the foolishness of those who worship them.

﴿يَأَيُّهَا أَنَاسٌ شَرِبَ مَثْلًا﴾

﴿O mankind! A parable has been made,﴾

meaning, a parable of that which is worshipped by those who are ignorant of Allâh and who join others as partners with Him.

﴿فَأَسْتَعْمِلُوهُ لَهُ﴾

﴿so listen to it﴾ pay attention and understand.

﴿إِنَّ الَّذِينَ تَنْعَرُكُمْ مِنْ دُونِ اللَّهِ أَنْ يَخْلُقُوا ذَبَابًا وَلَوْ أَجْسَمُوا لَهُ﴾

﴿Verily, those on whom you call besides Allâh, cannot create a fly, even though they combine together for the purpose.﴾

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imâm Ahmad recorded that Abu Hurayrah recorded the *Marfû'* report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ [خَلْقًا] كَخَلْقِي، فَلَيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ ذَبَابَةً أَوْ حَبَّةً»

“Who does more wrong than one who tries to create something like My creation? Let them create an ant or a fly or a seed like

My creation!"^[1]

This was also recorded by the authors of the Two Ṣahīhs via ‘Umārah from Abu Zur’ah from Abu Hurayrah, who said that the Prophet ﷺ said:

﴿قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِنْ ذَبَابٍ يَخْلُقُ كَعْلَقِي، فَلَيَخْلُقُوا ذَرَّةً، فَلَا يَخْلُقُوا شَعِيرَةً﴾

«Allāh says: "Who does more wrong than one who tries to create (something) like My creation? Let them create an ant, let them create a grain of barley."»^[2]

Then Allāh says:

﴿وَإِنْ يَتْنَاهُمُ الْذَّبَابُ شَيْئًا لَا يَسْتَقْدِرُوهُ مِنْهُ﴾

«And if the fly snatches away a thing from them, they will have no power to release it from the fly.»

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allāh's creatures. Allāh says:

﴿نَصْفُ الظَّالِمِينَ وَالظَّالِمُونَ﴾

«So weak are the seeker and the sought.»

Ibn ‘Abbās said, "The seeker is the idol and the sought is the fly."^[3] This was the view favored by Ibn Jarīr, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."^[4] Then Allāh says:

﴿مَا قَادُوا اللَّهَ حَقَّ قَنْدِيرَةً﴾

«They have not regarded Allāh with His rightful esteem.»

meaning, they have not recognized the might and power of Allāh when they worship alongside Him those who cannot

[1] Ahmad 2:391.

[2] *Fatḥ Al-Bārī* 13:537, *Muslim* 3:1671.

[3] *At-Tabarī* 18:685.

[4] *Al-Baghawi* 3:298, from *Ad-Dahhāk*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٤١

يَأَيُّهَا النَّاسُ حُرِبَ مُثُلٌ فَاسْتَوْعَالَهُ إِنَّ الَّذِينَ
نَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَكَرًا بَأْوَلَىٰ جَنَمَ عَوَالَهُ
وَإِنْ يَسْلِمُهُمُ الظَّبَابُ شَيْئًا لَا يَسْتَقْدُو وَمِنْهُ ضَعْفَ
الظَّالِبُ وَالْمَطْلُوبُ ﴿٧﴾ مَا كَدَرُوا اللَّهُ حَقٌ قَدْرُهُ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٨﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَكِيعٌ بَصِيرٌ ﴿٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠﴾
يَأَيُّهَا الَّذِينَ أَمَنُوا إِذْ كَعَوا وَاسْجُدُوا وَاعْبُدُوا
رِبَّكُمْ وَافْعُلُوا الْخَيْرَ لَعَلَّكُمْ تُقْلِبُونَ ﴿١١﴾
وَجَنِيدُوا فِي اللَّهِ حَقَّ جَهَادِهِ هُوَ جَنِيدُكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قَلَّةٌ أَيْسُكُمْ إِنَّهُ يَعْلَمُ هُوَ سَمِّنُكُمْ
الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا إِلَيْكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شَهِيدَاءَ عَلَى النَّاسِ فَأَقْمُو الْأَصْلَوَةَ وَأَتُوا الرِّكْنَةَ
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مُولَكُكُنْ فَعَمِّلُ الْمُؤْمِنُ وَنَعْمَ الْمُصْرِفُ ﴿١٢﴾
سُورَةُ الْمُؤْمِنُونَ ﴿١٣﴾

and painful. Verily, He it is Who begins and repeats. ﴿85:12-13﴾

﴿إِنَّ اللَّهَ هُوَ الْأَنْقَلُ دُوْلُ الْقُوَّةِ الْمُتَّنِّعِ﴾

﴿Verily, Allah is the Provider, Owner of power, the Most Strong.﴾ [51:58].

﴿عَزِيزٌ﴾

«All-Mighty» means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

﴿إِنَّ اللَّهَ يَصْطَفِي مِنَ الْمَلِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَكِيعٌ بَصِيرٌ﴾ يَعْلَمُ مَا
يَكُونُ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠﴾

even ward off a fly, because they are so weak and incapable.

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿Verily, Allah is All-Strong, All-Mighty.﴾ means, He is the All-Strong Who, by His might and power, created all things.

﴿وَهُوَ الَّذِي يَتَدَبَّرُ الْخَلْقَ ثُمَّ
يُبَدِّلُ وَهُوَ أَهْوَاتُ عَلَيْهِ﴾

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

﴿إِنَّ بَطْشَ رَبِّكَ لَتَبِعُدُ إِنَّهُ هُوَ
بَدِئُ وَبَدِيلٌ﴾

﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.﴾ [85:12-13]

﴿75. Allāh chooses Messengers from angels and from men.
Verily, Allāh is All-Hearer, All-Seer.﴾

﴿76. He knows what is before them, and what is behind them.
And to Allāh return all matters.﴾

Allāh chooses Messengers from the Angels and Messengers from Mankind

Allāh tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿Verily, Allāh is All-Hearer, All-Seer.﴾ means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

﴿أَلَّا أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ [6:124]

﴿يَعْلَمُ مَا يَنْتَكُ لَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِنَّ اللَّهَ لِرَبِّ الْأَمْوَالِ﴾

﴿He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى عَبْدِهِمْ أَحَدًا﴾

﴿“The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.”﴾ [72:26] until His saying;

﴿وَأَنْهَى كُلَّ شَيْءٍ عَدَدًا﴾

﴿and He keeps count of all things.﴾ [72:28]

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

﴿بِأَنَّهَا أَرْسَلُونَا أُنْزَلَ إِلَيْكَ بَلْقَةً مَا أُنْزَلَ وَإِنَّ لَهُ تَعْلُمُ مَا بَلَّقْتَ 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].

﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَرْكِنُوا وَاسْجُدُوا وَأَبْدِلُوا رِبِّكُمْ وَافْسُلُوا الْخَبَرَ لَمَّا كُنْتُمْ تَقْلِيمُونَ ﴾٦٧ وَجَنِيدُوا فِي اللَّهِ حَقَّ جَهَادِهِ هُوَ اجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ يَأْتِيَكُمْ إِزْهِيَّهٌ هُوَ سَنَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَنْكُمْ وَتَكُونُوا شَهَادَةً عَلَى النَّاسِ فَأَقِمُوا الْعُشْرَةَ وَأَقْعُصُمُوا بِاللَّهِ هُوَ مَوْلَانُكُمْ فَقُمُّ الْمُرْكَبَ وَقُمُّ النَّصِيرِ ﴾٦٨﴾

﴿77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.﴾

﴿78. And strive hard in Allâh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm. He has named you Muslims both before and in this (Qur'ân), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salâh, give the Zakâh and hold fast to Allâh. He is your Mawlâ, what an Excellent Mawlâ and what an Excellent Helper!﴾

The Command to worship Allâh and engage in Jihâd

It was reported from 'Uqbah bin 'Âmir that the Prophet ﷺ said:

«فُضَّلَتْ سُورَةُ الْحِجَّةِ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأُهُما»

«Sûrat Al-Hâjj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.»^[11]

﴿وَجَنِيدُوا فِي اللَّهِ حَقَّ جَهَادِهِ﴾

﴿And strive hard in Allâh's cause as you ought to strive.﴾

means, with your wealth and your tongues and your bodies. This is like the Âyah:

^[11] Al-Hâkim 1:221. The addition, "so whoever does not prostrate at them should not read them" is considered unauthentic. The source for the Hadîth was mentioned and noted earlier. See Âyah no. 18.

﴿أَنْتُمَا أَنْتُمْ حَقُّ تَقْوِيَةٍ﴾

﴿Have Taqwā of Allāh as is His due.﴾ [3:102]

﴿فَمَنْ أَنْجَبَنَاكُمْ﴾

﴿He has chosen you,﴾ means, ‘O Ummah [of Islām], Allāh has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.’

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الْأَرْضِ مِنْ حَرَجٍ﴾

﴿and has not laid upon you in religion any hardship﴾

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the Ṣalāh, which is the most important pillar of Islām after the two testimonies of faith, is obligatory, four Rak'ahs when one is settled, which are shortened to two Rak'ah when one is traveling. According to some Imāms, only one Rak'ah is obligatory at times of fear, as was recorded in the Hadīth.^[1] A person may pray while walking or riding, facing the Qiblah or otherwise. When praying optional prayers while traveling, one may face the Qiblah or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet ﷺ said:

﴿بُشِّرْتُ بِالْحَنِيفَةِ السَّهْنَةِ﴾

﴿I have been sent with the easy Hanīfi^[2] way.﴾^[3]

And he said to Mu'ādh and Abu Mūsā, when he sent them as governors to Yemen:

﴿بَشِّرَا وَلَا تُنْهِرَا وَتَبَشِّرَا وَلَا تُنْهِرَا﴾

^[1] Abu Dāwud 2:38.

^[2] Meaning monotheist. See volume four, the Tafsīr of Sūrat Al-A'rāf (7:30).

^[3] Ahmad 5:266.

«Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.»^[1]

And there are many similar ḥadīths. Ibn ‘Abbās said concerning the āyah,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship», “This means difficulty.”^[2]

﴿هُوَ لِلَّهِ أَبِيكُمْ وَإِزْهَرٌ﴾

«It is the religion of your father Ibrāhīm.» Ibn Jarīr said, “This refers back to the āyah,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship»

meaning, any difficulty.” On the contrary, He has made it easy for you, like the religion of your father Ibrāhīm. He said, “It may be that it means: adhere to the religion of your father Ibrāhīm.”^[3] I say: This interpretation of the āyah is like the āyah:

﴿فَقُلْ إِنَّمَا هَذِئِي رَبِّي إِلَّا يَرْبِطُ شَسْتَرِي وَبِنَا وَلَدًا يَأْتِهِمْ حَيْنَقًا﴾

«Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, a ḥanīf”^[4] [6:161]

﴿هُوَ سَمَّاكُمُ الْمُسْلِمُونَ بِنَ قَبْلٍ وَفِي هَذَا﴾

«He has named you Muslims both before and in this (Qur’ān),»

Imām ‘Abdullāh bin Al-Mubārak said, narrating from Ibn Jurayj, from ‘Atā’, from Ibn ‘Abbās: concerning Allāh’s saying,

﴿هُوَ سَمَّاكُمُ الْمُسْلِمُونَ بِنَ قَبْلٍ﴾

«He has named you Muslims before»

[1] *Fath Al-Bārī* 7:657.

[2] *At-Ṭabarī* 18:689.

[3] *At-Ṭabarī* 18:691.

[4] See earlier note.

"This refers to Allāh, may He be glorified."^[1] This was also the view of Mujāhid, 'Atā', Ad-Dahhāk, As-Suddi, Muqātil bin Ḥayyān and Qatādah.^[2]

Mujāhid said, "Allāh named you Muslims before, in the previous Books and in *Adh-Dhikr*,^[3]

﴿فِي هَذَا﴾

﴿and in this﴾ means, the Qur'ān.^[4] This was also the view of others, because Allāh says:

﴿هُوَ أَخْبَتْكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الْأَرْضِ مِنْ حَرَجٍ﴾

﴿He has chosen you, and has not laid upon you in religion any hardship﴾

Then He urged them to follow the Message which His Messenger ﷺ brought, by reminding them that this was the religion of their father Ibrāhīm. Then He mentioned His blessings to this *Ummah*, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allāh says:

﴿هُوَ سَمِّنْكُمْ الْمُسْلِمِينَ مِنْ قَبْلِ﴾

﴿He has named you Muslims both before﴾ meaning, before the Qur'ān,

﴿فِي هَذَا﴾

﴿and in this.﴾ Under the explanation of this Āyah, An-Nasā'i recorded from Al-Ḥārith Al-Ash'ari from the Messenger of Allāh ﷺ, who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِنْهُمْ»

«Whoever adopts the call of Jāhiliyyah, will be one of those who will crawl on their knees in Hell.»

A man said, "O Messenger of Allāh, even if he fasts and performs Ṣalāh?" He said,

^[1] At-Tabari 18:691.

^[2] At-Tabari 18:691, 692.

^[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:105).

^[4] Al-Qurṭubi 12:101.

«نَّمَّ وَإِنْ صَامَ وَصَلَّى، فَأَذْغُوا بِدُغْرَةِ اللَّهِ الَّتِي سَمَّاكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

«Yes, even if he fasts and performs Salâh. So adopt the call of Allâh whereby He called you Muslims and believers and servants of Allâh.»^[1]

﴿لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِيدَاتَ عَلَى النَّاسِ﴾

«that the Messenger may be a witness over you and you be witnesses over mankind!»

means, ‘thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

﴿شَهِيدَاتَ عَلَى النَّاسِ﴾

‘witnesses over mankind’, because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

﴿فَأَقِيمُوا الصَّلَاةَ وَمَالِئُوا الزَّكَرَةَ﴾

«So perform the Salâh, give Zakâh» means, respond to this great blessing with gratitude by fulfilling your duties towards Allâh, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakâh. Zakâh is a form of beneficence towards Allâh’s creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayâh of Zakâh in *Sîrat At-Tawbah* (9:5).

﴿وَاعْصِمُوا بِاللَّهِ﴾

«and hold fast to Allâh.» means, seek the help and support of

^[1] An-Nasâ’i in *Al-Kubrâ* no. 1:8866.

Allāh and put your trust in Him, and get strength from Hirn.

﴿فَرَّ مَوْلَكُكُ﴾

﴿He is your Mawlā,﴾ meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

﴿فَتَعْمَلُ الْأَوْلَى وَنَعْدُ أَنْتَيْرُ﴾

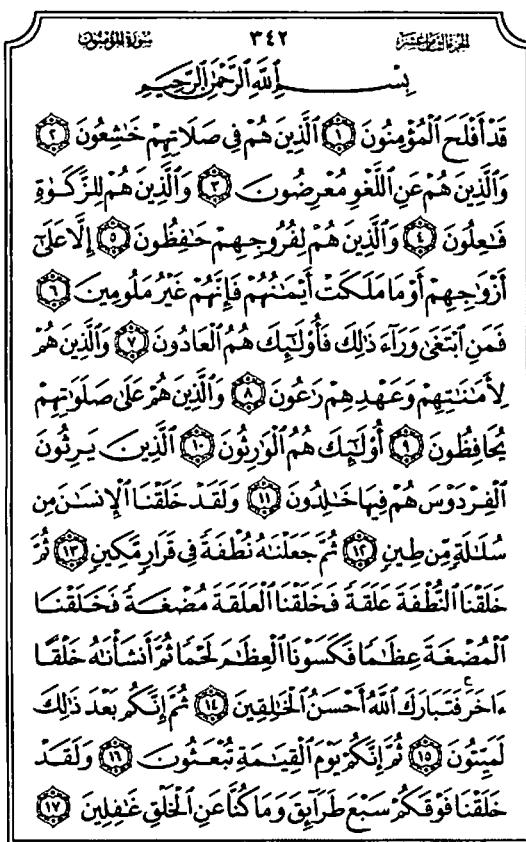
﴿what an Excellent Mawlā and what an Excellent Helper!﴾

He is the best Mawlā and the best Helper against your enemies.

This is the end of the *Tafsīr* of Sūrat Al-Hajj. May Allāh bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

The Tafsīr of Sūrat Al-Mu'minūn (Chapter - 23)

Which was Revealed in Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allāh,
the Most Gracious, the
Most Merciful.

١. أَفْلَحَ اللَّهُمَّ الْمُؤْمِنُونَ
الَّذِينَ هُمْ
فِي صَلَاتِهِمْ حَشِيشُونَ
وَالَّذِينَ هُمْ
عَنِ الظُّورَ مُعْرِضُونَ
وَالَّذِينَ هُمْ
لِرَزْكَوَةِ
نَعْلَوْنَ
إِلَّا عَلَى
لِفُرُوجِهِمْ حَفِظُونَ
أَنْزَقْجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَنُهُمْ
فَإِنَّهُمْ غَيْرُ مُلَوِّثِينَ
مَنْ اتَّبَعَ وَرَأَهُ ذَلِكَ فَأُولَئِكَ هُمُ الْمَادُونَ
وَرَأَهُ ذَلِكَ فَأُولَئِكَ هُمُ الْمَادُونَ
وَالَّذِينَ هُرُ
لَا مَنْتَهِيهِمْ وَعَهْدُهُمْ
رَاعُونَ
وَالَّذِينَ هُرُ عَلَى صَلَوةِهِمْ
يَحْمَاطُونَ
أُولَئِكَ هُمُ الْوَرُثُونَ
الَّذِينَ يَرْثُونَ
الْفَرِدَوْسُ هُمْ فِي خَلِيلُونَ

41. Successful indeed
are the believers.»

42. Those who with their Ṣalāh are Khāshi'ūn.»

43. And those who turn away from Al-Laghw.»

44. And those who pay the Zakāh.»

45. And those who guard their private parts.»

﴿6. Except from their wives or their right hand possessions, for then, they are free from blame.﴾

﴿7. But whoever seeks beyond that, then those are the transgressors.﴾

﴿8. Those who are faithfully true to their Amānāt and to their covenants are Rā'ūn.﴾

﴿9. And those who strictly guard their Ṣalawāt.﴾

﴿10. These are indeed the heirs.﴾

﴿11. Who shall inherit Firdaws. They shall dwell therein forever.﴾

The Success is for the believers whose qualities are described here

﴿١١﴾ هُنَّ الَّذِينَ أَنْجَحُوا

﴿Successful indeed are the believers﴾ means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

﴿١٢﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِونَ

﴿Those who with their Ṣalāh are Khāshi'ūn.﴾

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

﴿١٣﴾ خَشِونَ

“﴿Khāshi'ūn﴾ means those with fear and with tranquillity.”^[1] This was also narrated from Mujāhid, Al-Ḥasan, Qatādah and Az-Zuhri.^[2] It was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him, that *Khushū'* means the *Khushū'* of the heart.^[3] This was also the view of Ibrāhīm An-Nakha'i.^[4] Al-Ḥasan Al-Baṣrī said, “Their *Khushū'* was in their hearts.” So they lowered their gaze and were humble towards others. *Khushū'* in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else

[1] At-Ṭabarī 19:9.

[2] At-Ṭabarī 19:8, 9.

[3] At-Ṭabarī 19:9.

[4] At-Ṭabarī 19:9.

besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the *Hadîth* recorded by Imâm Ahmad and An-Nasâ'î from Anas, who said that the Messenger of Allâh ﷺ said:

﴿مُحِبُّت إِلَيَّ الطَّيْبُ وَالنِّسَاءُ، وَجُعِلَتْ فُرْجَةُ عَيْنِي فِي الصَّلَاةِ﴾

«Fragrance and women have been made dear to me, and Salâh was made the joy of my eye.»^[1]

﴿وَالَّذِينَ هُمْ عَنِ الْأَنْوَارِ مُغَرَّبُونَ﴾

«And those who turn away from Al-Laghw.»

refers to falsehood, which includes Shirk and sin, and any words or deeds that are of no benefit. As Allâh says:

﴿فَوَلَمَّا مَرُوا بِالنَّوْمِ مَرُوا كَيْرَماً﴾

«And if they pass by Al-Laghw, they pass by it with dignity»[25:72].

