

The Tafsīr of Sūrat An-Najm (Chapter - 53)

Which was revealed in Makkah

The First Sūrah in which a Prostration is revealed

Al-Bukhārī recorded that ‘Abdullāh [bin Mas‘ūd] said, “Sūrat An-Najm was the first Sūrah in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf.”^[1] Al-Bukhārī recorded this Ḥadīth in several places of his Ṣaḥīḥ, as did Muslim, Abu Dāwud and An-Nasā’ī, using various chains of narration through Abu Ishāq from ‘Abdullāh.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿وَمَا يَبْطِئُ عَنِ الْمَوَىٰ﴾ إِن مَوْءَاظُهُمْ
يُوعَىٰ ﴿١﴾

- ﴿1. By the star when it goes down.﴾
- ﴿2. Your companion has neither gone astray nor has he erred.﴾
- ﴿3. Nor does he speak of desire.﴾
- ﴿4. It is only a revelation revealed.﴾

Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Ḥātim recorded that Ash-Sha’bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

^[1] *Faṭḥ Al-Bārī* 8:480.

^[2] *Faṭḥ Al-Bārī* 2:641 and 643, 7:202 and 348, Muslim 1:405, Abu Dāwud 2:122 and An-Nasā’ī 2:160.

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾

﴿By the star when it goes down.﴾ Ibn Abi Najīḥ reported that Mujāhid said, "The star refers to Pleiades when it sets at *Fajr*."^[1] Aḍ-Ḍaḥḥāk said "When the *Shayāṭīn* are shot with it." And this *Āyah* is like Allāh's saying;

﴿فَلَا أَقْسَمُ بِمَوْجِعِ النُّجُومِ ۖ وَإِنَّهُ لَنَسْوٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۚ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝﴾

﴿So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.﴾(56:75-80)

Allāh said;

﴿مَا مَلَ سَاحِبُكَ وَنَا غَرَىٰ﴾

﴿Your companion has neither gone astray nor has erred.﴾

This contains the subject of the oath. This part of the *Āyah* is the witness that the Messenger of Allāh ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allāh exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allāh's peace and blessings be on him, and his glorious Message that Allāh has sent him with, are on the perfect straight path, following guidance and what is correct.

Muḥammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allāh said,

﴿وَمَا يَطِقُ عَنِ الْمَوْتِ ۚ﴾

[1] Aṭ-Ṭabari 22:495.

«Nor does he speak of desire», asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

﴿إِنْ هُوَ إِلَّا رَحْمَةٌ مِّن رَّبِّهِ﴾

«It is only a revelation revealed.», means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imām Aḥmad recorded that Abu Umāmah said that he heard the Messenger of Allāh ﷺ say,

«لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيِّ يَمِثُلُ الْحَيَّيْنِ - أَوْ يَمِثُلُ أَحَدِ الْحَيَّيْنِ - رَبِيعَةَ وَمُضَرَ»

«Verily, numbers similar to the two tribes, or one of them, Rabī'ah and Muḍar, will enter Paradise on account of the intercession of one man, who is not a Prophet.» A man asked, "O Allāh's Messenger! Is not Rabī'ah a subtribe of Muḍar." The Prophet ﷺ said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

«I said what I said.»^[1]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said, "I used to record everything I heard from the Messenger of Allāh ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, 'You record everything you hear from the Messenger of Allāh ﷺ, even though he is human and sometimes speaks when he is angry?' I stopped recording the Ḥadīths for a while, but later mentioned what they said to the Messenger of Allāh ﷺ, who said,

«اَكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ! مَا خَرَجَ مِنِّي إِلَّا الْحَقُّ»

«Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.»^[2] Abu Dāwud also collected this Ḥadīth.^[3]

﴿مَلِكُ يَوْمِ الدِّينِ﴾ ١ ﴿ذُو الْمِزَانِ﴾ ٢ ﴿قَاتِلِ الدَّيْتِ﴾ ٣ ﴿وَمُوِّدِ الْأَعْنَ﴾ ٤ ﴿ثُمَّ مَا قَدَّكَ﴾ ٥ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ ٦ ﴿فَأَرْجَىٰ إِلَىٰ عِلِّيُّوهِ مَا أَرْجَىٰ﴾ ٧ ﴿مَا كَتَبَ الْقَوَادُّ مَا رَأَىٰ﴾ ٨ ﴿اَنْتَرُوهُ عَلَىٰ مَا

[1] Aḥmad 5:257.

[2] Aḥmad 2:162.

[3] Abu Dāwud 4:60.

بَرَى ۝ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۝ عِنْدَ سِدْرَةِ الْمُنْتَهَى ۝ عِنْدَهَا جَنَّةُ الْأَلْوَى ۝ إِذْ يَقْنُ
الْزَيْدَةُ مَا يَفْتُنَى ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۝ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ۝

- ﴿5. He has been taught by one mighty in power.﴾
 ﴿6. Dhu Mirrah then he Istawā.﴾
 ﴿7. While he was in the highest part of the horizon,﴾
 ﴿8. Then he approached and came closer,﴾
 ﴿9. And was at a distance of two bows' length or less.﴾
 ﴿10. So (Allāh) revealed to His servant whatever He revealed.﴾
 ﴿11. The heart lied not in what he saw.﴾
 ﴿12. Will you then dispute with him about what he saw?﴾
 ﴿13. And indeed he saw him at a second descent.﴾
 ﴿14. Near Sidrat Al-Muntahā.﴾^[1]
 ﴿15. Near it is the Paradise of Abode.﴾
 ﴿16. When that covered the lote tree which did cover it!﴾
 ﴿17. The sight turned not aside, nor it transgressed beyond the limit.﴾
 ﴿18. Indeed he saw of the greatest Ssgns of his Lord.﴾

The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ

Allāh the Exalted states that the Message His servant and Messenger Muḥammad ﷺ brought to people was taught to him by,

﴿سَدِيدُ الْقُوَى﴾

﴿mighty in power﴾, he is Jibrīl, peace be upon him,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝ مُطَاعٌ ثَمَّ أَمِينٍ ۝﴾

﴿Verily, this is the Word a most honorable messenger, owner of power, with (Allāh) the Lord of the Throne, obeyed (by the angels) and trustworthy.﴾ (81:19-21) Allāh said here,

^[1] Sidrat Al-Muntahā: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.