Qatâdah said: “By Allâh, there came to them from Allâh that which kept them away from that (evil).”^[2]

﴿وَالَّذِينَ هُمْ لِلرَّكْزَةِ نَذِيلُونَ﴾

«And those who pay the Zakâh.»

Most commentators say that the meaning here is the Zakâh that is paid on wealth, even though this Âyah was revealed in Makkah, and Zakâh was ordained in Al-Madînah in the year 2 H. The apparent meaning is that the Zakâh that was instituted in Al-Madînah is the one based upon the *Nu'sub*^[3] and the specific amounts, apart from which it seems that the basic principle of Zakâh was enjoined in Makkah. As Allâh says in *Sûrat Al-An'âm*, which was also revealed in Makkah:

﴿وَمَا تُرِكُوا حَقَّهُ يَوْمَ حَصَابِهِ﴾

«but pay the due thereof on the day of their harvest,» [6:141]

It could be that what is meant here by Zakâh is purification of

[1] Ahmad 3:199, An-Nasâ'î 7:61, 62.

[2] *Az-Zuhd* by Ibn Al-Mubarak, 55.

[3] The minimum level of wealth which dictates a person's obligation to pay Zakâh.

the soul from Shirk and filth, as in the Āyah:

﴿فَمَنْ أَفْلَحَ مِنْ ذَكَرْهَاٰ وَمَنْ خَابَ مِنْ دَسَّهَاٰ﴾

«Indeed he succeeds who purifies himself (Zakkāhā). And indeed he fails who corrupts himself.» [91:9-10]

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allāh knows best.

﴿وَالَّذِينَ هُنَّ لِلّٰهِ بِهِمْ حَسِنٌٰ إِلَّا عَلَىٰ أَزْرَجَهُ أَوْ مَا مَلَكَتْ أَيْمَنُهُمْ فَإِنَّمَا هُنَّ عَنْ مُّؤْمِنٍ فَيَقُولُونَ إِنَّمَا هُنَّ رَدَاءً ذَلِكَ فَأُولَئِكَ هُنَّ الْمَادُونَ﴾

«And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.»

means, those who protect their private parts from unlawful actions and do not do that which Allāh has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allāh has made permissible for them or their right hand possessions from the captives. One who seeks what Allāh has made permissible for him is not to be blamed and there is no sin on him. Allāh says:

﴿فَإِنَّمَا هُنَّ عَنْ مُّؤْمِنٍ فَيَقُولُونَ ذَلِكَ﴾

«they are free from blame. But whoever seeks beyond that» meaning, other than a wife or slave girl,

﴿فَأُولَئِكَ هُمُ الْمَادُونَ﴾

«then those are the transgressors.» meaning , aggressors.

﴿وَالَّذِينَ هُنَّ لَا مُؤْمِنُونَ وَعَنْهُمْ رَءُوفُونَ﴾

«Those who are faithfully true to their Amānāt and to their covenants»

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allāh ﷺ said:

«إِنَّ الْمُنَافِقِيْنَ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا اُؤْتِمَّ خَانَ»

«The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.»^[1]

﴿وَالَّذِينَ هُرُونَ عَنْ صَلَاتِهِمْ يَحْمِلُونَ﴾

﴿And those who strictly guard their Ṣalawāt.﴾

means, they persistently offer their prayers at their appointed times, as Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, which deed is most beloved to Allāh?' He said,

«الصَّلَاةُ عَلَى زَوْجِهَا»

«Prayer at the appointed time.» I said, 'Then what?' He said,

«بِرُّ الْوَالِدَيْنِ»

«Kindness to one's parents.» I said, 'Then what?' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in the way of Allāh.» It was recorded in the Two Ṣaḥīḥs.^[2] Qatādah said: "At the fixed times, with the proper bowing and prostration."^[3] Allāh begins and ends this list of praiseworthy qualities with Ṣalāh, which is indicative of its virtue, as the Prophet ﷺ said:

«اَسْتَقِمُوا وَلَنْ تُخْضُرُوا ، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ ، وَلَا يُحَافِظُ عَلَى النُّورُضُوءِ إِلَّا مُؤْمِنٌ»

«Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Ṣalāh. None will preserve his Wudū' except the believer.»^[4]

Having described them with these praiseworthy characteristics and righteous deeds, Allāh then says:

^[1] *Fath Al-Bārī* 10:522.

^[2] *Fath Al-Bārī* 10:414, *Muslim* 1:89.

^[3] *Ad-Durr Al-Manthūr* 6:89.

^[4] *Ibn Mājah* 2:101.

﴿أُولَئِكَ هُمُ الْوَرِثُونَ إِلَيْهِمْ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

﴿These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.﴾

It was recorded in the Two *Sahīhs* that the Messenger of Allāh ﷺ said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَغْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَعْجَزُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«If you ask Allāh for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said, “The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ ماتَ فَدَخَلَ النَّارَ وَرَبِّتْ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ: ﴿أُولَئِكَ هُمُ الْوَرِثُونَ﴾»

«There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allāh said: ﴿These are indeed the heirs.﴾»^[2]

Ibn Jurayj narrated from Layth from Mujāhid:

﴿أُولَئِكَ هُمُ الْوَرِثُونَ﴾

﴿These are indeed the heirs.﴾

“The believers will inherit the homes of the disbelievers because they were created to worship Allāh Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well.” This is what was reported in *Sahīh Muslim* from Abu Burdah, from his father,

^[1] *Fath Al-Bārī* 13:415.

^[2] *Ibn Mājah* 2:1453.

from the Prophet ﷺ who said:

إِنَّجِيءَةً يَوْمَ الْقِيَامَةِ نَاسٌ مِّنَ الْمُسْلِمِينَ بِذُنُوبِ أَمْتَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيُضَعِّفُهَا عَلَى الْيَهُودِ وَالنَّصَارَىٰ^[1]

«Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allāh will forgive them and put (their burden of sin) on the Jews and Christians.»^[1]

According to another version: the Messenger of Allāh ﷺ said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصَارَائِيًّا، فَيَقُولُ: هَذَا فِكَارُكُمْ مِّنَ النَّارِ

«When the Day of Resurrection comes, Allāh will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire."»

‘Umar bin ‘Abd Al-‘Azīz asked Abu Burdah to swear by Allāh besides Whom there is no other God, three times, that his father told him that from the Prophet ﷺ, and he swore that oath.^[2] I say: this Ayah is like Allāh’s saying:

﴿وَلِكُلِّ أُنْجَنٍ أَلَّىٰ فُرِشَتُ مِنْ عِبَادَنَا مَنْ كَانَ قَيَّمًا﴾

«Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwā.» [19:63]

﴿وَلِكُلِّ أُنْجَنٍ أَلَّىٰ أُورِثَنُوكُمْ بِمَا كُنْتُمْ تَعْمَلُوكُمْ﴾ [vi]

«This is the Paradise which you have been made to inherit because of your deeds which you used to do.» [43:72]

﴿وَلَقَدْ خَلَقْنَا إِنْسَانَ مِنْ سُلْطَنَرِنْ طَبِيعَتِنْ لَمْ جَعَلْنَاهُ شَطَّافَةً فِي قَلْبِ مُكْبِرَنْ لَمْ خَلَقْنَا الْأَنْجَنَهُ شَطَّافَهُ فَخَلَقْنَا الْمَلَكَهُ مُضْكَهُ فَخَلَقْنَا الْمُضْفَهُ عَظِيمَنَا فَكَسَوْنَا الْوَظَنَهُ لَهُمَا لَمْ أَنْسَانَهُ كَلْنَا مَا خَرُّ فَسَارَكَ اللَّهُ أَحْسَنَ الْخَلْقَيْنَ لَمْ إِنْكَرَ تَمَدَّ ذَلِكَ لَتِسْوَنَهُ لَمْ إِنْكَرَ يَوْمَ الْقِيَامَهُ شَعْرَنَتْ﴾

﴿12. And indeed We created man out of an extract of Tin.﴾

﴿13. Thereafter We made him a Nutfah in a safe lodging.﴾

^[1] Muslim 4:2120.

^[2] Muslim 4:2119.

﴿14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.﴾

﴿15. After that, surely you will die.﴾

﴿16. Then (again), surely you will be resurrected on the Day of Resurrection.﴾

The Sign of Allāh in the progressive creation of Man from Clay then from Nutfah and thereafter

Allāh tells us how He initially created man from an extract of Ṭīn. This was Ādam, peace be upon him, whom Allāh created from sounding clay of altered black smooth mud. Ibn Jarir said, “Ādam was called Ṭīn because he was created from it.”^[1] Qatādah said, “Ādam was created from Ṭīn.”^[2] This is the more apparent meaning and is closer to the context, for Ādam, upon him be peace, was created from a sticky Ṭīn, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allāh says:

﴿وَمِنْ مَا يَنْبُغِيَّهُ أَنْ خَلَقْتُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْشَأْتُمُ الْجِنَّاتِ﴾

﴿And among His signs is this that He created you (Ādam) from dust, and then - behold you are human beings scattered!﴾ [30:20]

Imām Ahmad recorded from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قِبْطَةٍ قَبْضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، بَجَاءُ مِنْهُمُ الْأَخْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَيْثُ وَالْطَّيْبُ وَبَيْنَ ذَلِكَ»

«Allāh created Ādam from a handful which He picked up from throughout the earth, so the sons of Ādam came forth accordingly, red and white and black and in between, evil and good and in between.»^[3]

^[1] At-Tabari 19:15.

^[2] At-Tabari 19:14.

^[3] Ahmad 4:400.

Abu Dâwud and At-Tirmidhi recorded something similar.^[1]
At-Tirmidhi said, "It is *Sahîh Hasan.*"

﴿فَمِنْ جَنَّتُهُ نَطْفَةً﴾

﴿Thereafter We made him a Nutfah.﴾ Here the pronoun refers back to humankind, as in another Ayah:

﴿فَيَدًا خَلَقَ الْإِنْسَانَ مِنْ طِينٍ﴾ ﴿وَجَعَلَ نَسْلَمَةً مِنْ سَلَامَةٍ مِنْ مَاءٍ مَبْيَنٍ﴾

﴿and He began the creation of man from clay. Then He made his offspring from semen of despised water.﴾ [32:7,8]

meaning, weak, as He says:

﴿أَلَا نَخْلُقُ مِنْ نَارٍ مَبْيَنٍ﴾ ﴿فَجَعَلْنَاهُ فِي قَرَارٍ مَكْبِنٍ﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety.﴾ [77:20-21]

meaning the womb, which is prepared and readily equipped for that,

﴿إِنَّمَا تَعْلَمُونَ﴾ ﴿فَنَذَرْنَا فِيمَ الْقِدْرَةِ﴾

﴿For a known period. So We did measure; and We are the Best to measure.﴾ [77:22-23]

meaning, for a known period of time, until it is established and moves from one stage to the next. Allâh says here,

﴿فَلَمَّا أَنْتَمْنَاهُ عَلَيْهِ﴾

﴿Then We made the Nutfah into a clot,﴾

meaning, 'then We made the *Nutfah*, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' Ikrimah said, "This is blood."

﴿فَخَلَقْنَا الْمَلَقَةَ مُضْكَنًا﴾

﴿then We made the clot into a little lump of flesh,﴾ which is like a piece of flesh with no shape or features.

﴿فَخَلَقْنَا الْمُضْكَنَةَ عِظَمَاتًا﴾

^[1] Abu Dâwûd 5:67, Tuhfat Al-Ahwadhi 8:290.

﴿then We made out of that little lump of flesh bones,﴾

meaning, 'We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

﴿فَكُسْرَتِ الْوَطَنَةُ لَهَا﴾

﴿then We clothed the bones with flesh,﴾ meaning, 'We gave it something to cover it and strengthen it.'

﴿فَزَرَّ أَنْشَأْنَاهُ خَلْقًا مَاحِرًّا﴾

﴿and then We brought it forth as another creation.﴾

means, 'then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.'

﴿فَبَارَكَ اللَّهُ أَحْسَنُ الْخَلَقَيْنِ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿فَزَرَّ أَنْشَأْنَاهُ خَلْقًا مَاحِرًّا﴾

﴿and then We brought it forth as another creation.﴾

Al-'Awfi reported that Ibn 'Abbās said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man."^[1] Imām Ahmad recorded in his *Musnad* that 'Abdullāh - Ibn Mas'ūd - said, "The Messenger of Allāh ﷺ, the Truthful One, told us:

إِنَّ أَحَدَكُمْ لِيَجْمِعَ خَلْقَهُ فِي بَطْنِ أُمِّهِ أَزْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ،
ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَتَشَعَّ فِي الرُّوحِ وَيُؤْمَرُ بِأَذْنِي
لِلْيَاتِ: رِزْقُهُ، وَأَجْلِيهُ، وَعَمَلِيهُ، وَهُنَّ مُرْشِقَيْ أَوْ سَعِيدَيْ، قَوْلَيْنِي لَا إِلَهَ غَيْرِي إِنَّ
أَحَدَكُمْ لِيَعْمَلْ يَعْمَلِ أَهْلَ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْتَهَا وَبَيْتَهَا إِلَّا ذِرَاعَ، فَيَشِيقُ عَلَيْهِ الْكِتَابُ
فَيَخْتَمُ لَهُ يَعْمَلِ أَهْلَ النَّارِ فَيَذْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلْ يَعْمَلِ أَهْلَ النَّارِ حَتَّىٰ مَا يَكُونُ
بَيْتَهَا وَبَيْتَهَا إِلَّا ذِرَاعَ، فَيَشِيقُ عَلَيْهِ الْكِتَابُ فَيَخْتَمُ لَهُ يَعْمَلِ أَهْلَ الْجَنَّةِ فَيَذْخُلُهَا﴾

«The creation of anyone of you is gathered for forty days in his mother's stomach as a *Nutfah*, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he

^[1] At-Tabari 19:18.

breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally the deeds of the people of Paradise and thus enter Paradise.»^[1]

This was recorded by Al-Bukhāri and Muslim.^[2]

﴿فَبَارَكَ اللَّهُ أَكْثَرُ الْمُتَقِبِينَ﴾

«So Blessed is Allāh, the Best of creators.»

means, when Allāh mentions His ability and subtlety in creating this *Nutrah* and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

﴿فَبَارَكَ اللَّهُ أَكْثَرُ الْمُتَقِبِينَ﴾

«So Blessed is Allāh, the Best of creators.»

﴿إِنَّكُمْ بَدَأْتُكُمْ لَيْلَاتٍ مَّا فِي دَارٍ﴾

«After that, surely you will die.» means, after first being created from nothing, you will eventually die.

﴿إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُعْشَرُونَ﴾

«Then (again), surely you will be resurrected on the Day of Resurrection.»

means, you will be created anew.

﴿إِنَّ اللَّهَ يُنشِئُ النَّاسَ إِذَا هُنَّ أَخْرَجُوا﴾

«and then Allāh will bring forth the creation of the Hereafter»

[29:20]

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds

[1] Ahmad 1:382.

[2] *Fath Al-Bāri* 6:418, Muslim 4:2036.

- if they are good then he will be rewarded, and if they are bad then he will be punished.

﴿وَلَقَدْ خَلَقْنَا لَكُمْ سَبْعَ طَرَائِقَ وَمَا كَانَ الْجَنُونُ غَافِلًا﴾

﴿17. And indeed We have created above you seven Tarā'iq, and We are never unaware of the creation.﴾

His Sign in the creation of the Heavens

After mentioning the creation of man, Allāh then mentions the creation of the seven heavens. Allāh often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

﴿لَهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْثَرُ مِنْ خَلْقِ الْإِنْسَانِ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind» [40:57].

A similar Āyah appears at the beginning of Sūrat As-Sajdah, which the Messenger of Allāh ﷺ used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

﴿سَبْعَ طَرَائِقَ﴾

«seven Tarā'iq.» Mujāhid said, “This means the seven heavens.”^[1] This is like the Āyat:

﴿شَيْءٌ لَّمْ يَتَمَكَّنُ اللَّهُ سَبْعَ سَمَاوَاتٍ وَالْأَرْضَ وَمَا فِيهِنَّ﴾

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

﴿أَلَمْ نَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طَبَاقًا﴾

«See you not how Allāh has created the seven heavens one above another?» [71:15]

﴿أَلَهُ أَلَهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَالْأَرْضَ يَعْلَمُ بِمَا يَزِيلُ الْأَمْرُ يَعْلَمُ بِمَا يَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ وَمَا يَرَىٰ وَأَنَّ اللَّهَ قَدْ أَسَاطَ بِكُلِّ شَيْءٍ عَلَيْهِ﴾

^[1] Ad-Durr Al-Manthūr 6:94.

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وَأَنَّنَا مِنَ السَّمَاوَاتِ مَاهُ بِقَدْرِ فَاسِكَتَهُ فِي الْأَرْضِ وَلَنَا عَلَى ذَهَابِ
بِهِ لَقَدِيرُونَ ﴿١﴾ فَإِنَّا نَحْ كُمْبُدُهُ، حَسْنَتِ مِنْ تَخْبِيلٍ وَأَعْنَبٍ
لَكُمْ فِيهَا فَوْزُكُمْ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿٢﴾ وَشَجَرَةٌ تَخْرُجُ مِنْ
طُورِ سِينَاتِهِ تَبَتُّ بِالْأَدْهَنِ وَصَبَغَ لِلْأَكْلِينَ ﴿٣﴾ إِنَّ لَكُمْ فِي
الْأَنْعَامِ لِعِيَةً تُشْقِيكُمْ كُمْمَافِ بُطُونَهَا وَلَكُمْ فِيهَا مَنْفَعٌ كَثِيرٌ
وَمِنْهَا تَأْكُلُونَ ﴿٤﴾ وَعَلَيْهَا عَلَى الْفَلَكِ تَحْمِلُونَ ﴿٥﴾ وَلَقَدْ
أَرْسَلْنَا لَوْحًا إِلَى قَوْمِهِ فَقَالَ يَنْقُرُونَ أَعْبُدُ وَاللهُ مَا لَدُونِ إِلَيْهِ
عِنْدَهُ أَفَلَا يَنْقُرُونَ ﴿٦﴾ قَالَ الْمَلَائِكَةُ اللَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا
إِلَّا بَشَرٌ فَلَكُمْ بِرِيدَانٍ يَنْفَضِلُ عَلَيْكُمْ وَلَوْشَاءُ اللهُ لَا تَرَى
مَلَائِكَةً مَا سَوَّيْنَا يَهْدَى فِي أَبَابِيَّاتِ الْأَوْتَيْنِ ﴿٧﴾ إِنَّ هُوَ إِلَّا
رَجُلٌ يَهُدِي، جِنَّةٌ فَرِيَصُوَّبِيَهُ، حَقَّ بِهِ جَنَّـ ﴿٨﴾ قَالَ رَبِّي أَنْصُرْنِي
بِمَا كَذَبْنِـ ﴿٩﴾ قَاتَوْجِنَـ إِلَيْهِ أَنْ أَصْنَعَ الْفَلَكَ بِأَعْيُنِـ
وَوَحْيَسَـ إِذَا جَآءَهُ أَنْزَـ بِأَوْفَارِ الشَّهُورِ فَاسْلَـ فِيهَا مِنْ
كُلِّ زَوْجِنَـ أَتَيْنِـ وَأَهْلَكَـ إِلَّا مِنْ سَبْقِ عَيْنِـ وَالْقُولِـ
مِنْهُمْ وَلَا تَخْطُلْـ بِنِـ فِي الَّذِينَ ظَلَمُوا إِلَيْهِمْ مُغْرِبُونَ ﴿١٠﴾

﴿It is Allâh Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) knowledge﴾ [65:12]

Similarly, Allâh says here:

﴿وَلَقَدْ خَلَقْنَا فَوْكَـ سَبْعَ طَرَيْقَ وَنَا كَـ عَنِ الْخَلْقِ غَيْرِنَـ﴾

﴿And indeed We have created above you seven Tarâ'iq, and We are never unaware of the creation.﴾

meaning, Allâh knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allâh sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

﴿وَمَا تَسْقُطُ مِنْ دَرَقٍ إِلَّا يَلْمِمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كَـ مَيْنَـ﴾

﴿And 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]

﴿وَأَرْزَقْنَا مِنَ السَّمَاءِ مَا يُقْدِرُ فَانْكَسَةٌ فِي الْأَرْضِ وَنَا عَلَىٰ ذَلِيلٍ بِهِ لَقَدِيرُونَ ﴾ فَانْكَسَةٌ لَكُمْ
بِهِ جَنَاحٌ مِنْ تَحْمِيلٍ وَأَعْتَشَرْتُ لَكُمْ فِيهَا فَوْكَةٌ كَبِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴾ وَشَجَرَةٌ تَفْرُجُ مِنْ طُورِ
سِيَاهٍ ثَبَتَتْ بِالْأَذْهَنِ وَسَبَعَ لِلْأَكْلِينَ ﴾ وَلَمَّا لَكُمْ فِي الْأَنْسَابِ لَعْنَةٌ شَفِيقَكُمْ فِيمَا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنْفَعٌ كَبِيرٌ وَمِنْهَا تَأْكُلُونَ ﴾ وَعَلَيْهَا وَعَلَى الْفَلَكِ شَمَلُونَ ﴾﴾

¶ 18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away. ¶

¶ 19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. ¶

¶ 20. And a tree that springs forth from Tūr Sinai, that grows oil, and relish for the eaters. ¶

¶ 21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. ¶

¶ 22. And on them, and on ships you are carried. ¶

Allāh's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allāh mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allāh sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allāh sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

﴿فَانْكَسَةٌ فِي الْأَرْضِ﴾

﴿and We gave it lodging in the earth,﴾

means, 'when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

﴿وَرَأَنَا عَلَىٰ ذَهَابِ يَدِهِ لَقَدْرُونَ﴾

﴿and verily, We are able to take it away.﴾

means, 'if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

﴿فَأَنْشَأْنَا لَكُمْ بِهِ جَنَاحَتْ مِنْ تَحْيِيلٍ وَأَغْنَيْبٍ﴾

﴿Then We brought forth for you therewith gardens of date palms and grapes,﴾

means, 'from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

﴿وَنِنْ تَحْيِيلٍ وَأَغْنَيْبٍ﴾

﴿of date palms and grapes,﴾ These were the kinds of gardens that were known to the people of the Hijāz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allāh given to them, and for which they cannot properly thank Allāh enough.

﴿لَكُنْ فِيهَا فَوْكَةٌ كَثِيرَةٌ﴾

﴿wherein is much fruit for you,﴾ means, of all fruits. As Allāh says elsewhere:

﴿بَيْتُكُمْ يَوْمَ الزَّرْعِ وَالزَّيْتُونَ وَالنَّجِيلَ وَالْأَغْنَبَ وَمِنْ كُلِّ الْثَّمَرَاتِ﴾

«With it [the rain] He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit» [16:11].

﴿وَنَهَا تَأْكُلُوكُمْ﴾

«and whereof you eat.» This implies that you look at its beauty, wait for it to ripen, then eat from it.

﴿وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سِينَاء﴾

«And a tree that springs forth from Tūr Sinai,»

means the olive tree. *Tūr* means a mountain. Some of the scholars said, “It is called *Tūr* if there are trees on it, and if it is bare it is called *Jabal*, not *Tūr*. And Allāh knows best. Mount Sinai is the same as *Tūr Sinīn*, and it is the mountain on which Allāh spoke to Mūsā bin 'Imrān, peace be upon him, and in the surrounding mountains there are olive trees.

﴿بَيْتُكُمْ يَوْمَ الدُّفْنِ﴾

«that grows oil,» Some scholars think it [linguistically] means that it brings forth oil. Others say it [linguistically] means “comes forth with oil.” Allāh said,

﴿وَصَبْرٌ﴾

«and relish» meaning a condiment. according to Qatādah.^[11]

﴿لِلْأَذْكِرِ﴾

«for the eaters.» means, it contains a beneficial oil and condiment.

'Abd bin Ḥumayd recorded in his *Musnad* and *Tafsīr* from 'Umar that the Messenger of Allāh ﷺ said:

«اَتَيْدُمُوا بِالزَّيْتِ وَادْهِمُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَّةٍ»

«Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.»

^[11] Ad-Durr Al-Manthūr 6:95.

It was recorded by At-Tirmidhi and Ibn Mâjah.⁽¹⁾

Allâh's saying;

﴿وَإِنَّ لَكُمْ فِي الظَّبَابِ لِعَذَابٍ شَفِيكُرٌ مَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَتَّعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴾
وَعَلَيْهَا وَعَلَى الْفَلَكِ شَمَائِلُنَّ﴾

«And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried»,

Here Allâh mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allâh says:

﴿وَتَحْمِلُ الْأَنْعَالَ إِنَّ اللَّهَ لَنْ تَكُونُوا بِنَفْسِهِ إِلَّا بِشَقِّ الْأَشْقَافِ إِنَّ رَبَّكُمْ لَرَءُوفٌ ﴾
﴿وَجِيدٌ﴾

«And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.» [16:7]

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِّنَ عِنْدِنَا أَنْعَالًا فَهُمْ لَهَا مُتَّلِكُونَ ﴾
وَلَلَّهُمَّ لَمْ فِيمَنَا⁽²⁾
رَكُونُهُمْ وَمِنْهَا يَأْكُلُونَ ﴾
وَلَمْ فِيهَا مَنْفِعٌ وَمَسَارِيٌّ إِلَّا بِنَكْرُونَ ﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful?» [36:71-73]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَقُولُونَ إِنَّا أَعْبُدُ اللَّهَ مَا لَكُمْ مِّنْ إِلَهٌ عَلَيْهِمْ أَفَلَا تَتَقَوَّنُونَ ﴾
شَاءَ اللَّهُ أَنْ يُنَزِّلَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا شَاءَ إِلَّا بِئْرَهُ مُتَنَاهُرٌ يُؤْدِي إِلَيْهِ أَنْ يَقْضَى عَلَيْهِمْ مَا كَانُوا
اللَّهُ أَنْزَلَ مِنْهُمْ مَا سَيَقَطَّتْ يَدِهِنَادَا فِي مَا بَيْنَ يَدَيْهِنَادَا إِنْ هُوَ إِلَّا رَبِيعٌ يَوْمٌ حَسَنَةٌ فَنَزَّهُمُوا

⁽¹⁾ Al-Muntakhab by 'Abd bin Humayd 13, At-Tirmidhi 1815, Ibn Mâjah 3319.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٣﴾

﴿23. And indeed We sent Nūh to his people, and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old."﴾

﴿25. "He is only a man in whom is madness, so wait for him a while."﴾

The Story of Nūh, Peace be upon him; and his people

Allāh tells us about Nūh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allāh and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

﴿فَقَالَ يَقُولُ أَعْبُدُوا اللَّهَ مَا لَكُمْ إِلَّا إِلَهُ عَيْمَانٌ أَفَلَا يَشْرَعُونَ﴾

﴿and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

Meaning, “Do you not fear Allāh when you associate others in worship with Him?” The chiefs or leaders of his people said:

﴿فَمَا هَذَا إِلَّا بَشَرٌ يُنَزَّلُكُمْ بُرُدُّهُ أَنْ يَنْقُضَ عَيْنَيْكُمْ﴾

﴿He is no more than a human being like you, he seeks to make himself superior to you.﴾

meaning, ‘he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not?’

﴿وَرَأَوْكُمْ كَاهِنَةً اللَّهُ أَنْزَلَ مَلَكَكُمْ﴾

﴿Had Allāh willed, He surely could have sent down angels.﴾

meaning, ‘if Allāh had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing – i.e., sending a man to our forefathers’ – their predecessors in times past.

﴿إِنْ هُوَ إِلَّا رَجُلٌ يُهُوَدِي، حَتَّىٰ جِنَّةً﴾

﴿He is only a man in whom is madness.﴾

means, ‘he is crazy in his claim that Allāh has sent him and chosen him from among you to receive revelation.’

﴿فَرَأَصُوا بِهِ حَقَّ حِينٍ﴾

﴿so wait for him a while.﴾ means, ‘wait until he dies, put up with him until you are rid of him.’

﴿قَالَ رَبِّي أَنْصُرْنِي مَا كَذَّبُونِ ﴿١٧﴾ فَأَوْجَسْنَا لِيَنْهَى أَنْ تَسْعَ النَّفَّلَكَ بِأَعْيُنِنَا وَرَجَسْنَا فَإِذَا جَاءَهُمْنَا وَكَارَ الشَّرُورُ فَأَنْلَفَ فِيهَا مِنْ كُلِّ زَعْيَنِ أَشْتَىٰ وَأَفْلَكَ إِلَّا مِنْ سَبَقَ عَيْنَهُ الْفَرْلَكَ يَنْهَمُ وَلَا مُخْتَلِفِي فِي الْأَيْنَ طَلَمَوْا إِيْهُمْ مُغْرُوبَتِ ﴿١٨﴾ فَإِذَا أَسْتَوْتَ أَنَّ وَمَنْ تَعَكَ عَلَىَ النَّفَّلَكَ قَلَّ أَنْتَدُ لِلَّوِي بَجَنَّا بَيْنَ الْقَوْمَ الْفَلَلِيَنِ ﴿١٩﴾ وَقُلْ رَبِّي أَزْلَنِي مُزَلَّكَ مُبَارِكَ وَأَنَّ خَبْرَ الْمُزَلِّيَنِ ﴿٢٠﴾ لَمَّا فِي ذَلِكَ لَأَنْتَ وَلَنْ كُلُّا لَبَلَلِيَنِ﴾

﴿26. He said: “O my Lord! Help me because they deny me.”﴾

﴿27. So, We revealed to him: “Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned.”﴾

﴿28. “And when you have embarked on the ship, you and whoever is with you, then say: ‘All the praise be to Allāh, Who has saved us from the people who are wrongdoers.’”﴾

﴿29. “And say: ‘My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.’”﴾

﴿30. Verily, in this, there are indeed Āyāt, for sure We are ever putting (men) to the test.﴾

Allāh tells us that Nūh, peace be upon him, invoked his Lord to help him against his people, as Allāh mentions in another Āyah:

﴿فَدَعَ رَبَّهُ أَنِي مَغْلُوبٌ فَانْصُرْنِي﴾

«Then he invoked his Lord (saying): "I have been overcome, so help (me)!"» [54:10]. Here he says:

﴿وَرَبِّنِي أَنْصُرْنِي كَذَّابُونَ﴾

«O my Lord! Help me because they deny me.»

At that point, Allāh commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

﴿إِلَّا مَنْ كَبَقَ عَلَيْهِ الْقَوْلُ يُنْهَمُ﴾

«except those thereof against whom the Word has already gone forth.»

meaning, those whom Allāh had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allāh knows best.

﴿وَلَا تُخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُنْكَرُونَ﴾

«And address Me not in favor of those who have done wrong. Verily, they are to be drowned.»

means, 'when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Sūrah Hūd, and there is no need to repeat it here.^[11]

﴿فَإِذَا أَسْتَقْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَقِ فَقُلْ لِئَلَّهُ اللَّهُ بِمَنْ نَحْنُ مِنْ قَوْمٍ الظَّالِمِينَ﴾

«And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved

^[11] See volume five, the Tafsīr of Sūrah Hūd (11:25).

us from the people who are wrongdoers.'»

This is like the Āyah:

﴿وَجَعَلَ لَكُم مِّنَ الْفَلَقِ وَالْأَنْعَمِ مَا تَرْكُونَ ﴾ لَتَسْتَرُوا عَلَى ظُهُورِهِ، ثُمَّ نَذَرُوكُم بِعْصَمَةَ رَبِّكُمْ إِذَا أَسْتَوْيْتُمْ عَلَيْهِ وَتَقْتُلُوا شَبَخَنَ الَّذِي سَحَّرَ لَنَا هَذَا وَمَا كُشِّنَ لَهُ مُغْرِيَنَ ﴾ فَلَمَّا إِنْ رَأَيْتُمْ لَتَسْتَلُوْنَ ﴾

«*and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"» [43:12-14]*

So, certainly, Nūh adhered to what he was commanded, as Allāh says elsewhere:

﴿وَقَالَ ارْكَبُوْرَا فِيهَا يَسِيرْ أَلَّا يَخْرُجُوهَا وَمُرْسِلَهَا﴾

«*And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage..."» [11:41]*

So Nūh mentioned Allāh at the beginning of his journey and at the end, and Allāh said:

﴿وَرَأَلَ رَبَّ أَنْزَلَنِي مُنْزَلًا مُبَارِكًا وَأَنَّ سَيْرَ الْمُنْزَلِينَ ﴾

«*And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'»*

﴿إِنَّ فِي ذَلِكَ لَذِيْنَ﴾

«*Verily in this, there are indeed Āyāt,» means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allāh, may He be exalted, and that Allāh does what He wills, and He is able to do all things and knows all things.*

﴿فَإِنَّ كَلَّا لِتَبْلِيْنَ﴾

«*for sure We are ever putting (men) to the test.» means, 'We try Our servants by means of sending the Messengers.'*

الْمُرْسَلُونَ

٣٤٤

فَإِذَا أَسْتَوْتَ أَنْتَ وَمَعَكَ عَلَى الْقَافِ فَقُلْ لِمَنْ حَمَدَ اللَّهَ الَّذِي بَخَسِّنَ
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١﴾ وَقُلْ رَبِّ أَنْزَلَنِي مُنْزَلًا مَبَارِكًا وَأَنْ حَسِّنَ
الْمُرْسَلِينَ ﴿٢﴾ إِنَّ فِي ذَلِكَ لَذِيْنَ وَإِنْ هَذَا الْمُبَشِّلِينَ ﴿٣﴾ فَرَأَيْنَا
مِنْ بَعْدِهِمْ قَرْنَاءَ أَخْرَيْنَ ﴿٤﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا
اللَّهَ مَا كَمِنَ إِلَيْهِ عَيْرًا إِنَّا لَنَقُولُ لِمَنْ ﴿٥﴾ وَقَالَ الْمُلَائِكَةُ مَنْ قَوْمُهُ
الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءَ الْآخِرَةِ وَأَرْفَقْتُمُ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مُنْكَرٌ يَأْكُلُ مِمَّا تُطْعَنُ مِنْهُ وَيَشْرُبُ مِمَّا
تُشْرِبُونَ ﴿٦﴾ وَلَيْسَ أَطْعَمْتُمْ شَرَّا مِثْلَكُمْ إِنْ كُمْ إِذَا خَسِّنَ رُونَ
إِيَّدُكُمْ أَنْكَرُ إِذَا مَسْتُمْ وَكُشْتُمْ تَرَابًا وَعَظِيمًا أَنْكَرُ مُغْرِبُونَ
هَيَّاتٌ هَيَّاتٌ لِمَا تُوعَدُونَ ﴿٧﴾ إِنْ هِيَ إِلَّا حِيَاةٌ أَنَا
الَّذِينَ نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمُبَغِّضِينَ ﴿٨﴾ إِنْ هُوَ إِلَّا جُلُلٌ
أَفْرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٩﴾ قَالَ رَبِّ
النَّصْرِ فِي يَمَا كَذَبُونَ ﴿١٠﴾ قَالَ عَمَّا قَلِيلٍ لِيَصْسِحُ نَذْرِيْنَ ﴿١١﴾
فَلَخَذُتُمُ الصِّيَحَةَ بِالْحَقِّ فَجَعَلْتُمُهُمْ غَشَّاءَ فَبَعْدَ الْقَوْمِ
الظَّالِمِينَ ﴿١٢﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاءَ أَخْرَيْنَ ﴿١٣﴾

﴿١﴾ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاءَ
مَاهِيْنَ ﴿١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ
أَنْ أَبْعُدَ اللَّهَ مَا لَكُ مِنْ إِلَهٍ غَيْرُهُ
أَفَلَا تَرَقُونَ ﴿٢﴾ وَقَالَ الْمُلَائِكَةُ مِنْ
قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءَ
الْآخِرَةِ وَأَرْفَقْتُمُهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مُنْكَرٌ يَأْكُلُ مِمَّا
تَأْكُلُونَ مِنْهُ وَيَشْرُبُ مِمَّا
تُشْرِبُونَ ﴿٣﴾ وَلَيْسَ أَنْفُسُهُمْ بَشَرًا
مُنْكَرٌ إِنَّهُ إِذَا لَمْ يَحْسُرُونَ
أَيْدُكُمُ الْكَرْكَرُ إِذَا يَشْتَمُ وَكُشْتُمْ تَرَابًا
وَعَطَلْتُمُ الْكَرْكَرَ مُغْرِبُونَ ﴿٤﴾
هَيَّاتٌ هَيَّاتٌ لِمَا نُوعَدُونَ ﴿٥﴾ إِنْ
هِيَ إِلَّا حِيَاةٌ أَنَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمُبَغِّضِينَ ﴿٦﴾ إِنْ هُوَ إِلَّا
رُبُلٌ أَفْرَى عَلَى اللَّهِ كَذِبًا وَمَا
نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٧﴾ قَالَ رَبِّ
أَنْصَرِي بِمَا كَذَبُونَ ﴿٨﴾ قَالَ عَنِّي
فَلِيلٌ لِيَصْسِحُ نَذْرِيْنَ ﴿٩﴾ فَلَخَذَتُمُ الْصِّيَحَةَ بِالْحَقِّ فَجَعَلْتُمُهُمْ غَشَّاءَ فَبَعْدَ الْقَوْمِ

﴿31. Then, after them, We created another generation.﴾

﴿32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink."﴾

﴿34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers."﴾

- ﴿35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive?"﴾
- ﴿36. "Far, very far is that which you are promised!"﴾
- ﴿37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"﴾
- ﴿38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."﴾
- ﴿39. He said : "O my Lord! Help me because they deny me."﴾
- ﴿40. (Allāh) said : "In a little while, they are sure to be regretful."﴾
- ﴿41. So, the Ṣayḥah^[1] overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.﴾

The Story of 'Ād or Thamūd

Allāh tells us that after the people of Nūh, He created another nation. It was said that this was 'Ād, because they were the successors of the people of Nūh. Or it was said that they were Thamūd, because Allāh says:

﴿فَلَمَّا خَذَلُوكُمْ أَصْبَحْتُمْ بِالْأَنْقَافِ﴾

﴿So, the Ṣayḥah overtook them in truth.﴾

Allāh sent to them a Messenger from among themselves, and he called them to worship Allāh Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allāh on the Day of Resurrection and they denied the idea of physical resurrection. They said:

﴿أَيَعْلَمُ اللَّهُ إِذَا مِنْ كُلِّ شَيْءٍ وَكُلُّ شَيْءٍ رَبِّهُ وَعَزَّ ذِيَّرَبِّهِ وَمَنْ يُحْكِمُ حَدْثَاتِهِ لَهُمْ هَيَّاهُتْ لِنَا﴾

﴿وَمَنْ يَعْلَمُ إِذَا مِنْ كُلِّ شَيْءٍ﴾

﴿Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised!﴾

^[1] Meaning a loud shout of cry. See volume five, the Tafsīr of Sūrah Hūd.

meaning, very unlikely.