﴿ذُو مِرَّةٍ﴾

﴿Dhu Mirrah﴾, meaning, he is mighty in power, according to Mujāhid, Al-Ḥasan and Ibn Zayd.^[1] In an authentic Ḥadīth from ‘Abdullāh bin ‘Umar and Abu Hurayrah, the Prophet ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

‘Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.’^[2] Allāh said;

﴿فَاسْتَوَى﴾

﴿then he Istawā (rose).﴾ this refers to the angel Jibrīl, according to Al-Ḥasan, Mujāhid, Qatādah and Ar-Rabī’ bin Anas,^[3]

﴿وَمَرَّ بِالْأَفْقِ الْأَعْلَى﴾

﴿While he was in the highest part of the horizon.﴾ meaning, Jibrīl rose to the highest part of the horizon, according to ‘Ikrimah and several others; ‘Ikrimah said, “The highest horizon where the morning comes from.” Mujāhid said, “It is (the place of) sunrise.”^[4] Qatādah said, “That from which the day comes.”^[5] Ibn Zayd and several others said similarly.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ saw Jibrīl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allāh knows.”^[6] Only Imām Aḥmad collected this Ḥadīth.

Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, “The Prophet ﷺ asked Jibrīl to appear himself to him in his original shape and Jibrīl said to him, ‘Invoke your Lord.’ The Prophet

[1] Aṭ-Ṭabari 22:499 and Al-Qurṭubi 17:85.

[2] Abu Dāwūd 2:286 and An-Nasā’ī, 5:99.

[3] Aṭ-Ṭabari 22:501.

[4] Al-Qurṭubi 17:88.

[5] Aṭ-Ṭabari 22:501, and Aḥmad 1:460.

[6] Aḥmad 1:395 and 412. Al-Bukhārī and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.

ﷺ invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibrīl in his original shape, he was knocked unconscious. Jibrīl came down and revived the Prophet ﷺ and wiped the saliva off of his cheeks."^[1] Only Aḥmad collected this Ḥadīth.

Meaning of "at a distance of two bows' length or less"

Allāh's statement,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or less.﴾

means, Jibrīl came closer to Muḥammad ﷺ when Jibrīl was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujāhid and Qatādah.^[2] It was said that the meaning here is the distance between the bow's string and its wood center.

Allāh's statement,

﴿أَوْ أَدْنَىٰ﴾

﴿or less﴾ indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'ān, such as,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَوْ أَشَدَّ قَسْوَةً﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness.﴾(2:74)

The Āyah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Āyah,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿fear men as they fear Allāh or even more.﴾(4:77), and Allāh's statement,

[1] Aḥmad 1:322. With Al-Bukhārī and Muslim there are narrations from 'Ā'ishah, may Allāh be pleased with her, that mention some of this information.

[2] Aṭ-Ṭabari 22:503 and 'Abdur-Razzāq 3:250.

﴿وَأَرْسَلْنَاهُ إِنَّا يَأْتِيهِ أَزْوَاجُ الْمَلَائِكَةِ﴾

﴿And We sent him to hundred thousand (people) or even more.﴾(37:147),

indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

﴿مَكَانَ قَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bow lengths or less.﴾

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to 'Ā'ishah, the Mother of the faithful, 'Abdullāh bin Mas'ūd, Abu Dharr and Abu Hurayrah.^[1] We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said about this Āyah,

﴿مَكَانَ قَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bow lengths or less.﴾

"Allāh's Messenger ﷺ said,

«رَأَيْتُ جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ»

«I saw Jibrīl; he had six hundred wings.»^[2]

Al-Bukhārī recorded that Ṭalq bin Ghannām said that Zā'idah said that Ash-Shaybānī said, "I asked Zirr about the Āyah,

﴿مَكَانَ قَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِي مَا أَوْحَىٰ﴾

﴿And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.﴾

Zirr said, "Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings."^[3]

Allāh's statement,

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِي مَا أَوْحَىٰ﴾

﴿So he revealed to His servant whatever He revealed.﴾

[1] Aṭ-Ṭabari 22:504.

[2] Aṭ-Ṭabari 22:503.

[3] Faṭḥ Al-Bāri 8:476.

means, Jibril conveyed to Allāh's servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibril. Both meanings are correct. Sa'īd bin Jubayr said about Allāh's statement,

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

﴿So He revealed to His servant whatever He revealed.﴾ "Allāh revealed to him,

﴿أَلَمْ يَجِدْكَ يَتِيمًا﴾

﴿Did He not find you an orphan.﴾ (93:6), and,

﴿رَفَعْنَا لَكَ ذِكْرَكَ﴾

﴿And have We not raised high your fame?﴾ (94:4).^[1] Someone else said, "Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his *Ummah* enters it first."

Did the Prophet ﷺ see His Lord during the Night of *Isrā'*?

Allāh said next,

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۚ أَتَتَّبِعُكُمْ عَلَىٰ مَا يَرَىٰ﴾

﴿The heart lied not in what he saw. Will you then dispute with him about what he saw?﴾

Muslim recorded from Ibn 'Abbās about:

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾

﴿The heart lied not in what he saw﴾, and,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ﴾

﴿And indeed he saw him at a second descent.﴾

"He saw Allāh twice in his heart."^[2] Simāk reported a similar from 'Ikrimah from Ibn 'Abbās.^[3] Abu Ṣāliḥ, As-Suddi and

[1] Al-Qurṭubī 17:52.