﴿إِنْ هُوَ إِلَّا رَبُّ الْفَرَّارِ عَلَى أَنْبَوْ كَيْبَابِ﴾

﴿He is only a man who has invented a lie against Allāh,﴾
meaning, ‘in the Message he has brought to you, and his
warnings and promise of resurrection.’

﴿وَمَا تَحْنَنُ لَمْ يُمْفَدِّدِ﴾ قَالَ رَبِّ أَنْشَرِيفَ يَسَا كَكَبُونِ﴾

﴿and we are not going to believe in him. He said: "O my Lord!
Help me because they deny me."﴾

meaning, the Messenger prayed against his people and asked
his Lord to help him against them. His Lord answered his prayer:

﴿قَالَ عَسَّا قَلِيلٌ لَّيُصِيبُنَّ نَذِيرِينَ﴾

﴿(Allāh) said: "In a little while, they are sure to be
regretful."﴾

meaning, ‘for their opposition towards you and their stubborn
rejection of the Message you brought to them.’

﴿فَلَمَّا نَذَرُهُمُ الْقَيْمَدَةُ بِالْعَيْنِ﴾

﴿So, The Ṣayḥah overtook them in truth,﴾

meaning, they deserved that from Allāh because of their
disbelief and wrongdoing. The apparent meaning is that the
Ṣayḥah was combined with the furious cold wind,

﴿وَنَدَمَرَ كُلُّ شَنْعَنٍ بِأَنْزَلَ رَبِّهَا فَأَضْبَعُوا لَا يَرَى إِلَّا مَسْكِنَمَ﴾

﴿Destroying everything by the command of its Lord! So they
became such that nothing could be seen except their dwellings!﴾
[46:25]

﴿فَجَعَلْنَاهُمْ غَنَّمَةً﴾

﴿and We made them as rubbish of dead plants.﴾

means, they are dead and destroyed, like the scum and
rubbish left by a flood, i.e., something insignificant and
useless that is of no benefit to anyone.

﴿فَبَعْدًا لِلْفَرَّارِ الظَّالِمِينَ﴾

﴿So, away with the people who are wrongdoers.﴾

As Allāh's statement:

﴿وَمَا ظلمْتُهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمُونَ﴾ (٧٦)

﴿We wronged them not, but they were the wrongdoers.﴾
[43:76]

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allāh, so let those who hear this beware of disbelieving in their Messengers.

﴿فَنَّمْ أَنْشَأْنَا مِنْ بَعْدِهِ فَرُّونَى مَكْرُونَ ﴿١١﴾ مَا تَسْبِقُ مِنْ أَنْجَلَاهَا وَمَا يَسْتَخِرُونَ ﴿١٢﴾ فَنَّمْ أَرْسَلْنَا مِنْ كُلِّ مَا جَاءَ أُمَّةَ رَسُولِنَا كَذِيرَةً فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَحَمَلْتُهُمْ أَهَمَّيَّتْ فَمَنْدَأ لِقَوْمَ لَا يُؤْمِنُونَ﴾ (١٣)

﴿42. Then, after them, We created other generations.﴾

﴿43. No nation can advance their term, nor can they delay it.﴾

﴿44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahādīth. So, away with a people who believe not!﴾

Mention of Other Nations

Allāh says:

﴿فَنَّمْ أَنْشَأْنَا مِنْ بَعْدِهِ فَرُّونَى مَكْرُونَ﴾ (١١)

﴿Then, after them, We created other generations.﴾ meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أَنْجَلَاهَا وَمَا يَسْتَخِرُونَ﴾

﴿No nation can advance their term, nor can they delay it.﴾

means, they are taken at the appropriate time, as decreed by Allāh in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿فَنَّمْ أَرْسَلْنَا مِنْ كُلِّ مَا جَاءَ أُمَّةَ رَسُولِنَا﴾

﴿Then We sent Our Messengers in succession.﴾

Ibn ‘Abbās said, “(This means) following one another in succession.”^[1] This is like the Āyah:

^[1] At-Tabari 19:34.

﴿وَلَقَدْ بَثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَبَى أَعْبُدُوا إِلَهًا وَاجْتَبَرُوا الظَّفَرُوتَ فَيُنَهِّمُ مَنْ هَدَى
اللَّهُ وَمَنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الْفَسَلَةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Tāghūt (all false deities)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ [16:36].

﴿كُلُّ مَا جَاءَ اللَّهُ رَسُولُهُ كَذَبٌ﴾

﴿Every time there came to a nation their Messenger, they denied him;﴾

meaning the greater majority of them. This is like the Āyah:

﴿يَتَخَسَّرُ عَلَى الْبَيْلَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا يَهُونُونَ﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾ [36:30]

﴿فَاتَّبَعُوكُمْ بَعْضُهُمْ بَعْضًا﴾

﴿so We made them follow one another,﴾ means, 'We destroyed them,' as Allāh says:

﴿وَكُمْ أَهْلَكْنَا بَنِي الْقُرْوَنَ مِنْ بَعْدِ ثُوحُجٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ [17:17]

﴿وَحَمَلْنَاهُمْ أَهَادِيَّتٍ وَرَزَقْنَاهُمْ كُلَّ مُسَرَّقٍ﴾

﴿and We made them as Ahādīth﴾ meaning, stories and lessons for mankind, as Allāh says elsewhere:

﴿فَجَعَلْنَاهُمْ أَهَادِيَّتٍ وَرَزَقْنَاهُمْ كُلَّ مُسَرَّقٍ﴾

﴿so, We made them as tales (in the land), and We dispersed them all totally﴾ [34:19].

﴿إِنَّمَا أَرْسَلْنَا مُوسَى وَلَشَاءُ هَرُونَ وَإِبْرَاهِيمَ وَسُلَطَنَوْنَ شُعَيْبَ وَلَقَدْ فَرَغْتَ وَمَلَكَنِهِ فَأَنْتَ كَبِيرٌ
وَكَانُوا قَوْمًا عَالِيًّا وَنَالُوا أَقْوَانَ لِتَّهْرِينَ مِنْكُمْ وَقَوْمُهُمْ لَمَّا عَيَّدُنَّهُمْ تَكَبُّرُهُمْ كَانُوا مِنْ
الظَّاهِرِيَّكِينَ وَلَقَدْ مَأْتَنَا مُوسَى الْكِتَابَ لَهُمْ بَهِنَدُونَ﴾

﴿45. Then We sent Mūsā and his brother Hārūn, with Our

Āyāt and manifest authority,»

﴿46. To Fir'awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).﴾

﴿47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾

﴿48. So, they denied them both and became of those who were destroyed.﴾

﴿49. And indeed We gave Mūsā the Scripture, that they may be guided.﴾

The Story of Mūsā, Peace be upon Him; and Fir'awn

Allāh tells us that He sent Mūsā, peace be upon him, and his brother Hārūn to Fir'awn and his chiefs with decisive evidence and definitive proof, but Fir'awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allāh destroyed Fir'awn and his chiefs, drowning them all in one day. He revealed the Book to Mūsā, i.e., the Tawrāh, in which were rulings, commands and prohibitions, after He had destroyed Fir'awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allāh revealed the Tawrāh, Allāh did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

﴿وَلَقَدْ أَنْذَلْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكَنَا الظُّرُوفُ أَلْأُولُونَ بِسَكِيرٍ لِلنَّاسِ وَمَدِي
وَرَحْمَةً لِلَّهِمَّ بِذَكْرِكُونَ ﴾

﴿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.﴾ [28:43]

﴿وَحَكَلْنَا إِنَّ مُنْزَمَ رَأْثَمَ وَمَأْوَتَهُمَا إِلَى تَبَرِّ زَاتَ قَرَارَ وَعَيْنَ

﴿50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhāt Qarār, and Ma'in.﴾

'Isā and Maryam

Allāh tells us about His servant and Messenger 'Isā bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Ādām without a father or a mother, He created Ḥawwā' from a male without a female, and He created 'Isā from a female without a male, but He created the rest of mankind from both male and female.

﴿وَمَا نَهَىٰ إِلَّا بِرَبْرَقٍ ذَاتٍ قَرَارٍ وَمَيْمَنٍ﴾

«and We gave them refuge on high ground, a place of rest, security and flowing streams.»

Ad-Dahhāk reported that Ibn 'Abbās said: "Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow."^[1] This was also the view of Mujāhid, Ikrīmah, Sa'īd bin Jubayr and Qatādah.^[2] Ibn 'Abbās said,

﴿ذَاتٌ قَرَارٌ﴾

«Dhāt Qarār» "A fertile place.

﴿وَمَيْمَنٍ﴾

«and Ma'in» means water running on the surface.^[3] This was also the view of Mujāhid, Ikrīmah, Sa'īd bin Jubayr and Qatādah.^[4] Mujāhid said: "A level hill."^[5] Sa'īd bin Jubayr said that

﴿ذَاتٌ قَرَارٌ وَمَيْمَنٍ﴾

«Dhāt Qarār and Ma'in» means that water was flowing gently through it. Mujāhid and Qatādah said:

﴿وَمَيْمَنٍ﴾

«and Ma'in » "Running water."^[6]

^[1] Ad-Durr Al-Manthūr 6:100.

^[2] At-Tabārī 5:536, 537.

^[3] At-Tabārī 19:38.

^[4] At-Tabārī 19:39.

^[5] At-Tabārī 19:38.

^[6] At-Tabārī 19:39.

Ibn Abi Hātim recorded from Sa'īd bin Al-Musayyib:

﴿وَأَوْتَهُمَا إِلَى رَبْرَقٍ ذَاتٍ قَارَبٍ وَمَعْبُرٍ﴾

¶*And We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.*¶

"It is Damascus."^[1] He said; "Something similar was also narrated from 'Abdullāh bin Salām, Al-Ḥasan, Zayd bin Aslām and Khālid bin Ma'dān." Ibn Abi Hātim recorded from Ṭkrimah from Ibn 'Abbās that this Āyah referred to the rivers of Damascus.^[2] Layth bin Abi Sulaym narrated from Mujāhid that the words;

﴿وَأَوْتَهُمَا إِلَى رَبْرَقٍ﴾

¶*And We gave them refuge on a Rabwah,*¶

referred to Īsā bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.^[3]

'Abdur-Razzāq recorded that Abu Hurayrah said:

﴿إِلَى رَبْرَقٍ ذَاتٍ قَارَبٍ وَمَعْبُرٍ﴾

¶*on a Rabwah, Dhāt Qarār and Ma'in.*¶, "It is Ramlah in Palestine."

The most correct opinion on this matter is that which was reported by Al-'Awfi from Ibn 'Abbās, who said;

﴿وَأَوْتَهُمَا إِلَى رَبْرَقٍ ذَاتٍ قَارَبٍ وَمَعْبُرٍ﴾

¶*And We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.*¶

"Ma'in refers to running water, and is the river of which Allāh mentioned:

﴿فَنَدَ حَمَلَ زَرْيَكَ تَخْلِكَ سَرِّيَ﴾

¶*your Lord has provided a water stream under you.*¶"^[19:24]

Ad-Dahhāk and Qatādah said;

﴿إِلَى رَبْرَقٍ ذَاتٍ قَارَبٍ وَمَعْبُرٍ﴾

¶*On a high ground, a place of rest, security and flowing streams.*¶

[1] At-Ṭabarī 19:37.

[2] Al-Qurṭubī 12:126.

[3] Ad-Durr Al-Manthūr 6:100.

سورة المؤمنون

٢٤٥

مَا تَسْقِي مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَخْرُجُونَ ﴿٥١﴾ شَدَّ أَرْسَلَنَا مُلْكَانَتْرَا
كُلُّ مَاجَاهَ أَمَّهَ رَسُولُهَا كَذِبُوهُ فَأَبْعَثْنَا بَعْضَهُمْ بَعْضًا وَجَعْلْنَاهُمْ
أَحَادِيثَ فَبَعْدَ الْقَوْمِ لَا يُؤْمِنُونَ ﴿٥٢﴾ شَدَّ أَرْسَلَنَا مُوسَى وَأَخَاهُ
هَزْرُونَ شَايَنْتَا وَسُلْطَنِي مُبِينٌ ﴿٥٣﴾ إِلَى فِرْعَوْنَ وَمَلَائِيهِ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِيَّاً ﴿٥٤﴾ قَالُوا أَنَّوْنَ لِشَرِيفِي مِثْلِنَا
وَقَوْمُهُمَا نَاعِدُونَ ﴿٥٥﴾ فَكَذَبُوهُمَا فَكَثُرُونَ مِنَ الْمُهَكِّمِينَ
وَلَقَدْ مَا لَيْتَنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٥٦﴾ وَجَعْلَنَا
أَنْ سَرِمَ وَأَمَّهَ وَأَوْنَهُمَا إِلَى رَبِّوْدَاتِ قَرَارِ وَمَعِينِ
شَايَنْهَا الرَّسُولُ كَلُونَ الْطَّبِيْبَتِ وَأَعْمَلُوا صَنْلِحَاهِ إِلَيْهَا
تَعْمَلُونَ عَلِيمٌ ﴿٥٧﴾ وَإِنْ هَذِهِ أَمْتَكُرَ أَمَّهَ وَجَهَةَ وَأَنَّا رِيْكُمْ
فَأَنْقُونَ ﴿٥٨﴾ تَنْقَطُعُوا أَشَرُ هُرِيْبِنِمْ زِيرَا كُلُّ حَزِيبِيْمَ الدَّيْرِمْ
فَرَحُونَ ﴿٥٩﴾ فَدَرَهُرُ في عَشَرَتِهِمْ حَقِّيْنِ ﴿٦٠﴾ أَيْخَسْبُونَ أَنَّمَا
نُيدُهُرِيْهِ مِنْ تَالِي وَسِينَ ﴿٦١﴾ نَاعِ لَهُمْ فِي الْخَرِبَتِ بِلَلْأَيْشُرُونَ
إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَّةِ رَاهِيْمِ شَفِيقُونَ ﴿٦٢﴾ وَالَّذِينَ هُدُّ
شَايَنَتِ رَاهِيْمَ بُؤْمِنُونَ ﴿٦٣﴾ وَالَّذِينَ هُرِيْبِهِمْ لَا يَسْتَكُونَ ﴿٦٤﴾

refers to Jerusalem. This – and Allāh knows best – is the most apparent meaning, because it is mentioned in the other Āyah, and parts of the Qur’ān explain other parts, so it is more appropriate to interpret it by another Āyah, then the *Sahīh Hadīths*, then other reports.

﴿يَا أَيُّهَا الرَّسُولُ كُلُّهُ مِنَ الطَّيِّبِينَ
وَأَعْمَلُوا صَلِحَاتٍ إِنِّي يَعْلَمُونَ
عِلْمَهُمْ وَلَئِنْ هَذِهِ أَنْتَكُرَ أَمَّهَ
وَجَهَةَ وَأَنَّا رِيْكُمْ فَأَلْقَوْنِيْمُ
تَنْقَطُعُوا أَشَرُهُرِيْبِنِمْ زِيرَا كُلُّ
حَزِيبِيْمَ الدَّيْرِمْ حَزِيبِيْهِ مِنْ تَالِي وَسِينَ فِي عَشَرَتِهِمْ حَقِّيْنِ
أَنَّا ثِيُّهُرِيْهِ يَهِيْهِ مِنْ تَالِي وَسِينَ نَاعِ لَهُمْ فِي الْخَرِبَتِ بِلَلْأَيْشُرُونَ
شَفِيقُونَ إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَّةِ رَاهِيْمِ شَفِيقُونَ وَالَّذِينَ هُدُّ
شَايَنَتِ رَاهِيْمَ بُؤْمِنُونَ وَالَّذِينَ هُرِيْبِهِمْ لَا يَسْتَكُونَ﴾

﴿51. O Messengers! Eat of the Tayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.﴾

﴿52. And verily, this your religion is one religion, and I am your Lord, so have Taqwā."﴾

﴿53. But they have broken their religion among them into sects, each group rejoicing in what is with it.﴾

﴿54. So, leave them in their error for a time.﴾

﴿55. Do they think that in wealth and children with which We prolong them?﴾

﴿56. We hasten unto them with good things. Nay, but they perceive not.﴾

The Command to eat Lawful Food and to do Righteous Deeds

Allāh commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allāh reward them with good on behalf of the people.

﴿كُلُّمَا مِنَ الطَّيِّبَاتِ﴾

«*Eat of the Tayyibāt*» Sa‘d bin Jubayr and Ad-Dahhāk said, “This means lawful. In the Ṣahīh it says:

«رَبِّمَا مِنْ نَبِيٍّ إِلَّا رَعَى النَّفَّةَ»

«*There is no Prophet who was not a shepherd.*»

They asked, “And you, O Messenger of Allāh?” He said,

«تَعَمَّ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِبِطِ لِأَهْلِ مَكَّةَ»

«*Yes, I used to tend the sheep of the people of Makkah for a few Qirāts.*»^[1]

In the Ṣahīh, it says:

«إِنَّ دَاؤِدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كُنْبِ يَدِيهِ»

«*Dāwud, upon him be peace, used to eat from the earnings of his own hand.*»^[2]

It was recorded in Ṣahīh Muslim, Jāmi‘ At-Tirmidhi and Musnad Al-Imām Aḥmad – from whom this version comes – that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«بِإِيمَانِهِ النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَنْهِي إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

«*O people, Allāh is Ṭayyib and only accepts that which is Ṭayyib, and Allāh commands the believers as He had*

^[1] Al-Bukhāri no. 2226, Ibn Mājah 2:727. A Qirāt is one-twentieth, or a bit more, of a Dinār.

^[2] Fath Al-Bārī 4:355.

commanded the Messengers by saying :

﴿يَأَيُّهَا الرُّسُلُ كُلُّمَا مِنَ الْمِئَتِ وَأَغْلُبُوا صَلِিমًا إِنِّي بِمَا تَعْمَلُونَ عَلَيْمٌ﴾

«O Messengers! Eat of the Tayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.» [23:51] and

﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُلُّمَا مِنَ الْمِئَتِ مَا رَزَقْنَاكُمْ﴾

«O you who believe! Eat of the Tayyibāt that We have provided you with.» [2:172].»

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَطَعْنَمَةُ حَرَامٍ، وَمَشْرَبُهُ حَرَامٍ، وَمَلْبَسُهُ حَرَامٍ، وَعُذْنَى بِالْحَرَامِ يَمْدُدْ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنِّي بُشَجَّابٌ لِذَلِكَ»

“and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, ‘O Lord, O Lord!’ – how can his prayer be answered.”^[1] At-Tirmidhi said that it is “Hasan Gharīb.”

The Religion of all the Prophets is *Tawhīd*; and the Warning against splitting into different Groups

﴿وَإِنْ هُنَّ دِوَنٌ أَنْتَمُ أَنْتَ وَرَبُّكُمْ﴾

«And verily, this your religion is one religion,» means, ‘your religion, O Prophets, is one religion and one group, which is the call to worship Allāh Alone with no partner or associate.’ Allāh said:

﴿وَأَنَا بِرَبِّكُمْ فَالْفَارِزُونَ﴾

«and I am your Lord, so have Taqwā.» We have already discussed this in Sūrat Al-Anbiyā’.^[2] The phrase

﴿أَنَّهُ وَرَبُّكُمْ﴾

«one nation» is descriptive.

^[1] Muslim 1:703, Tuhfah Al-Āhwadhi 8:335, Ahmad 2:328.

^[2] See volume six, the *Tafsīr* of Sūrat Al-Anbiyā’ (21:92).

﴿فَتَسْتَعْرُ أَنْذِرْ بِيَهُمْ زِرْ﴾

﴿But they have broken their religion among them into sects,﴾ the nations to whom Prophets were sent.

﴿كُلْ جَزِيزٍ بِمَا لَدُهُمْ فَرِحُونَ﴾

﴿each group rejoicing in what is with it.﴾

means, they rejoice in their misguidance because they think that they are rightly-guided. Allāh says, threatening and warning:

﴿لَذَّرُونَ فِي عَنْبَرِهِمْ﴾

﴿So, leave them in their error﴾ meaning their misguidance,

﴿عَنْ جِنْ﴾

﴿for a time.﴾ means, until the appointed time of their destruction comes. This is like the Āyah:

﴿أَهْبِلَ الظَّاهِرَاتِ أَهْلَهُمْ رُؤْبَاهِ﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allāh says:

﴿وَذَرْهُمْ يَأْكُلُوا وَسَتَشْعُرُو بِرِبِّهِمْ الْأَمْلُ فَسَوْفَ يَلْمُوْنَ﴾

﴿Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾ [15:3]

﴿أَيْخَسِبُونَ أَنَّا نُيَدْهُرُ يَوْمَ يَنْهَا وَيَسِينَ شَاعِرُ لَمْ فِي الْقَبْرَاتِ إِلَّا يَشْرُونَ﴾

﴿Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.﴾

means, 'do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight? No, the matter is not as they claim when they say,

﴿عَنْ أَكْثَرِ أَنْوَالًا وَأَوْنَادًا وَمَا يَخْنُّ يَسْمَعِينَ﴾

﴿We are more in wealth and in children, and we are not going to be punished.﴾ [34:35]

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allāh says:

﴿بَلْ لَا يَشْرِفُونَ﴾

﴿but they perceive not.﴾ as He says elsewhere:

﴿فَلَا تُحِبِّبُكُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُبَيِّنُ اللَّهُ لِعْذُوبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world...﴾ [9:55]

﴿إِنَّمَا نُنْهِيُّنَّمِ لِمَنْ يَرِدُهُمْ إِلَيْنَا﴾

﴿We postpone the punishment only so that they may increase in sinfulness﴾ [3:178].

﴿ذَرْنَا وَمَنْ يَكْذِبُ بِهَذَا الْتَّوْبِيتَ سَنَتَنِيهِمْ مِنْ حَيْثُ لَا يَسْتَوْنَ﴾ وَأَنْتَ لَنَّمْ

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite.﴾ [68:44-45]

﴿ذَرْنِي وَمَنْ خَلَقْتَ وَجِيدًا﴾

﴿Leave Me Alone (to deal) with whom I created lonely.﴾ until His saying:

﴿عَيْنِدَا﴾

﴿opposing﴾ [74:11-16]

﴿وَمَا أَنْوَلْنَاهُ وَلَا أَوْلَدْنَاهُ بِإِلَيْنِي تَقْرِبُكُمْ عِنْدَنَا زُلْقَنْ إِلَّا مِنْ مَاءِنَ وَعَيْلَ صَلِيلَهَا﴾

﴿And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...﴾ [34:37]

And there are many other Āyāt which say similar things. Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُغْطِي الدُّنْيَا مِنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُغْطِي الدُّنْيَا إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَغْطَاهُ اللَّهُ الدُّنْيَا فَقَدْ

أَحَدٌ، وَالَّذِي تَفْسِي بِيَدِهِ لَا يُنْلِمُ عَنْدَ حَتَّى يُنْلِمَ قَلْبَهُ وَلِسَانَهُ، وَلَا يُؤْمِنُ حَتَّى
يَأْمَنَ جَارُهُ بِوَاقِفَتِهِ»

«Allāh has distributed your behavior to you just as He has distributed your provision. Allāh gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allāh is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.»

They said, 'What is his harm, O Messenger of Allāh?' He said,

«عَنْهُمْ وَظَلَمُهُ، وَلَا يَكْبِسُ عَنْدَ مَا لَا مِنْ حَرَامٍ فَتَنَقَّ مِنْهُ قَيَّارَكَ لَهُ فِيهِ، وَلَا
يَتَصَدَّقُ بِهِ فَيَقْبَلُ مِنْهُ، وَلَا يَتَرَكُهُ خَلْفَ ظَهِيرَهِ إِلَّا كَانَ زَادَةً إِلَى النَّارِ، إِنَّ اللَّهَ لَا
يَمْنُحُ الْجَيْشَ بِالسَّيِّءِ؛ وَلَكِنَّ يَمْنُحُ السَّيِّءَ بِالْخَيْرِ، إِنَّ الْخَيْرَ لَا يَمْنُحُ الْجَيْشَ»

«His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allāh does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.»^[11]

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشِبَةِ رَبِّيْمٍ شَفَقُوْنَ ﴿١﴾ وَالَّذِينَ هُمْ يَاتَيْنَتِ رَبِّيْمٍ بِوَمْثُونَ ﴿٢﴾ وَالَّذِينَ هُرْ
بِرَبِّيْمٍ لَا يَشْرُكُوْنَ ﴿٣﴾ وَالَّذِينَ يَقْنُوْنَ مَا مَأْتُوا وَلَقَدْ يَقْنُوْنَ رِبِّيْلَهُ أَنْتُمْ إِنْ رَبِّيْمٍ كَيْمُونَ ﴿٤﴾ أَنْتُبَكَ
بَسْرِعُونَ فِي الْمَحَرَّبِ وَقُمْ لَمَّا سَنِقُوْنَ ﴿٥﴾﴾

﴿57. Verily, those who live in awe for fear of their Lord;﴾

﴿58. And those who believe in the Āyāt of their Lord;﴾

﴿59. And those who join not anyone as partners with their Lord;﴾

﴿60. And those who give that which they give with their hearts

^[11] Ahmad 1:387. The authentic narration of this text is from Ibn Mas'ūd not the Prophet ﷺ.

full of fear, because they are sure to return to their Lord.»

﴿61. It is these who hasten in the good deeds, and they are foremost in them.﴾

Description of the People of Good Deeds

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشِبَةِ رَبِّهِمْ شَفِقُونَ﴾

﴿Verily, those who live in awe for fear of their Lord;﴾

means, even though they have reached the level of *Ihsān* and have faith and do righteous deeds, they are still in awe of Allāh and fear Him and His hidden plans for them, as Al-Hasan Al-Baṣrī said, "The believer combines *Ihsān* with awe, while the disbelievers combine evil deeds with a sense of security."^[1]

﴿وَالَّذِينَ هُدُّوا بِنِعَمَ رَبِّهِمْ بُوَافِعُونَ﴾

﴿And those who believe in the Āyāt of their Lord;﴾

means, they believe in His universal and legislative signs, as Allāh says about Maryam, peace be upon her:

﴿وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكَفَيْهَا﴾

﴿and she testified to the truth of the Words of her Lord, and His Scriptures﴾ [66:12],

meaning that she believed that whatever existed was by the will and decree of Allāh, and that whatever Allāh decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Āyah:

﴿وَالَّذِينَ هُرِيقُونَ لَا يُشْرِكُونَ﴾

﴿And those who join not anyone (in worship) as partners with their Lord;﴾

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allāh Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is

^[1] At-Tabari 19:45.

الْمُنَذِّرُونَ

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وَالَّذِينَ يُؤْتُونَ مَا أَنْوَا وَلَمْ يُؤْمِنُوا وَجْهَهُمْ رَجُمُونَ
 أُولَئِكَ بُشَّرُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَقُونَ ﴿١﴾ وَلَا يُنَكِّفُ
 نَفْسًا إِلَّا وَسَعَهَا وَلَدَنَا كِتَابٌ يَطْلُعُ بِالْحَقِّ وَهُنَّ لَا يُظْلَمُونَ
 بَلْ قَلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَمْ يَعْمَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا
 عِنْدُهُمْ لَا يَحْقُى إِذَا أَخْذَنَاهُمْ فِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَخْشَوْنَ
 لَا يَجْتَنِبُو الْيَوْمَ إِنَّكُمْ مِّنَ الْأَنْصَارِونَ ﴿٢﴾ فَذَكَرَتْ مَا يَسْتَغْشِي
 نُتَلِّ عَلَيْكُمْ فَكَسْتُرْتُ عَلَى أَعْقَدِكُمْ كِتَابَكُمْ ﴿٣﴾ مُسْتَكْبِرُونَ
 يَهُ سَمِّرَانَهُجُورُونَ ﴿٤﴾ أَفَمَنْ يَدْبِرُ الْقَوْلَ أَمْ جَاءَهُمْ مَا لَوْيَاتٌ
 إِبَاهَهُمُ الْأَرْبَيْنَ ﴿٥﴾ أَمْ لَمْ يَعْرُفُوا سُوْفَمْ فَهُمْ لَهُ مُذَكَّرُونَ
 أَمْ يَقُولُونَ يَهُ حِنْهَةَ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ
 كَهُونَ ﴿٦﴾ وَلَوْأَبَعَدَ الْحَقَّ أَهْوَاهُهُمْ لَمْ يَفْدَتِ السَّمَوَاتُ
 وَالْأَرْضُ وَنَفِيْهُنَّ بَلْ أَيْنَهُمْ يَذْكُرُهُمْ فَهُمْ عَنْ
 ذَكْرِهِمْ مُغَرَّضُونَ ﴿٧﴾ أَرْتَنَاهُمْ خَرَجَافَرَاجَ رِيلَ خَيرَ
 وَهُوَ خَيْرُ الرَّزْقَيْنَ ﴿٨﴾ وَإِنَّكَ لَمَدْعُوهُمْ إِلَى صِرَاطِ مُسْتَقِرِّ
 وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الْأَصْرَاطِ لَنَذْكُونَ
 ﴿٩﴾

none comparable or equal unto Him.

﴿وَالَّذِينَ يُؤْتُونَ مَا أَنْوَا وَلَمْ يُؤْمِنُوا وَجْهَهُمْ رَجُمُونَ
 أَنْهُمْ إِنْ يَعْمَلُونَ﴾

«And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.»

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imām Ahmad recorded from ‘A’ishah: I said: “O Messenger of Allāh,

﴿وَالَّذِينَ يُؤْتُونَ مَا أَنْوَا وَلَمْ يُؤْمِنُوا وَجْهَهُمْ رَجُمُونَ﴾

«And those who give that which they give with their hearts full of fear...»

Are these the ones who steal and commit Zinā and drink alcohol while fearing Allāh?” The Messenger of Allāh ﷺ replied:

«لَا، يَا بُنْتَ أَبِي بَكْرٍ يَا بُنْتَ الصَّدِيقِ، وَأَكْتَهُ الَّذِي يُصْلِي وَيَصْوُمُ وَيَتَصَدَّقُ وَهُرَبَّ
 يَخَافُ اللَّهَ عَزَّ وَجَلَّ»

«No, O daughter of Abu Bakr. O daughter of As-Siddiq, the one who prays, fasts and gives in charity, fearing Allāh.»^[1]

^[1] Ahmad 6:159.

This was recorded by At-Tirmidhi, and Ibn Abi Hātim recorded something similar in which the Prophet ﷺ said:

«لَا يَا بُنْتَ الصَّدِيقِ، وَلَكُمْ الَّذِينَ يُصَلِّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَا
يُفْلِي مِنْهُمْ: ﴿أُولَئِكَ يُسْرِعُونَ فِي الْمُنْذَرِ﴾»

«No, O daughter of Aṣ-Ṣiddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, «It is these who hasten in the good deeds.»»

This is also how Ibn ‘Abbās, Muḥammad bin Ka'b Al-Quraṣī and Al-Ḥasan Al-Baṣrī interpreted this Āyah.^[11]

﴿وَلَا تُكْلِفْنَا نَسَاءً إِلَّا وَسَهَّلَنَا لَكُنْتِ بِنَطِيقٍ بِالْحَقِّ وَلَا يَأْلُمُنَا بِالْمُؤْلَمِنِ﴾
منْ هَذَا وَكُمْ أَعْنَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَيْلُونَ
حَتَّى إِذَا أَخْذَنَا مُؤْفِرِينَ بِالْمَذَابِ إِذَا هُنْ
يَعْنَزُونَ
لَا يَغْنِرُوا الْيَوْمَ بِنَكْرِيَّتِنَا لَا شُرُورُونَ
فَإِنْ كَانَتْ مَا يُنِيَّتْ نُشَلِّ عَلَيْكُمْ مَكْشُفَةً عَلَى
أَغْنِيَّكُمْ نَكْضُونَ
مُسْتَكْبِرِينَ يَوْمَ سَيِّرًا تَهْجُرُونَ﴾

﴿62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.﴾

﴿63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.﴾

﴿64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴾

﴿65. Invoke not loudly this day! Certainly you shall not be helped by Us.﴾

﴿66. Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴾

﴿67. In pride, talking evil about it by night.﴾

The Justice of Allāh and the Frivolity of the Idolators

Allāh tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to

^[11] At-Tabari 19:45, 46.

account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

﴿وَلَدَنَا كِتَابٌ يَطْقُنُ بِالْمُجْرَمِ﴾

«and with Us is a Record which speaks the truth,» meaning, the Book of deeds

﴿وَمِنْ لَا يُظْهِرُونَ﴾

«and they will not be wronged.» means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allâh says, denouncing the disbelievers and idolators of the Quraysh:

﴿فَلَمْ تُؤْمِنُوا فِي غَنَّمَةٍ﴾

«Nay, but their hearts are covered», meaning because of negligence and misguidance,

﴿فِي نَفْسٍ مُّكَانَةً﴾

«from this.» means, the Qur'aan which Allâh revealed to His Messenger ﷺ.

﴿وَلَمْ يَأْتِ مِنْ دُونِ ذَلِكَ هُنَّ لَهَا عَيْلُونَ﴾

«and they have other deeds, besides which they are doing.»

Al-Hakam bin Abâñ narrated from Ikrimah, from Ibn 'Abbâs that

﴿وَلَمْ يَأْغِلُنَّ﴾

«and they have other deeds,» means, evil deeds apart from that, i.e., Shirk,

﴿هُنَّ لَهَا عَيْلُونَ﴾

«which they are doing.» means, which they will inevitably do.^[1]

This was also narrated from Mujâhid, Al-Hasan and others.^[2] Others said that this phrase means:

^[1] Ad-Durr Al-Manthûr 6:107.

^[2] At-Tabari 19:49, Al-Qurtubi 12:134.

﴿وَلَمْ يَأْكُلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَيْلُونٌ﴾

﴿And they have other deeds, besides which they are doing.﴾ It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqātil bin Hayyān, As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam.^[1] This is a clear and appropriate meaning. We have already quoted from the *Hadith* of Ibn Mas'ūd:

«فَقَدِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لِيَعْمَلُ بِعَمَلٍ أَخْلَى الْجَنَّةَ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذَرَاعُ، فَيَسْتَقِعُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلٍ أَخْلَى التَّارِقَيْنَ حَلْفَاهُ»

“By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...”^[2]

﴿حَتَّىٰ لَمَّا أَنْذَنَا مُتَرَفِّيهِمْ بِالْعَذَابِ إِذَا هُمْ يَخْشَوْنَ﴾

﴿Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴾

means, when the punishment and vengeance of Allāh comes to those who are living a happy life of luxury in this world and overtakes them,

﴿إِذَا هُمْ يَخْشَوْنَ﴾

﴿behold, they make humble invocation with a loud voice.﴾

means, they scream their calls for help. This is like the Āyāt:

﴿وَذَرْنِي وَاللَّذِينَ أُولَئِكُمْ وَمَهْلِكُهُمْ فَلَيْلًا﴾ إِنَّ لَدِنَّا أَكْلًا وَجَهِنَّمَ﴾

﴿And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.﴾ [73:11-12]

^[1] At-Tabari 19:50.

^[2] Ahmad 1:382.

﴿كُلَّ أَهْلَكَنَا مِنْ قَبْلِهِمْ بَنِ مُرْتَلٍ فَادْعُوا زَلَّةَ جِنَّةَ سَانِسِ﴾

﴿How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.﴾ [38:3]

﴿لَا يَجِدُو الْيَوْمَ إِلَّا كُلُّ بَنِ لَا نُصْرَفُونَ﴾

﴿Invoke not loudly this day! Certainly you shall not be helped by Us.﴾

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allâh mentions the greatest of their sins:

﴿فَذَلِكُمْ يَا أَيُّهُمْ لَمْ تَلْقَ عَلَيْكُمْ نَكْشَفُ عَنْ أَغْنِيَكُمْ لَا يُكْسُرُونَ﴾

﴿Indeed My Âyât used to be recited to you, but you used to turn back on your heels.﴾

meaning, when you were called, you refused and resisted.

﴿فَذَلِكُمْ يَا أَيُّهُمْ إِذَا دُعِيَ اللَّهُ وَخَدُوْهُ كَفَرْتُمْ وَلَمْ يُشْرِكْ بِهِ ثُمَّ شَوَّأْ فَالْحَكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿“This is because, when Allâh Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allâh, the Most High, the Most Great!”﴾ [40:12]

﴿مُشْكِرِينَ بِهِ سَيِّرًا تَهْجِرُونَ﴾

﴿In pride, talking evil about it by night.﴾

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the *Ka'bah*, when in fact this was not the case. As An-Nasâ'i said in his *Tafsîr* of this Âyah in his *Sunan*: Ahmad bin Sulaymân told us that Ubaydullâh told us from Isrâ'il, from 'Abdul-A'lâ that he heard Sa'id bin Jubayr narrating that Ibn 'Abbâs said, “Talking by late night became disapproved of when this Âyah was revealed:

﴿مُشْكِرِينَ بِهِ سَيِّرًا تَهْجِرُونَ﴾

﴿In pride, talking evil about it by night.﴾

He said, "They boasted about the *Ka'bah* and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the *Ka'bah*. They did not use it for the proper purpose, and so in effect they had abandoned it."^[1]

﴿أَلَّا يَبْهِرُ الْقَوْلَ أَمْ جَاءُهُ مَا تَرَىٰ يَأْتِ مَا يَأْتِهُمُ الْأَوَّلُينَ ﴾ أَرَ لَهُ بَعْرِفًا رَسُولُهُمْ لَهُ
مُنْكِرٌ ﴾ أَرَ يَقُولُونَ يُدِيِّ جَاهَمُ بِالْجَهَنَّمِ وَاصْنَعُهُمْ لِنَحْنَ كَمَهُنَّ ﴾ وَكُوَّ أَشْعَعَ
الْحَقَّ أَغْرَيَهُمْ لِكَذَبِ الْأَسْكَنَتِ وَالْأَرْضِ وَمَنْ فِيهَاٰ تَلْأِيْتُهُمْ بِذِكْرِهِمْ فَهُنَّ عَنْ ذِكْرِهِمْ
شَعُورٌ ﴾ أَرَ تَنَاهُمْ حَتَّىٰ نَعْرِجَ عَلَيْكُمْ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ وَلَئِكَ لَتَدْعُوهُمْ إِلَى
صِرَاطِي مُشَتَّبِيْرٍ ﴾ وَلَئِنْ لَّدِينَ لَا يَرْجِعُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لِنَكْبُرُكُمْ ﴾ وَلَذَا
رَعَنُوكُمْ وَكَفَنُوكُمْ مَا يَبْهِمُ بِنَ شَرِّ لَلْجَوْءِ فِي طَبِيعَتِهِمْ يَصْمَمُونَ ﴾﴾

﴿68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾

﴿69. Or is it that they did not recognize their Messenger so they deny him?﴾

﴿70. Or they say: There is madness in him? Nay, but he brought them the truth, but most of them are averse to the truth.﴾

﴿71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾

﴿72. Or is it that you ask them for some Kharj? But the recompense of your Lord is better, and He is the Best of those who give sustenance.﴾

﴿73. And certainly, you call them to the straight path.﴾

﴿74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

﴿75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

^[1] An-Nasa'i in *Al-Kubrā* 6:412.