[2] Muslim 1:158.

[3] Aṭ-Ṭabari 22:507.

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.^[1]

Masrūq said, "I went to 'Ā'ishah and asked her, 'Did Muḥammad ﷺ see his Lord?' She said, 'You said something that caused my hair to rise!' I said, 'Behold!' and recited this Āyah,

﴿لَقَدْ رَأَىٰ مِنْ مَّائَاتِ رَبِّهِ الْكُبْرَىٰ﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾

She said, 'Where did your mind wander? It was Jibrīl. Whoever says to you that Muḥammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh's Message), or knew any of the five things which only Allāh knows,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ﴾

﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...﴾(31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibrīl twice, in his original shape, once near *Sidrat Al-Muntahā* and another time in *Ajyād* (in Makkah) while Jibrīl had six hundred wings that covered the horizon."^[2] Muslim recorded that Abu Dharr said, "I asked the Messenger of Allāh ﷺ, 'Have you seen your Lord?' He said,

«نُورٌ أَنَّىٰ أَرَاهُ»

«How can I see Him since there was a light?»" In another narration, the Prophet ﷺ said,

«رَأَيْتُ نُورًا»

«I only saw a light.»^[3]

Allāh's statement,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۚ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَ مَا جَاءَتْهُ الْأُنَنَ ۚ﴾

[1] At-Ṭabari 22:508.

[2] *Tuḥfat Al-Aḥwadhī* 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhārī), nos. 174, and 177 do not particularly mention seeing Jibrīl at the *Sidrah*, as is inferred by the *Āyah*, and Ibn Mas'ūd's narration from 'Ā'ishah which follows.

[3] Muslim 1:161.

﴿And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode﴾,

This is the second time the Messenger of Allāh ﷺ saw Jibrīl in the shape that Allāh created him; it was during the Night of *Isrā'*. We mentioned the various *Ḥadīths* about the Night of *Isrā'* in the beginning of *Sūrat Al-Isrā'*. Therefore, there is no need to repeat them here.

Imām Aḥmad recorded that Ibn Mas'ūd commented:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ﴾

﴿And indeed he saw him at a second descent. Near Sidrat Al-Muntahā.﴾

"The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ وَلَهُ سِتْمِائَةٌ جَنَاحٍ يَسْتَرُ مِنْ رَبِّهِ التَّهَاطِيلُ مِنَ الذَّرِّ وَالْيَاقُوتِ»

«I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.»^[1]

This *Ḥadīth* has a good, strong chain of narration. Aḥmad also recorded that 'Abdullāh [Ibn Mas'ūd] said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge."^[2] This *Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَىٰ وَلَهُ سِتْمِائَةٌ جَنَاحٍ»

«I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.»

One of the subnarrators of the *Ḥadīth* asked 'Āsim about Jibrīl's wings and 'Āsim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west."^[3] This

[1] Aḥmad 1:460.

[2] Aḥmad 1:355.

[3] Aḥmad 1:407.

Hadīth has a good chain of narration.

Imām Aḥmad recorded that Ibn Mas'ūd said that Allāh's Messenger ﷺ said:

«أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الذُّرَّ»

«Jibrīl came to me wearing green with pearls hanging down.»

This *Hadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Āmir said that Masrūq asked 'Ā'ishah, "O Mother of the faithful, has Muḥammad ﷺ seen his Lord, the Exalted and Most Honored?" She said, "Glorious is Allāh! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muḥammad ﷺ has seen his Lord, will have lied." She then recited these two *Āyāt*,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«No vision can grasp Him, but He grasps all vision.»(6:103),
and,

﴿وَمَا كَانَ لِشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآءِ حِجَابٍ﴾

«It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil.»(42:51)

She went one, "And whoever tells you that Muḥammad ﷺ knew what the morrow will bring, will have uttered a lie." She then recited,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.»(31:34)

'Ā'ishah said, "And whoever tells you that Muḥammad ﷺ has hidden any part of the Message will have lied," and she then recited this *Āyah*,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

«O Messenger proclaim which has been sent down to you from your Lord.»(5:67).

She went one, "However, he saw Jibrīl twice in his original

shape.”^[1]

Imām Aḥmad also recorded that Masrūq said, “I asked ‘Ā’ishah, ‘Did not Allāh say,

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ﴾

﴿And indeed he saw him in the clear horizon.﴾ (81:23), and,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾

﴿And indeed he saw him at a second descent?﴾

She said, ‘I was the first among this *Ummah* to ask Allāh’s Messenger ﷺ about it. He ﷺ said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

«That was Jibrīl.» He only saw him twice in his actual and real figure. He saw Jibrīl descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.”^[2] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* via Ash-Sha’bi.^[3]

Angels, Light and colors covered *Sidrat Al-Muntahā*

Allāh said,

﴿إِذَا يَغْشَى السِّدْرَةَ مَا يَغْشَى﴾

﴿When that covered the lote tree which did cover it!﴾

We mentioned before, in the *Ḥadīths* about *Al-Isrā’* that the angels, Allāh’s Light, and spectacular colors covered the *Sidrah*. Imām Aḥmad recorded that ‘Abdullāh bin Mas’ūd said, “When the Messenger of Allāh ﷺ was taken on the *Isrā’* journey, he ascended to *Sidrat Al-Muntahā*, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

﴿إِذَا يَغْشَى السِّدْرَةَ مَا يَغْشَى﴾

﴿When that covered the lote tree which did cover it!﴾

[1] Aḥmad 6:49, similar recorded by Al-Bukhāri and Muslim, see below.

[2] Aḥmad 6:241.

[3] *Fath Al-Bāri* 8:472 and Muslim 1:359.

He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of Sūrat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allāh."^[1] Muslim collected this *Hadīth*.^[2]

Allāh's statement,

﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ﴾

﴿The sight turned not aside, nor it transgressed beyond the limit.﴾ indicates that the Prophet's sight did not turn right or left, according to Ibn 'Abbās,^[3]

﴿وَمَا طَغَىٰ﴾

﴿nor it transgressed beyond the limit.﴾ not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh's statement,

﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾ is similar to another Āyah,

﴿لِنُرِيَهُ مِنْ آيَاتِنَا﴾

﴿In order that We might show him of Our Āyāt.﴾ (17:1), meaning, signs that testify to Allāh's might and greatness. Relying on these two Āyāt, some scholars of *Ahl us-Sunnah* said that the Prophet ﷺ did not see Allāh during the *Isrā'* journey, because Allāh said,

﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

[1] Aḥmad 1:422.

[2] Muslim 1:157.

[3] Aṭ-Ṭabari 22:521.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢٦

الْأَنْفِ الْأُولَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْجَعْلُ إِذَا هُوَ ۖ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ۚ وَمَا يَنْطِقُ
عَنِ الْمَوْتَى ۚ إِنْ هُوَ إِلَّا رَحْمَتِي يُوحَى ۚ عَلَّمَهُ شَدِيدُ الْقُوَى ۖ
ذُو مِرَّةٍ فَاسْتَوَى ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۚ ثُمَّ دَنَا فَتَدَلَّى ۖ
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۚ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ۚ
مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۚ أَفَتَسْتَبْرَهُ عَلَى مَابَرَى ۚ وَلَقَدْ رَآهُ
نَزَلَ أُخْرَى ۚ عِنْدَ سِدْرَةِ الْمُنْتَهَى ۚ عِنْدَ هَاجِنَةِ الْأَوَّلَى ۚ
إِذِغْشَى السِّدْرَةَ مَا يَغْشَى ۚ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۚ لَقَدْ رَأَى
مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ۚ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ۚ وَنَمْرَةَ
الَّتِي هِيَ الْأُخْرَى ۚ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَى ۚ تِلْكَ إِذَا قِسْمَةٌ
ضِيزَى ۚ إِنْ هِيَ إِلَّا أَسْمَاءُ سَمِيَتْهُمَا أَنْتُمْ وَمَا بَاوَدَكُمَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ
وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ۚ أَمْ لِلإِنْسَانِ مَا تَمَنَّى ۚ فَلِلَّهِ
الْآخِرَةُ وَالْأُولَى ۚ وَكَرِهَ مِنْ مَلَكَ فِي السَّمَوَاتِ لَا تَعْقَى
شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۚ

narrated it to the people.

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ۚ﴾ وَمَنْعَةٌ
الَّتِي هِيَ الْأُخْرَى ۚ أَلَكُمُ الذَّكْرُ
وَلَهُ الْأُنثَى ۚ تِلْكَ إِذَا قِسْمَةٌ
ضِيزَى ۚ إِنْ هِيَ إِلَّا أَسْمَاءُ
سَمِيَتْهُمَا أَنْتُمْ وَمَا بَاوَدَكُمَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَمَا تَهْوَى الْأَنْفُسُ ۚ وَلَقَدْ جَاءَهُمْ
مِنْ رَبِّهِمُ الْهُدَى ۚ أَمْ لِلإِنْسَانِ مَا
تَمَنَّى ۚ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۚ
وَكَرِهَ مِنْ مَلَكَ فِي السَّمَوَاتِ لَا تَعْقَى
شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ
اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۚ ﴿٥٢٦﴾

﴿19. Have you then considered Al-Lāt, and Al-'Uzzā.﴾

﴿20. And Manāt, the other third?﴾

﴿21. Is it for you the males and for Him the females?﴾

﴿22. That indeed is a division most unfair!﴾

﴿23. They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!﴾

﴿24. Or shall man have what he wishes?﴾

﴿25. But to Allāh belongs the last (Hereafter) and the first (the world).﴾

﴿26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.﴾

Refuting Idolatry, Al-Lāt and Al-'Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the *Ka'bah* built by Prophet Ibrāhīm, Allāh's *Khalīl*.

﴿أَفَرَأَيْتُمُ اللَّاتَ﴾

﴿Have you then considered Al-Lāt,﴾

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in Aṭ-Ṭā'if with curtains, servants and a sacred courtyard around it. The people of Aṭ-Ṭā'if, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, "They derived Al-Lāt's name from Allāh's Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to 'Abdullāh bin 'Abbās, Mujāhid, and Ar-Rabī' bin Anas, Al-Lāt was a man who used to mix *Sawīq* (a kind of barley mash) with water for the pilgrims during the time of *Jāhiliyyah*. When he died, they remained next to his grave and worshipped him."^[1] Al-Bukhārī recorded that Ibn 'Abbās said about Allāh's statement,

﴿اللَّاتُ وَالْعُزَّىٰ﴾

﴿Al-Lāt, and Al-'Uzzā.﴾ "Al-Lāt was a man who used to mix *Sawīq* for the pilgrims."^[2] Ibn Jarīr said, "They also derived the name for their idol Al-'Uzzā from Allāh's Name Al-'Azīz. Al-'Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and Aṭ-Ṭā'if. The Quraysh revered Al-'Uzzā."^[3] During the battle of Uḥud, Abu Sufyān said, "We have Al-'Uzzā, but you do not have Al-'Uzzā." Allāh's Messenger ﷺ replied,

﴿قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ﴾

«Say, "Allāh is Our Supporter, but you have no support."^[4]

[1] Aṭ-Ṭabari 22:523.

[2] *Faṭḥ Al-Bārī* 8:478.

[3] Aṭ-Ṭabari 22:523.