Refutation and Condemnation of the Idolators

Allāh denounces the idolators for not understanding the Qur’ān or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allāh did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the *Jāhilīyyah*. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger ﷺ, may Allāh be pleased with them.

﴿فَأَلَّمْ يَنْبَغِي لِلنَّاسِ﴾

«Have they not pondered over the Word.»

Qatādah said, “Because, by Allāh, if the people had pondered the meaning and understood it properly, they would have found in the Qur’ān a deterrent to disobeying Allāh. But they only paid attention to the *Āyāt* which are not entirely clear, and so they were destroyed because of that.”^[1]

Then Allāh says, denouncing the disbelievers of the Quraysh:

﴿فَإِذَا لَمْ يَرْجِعُوا رَسُولُنَا لَمْ يُشْكِرُوكُمْ﴾

«Or is it that they did not recognize their Messenger so they deny him?»

means, ‘do they not recognize Muḥammad and the honesty, trustworthiness and good character with which he grew up among them? Can they deny that or argue against it?’ Ja’far bin Abi Ṭālib said to An-Najāshi, the king of Ethiopia: “O King, Allāh has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us.”^[2] Al-Mughīrah bin Shu’bah said something similar to the deputy of Kisrā when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyān Sakhr bin Ḥarb and his companions – who were

^[1] *Ad-Durr Al-Manthūr* 6:110.

^[2] *Ibn Hishām* 1:357.

still disbelievers and had not yet become Muslim – about the characteristics, lineage, honesty and trustworthiness of the Prophet ﷺ, they could only tell the truth and admit that he was indeed noble and truthful.^[1]

﴿أَنْ يَقُولُونَ يٰهُوَ جِنَّةٌ﴾

﴿Or they say: There is madness in him?﴾

This is a narration of what the Quraysh said about the Prophet ﷺ. They said that he was making up the Qur'ān by himself, or that he was crazy and did not know what he was saying. Allāh tells us that their hearts did not believe that, they knew that what they were saying about the Qur'ān was falsehood, for it had come to them from the Words of Allāh and could not be resisted or rejected. So Allāh challenged them and all the people of the world to produce something like it if they could – but they could not and would never be able to do so. So Allāh says:

﴿فَلَمْ يَأْتِهُمْ بِالْحَقِّ وَكَثُرُوا فِي الْمُجْرَمِ﴾

﴿Nay, but he brought them Al-Haqq, but most of them are averse to the truth.﴾

Truth does not follow Whims and Desires

Allāh says;

﴿إِنَّمَا يُرِيدُ الْمُجْرَمُونَ لَئِنْسَانَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ﴾

﴿And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!﴾

Mujāhid, Abu Ṣalih and As-Suddi said, "Al-Haqq is Allāh, may He be glorified."^[2] What is meant by the Āyah is that if Allāh had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allāh says of them elsewhere:

[1] *Fath Al-Bāri* 1:42.

[2] At-Tabari 19:57, Al-Qurṭubi 12:140.

﴿لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرِيبَيْنَ عَظِيمٍ﴾

﴿“Why is not this Qur’ân sent down to some great man of the two towns?”﴾ [43:31]

Then He says:

﴿أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكُمْ﴾

﴿Is it they who would portion out the mercy of your Lord?﴾ [43:32]

And Allâh says:

﴿فَلَوْلَا أَنْتُمْ تَمْلَكُونَ حَرَبَيْنَ رَحْمَةَ رَبِّكُمْ إِذَا لَأْتَكُمْ خَتْمَةً لِّإِعْنَاقٍ﴾

﴿Say: “If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it.”﴾ [17:100],

﴿أَمْ لَمْ تَحِبُّنَّ مِنَ النَّاسِ فَإِذَا لَمْ يُؤْتُنَّ أَنَّاسٌ تَفَرِّجُوا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqîr.^[11]﴾ [4:53]

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allâh, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

﴿فَلَمْ يَتَّبِعُوهُمْ بِذِكْرِهِمْ﴾

﴿Nay, We have brought them their reminder,﴾ meaning the Qur’ân,

﴿فَهُمْ عَنْ ذِكْرِهِمْ مُّغَرَّبُونَ﴾

﴿but they turn away from their reminder.﴾

^[11] The speck on the back of a date stone. See the commentary of this Ayah in volume two.

The Prophet ﷺ does not ask for any payment, and he calls to the straight path.

﴿أَنْ تَنْهِمُ خَرْجًا﴾

﴿Or is it that you ask them for some Kharj?﴾ Al-Hasan said, “A reward.”^[1] Qatādah said, “Some payment.”^[2]

﴿فَخَرْجٌ رِّزْكٌ خَيْرٌ﴾

﴿But the recompense of your Lord is better.﴾

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allāh, as He says:

﴿قُلْ مَا أَنْتُمْ بِنَ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ﴾

﴿Say : “Whatever wage I might have asked of you is yours. My wage is from Allāh only.”﴾ [34:47]

﴿قُلْ مَا أَنْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا بِمِنْ الظَّاهِرِينَ﴾

﴿Say : “No wage do I ask of you for this, nor am I one of the pretenders.”﴾ [38:86]

﴿قُلْ لَا أَنْتُكُمْ عَلَيْهِ أَجْرٌ إِلَّا الْمَوَدَّةُ فِي الْقُرْبَانِ﴾

﴿Say : “No reward do I ask of you for this except to be kind to me for my kinship with you.”﴾ [42:23]

﴿وَجَاءَهُمْ مِنْ أَفْسَادِ الْمُبَيَّنَاتِ رَجُلٌ يَسْعَى فَالَّذِي يَنْقُولُ أَشْيَاعُ الْمَرْسَلِينَ أَشْبَعُوا مَنْ لَا يَسْتَكْفِرُ أَجْرًا﴾

﴿And there came a man running from the farthest part of the town. He said: “O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided.”﴾ [35:20-21]

﴿وَلَئِكَ لَتَنْعُومُ إِلَى صِرَاطِ مُسْتَقِيرٍ وَلَئِنْ اللَّهِنَ لَا يَقُولُونَكُمْ بِالْآخِرَةِ عَنِ الْقِرْطَاطِ لَنَكِبُونَ﴾

^[1] At-Tabari 19:58.

^[2] Ad-Durr Al-Manthūr 6:110.

﴿And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

The Situation of the Disbelievers

﴿وَرَبُّنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ عَنِ الْصِّرَاطِ لَتَكُونُوكُمْ﴾

﴿And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

meaning, they have gone astray and deviated.

﴿وَلَوْ رَحْمَنَاهُمْ وَكَفَّنَا مَا بِهِمْ إِنْ شَرٌّ لَّهُجَرُوا فِي مُلْكِنَا مِمَّا يَمْهُونَ﴾

﴿And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

Here Allâh tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'ân, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the Âyât:

﴿وَلَوْ عِلِّمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْتَهْمَمُ وَلَوْ أَسْتَهْمَمُ تَرَكُوا وَهُمْ شَغُورُونَ﴾

﴿Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.﴾ [8:23]

﴿وَلَوْ رَزَقْنَا إِذَا مُؤْفَرُوا عَلَى الْأَنَارِ فَقَالُوا يَا يَابِنَاتِنَا نُرَدُّ وَلَا تَكُونُنَّ بِيَابِنَاتِنَا وَلَا كُوَنَنَ مِنَ الْمُؤْمِنِينَ بَلْ بَدَأْنَ لَمَّا كَانُوا يَمْغُونَ إِنْ قَبْلَ وَلَوْ دُرُّوا لَمَادُوا لِيَا هُنَّا عَنْهُمْ﴾

﴿And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Âyât of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.﴾ [6:27-29]

Until His statement:

﴿يَسْتَعْوِذُ﴾

٣٤٧

وَلَوْ رَأَتُهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لِلْجَوَافِي طَعْبِنَاهُمْ
يَعْمَهُونَ ﴿٧٦﴾ وَلَقَدْ أَخْذَنَاهُمْ بِالْعَذَابِ فَمَا أَسْكَانُوا لَهُمْ
وَمَا يَنْصَرِعُونَ ﴿٧٧﴾ حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بِاَبَادَةِ عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٨﴾ وَهُوَ الَّذِي أَنْشَأَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْعَدَةَ قِيلَّاً مَا نَشَكَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي ذَرَكَ فِي الْأَرْضِ
وَإِلَيْهِ تَحْشِرُونَ ﴿٨٠﴾ وَهُوَ الَّذِي يُنْبِيٌّ وَرَسِّيْثٌ وَلَهُ الْخِلْفُ
إِلَيْلٌ وَالنَّهَارٌ أَفَلَا يَقْرُؤُكُمْ ﴿٨١﴾ بَلْ قَالُوا مِثْلَ مَا فَوَّلَ
الْأَوْلُونَ ﴿٨٢﴾ قَالُوا أَءَذَا مَسْنَأْوَكُمْ نَأْسًا زَابَ وَعَظَمَأَوْلَانَا
لَبَعْثُوْنَ ﴿٨٣﴾ لَقَدْ وَعَدْنَا نَصْنَنَ وَمَا كَانَ أَنْهَذَنَا مِنْ قَبْلِ إِنْ هَذَا
إِلَّا أَسْطَيْرُ الْأَوْلَيْنَ ﴿٨٤﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعْلَمُوْنَ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُوْنَ
قُلْ مَنْ رَبُّ الْسَّمَوَاتِ الْسَّمْبَيْعِ وَرَبُّ الْمَرْكَبِ الْعَظِيمِ
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَنْقُوْنَ ﴿٨٦﴾ قُلْ مَنْ يَبْيَوْهُ
مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحِيدُ وَلَا يُجْعَلُ عَلَيْهِ إِنْ
كُنْتُمْ تَعْلَمُوْنَ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَإِنْ تَسْحَرُوْنَ

﴿be resurrected﴾

This has to do with the knowledge of Allāh. He knows about something that will not happen, but if it were to happen, He knows how it would be. Ad-Dahhāk reported from Ibn 'Abbās: "Everything that is implied in the word:

﴿لَزَ﴾

﴿If (Lauw) is something that will never happen.﴾

﴿وَلَقَدْ أَخْذَنَاهُمْ بِالْمَذَابِ فَمَا
أَسْكَانُوا لِرَبِّهِمْ وَمَا يَعْمَلُونَ ﴿٨٨﴾
حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بِاَبَادَةِ عَذَابٍ
شَدِيدٍ إِذَا مِمْ فِيهِ مُبْلِسُونَ ﴿٨٩﴾
وَهُوَ الَّذِي أَنْشَأَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْعَدَةَ قِيلَّاً مَا نَشَكَرُونَ ﴿٩٠﴾

شَكَرُونَ ﴿٩١﴾ وَهُوَ الَّذِي ذَرَكَ فِي الْأَرْضِ وَإِلَيْهِ تَحْشِرُونَ ﴿٩٢﴾ وَهُوَ الَّذِي يُنْبِيٌّ وَرَسِّيْثٌ وَلَهُ الْخِلْفُ
إِلَيْلٌ وَالنَّهَارٌ أَفَلَا تَقْرُؤُكُمْ ﴿٩٣﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوْلُونَ ﴿٩٤﴾ قَالُوا أَءَذَا مَسْنَأْوَكُمْ نَأْسًا زَابَ وَعَظَمَأَوْلَانَا
لَبَعْثُوْنَ ﴿٩٥﴾ لَقَدْ وَعَدْنَا نَصْنَنَ وَمَا كَانَ أَنْهَذَنَا مِنْ قَبْلِ إِنْ هَذَا إِلَّا أَسْطَيْرُ الْأَوْلَيْنَ ﴿٩٦﴾

﴿76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

﴿77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

﴿78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.﴾

﴿79. And it is He Who has created you on the earth, and to

Him you shall be gathered back.»

﴿80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?﴾

﴿81. Nay, but they say the like of what the men of old said.﴾

﴿82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"﴾

﴿83. "Verily, this we have been promised – we and our fathers before! This is only (from) tales of the ancients!"﴾

Allāh's saying:

﴿وَلَقَدْ أَخْذَنَاهُمْ بِالسَّيِّئَاتِ﴾

«And indeed We seized them with punishment,»

means, 'We tried and tested them with difficulties and calamities.'

His saying:

﴿فَمَا أَنْتَكُلُوا لِرَبِّهِمْ وَمَا يَنْصُرُونَ﴾

﴿but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

﴿فَمَا أَنْتَكُلُوا﴾

«but they humbled not themselves»

﴿وَمَا يَنْصُرُونَ﴾

﴿nor did they invoke (Allāh) with submission to Him.﴾ they did not call on Him. This is like the Āyah:

﴿فَنَزَّلَ إِذْ جَاءَهُمْ بِأُكُلِّنَا تَقْرَعُوا وَلَكِنْ فَسَّتْ قُلُوبُهُمْ﴾

﴿When Our torment reached them, why then did they not humble themselves? But their hearts became hardened,﴾ [6:43]

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “Abu Sufyān came to the Messenger of Allāh ﷺ and said, ‘O Muhammad, I ask you by Allāh and by the ties of kinship between us, we have been reduced to eating camel hair and blood.’ Then Allāh revealed,

﴿وَلَقَدْ أَنْذَنَنُّهُمْ بِالْعَذَابِ فَمَا أَنْتَكُلُونَ﴾

«And indeed We seized them with punishment, but they humbled not themselves.»

This was also recorded by An-Nasā'ī.^[1] The basis of this Ḥadīth is in the Two Ṣahīhs, where it says that the Messenger of Allāh ﷺ prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعْنِي عَلَيْهِمْ بَسْبَعَ كَسْبَعَ بُوْسَفَ»

«O Allāh, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yūsuf.»^[2]

﴿فَتَقَرَّ إِذَا فَتَحَنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِنَّا فَمِنْ نِيَّةِ مُنْذِرِينَ﴾

«Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.»

When the command of Allāh reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allāh which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

A reminder of the Blessings of Allāh and His immense Power

Then Allāh mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allāh and indicate that He is the One Who does what He wills and chooses what He wants.

﴿فَإِلَّا مَا تَشْكُرُونَ﴾

«Little thanks you give.» means, how little you thank Allāh for the blessings He has given you. This is like the Āyah:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَا حَرَضَتْ بِمُؤْمِنِينَ﴾

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

^[1] An-Nasā'ī in Al-Kubrā 6:413.

^[2] Fath Al-Bāri 8:435, Muslim 4:2156.

Then Allâh tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allâh said:

﴿وَهُوَ الَّذِي يُحْيِي وَيُمْتِدِّ﴾

﴿And it is He Who gives life and causes death,﴾ meaning, He will bring the scattered bones back to life and cause the death of the nations,

﴿وَهُوَ أَخْلَقَ اللَّيلَ وَالنَّهَارَ﴾

﴿and His is the alternation of night and day.﴾

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allâh says:

﴿فَلَا أَشْعَشُ بَيْنَ لِمَانِ تَدْرِكُ النَّسَرُ وَلَا أَبْلُأْ سَابِقَ النَّهَارَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day﴾[36:40].

﴿أَفَلَا تَنْقِلُونَ﴾

﴿Will you not then understand?﴾ means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit?

The Idolators thought that Resurrection after Death was very unlikely

Then Allâh tells us about those who denied the resurrection, who were like the disbelievers who came before them:

﴿فَإِنْ تَأْنِي وَمِثْلَ مَا فَيَأْنِي آلَئِلَّوْكَ ﴿٤٦﴾ قَالُوا أَوْنَا مِنْكَ وَكَثِيرًا زَرَابًا وَعَظَلَنَا أُونَا
لَبَعْرُونَ﴾

﴿Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones,

shall we be resurrected indeed?"»

They thought it very unlikely that this would happen after they had disintegrated into nothing.

﴿لَنَّدَ وَعْدُنَا تَخْنُونَ وَمَأْكَلُونَا هَذَا مِنْ قَبْلِ إِنْ هَذَا إِلَّا أَسْطِيلُ الْأَرْبَيْن﴾

﴿“Verily, this we have been promised – we and our fathers before (us)! This is only the tales of the ancients!”»

This means, “It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients.” This denial and rejection on their part is like the Āyah where Allāh tells us about them:

﴿أَوَدَا كُلًا عَطَنَا لَيْحَةً ۝ قَالُوا يُلْكَ إِذَا كَرَّهَ خَابِرَةً ۝ فَلَمَّا هِيَ رَجَةٌ وَجِيدَةٌ ۝ فَإِنَّا هُمْ بِالنَّاهِرَةِ ۝﴾

﴿“Even after we are crumbled bones?” They say: “It would in that case, be a return with loss!” But it will be only a single Zajrah,^[1] When behold, they find themselves on the surface of the earth alive after their death.» [79:11-14]

﴿أَرَلَنْ بَرَ الْإِنْسَنُ أَنَا حَلَقْتُهُ مِنْ نُطْفَةٍ فَإِنَّا هُوَ حَصِيدُ مُبِينٍ ۝ وَصَرَبَ لَنَا شَنَلًا وَسَيِّنَ ۝ حَلَقْتُهُ قَالَ مَنْ يُنْهِي الْيَظْلَمَ وَهِيَ زَيْمَةٌ ۝ قُلْ بِخَيْرِهَا الَّذِي أَنْشَأَهَا أَوْلَ مَرَّةً وَمَنْ يُكْلِ ۝ خَلْقِي عَلَيْهِ ۝﴾^[2]

﴿Does not man see that We have created him from Nutfah.^[2] Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?” Say: “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”» [36:77-79]

﴿فَقُلْ لَيْنَ الْأَرْضُ وَمَنْ فِيهَا إِنْ كَثُنْتَ تَسْمُوْتَ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نَذَرُوكُمْ ۝ قُلْ مَنْ رَبُّ الْكَمَدَنَتِ الْكَنْبَعِ وَرَبُّ الْكَنْزِ الْقَنْبَعِ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا

[1] See the comments on Sūrat An-Nāzī'at (79:13) and Sūrat Aṣ-Ṣaffāt 37:19.

[2] This was explained earlier. See Sūrat Al-Hajj (22:4), and Sūrat Al-Mu'minūn (23:13).

نَقْرُوتٍ ﴿٤٧﴾ قُلْ مَنْ يَبْيَوْ مَلْكُوتُ كُلِّيْ شَفَوْ وَهُوَ بِحِبْرٍ وَلَا يَجْسَارُ عَنْهُ إِنْ كَثُرَ
تَنَمُّونَ ﴿٤٨﴾ سَبَّوْنُوكَ يَلِهَّ قُلْ فَانْ تَشْرُوتٍ ﴿٤٩﴾ إِنْ أَتَيْتُهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَذِيلُونَ ﴿٥٠﴾

﴿84. Say : "Whose is the earth and whosoever is therein? If you know!"﴾

﴿85. They will say : "It is Allâh's!" Say : "Will you not then remember?"﴾

﴿86. Say : "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"﴾

﴿87. They will say : "Allâh." Say : "Will you not then have Taqwâ?"﴾

﴿88. Say : "In Whose Hand is the sovereignty of everything? And He protects, while against Whom there is no protector, if you know?"﴾

﴿89. They will say : "(All that belongs) to Allâh." Say : "How then are you deceived and turn away from the truth?"﴾

﴿90. Nay, but We have brought them the truth, and verily, they are liars.﴾

The Idolators believe in *Tawhîd Ar-Rubûbiyyah*, which requires them to believe in *Tawhîd Al-Ulûhiyyah*

Allâh states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muhammâd ﷺ to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allâh,

﴿كَا نَبَدُّهُمْ إِلَّا لِيَقْرُبُوا إِلَى اللَّهِ رَبِّنَا﴾

﴿We worship them only that they may bring us near to Allâh﴾ [39:3].