[4] *Faṭḥ Al-Bārī* 6:188.

Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madīnah. The tribes of Khuzā'ah, Aws and Khazraj used to revere Manāt during the time of *Jāhiliyyah*. They used to announce *Hajj* to the *Ka'bah* from next to Manāt. Al-Bukhārī collected a statement from 'Ā'ishah with this meaning.^[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the *Ka'bah*, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā'ī recorded that Abu Aṭ-Ṭufayl said, "When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālīd bin Al-Walīd to the area of Nakhlah where the idol of Al-'Uzzā was erected on three trees of a forest. Khālīd cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

«Go back and finish your mission, for you have not finished it.»

Khālīd went back and when the custodians who were also its servants of Al-'Uzzā saw him, they started invoking by calling Al-'Uzzā! When Khālīd approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālīd killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

«بَلَّكَ الْمَرْءُ!»

«That was Al-'Uzzā!»^[2]

Muḥammad bin Ishāq narrated, "Al-Lāt belonged to the tribe of Thaḳīf in the area of Aṭ-Ṭā'if. Banu Mu'attib were the custodians of Al-Lāt and its servants."^[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu'bah and

[1] *Faṭḥ Al-Bārī* 8:479.

[2] An-Nasā'ī in *Al-Kubrā* 6:474, Abu Ya'lā no. 902. It is confirmed that Abu Aṭ-Ṭufayl saw the Prophet ﷺ, but not that he heard anything from him.

[3] Ibn Hishām 1:87.

Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet's command and built a *Masjid* in its place in the city of Aṭ-Ṭā'if.

Muḥammad bin Ishāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madīnah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or 'Ali bin Abi Ṭālib to demolish it. Ibn Ishāq said that Dhul-Khalaṣah was the idol of the tribes of Daws, Khath'am and Bajīlah, and the Arabs who resided in the area of Tabālah.^[1] I say that Dhul-Khalaṣah was called the Southern Ka'bah, and the Ka'bah in Makkah was called the Northern Ka'bah. The Messenger of Allāh ﷺ sent Jarīr bin 'Abdullāh Al-Bajālī to Dhul-Khalaṣah and he destroyed it.

Ibn Ishāq said that Fals was the idol of Ṭay' and the neighboring tribes in the Mount of Ṭay', such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent 'Ali bin Abi Ṭālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to 'Ali as war spoils.

Muḥammad bin Ishāq also said that the tribes of Ḥimyar, and Yemen in general, had a house of worship in Ṣan'a' called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba' removed it, killed it and demolished the building. Ibn Ishāq said that Ruḍā' was a structure of Bani Rabī'ah bin Ka'b bin Sa'd bin Zayd Manāt bin Tamīm,^[2] which Al-Mustawghir bin Rabī'ah bin Ka'b bin Sa'd demolished after Islām. In Sindād there was Dhul-Ka'bāt, the idol of the tribes of Bakr and Taghlib, the sons of the Wā'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۚ وَمَنْوَةَ الْآخَرَىٰ ۚ﴾

﴿Have you then considered Al-Lāt, and Al-'Uzzā. And Manāt,

[1] Ibn Hishām 1 :87.

[2] Ibn Hishām 1 :89.

the other third?»,
then Allāh said,

﴿الَّذِينَ يَدْعُونَ لِلْغَيْبِ وَالْأَلْفِ﴾

«Is it for you the males and for Him the females?»

Allāh asked the idolators, 'do you choose female offspring for Allāh and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

﴿فَسَمَاءٌ ضَرِيكَ﴾

«a division most unfair!» meaning, it would be an unfair and unjust division. 'How is it then that you make this division between you and Allāh, even though this would be foolish and unjust, if you made it between yourselves and others?' Allāh the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

﴿إِنْ مِنْ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ﴾

«They are but names which you have named - you and your fathers» of your own desire,

﴿مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

«for which Allāh has sent down no authority.» meaning, proof,

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ﴾

«They follow but a guess and that which they themselves desire,»

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

﴿وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

«whereas there has surely come to them the guidance from their Lord!»,

meaning, Allāh has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

﴿أَمْ لِلْإِنْسَانِ مَا تَمَنَّى﴾

«Or shall man have what he wishes?», asserting that not everyone gets the goodness that he wishes,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ﴾

«It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.» (4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أَمْنِيَّتِهِ﴾

«When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.»^[1]

Only Aḥmad collected this *Hadīth*. Allāh's statement,

﴿لِلَّهِ الْآخِرَةُ وَالْأُولَى﴾

«But to Allāh belongs the last and the first.» meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Intercession except with Allāh's Leave

Allāh said,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي سَفْعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ﴾

﴿وَرَمَى﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.»

As He said;

^[1] Aḥmad 2:357. There is a slight deficiency in its chain of narrators.

truth.﴾

﴿29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.﴾

﴿30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.﴾

Refuting the Claim of the Idolators that the Angels are Allāh's Daughters

Allāh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allāh's daughters. Allāh is far removed from what they ascribe to Him. Allāh the Exalted said in another Āyah,

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ إِنَّهُمْ خَلَقَهُمْ سَوَآتٍ سَعَدَتْهُمْ
وَيُسْأَلُونَ﴾

﴿And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!﴾ (43:19) Allāh's statement here,

﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ﴾

﴿But they have no knowledge thereof.﴾ meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾

﴿They follow but conjecture, and verily, conjecture is no substitute for the truth.﴾

meaning, conjecture is of no benefit and never takes the place of truth. In a Ḥadīth recorded in the Ṣaḥīḥ, the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«Beware of suspicion, for suspicion is the most lying speech.»^[1]

[1] Faṭḥ Al-Bāri 5:441.

The Necessity of turning away from the People of Misguidance

Allāh's statement,

﴿فَاَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا﴾

«Therefore withdraw from him who turns away from Our Reminder»,

means, stay away from those who turn away from the Truth and shun them,

﴿وَلَا يَرْزُقُ إِلَّا الْحَيَاةَ الدُّنْيَا﴾

«and desires nothing but the life of this world.» meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

﴿ذَلِكَ سَلَفُهُمْ مِنَ الْعَالَمِ﴾

«That is what they could reach of knowledge.» meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ مَمْنَانَا، وَلَا مَبْلَغَ عِلْمِنَا»

«O Allāh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.»^[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى﴾

«Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.»

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allāh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَعْرِى الَّذِينَ آمَنُوا بِمَا عَرَّلُوا الَّذِينَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ الَّذِينَ يَحْتَسِبُونَ كَثِيرَ الْإِنْدَرِ وَالْفَوْحِ إِلَّا اللَّهُ إِنَّ رَبَّكَ رَئِيعُ الْمُغْفِرِ هُوَ أَعْلَمُ بِكُ

^[1] Tuhfat Al-Aḥwadhī 9:476.

إِذْ أَنشَأَ رَبُّكَ الْأَرْضَ وَإِذْ أَنْتَ أَجْنَةٌ فِي بَطْنٍ أَنهَيْتَكُمْ فَلَا تُرْكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ
 اتَّقَى ﴿٣١﴾

﴿31. And to Allāh belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

﴿32. Those who avoid great sins and Al-Fawāhish (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.﴾

Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

﴿يَجْزِي الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحَقِّ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allāh forgives the Small Faults

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another Āyah;

﴿إِنْ جَنَّبُوا كَبَائِرَ مَا نُهَوُّ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا نَجْعَلْكُمْ مُدْخَلًا
 فِيهَا﴾ ﴿٣٢﴾

﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a

Noble Entrance. ﴿4:31﴾

Allāh said here,

﴿الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنِّيرِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾

«Those who avoid great sins and Al-Fawāhish (immoral sins) except Al-Lamam»,

Al-Lamam means, small faults and minor errors. Imām Aḥmad recorded that Ibn ‘Abbās said, “I have not seen anything that resembles Al-Lamam better than the Ḥadīth that Abu Hurayrah narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَقَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِئَا الْعَيْنِ النَّظْرُ، وَرِئَا اللِّسَانِ التَّطَلُّقُ، وَالتَّنَسُّلُ تَمَنَّى وَتَشَنُّبِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يَكْذِبُهُ»

«Verily, Allāh the Exalted has decreed for the Son of Ādam his share of Zinā and he will certainly earn his share. The Zinā of the eye is by looking, the Zinā of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2] Ibn Jarīr recorded that Ibn Mas‘ūd said, “The eyes commit Zinā by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zinā. Otherwise, it is Al-Lamam.”^[3] Masrūq^[4] and Ash-Sha‘bī also held the same view. ‘Abdur-Raḥmān bin Nāfi‘, who is also known as Ibn Lubābah Aṭ-Ṭā’ifi, said, “I asked Abu Hurayrah about Allāh’s statement,

﴿إِلَّا اللَّمَمَ﴾

«except the Lamam», and he said, ‘It pertains to kissing, winking one’s eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghusl is obligatory, and that is Zinā.»^[5]

[1] Aḥmad 2:276.

[2] Faṭḥ Al-Bārī 11:28 and Muslim 4:2046.

[3] Aṭ-Ṭabari 22:537.

[4] Aṭ-Ṭabari 22:537.

[5] Aṭ-Ṭabari 22:537.

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh's statement,

﴿إِنَّ رَبَّكَ وَبِيعُ الْغَفُورِ﴾

﴿verily, your Lord is of vast forgiveness.﴾ asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

﴿قُلْ يَبْعَادَى الَّذِينَ اسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."﴾ (39:53)

Allāh said,

﴿هُوَ أَعْلَمُ بِكَ إِذْ أَنشَأَكَ مِنَ الْأَرْضِ﴾

﴿He knows you well when He created you from the earth,﴾

Allāh says, 'He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father 'Ādam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

﴿وَإِذْ أَنشَأَ آجِنَّةً فِي بُطُونِ أُمَّهَاتِكُمْ﴾

﴿and when you were fetuses in your mothers' wombs.﴾

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

﴿فَلَا تُزَكُّوا أَنفُسَكُمْ﴾

﴿So, ascribe not purity to yourselves.﴾ forbidding one from ascribing purity and praising himself and thinking highly of his actions,

﴿هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾

﴿He knows best him who has Taqwā.﴾ Allāh said in another Āyah,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِ اللَّهِ بِرُكْبَىٰ مَن يَشَاءُ وَلَا يُظْلَمُونَ قِتِيلًا﴾

«Have you not seen those who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatīl.^[1]»
(4:49)

In his *Ṣaḥīḥ*, Muslim recorded that Muḥammad bin ‘Amr bin ‘Aṭā said, “I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, ‘The Messenger of Allāh ﷺ forbade using this name. I was originally called Barrah and he ﷺ said,

«لَا تَزْعُمُوا أَنفُسَكُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبَيْتِ مِنْكُمْ»

‘Do not ascribe purity to yourselves; Allāh knows best who the pious people among you are’

They said, ‘What should we call her?’ He said,

«سَمُّوْهَا زَيْنَبُ»

«Call her Zaynab.»^[2]

Imām Aḥmad recorded a *Ḥadīth* from ‘Abdur-Raḥmān bin Abi Bakrah, from his father who said, “A man praised another man before the Prophet ﷺ. The Messenger of Allāh ﷺ said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - مَرَارًا - إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللَّهِ حَسِيبَهُ، وَلَا أَرْكَبِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

‘Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, “I think that so-and-so is this and that; Allāh knows best about him and I will never purify anyone before Allāh,” if he knows his friend to be as he is describing him.»^[3]

Al-Bukhārī, Muslim, Abu Dāwud and Ibn Mājah collected this *Ḥadīth*.^[4]

[1] The thread in the long slit of the date stone.