So Allāh says:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا﴾

﴿Say: "Whose is the earth and whosoever is therein?"﴾

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation?"

﴿إِنْ كُلُّ شَيْءٍ تَعْلَمُونَ لِلّهِ﴾

﴿"If you know!" They will say: "It is Allāh's!"﴾ means, they will admit that this belongs to Allāh Alone with no partner or associate. If that is the case,

﴿قُلْ أَفَلَا يَذَكُّرُونَ﴾

﴿Say: "Will you not then remember?"﴾ that none should be worshipped except the Creator and Provider.

﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْكَرْنَيْشِ الظَّاهِرِ﴾

﴿Say: "Who is Lord of the seven heavens, and Lord of the Great Throne?"﴾

means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions? Who is the Lord of the Great Throne, which is the highest of all created things?"

Allāh says here:

﴿وَرَبُّ الْكَرْنَيْشِ الْعَظِيمِ﴾

﴿and Lord of the Great Throne﴾, meaning the Mighty Throne. At the end of the Sūrah, Allāh says:

﴿وَرَبُّ الْعَرْشِ الْكَبِيرِ﴾

﴿the Lord of the Supreme Throne!﴾ [23:116], meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ūd said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."^[1]

^[1] Al-'Azamah no. 147, by Abu Ash-Shaykh. This narration is not authentic, however Muslim recorded a Ḥadīth from the Prophet ﷺ that is somewhat similar in meaning. See the Book of Faith, the chapter; "Did the Prophet ﷺ see his Lord?" Ḥadīth no. 445.

﴿كَيْفُولُونَ يَلُوْ قَلْ أَلَا نَقُولُ﴾ (AV)

﴿They will say: "Allâh." Say: "Will you not then have Taqwâ?"﴾

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him?

﴿فَلَمَّا مَرَّ بِهِمْ مَلَكُوتُ كُلِّ شَيْءٍ﴾

﴿Say: "In Whose Hand is the sovereignty of everything?"﴾ i.e., sovereignty is in His Hands.

﴿هُنَّا بِنِ دَائِنَةٍ إِلَّا هُوَ مَالِكُّ بِنَاصِيَّتِهِ﴾

﴿There is not a moving creature but He has grasp of its forelock﴾ [11:56].

meaning, He has control over it. The Messenger of Allâh ﷺ used to say,

﴿لَا وَالَّذِي تَقْسِي بِنَدْوَهُ﴾

«By the One in Whose hand is my soul.» When he swore an oath, he would say,

﴿لَا وَمُقْلِبُ الْقُلُوبِ﴾

«By the One Who turns over (controls) the hearts.»

He, may He be glorified, is the Creator, the Sovereign, the Controller,

﴿وَهُوَ بِحِبْرٍ وَلَا يُجَاهِرُ عَلَيْهِ إِنْ كُثُرَ شَنَمُونَ﴾

﴿And He protects (all), while against Whom there is no protector, if you know?﴾

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allâh says:

﴿وَهُوَ بِحِبْرٍ وَلَا يُجَاهِرُ عَلَيْهِ﴾

﴿And He protects (all), while against Whom there is no protector,﴾

meaning, He is the greatest Master, and there is none greater

than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allāh says:

﴿لَا يَسْأَلُ عَنِيفَقْلُ وَمَمْ يَسْأَلُونَ﴾

«He cannot be questioned about what He does, while they will be questioned.» [21:23]

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allāh says:

﴿فَوْرِيَكَ لَتَشْفَعُهُمْ أَجْمَعِينَ إِنَّمَا كَانُوا يَعْمَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» [15:92-93]

﴿سَبَقُولُوكَ لِلَّهِ﴾

«They will say: "(All that belongs) to Allāh."»

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allāh Alone, with no partner or associate.

﴿فَلَمْ فَلَّ قَائِمَ شَهْرُوكَ﴾

«Say: "How then are you deceived and turn away from the truth?"»

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that? Then Allāh says:

﴿إِنَّمَا يَنْهَا مَا يَالْحَقِّ﴾

«Nay, but We have brought them the truth,»

which is the declaration that there is no god worthy of worship besides Allāh, and the establishment of clear, definitive and sound proof to that effect,

﴿وَلَمْ يَنْهَا لَكَنْدِيُونَ﴾

«and verily, they are liars.» means, in their worship of others alongside Allāh when they have no evidence for doing so, as Allāh says at the end of this Sūrah:

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بِلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١﴾ مَا أَنْخَدَ اللَّهُ مِنْ وَلِيٍّ
 وَمَا كَانَ مَعَهُ مِنَ الْوَيْدَادِ إِذَا ذَهَبَ كُلُّ إِنْكِبَرٍ بِسَاحِلَقَ وَلِعَلَا
 بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يَصْفُرُ ﴿٢﴾ عَلِيمٌ
 الْقَيْبَ وَالشَّهَدَةَ تَنَعَّلَ عَمَّا يُشَرِّكُونَ ﴿٣﴾ قُلْ رَبِّي
 إِنَّمَا تُرِبَّيْ مَا يُؤْعَدُونَ ﴿٤﴾ رَبِّنَا لَا يَجْعَلُنَا فِي الظُّرُورِ
 الظَّلَمِيْنَ ﴿٥﴾ وَإِنَّا عَلَى أَنْ نُرِبِّكَ مَا نَعْدُهُمْ لَقَدْرُونَ ﴿٦﴾
 أَدْفَعَ بِالْيَمِّيْ حَتَّى أَخْسِنَ السَّيْئَةَ مُنْ أَغْلَمَ بِمَا يَصْفُرُونَ ﴿٧﴾
 وَقُلْ رَبِّيْ أَعُوذُ بِكَ مِنْ هَمَرَتِ الشَّيَّطِينَ ﴿٨﴾ وَأَعُوذُ بِكَ
 رَبِّيْ أَنْ يَحْصُرُونَ ﴿٩﴾ حَتَّى إِذَا جَاءَهُمْ أَحَدُهُمُ الْمَوْتَ قَالَ رَبِّيْ
 أَرْجِعُونَ ﴿١٠﴾ لَعَلَى أَعْمَلَ صَلِحَّا فِيمَا تَرَكَتْ كَلَّا إِنَّهَا كَلْمَةٌ
 هُوَ قَائِمًا لَهَا وَمَنْ وَرَأَهُمْ بَرَزَ إِلَى يَوْمِ يُبْشَرُونَ ﴿١١﴾ فَإِذَا أَفْتَحَ
 فِي الصُّورِ قَلَّا أَنْسَابٌ يَتَّهَمُهُمْ بِنَوْمِيْنَ وَلَا يَتَسَاءَلُونَ ﴿١٢﴾
 فَمَنْ ثَقَلَتْ مَوْزِيْسُهُ فَأَوْلَيْكَ هُمُ الْمُفْلِحُونَ ﴿١٣﴾ وَمَنْ
 خَفَّتْ مَوْزِيْسُهُ فَأَوْلَيْكَ الَّذِينَ خَيْرٌ وَأَنْفُسُهُمْ فِي جَهَنَّمَ
 خَالِدُونَ ﴿١٤﴾ تَلْفُعٌ وَجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالْحَمَوْنَ

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَيْهَا مَلَّحَرَ لَا
 بِرَهَنَ لَهُ بِهِ فَإِنَّمَا جَاءَهُمْ عِنْدَ
 رَبِّهِمْ إِنَّمَا لَا يَقْلِعُ
 إِلَّا الْكُفَّارُ﴾

﴿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]

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allāh describes them:

﴿إِنَّا وَسَيَّدَنَا عَلَى أُنْثَى وَإِنَّا عَلَى مَا تَرِهِمْ مُفْتَدِّوْنَ﴾

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

﴿مَا أَنْخَدَ اللَّهُ مِنْ وَلِيٍّ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا ذَهَبَ كُلُّ إِنْكِبَرٍ بِسَاحِلَقَ وَلِعَلَا
 عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يَصْفُرُ ﴿١﴾ عَلِيمٌ الْقَيْبَ وَالشَّهَدَةَ تَنَعَّلَ عَمَّا
 شَرِكُونَ﴾

﴿91. No son (or offspring) did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

﴿92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!﴾

Allāh has no Partner or Associate

Allāh declares Himself to be above having any child or partner in dominion, control and worship. He says:

﴿لَمْ يَأْنِ اللَّهُ مِنْ وَقِيرٍ وَمَا كَانَ مِنْ إِلَهٍ إِذَا ذَهَبَ كُلُّ إِلَهٍ بِمَا خلقَ وَلَمْ يَأْتِهِمْ
عَلَى بَعْضٍ﴾

﴿No son did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.﴾

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

﴿لَمْ يَرَ فِي خَلْقِ الرَّحْمَنِ مِنْ تَنَوُّتٍ﴾

﴿you can see no fault in the creation of the Most Gracious﴾ [65:3].

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of 'Ilm-ul-Kalām,^[1] who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential [i.e., Allāh] cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and

^[1] A term used to denote the discipline of the Muslim scholars who utilized philosophy in their teachings.

not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allâh says:

﴿وَلَمَّا بَعْدُهُمْ عَلَىٰ بَطْرِئِ سُبْحَانَ اللَّهِ عَمَّا يَصِنُّونَ﴾

﴿and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!﴾

meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

﴿عَلَيْهِ الْغَيْبُ وَالشَّهادَةُ﴾

﴿All-Knower of the unseen and the seen!﴾ means, He knows what is hidden from His creatures and what they see.

﴿فَتَعَالَىٰ عَمَّا يَتَكَبَّرُونَ﴾

﴿Exalted be He over all that they associate as partners to Him!﴾

means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

﴿فَلَمَّا رَأَيْتَ إِيمَانًا تُرْبِقُ مَا يُوَعَّدُونَ ۝ رَبَّنَا فَلَا يَجْعَلُنَا فِي الْفَوْرَىٰ الْفَلَّالِيَنَ ۝ وَلَا عَلَىٰ أَنْ زَرِيكَ مَا نَهَدُّمْ لِقَدِيرُونَ ۝ اذْفَعْ يَأْتِيَ هِيَ أَخْسَنُ الْسَّيِّئَاتِ مِنْ أَنْفُسِهِمْ بِمَا يَصِنُّونَ ۝ وَقُلْ رَبِّنَا أَعُوذُ بِكَ مِنْ مَرَّتَي الْقَبَطِلَيْنَ ۝ وَأَعُوذُ بِكَ رَبِّنَا أَنْ يَمْضِرُونِي ۝﴾

﴿93. Say: "My Lord! If You would show me that with which they are threatened,"﴾

﴿94. "My Lord! Then, put me not amongst the people who are the wrongdoers."﴾

﴿95. And indeed We are able to show you that with which We have threatened them.﴾

﴿96. Repel evil with that which is better. We are best-acquainted with the things they utter.﴾

﴿97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayâṭîn."﴾

﴿98. "And I seek refuge with You, My Lord! lest they should come near me."﴾

The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh

Allāh commands His Prophet Muḥammad ﷺ to call on Him with this supplication when calamity strikes:

﴿وَرَبِّ إِنَّا نُرِيَنِي مَا يُوعِدُنَا﴾

«My Lord! If You would show me that with which they are threatened.»

meaning, ‘if You punish them while I am witnessing that, then do not cause me to be one of them.’ As was said in the Ḥadīth recorded by Imām Aḥmad and At-Tirmidhi, who graded it *Sahīh*:

«وَإِذَا أَرْذَكْتَ بِقُومٍ فَتَهْلِكْنِي إِلَيْكَ غَيْرَ مُفْتَنِونَ»

«If You want to test people, then take me to You [cause me to die] without having to undergo the test.»^[11]

﴿وَرَبِّنَا عَلَّقَ أَنْ تُرِيكَ مَا نَيْدُهُمْ لَقَدْ رُوِّدُنَّ﴾

«And indeed We are able to show you that with which We have threatened them.»

means, ‘if We willed, We could show you the punishment and test that We will send upon them.’

Then Allāh shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allāh says:

﴿أَذْفَعْ بِالْأَنْتَهِيَةِ هِيَ أَخْسَنُ الْتَّبِيَّنَ﴾

«Repel evil with that which is better.» This is like the Āyah:

﴿أَذْفَعْ بِالْأَنْتَهِيَةِ هِيَ أَخْسَنُ فَإِذَا الَّذِي يَتَنَكَّ وَيَتَنَهُ عَذَّرَهُ كَانَهُ قَرِئَ حَمِيدًا وَمَا يَلْقَنَهَا إِلَّا الَّذِينَ صَدَرُوا هُنَّ﴾

«Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except

^[11] Ahmad 5:243, Tuhfat Al-Ahwadhi 9:108.

those who are patient» [41:34-35].

meaning, nobody will be helped or inspired to follow this advice or attain this quality,

﴿إِلَّا الَّذِينَ صَابَرُوا﴾

«*except those who are patient»* meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

﴿وَمَا يُقْنَطُ لِأَلَا دُورَ حَظِّ عَظِيمٍ﴾

«*and none is granted it except the owner of the great portion»* means, in this world and the Hereafter.

And Allâh says:

﴿وَقُلْ رَبِّيْ أَعُوْذُ بِكَ مِنْ هَمَرَتِ الشَّيَاطِينِ﴾

«*And say: "My Lord! I seek refuge with You from the whisperings of the Shayâtîn."*»

Allâh commanded him to seek refuge with Him from the Shayâtîn, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing *Isti'âdhah* (seeking refuge),^[1] that the Messenger of Allâh ﷺ used to say,

﴿أَعُوْذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيَاطِينِ الرَّجِيمِ مِنْ هَمَرَوْ وَنَفَخَوْ وَنَفَثَوْ﴾

«*I seek refuge with Allâh, the All-Hearing, All-Seeing, from the cursed Shayâtîn, from his whisperings, evil suggestions and insinuations.*»^[2]

His saying:

﴿وَأَعُوْذُ بِكَ رَبِّيْ أَنْ يَحْضُرُونِ﴾

«*"And I seek refuge with You, My Lord! lest they should come near me."*»

means, in any issue of my life. So we are commanded to mention Allâh at the beginning of any undertaking, in order to ward off the Shayâtîn at the time of eating, intercourse,

^[1] See volume one, prior to the *Tafsîr* of *Sûrat Al-Fâtihah*.

^[2] Abu Dawud 1:490.

slaughtering animals for food, etc. Abu Dāwud recorded that the Messenger of Allāh ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَذِيمِ وَمِنَ الْفَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَطَّبَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ»

«O Allāh, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayātīn at the time of death.»^[1]

﴿حَتَّىٰ إِذَا جَاءَهُ أَحَدُهُمُ الْمَوْتَ قَالَ رَبِّنِي أَرْجُونَ لَكُمْ أَنْفَلُ صَلِيْحًا فِيمَا تَرَكْتُ كُلَّا إِنَّهَا كُلَّمَةُ هُوَ قَاتِلُهَا وَمِنْ دَارِيْهِمْ يَرْجُعُ إِلَيْكُمْ يَوْمَ يَقْسِمُونَ﴾

¶99. Until, when death comes to one of them, he says: "My Lord! Send me back,"»

¶100. "So that I may do good in that which I have left behind!" No! (Kallā) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.»

The Disbelievers' Hope when death approaches

Allāh tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allāh. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allāh says:

﴿رَبِّنِي أَرْجُونَ لَكُمْ أَنْفَلُ صَلِيْحًا فِيمَا تَرَكْتُ كُلَّا﴾

¶"My Lord! Send me back, so that I may do good in that which I have left behind!" No!»

This is like the Āyāt:

﴿وَأَنْفَقُوا مِنْ نَا رَزْقَنَا مِنْ قَبْلِ أَنْ يَأْفَكَ أَحَدُكُمُ الْمَوْتَ﴾

¶And spend of that with which We have provided you before death comes to one of you,»

until His saying:

^[1] Abu Dāwud 2:194.

﴿وَاللّٰهُ خٰيِرٌ بِمَا تَعْمَلُونَ﴾

«And Allâh is All-Aware of what you do» [63:10-11]

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

«And warn mankind of the Day when the torment will come unto them»

﴿مَا لَكُم مِّنْ زَوَالٍ﴾

upto His saying:

«that you would not leave (the world for the Hereafter).» [14:44]

And His saying:

﴿يَوْمَ يَأْتِي نَّاٰئِيْلَمْ يَقُولُ الَّذِيْنَ شَوَّهُواٰ بَنِيْلَمْ قَبْلَ مَا جَاءَتِ رُسُلُنَاٰ بِالْحَقِّ فَهُلْ لَنَاٰ يَنْ شُفَّاهَةٌ فَيَنْتَهِيْلَمْ لَنَاٰ أَوْ نُرَدْ فَنَفَّلَ عَيْرَ الَّذِيْ كَانَ نَهَلَ﴾

«On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, 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]

And:

﴿وَلَوْ تَرَى إِذَ الْجُنُوْنُ نَاكِسُوا رُؤُسَهُمْ عِنْدَ رَيْبِهِنَّ رَيْبَنَاٰ أَبْصَرَنَا وَسَمِعَنَا فَأَنْجَعَنَاٰ تَعَلَّمَنَاٰ مَنْلِيْلَمْ إِلَيْنَا مُؤْفِرُنَّ﴾

«And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."» [32:12]

And;

﴿وَلَوْ تَرَى إِذَ وُقْطَنَا عَلَى الْأَنْارِ فَقَلَّاٰ بِتَبَيَّنَتِ رُؤُسَهُمْ وَلَا تَكَبَّرُنَّ بِغَایِبَتِ رَيْبَنَاٰ﴾

«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 Ayât of our Lord..."»

until His saying;

﴿ وَرَأَتُمْ لِكَذِيْبُونَ ﴾

﴿ And indeed they are liars. ﴾ [6:27-28]

﴿ وَرَأَى الظَّالِمِيْنَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُوْكَ هَلْ إِنْ مَرْجُ بَنْ سَبِيلٍ ﴾

﴿ And you will see the wrongdoers, when they behold the torment, they will say : "Is there any way of return?" ﴾ [42:44]

﴿ قَالُوا رَبَّنَا أَنْتَنِيْنَ وَلَيَسْتَ أَنْتَنِيْنَ فَاعْرَفْنَا بِدُنُوْنِنَا فَهَذِهِ إِنْ خُرُوجُ بَنْ سَبِيلٍ ﴾

﴿ They will say : "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?" ﴾ [40:11]

and the Āyah after it:

﴿ وَقُلْنَمْ بَصَطِرُخُونَ فِيهَا رَبَّنَا أَخْرِيْنَا نَعْمَلْ صَلِيْحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ أُولَئِكَ نُعَذِّبُكُمْ نَعْلَمْ كُمْ نَذَكَرُ وَمَا كُمْ أَشَدِيرُ نَذُوقُوا فَمَا لِلظَّالِمِيْنَ مِنْ نَصِيرٍ ﴾

﴿ Therein they will cry : "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allāh will reply :) "Did We not give you lives long enough, so -that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper." ﴾ [35:37]

Allāh says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allāh) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allāh says:

﴿ كَلَّا إِنَّهَا كَلِمَةٌ مُّوْقَاتِيْلَاهَا ﴾

﴿ No! It is but a word that he speaks; ﴾

The word *Kallā* (Nol) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

﴿ إِنَّهَا كَلِمَةٌ مُّوْقَاتِيْلَاهَا ﴾

﴿ It is but a word that he speaks; ﴾

refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied

by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allâh says:

﴿وَرَأَوْا لَمَادُوا لِنَا هُوَ عَنْهُ وَإِنَّهُ لَكَذِيلُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars﴾ [6:28].