[2] Muslim 3:1687.

[3] Aḥmad 5:46 and 5:41.

[4] *Fath Al-Bārī* 5:324 and 10:491 and 567, Muslim 4:2296, Abu Dāwud 5:154 and Ibn Mājah 2:1232.

Imām Aḥmad recorded that Hammām bin Al-Ḥārith said, "A man came before 'Uthmān bin 'Affān and praised him. Al-Miqdād bin Al-Aswad started throwing sand in the face of that man, saying, The Messenger of Allāh ﷺ ordered us to throw sand in their faces when we see those who praise."^[1] Muslim and Abu Dāwud also collected this Ḥadīth.^[2]

﴿أَفَرَأَيْتَ الَّذِي تَوَلَّى ۖ وَأَعْطَى قَلِيلًا ۖ وَأَكْثَى ۚ ۝٣٣﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهوَ يَرَى ۚ ۝٣٤﴾ أَمْ لَمْ يُنَبِّأْ
بِمَا فِي صُحُفٍ مُّوسَىٰ ۖ وَإِبْرَاهِيمَ الَّذِي وَفَّى ۖ ۝٣٥﴾ أَلَّا تَرَىٰ ذُرِّيَّتَهُ يَذَرُونَهَا فَرَغًا ۖ وَهُمْ لَا يُرْثُونَ ۚ ۝٣٦﴾
لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ ۝٣٧﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرى ۖ ۝٣٨﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ۚ ۝٣٩﴾

﴿33. Did you observe him who turned away (from Islām).﴾

﴿34. And gave a little, then stopped?﴾

﴿35. Is with him the knowledge of the Unseen so that he sees?﴾

﴿36. Or is he not informed with what is in the Ṣuḥuf of Mūsā,﴾

﴿37. And of Ibrāhīm who fulfilled all that :﴾

﴿38. That no burdened person (with sins) shall bear the burden (sins) of another.﴾

﴿39. And that man can have nothing but what he does.﴾

﴿40. And that his deeds will be seen.﴾

﴿41. Then he will be recompensed with a full and the best recompense.﴾

Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

﴿فَلَا سَعْدَ لَآءِىَ ۚ وَلَئِكَ كَذَبَ تَوَلَّى ۚ ۝٧٥﴾

﴿So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!﴾ (75:31-32),

﴿وَأَعْطَى قَلِيلًا ۖ وَأَكْثَى ۚ ۝٧٦﴾

﴿And gave a little, then stopped﴾ Ibn 'Abbās said, "Gave a little,

^[1] Aḥmad 6:5.

^[2] Muslim 4:2297 and Abu Dāwud 5:153.

then stopped giving.”^[1] Similar was said by Mujāhid, Sa‘id bin Jubayr, ‘Ikrimah, Qatādah and several others.^[2] ‘Ikrimah and Sa‘id said: “Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, ‘We are finished’ and they abandon the work.”

Allāh’s statement,

﴿أَعِدُّوْهُ عِلْمَ الْغَيْبِ فَهُوَ بِرَىٰ﴾

﴿Is with him the knowledge of the Unseen so that he sees?﴾

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a *Hadīth*,

«أَنْفِقْ بِلَالٌ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِفْلَاحًا»

«O Bilāl, spend and fear not less provisions from the Owner of the Throne.»^[3]

Allāh the Exalted and Most honored said,

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

﴿And whatsoever you spend of anything (in Allāh’s cause), He will replace it. And He is the Best of providers.﴾(34:39)

The Meaning of ‘fulfilled’

Allāh the Exalted said,

﴿أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ۖ وَإِنِّي أَخْلَصْتُكَ مِنَ الْفُجَرَاءِ ۚ﴾

﴿Or is he not informed with what is in the *Ṣuḥuf* of Mūsā. And of Ibrāhīm who fulfilled﴾,

Sa‘id bin Jubayr and Ath-Thawri said it means: “Conveyed all that he was ordered to convey.”^[4] Ibn ‘Abbās said about:

^[1] Aṭ-Ṭabari 22:541.

^[2] Aṭ-Ṭabari 22:542.

^[3] Aṭ-Ṭabarāni 10:191.

^[4] Aṭ-Ṭabari 22:544.

﴿وَقَىٰ﴾

﴿fulfilled﴾ "He delivered all that Allāh ordered him to deliver."^[1]
Sa'īd bin Jubayr said about:

﴿وَقَىٰ﴾

﴿fulfilled﴾, "What he was ordered."^[2] Qatādah said about:

﴿وَقَىٰ﴾

﴿fulfilled﴾, "He obeyed Allāh and delivered His Message to His creatures." This is the view preferred by Ibn Jarīr because it includes the statement before it and supports it. Allāh said,

﴿وَلَاذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imām (a leader) for mankind."﴾ (2:124)

Therefore, Ibrāhīm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allāh's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allāh the Exalted said,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, a Ḥanīf, and he was not of the idolators."﴾ (16:123)

None shall carry the Burden of Any Other on the Day of Resurrection

Allāh the Exalted explained what He has revealed in the Scripture of Ibrāhīm and Mūsā,

﴿لَا نَزِرَ وَزَرًا وَلَا لَئِيْئًا﴾

﴿That no burdened person shall bear the burden of another.﴾

Meaning, every soul shall carry its own injustices, whether

[1] At-Ṭabari 22:543.