Qatâdah said: “By Allâh he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allâh. May Allâh have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell.”

Barzakh and Punishment therein

﴿وَمِنْ دُرَّابِيْمِ بَرْجَنْ إِلَى بَرْجَنْ يَمْكُرْنَ﴾

﴿and in front of them is Barzakh until the Day when they will be resurrected.﴾

Abu Sâlih and others said that:

﴿وَمِنْ دُرَّابِيْمِ بَرْجَنْ﴾

﴿and in front of them﴾ means before them. Mujâhid said, *Al-Barzakh* is a barrier between this world and the Hereafter. Muâmmad bin Ka'b said, “*Al-Barzakh* is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds.” Abu Sakhr said, “*Al-Barzakh* refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection.”^[1]

﴿وَمِنْ دُرَّابِيْمِ بَرْجَنْ﴾

﴿and in front of them is Barzakh﴾. In these words is a threat to those wrongdoers at the time of death, of the punishment of *Barzakh*. This is similar to the *Âyât*:

﴿فَمِنْ دُرَّابِيْمِ جَهَنَّمْ﴾

﴿In front of them there is Hell﴾ [45:10].

^[1] Ad-Durr Al-Manthûr 6:116.

﴿وَقَبْتُ وَرَأَيْهِ عَذَابٌ عَلِيِّظٌ﴾

﴿and in front of him will be a great torment﴾ [14:17].

﴿إِنَّ يَوْمَ يُتَعَزَّزُونَ﴾

﴿until the Day when they will be resurrected﴾.

means, he will be punished continually until the Day of Resurrection, as it says in the Ḥadīth:

﴿فَلَا يَرْأُلُ مُعَذَّبًا فِيهَا﴾

«He will continue to be punished in it.» meaning, in the earth.^[11]

﴿فَلَمَّا نُفِخَ فِي الصُّورِ فَلَا أَنَّاسَ يَسْتَهِنُ بِيَوْمِئِنْ وَلَا يَسْتَأْتِلُونَ إِنَّمَّا تُنَقَّلُ مَوْرِيثَةً فَأُولَئِكَ هُمُ الْمُغْلَبُونَ وَمَنْ خَفَتْ مَوْرِيثَةُ فَأُولَئِكَ الَّذِينَ خَرَوْا أَنفُسَهُمْ فِي جَهَنَّمَ خَلِدُوكُنَّ تُنَفَّحُ بِجُوهِهِمُ النَّارُ وَهُمْ فِيهَا كَلِيلُوْنَ﴾

﴿101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

﴿102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.﴾

﴿103. And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.﴾

﴿104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).﴾

The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allāh says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

﴿فَلَا أَنَّاسَ يَسْتَهِنُ بِيَوْمِئِنْ وَلَا يَسْتَأْتِلُونَ﴾

﴿there will be no kinship among them that Day, nor will they ask of one another.﴾

meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allāh says:

^[11] Tuhfat Al-Ahwadhi 4:183.

﴿وَلَا يَتَنَّّلْ حَبِيبٌ حِسَابًا ﴾
لَيَقُولُونَهُمْ

﴿And no friend will ask a friend (about his condition), though they shall be made to see one another﴾ [70:10-11].

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allāh says:

﴿وَمَنْ يَفْرُطُ لَنْزَةً مِنْ أَجْدَبٍ وَأَنْبَدٍ وَأَبْجَدٍ وَأَبْجَدٍ وَلَيَوْمٍ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾ [80:34-36]

Ibn Mas'ūd said, "On the Day of Resurrection, Allāh will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little." This is confirmed in the Book of Allāh, where Allāh says:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْكَابَ يَنْهَا تَوْهِيدُ وَلَا يَنْهَا لُؤْلُؤُنَّ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

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

﴿فَئَنَّ شَفَّتْ مَوْرِيثَةً فَأَوْتَاهَا كُمُّ الْمُفْلِحُونَ﴾

﴿Then, those whose Scales are heavy, these! they are the successful.﴾

means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn 'Abbās.^[2]

﴿فَأَوْتَاهَا كُمُّ الْمُفْلِحُونَ﴾

﴿they are the successful.﴾ means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn 'Abbās said, "These are the ones who have attained what they wanted

^[1] At-Tabārī 19:72.

^[2] Ad-Durr Al-Manthūr 6:418.

and been saved from an evil from which there is no escape.”

﴿وَمَنْ حَكَّتْ مُؤْزِيَّتُهُ﴾

﴿And those whose Scales are light,﴾ means, their evil deeds outweigh their good deeds.

﴿فَأُولَئِكَ الَّذِينَ خَسَرُوا أَنْتِهِمْ﴾

﴿they are those who lose themselves,﴾

means, they are doomed and have ended up with the worst deal. Allāh says:

﴿فِي جَهَنَّمَ خَلِدُونَ﴾

﴿in Hell will they abide.﴾ meaning, they will stay there forever and will never leave.

﴿تَلْقَعُ وُجُوهُهُمُ النَّارُ﴾

﴿The Fire will burn their faces,﴾ This is like the Āyah:

﴿وَتَقْتَلُنَّ رُبُوبَهُمُ الشَّارِ﴾

﴿and fire will cover their faces﴾ [14:50].

and:

﴿لَوْ بَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْنُونَ عَنْ وُجُوهِهِمُ الشَّارَ وَلَا عَنْ ظُهُورِهِ﴾

﴿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].

﴿وَدَعْمٌ فِيهَا كَلِيلُونَ﴾

﴿and therein they will grin, with displaced lips.﴾

‘Ali bin Abi Ṭalḥah narrated from Ibn ‘Abbās, “Frowning.”^[1]

﴿أَلَمْ تَكُنْ مَا يَقِنُ شَرِقُكُنْ شَكِيرُكُنْ نَبِيُّكُنْ قَالُوا رَبَّنَا عَلِيَّتْ عَلَيْنَا شَفَوتْنَا وَكَثِيرًا﴾

﴿قَوْمًا مَنَّا لِيَتْ رَبَّنَا أَخْرِجَنَا يَنْهَا فَإِنْ عَدَنَا فَإِنَّا لِلَّهِ طَالِبُونَ﴾

﴿105. “Were not My Āyāt recited to you, and then you used to deny them?”﴾

﴿106. They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.”﴾

^[1] At-Tabari 19:74.

﴿107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers."﴾

Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allâh to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allâh says:

﴿أَلَمْ تَكُنْ مَا يُوحَىٰ نَعِلَّا عَيْنَكُمْ فَلَمْ يَأْتِهِمْ بِالْحَكْمَةِ﴾

﴿"Were not My Âyât recited to you, and then you used to deny them?"﴾

meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Âyât:

﴿إِنَّمَا يَكُونُ لِلنَّاسِ عَلَىٰ أَنْتَوْهُ حُجَّةً بَعْدَ أَرْسَالِنَا﴾

﴿in order that mankind should have no plea against Allâh after the Messengers﴾ [4:165]

﴿وَمَا كَانَ مُعَذِّبَنِ حَتَّىٰ يَنْعَثُرَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ [17:15].

﴿كَلَّا لِلَّهِ فِيهَا فَوْجٌ سَالِمٌ حَرَّقْنَا آذِنَّا بِأَنَّكُمْ لَنَّفِرْ﴾

﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"﴾ Until His saying:

﴿فَسَخَّنَا لِلْأَنْهَىٰ بِالشَّيْءِ﴾

﴿So, away with the dwellers of the blazing Fire!﴾

They will say:

﴿رَبَّنَا عَلَّمَنَا شَفَوْنَا وَكَثَّانَا قَوْمًا ضَالِّينَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people.﴾

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:

سورة التوبة

٣٤٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَكُنْ مَا يَقُولُ شُرْكَانَ عَيْنَكُمْ فَكُثُرْ هَاهُكُثُرْ بُوْنَ ﴿١﴾ قَالُوا
رَبُّنَا غَلَبَتْ عَلَيْنَا شَفَوْتُ شَوَّا وَكُنَّا فَوْمَا ضَالَّنَا رَبُّنَا
أَخْرِجْنَا مِنْهَا فَإِنْ عَدْنَا فَإِنَّا طَلَبُونَ ﴿٢﴾ قَالَ أَخْسَرُوا فِيهَا
وَلَا تَكُلُّمُونَ ﴿٣﴾ إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبُّنَا
أَمْنَا فَأَغْرِيَنَا وَارْجَحْنَا وَأَنَّتْ حَيْزُ الرَّجِيمِ ﴿٤﴾ فَأَخْذَنَّوْهُمْ
سِخْرِيًّا أَعْجَمَ أَنْسُوكُمْ ذَكْرِي وَكُنْشَرْ مِنْهُمْ تَضْحِكُونَ ﴿٥﴾
إِنِّي جَرِيَتْهُمْ الْيَوْمَ مِاصْبُرُوا وَأَنْهُمْ هُمُ الْفَاسِدُونَ ﴿٦﴾ قَدْلَ
كُمْ لَيَنْتَمُرُ فِي الْأَرْضِ عَدَدَ سِينِينَ ﴿٧﴾ فَأَلَوْلَى إِلَيْنَا يَوْمًا أَوْ بَعْضَ
يَوْمَ فَنْتَلُ الْعَادِينَ ﴿٨﴾ قَدْلَ إِنْ لَيَنْتَمُرُ إِلَّا قَلِيلًا لَوْلَى كُمْ
كُنْشَرْ تَقْلُمُونَ ﴿٩﴾ أَفَحَبُّتُمْ أَنْمَا خَلَقْنَكُمْ عَيْنًا وَأَنْكُمْ
إِلَيْنَا لَا تُرْجِعُونَ ﴿١٠﴾ فَعَذَلَ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا
هُوَ رَبُّ الْعَرْشِ الْكَعْدِرِ ﴿١١﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَيْهَا
مَا فَرَّ لَأَنْرَهَنَ لَهُ يَدِهِ فَإِنَّمَا حَسَابُهُ عِنْ دَرِيَهِ إِنَّهُ لَا يَقْلِعُ
الْكَافِرُونَ ﴿١٢﴾ وَقَلَّ رَبٌّ أَغْفِرَ وَأَرْحَمَ وَأَنَّتْ حَيْزُ الرَّجِيمِ ﴿١٣﴾

هُوَ رَبُّنَا لَنْفَرْخَنَا مِنْهَا فَإِنْ عَدْنَا فَإِنَّا
طَلَبُونَ ﴿١٤﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.﴾

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the Āyāt:

﴿فَاعْرَفْنَا بِدُنُورِنَا فَهَمْلَ إِنْ
خُرُجَ فَنْ سَيْلِ ﴿١﴾﴾

﴿Now we confess our sins, then is there any way to get out?﴾ Until His statement:

﴿فَلَئِكُمْ لَهُ الْمَلِكُ الْكَبِيرُ﴾

﴿So the judgment is only with Allāh, the Most High, the Most Great!﴾ [40:11-12]

meaning, there will be no way out, because you used to associate partners in worship with Allāh whereas the believers worshipped Him Alone.

﴿فَالَّذِي أَخْسَرُوا فِيهَا وَلَا تَكُلُّمُونَ ﴿١﴾ إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبُّنَا أَمْنَا فَأَغْرِيَنَا
وَارْجَحْنَا وَأَنَّتْ حَيْزُ الرَّجِيمِ ﴿٢﴾ فَأَخْذَنَّهُمْ سِخْرِيًّا حَتَّى أَنْكُمْ ذَكْرِي وَكُنْشَرْ مِنْهُمْ تَضْحِكُونَ ﴿٣﴾
إِنِّي جَرِيَتْهُمْ الْيَوْمَ يَسْأَلُونَ أَنَّهُمْ هُمُ الْفَاسِدُونَ ﴿٤﴾﴾

﴿108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"﴾

﴿109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!"﴾

﴿110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!﴾

﴿111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.﴾

Allāh's Response and Rejection of the Disbelievers

This is the response of Allāh to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

﴿أَخْتَرُوا فِيهَا﴾

﴿Remain you in it with ignominy!﴾ meaning, abide therein, humiliated, despised and scorned.

﴿وَلَا تَكُونُونَ﴾

﴿And speak you not to Me!﴾ means, 'do not ask for this again, for I will not respond to you. Al-'Awfi reported from Ibn 'Abbās concerning this Āyah,

﴿أَخْتَرُوا فِيهَا وَلَا تَكُونُونَ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾ "These are the words of Ar-Rahmān when silencing them."⁽¹⁾

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "The people of Hell will call on Mālik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allāh, their cries will mean nothing to Mālik or to the Lord of Mālik. Then they will call on their Lord and will say,

﴿وَرَبَّنَا غَلَبَتْ عَلَيْنَا شَفَوتُنَا وَكُثُرَ قَوْمًا مَالِكَنَا وَرَبَّنَا أَخْرَجَنَا مِنْهَا فَإِنْ عَدْنَا فَلَا طَلِيلُونَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return

⁽¹⁾ At-Ṭabarī 19:79.

(to evil), then indeed we shall be wrongdoers.» [23:106-107]

Allāh will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

﴿أَنْهَرُوا فِيهَا وَلَا شَكَلُونَ﴾

«Remain you in it with ignominy! And speak you not to Me!»

By Allāh, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone.”^[1]

Then Allāh will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

﴿إِنَّمَا كَانَ فَرِيقٌ مِّنْ عَبَادِي يَقُولُونَ رَبَّنَا مَآتَنَا فَاغْفِرْ لَنَا وَارْجُنَا وَأَنْتَ خَيْرُ الرَّجِيعِينَ﴾
﴿فَأَنْهَذْتُمُ سِخِنَاتِهِ﴾

«Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,»

meaning, 'you made fun of them for calling on Me and praying to Me,'

﴿حَتَّىٰ أَنْزَلْتُمُ ذِكْرِي﴾

«so much so that they made you forget My remembrance»

means, your hatred for them made you forget what I would do to you.

﴿وَرَأَشَدْتُمُهُمْ بِضَعْكُونَ﴾

«while you used to laugh at them!» means, at their deeds and worship. This is like the Āyah:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ مَآتَنَا بِضَعْكُونَ﴾

«Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.» [83:29-30]

^[1] [1] Az-Zuhd by Hannād bin Al-Sirri 1:158.

meaning, they used to slander them in mockery. Then Allâh tells us how He will reward His friends and righteous servants, and says:

﴿إِنَّ جَزِيلَهُمُ الْيَوْمَ بِمَا سَبَقُوا﴾

﴿Verily, I have rewarded them this Day for their patience;﴾ meaning, ‘for the harm and mockery that you inflicted on them,

﴿أَنَّهُمْ مُّمْلِكُو الْأَرْضِ﴾

﴿they are indeed the ones that are successful.﴾

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.’

﴿فَقَالَ كُمْ لَيَشْتَرُ فِي الْأَرْضِ عَدَدَ سِينِينَ؟ قَالُوا لَيَشْتَرُ بِمَا أَرَى بَعْضُ يَوْمٍ فَسَنَلِي الْمَائِذِينَ﴾
 ﴿فَقَالَ إِنَّ لَيَشْتَرُ إِلَّا قَلِيلًا لَّوْ أَنْكُمْ كُنْتُمْ تَمْلَؤُنَ الْأَعْجَمِيَّةَ أَنَّا خَلَقْنَاكُمْ عَبْدًا وَأَنْكُمْ إِبْرَاهِيمَ لَا تَرْجِعُونَ﴾
 ﴿فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوِيرِ﴾

﴿112. He will say: "What number of years did you stay on earth?"﴾

﴿113. They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

﴿114. He will say: "You stayed not but a little, if you had only known!"﴾

﴿115. "Did you think that We had created you in play, and that you would not be brought back to Us?"﴾

﴿116. So Exalted be Allâh, the True King: None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karîm!﴾

Allâh tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

﴿فَقَالَ كُمْ لَيَشْتَرُ فِي الْأَرْضِ عَدَدَ سِينِينَ؟﴾

﴿He will say: "What number of years did you stay on earth?"﴾ means, how long did you stay in this world?

﴿قَالُوا لَيَشْتَرُ بِمَا أَرَى بَعْضُ يَوْمٍ فَسَنَلِي الْمَائِذِينَ﴾

﴿They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

meaning, those who keep the records.

﴿فَتَلَّ إِنْ لَّيْتَ إِلَّا قَلَّا﴾

﴿He will say: "You stayed not but a little..."﴾ meaning, it was only a short time, no matter how you look at it.

﴿وَأَنْكُمْ كُثُرٌ شَّهْرُونَ﴾

﴿if you had only known!﴾ means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allāh in this short period. If you had patiently obeyed Allāh and worshipped Him as the believers did, you would have attained victory just as they did.

Allāh did not create His Servants in vain

﴿أَنَحْيَيْنَا أَنَّا خَلَقْنَاكُمْ عَبْدًا﴾

﴿Did you think that We had created you in play,﴾

means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part?' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allāh and carry out His commands.

﴿وَأَنْكُمْ إِنَّا لَا تُنْهَىُنَّ﴾

﴿and that you would not be brought back to Us?﴾

means, that you would not be brought back to the Hereafter. This is like the Āyah:

﴿أَنْخَسْتَ الْإِنْسَانَ أَنْ يُنْكَرُ شَفْعُهُ﴾

﴿Does man think that he will be left neglected?﴾ [75:36]

﴿فَنَعَلَ اللَّهُ أَنْذِلَكَ الْحَقَّ﴾

﴿So Exalted be Allāh, the True King.﴾ means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

﴿لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَزِيزِ الْكَبِيرِ﴾

﴿None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karîm!﴾

The Throne is mentioned because it is the highest point of all creation, and it is described as *Karîm*, meaning beautiful in appearance and splendid in form, as Allâh says elsewhere:

﴿أَنْتَ فِيهَا بِنِ كُلِّ نَعْجٍ كَيْمَةً﴾

﴿every good kind We cause to grow therein﴾ [26:7].

﴿وَمَنْ يَكُنْ مَعَ اللَّهِ إِنَّهَا مُخْرَجٌ لَا يُرْجَعُنَّ لَهُ يُوْدِي. فَإِنَّا جَسَانُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يَقْسِطُ إِلَى الْكَافِرِ﴾ ﴿وَقُلْ رَبِّنَا أَغْفِرْ وَارْحَمْ وَلَا تَخْرُجُ الْمُؤْمِنُونَ﴾

﴿117. And whoever invokes besides Allâh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.﴾

﴿118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"﴾

Shirk is the Worst form of Wrong, its Practitioner shall never succeed.

Allâh threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allâh:

﴿لَا يُرْجَعُنَّ لَهُ﴾

﴿of whom he has no proof﴾, meaning no evidence for what he says. Then Allâh says:

﴿وَمَنْ يَكُنْ مَعَ اللَّهِ إِنَّهَا مُخْرَجٌ لَا يُرْجَعُنَّ لَهُ يُوْدِي﴾

﴿And whoever invokes, besides Allâh, any other god, of whom he has no proof;﴾

this is a conditional sentence, whose fulfilling clause is:

﴿فَإِنَّا جَسَانُهُ عِنْدَ رَبِّهِ﴾

﴿then his reckoning is only with his Lord.﴾ meaning, Allâh will call him to account for that. Then Allâh tells us:

﴿إِنَّهُ لَا يَقْسِطُ إِلَى الْكَافِرِ﴾

﴿Surely, disbelievers will not be successful.﴾

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

﴿ وَقُلْ رَبِّ أَغْفِرْ وَأَنْجُنْ وَأَنْتَ خَيْرُ الْأَنْجَانِ ﴾

«And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!"»

Here Allāh is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of Volume Six. Volume Seven begins with *Sūrat An-Nūr*.