[2] At-Ṭabari 22:544.

disbelief or sin, and none else shall carry its burden of sin, as Allāh states

﴿وَلَنْ تَنفَعُ مَنَّةُ إِيَّكَ جَلِيلًا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴾ (35:18) Allāh said,

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾

«And that man can have nothing but what he does.﴾

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the *Hadīth* recorded by Muslim in the *Ṣaḥīḥ*, that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

«When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allāh for him, or an ongoing charity after his death, or knowledge that people benefit from.»^[1]

These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a *Hadīth* states,

«إِنْ أَطْعِمَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنْ وَلَدَهُ مِنْ كَسْبِهِ»

«Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.»^[2]

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allāh the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

«Verily, We give life to the dead, and We record that which they send before (them) and their traces.﴾ (36:12)

[1] Muslim 3:1255.

[2] An-Nasā'ī 7:241.

- ﴿43. And that it is He Who makes laugh, and makes weep.﴾
 ﴿44. And that it is He Who causes death and gives life.﴾
 ﴿45. And that He creates the pairs, male and female,﴾
 ﴿46. From Nutfah when it is emitted.﴾
 ﴿47. And that upon Him is another bringing forth (Resurrection).﴾
 ﴿48. And that it is He Who Aghnā and Aqnā.﴾
 ﴿49. And that He is the Lord of Ash-Shi'rā.﴾
 ﴿50. And that it is He Who destroyed the former 'Ād,﴾
 ﴿51. And Thamūd. He spared none of them.﴾
 ﴿52. And the people of Nūh aforetime. Verily, they were more unjust and more rebellious and transgressing.﴾
 ﴿53. And He destroyed the overthrown cities.﴾
 ﴿54. So, there covered them that which did cover.﴾
 ﴿55. Then which of the graces of your Lord will you doubt?﴾

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allāh the Exalted said,

﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ﴾

﴿And that to your Lord is the End.﴾ meaning, the return of everything on the Day of Resurrection. Ibn Abi Hātim recorded that 'Amr bin Maymūn Al-Awdi said, "Once, Mu'ādh bin Jabal stood up among us and said, 'O Children of Awd! I am the emissary of Allāh's Messenger ﷺ to you; know that the Return is to Allāh, either to Paradise or the Fire.'"^[1] Allāh's statement,

﴿وَأَنَّمْ هُوَ أَضْحَكَ وَأَبْكَ﴾

﴿And that it is He Who makes you laugh, and makes you weep.﴾

means that He created in His creatures the ability to laugh or

^[1] Al-Hākim 1 :83.

weep and the causes for each of these opposites,

﴿وَأَنَّهُمُ هُوَ أَمَاتَ وَأَحْيَا﴾

﴿And that it is He Who causes death and gives life.﴾

In a similar statement, Allāh said,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾

﴿Who has created death and life.﴾ (67:2) Allāh said,

﴿وَأَنَّهُمُ خَلَقَ الذَّكَرَ وَالْأُنثَى ۚ إِنَّ تَطْلُعَ إِذَا تُنْفَخُ﴾

﴿And that He creates the pairs, male and female. From Nutfah when it is emitted.﴾

as He said:

﴿إِنِ احْسَبَ الْإِنْسَانُ أَن يَرْكَهَ سُدًى ۚ أَلَمْ يَكُنْ لَكَ تَلْفُفٌ ۖ إِن نَبُو يُنْفَخُ ۚ ثُمَّ كَانَ عَلَقَةً فَطَلَقَ فَسَوَى ۚ﴾

﴿فَعَمَلَهُ يَوْمَ الذَّرِّ وَالْأُنْثَى ۚ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ لَكُمُ الْوَدَّ﴾

﴿Does man think that he will be left neglected? Was he not a Nutfah? Then he became an 'Alaqah (something that clings); then (Allāh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allāh) able to give life to the dead?﴾ (75:36-40)

Allāh the Exalted said,

﴿وَأَن عَلَيْهِ الْبَشَاءُ الْآخَرَى ۚ﴾

﴿And that upon Him is another bringing forth.﴾ meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

﴿وَأَنَّهُمُ هُوَ أَغْنَى وَأَقْنَى﴾

﴿And that it is He Who Aghnā (gives much) and Aqnā (a little).﴾

It is Allāh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of *Tafsīr* revolve around this meaning, such as those from Abu Ṣāliḥ, Ibn Jarīr and others.^[1] Mujāhid said that,

^[1] Aṭ-Ṭabari 22 :548-549.

﴿أَغْنَى﴾

﴿Aghnā》 meaning: He gives wealth.

﴿وَأَقْنَى﴾

﴿Aqnā》 meaning: He gives servants.

Similar was said by Qatādah. Ibn 'Abbās and Mujāhid said;

﴿أَغْنَى﴾

﴿Aghnā》 means: He granted; while,

﴿وَأَقْنَى﴾

﴿Aqnā》 means: He gave contentment.

﴿وَأَنْتَ مُو رَبُّ الْغَفْرِ﴾

﴿And that He is the Lord of Ash-Shi'rā.﴾

Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said about Ash-Shi'rā that it is the bright star, named *Mirzam Al-Jawzā'* (Sirius), which a group of Arabs used to worship.^[1]

﴿وَأَنْتَ أَهْلَكَ عَادًا الْأُولَى﴾

﴿And that it is He Who destroyed the former 'Ād﴾ the people of Hūd. They are the descendants of 'Ād, son of Iram, son of Sām, son of Nūh. As Allāh the Exalted said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ﴿١﴾ بَنَى دَابَّ الْإِمَامِ ﴿٢﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ﴿٣﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ﴿٤﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ﴿٥﴾﴾

﴿Saw you not how your Lord dealt with 'Ād. Of Iram, with the lofty pillars, the like of which were not created in the land?﴾ (89:6-8)

The people of 'Ād were among the strongest, fiercest people and the most rebellious against Allāh the Exalted and His Messenger. Allāh destroyed them,

﴿بِرِيحٍ مَاصِرٍ ﴿١﴾ مَاصِرٍ عَلَيَّهِمْ سَبْعَ لَيَالٍ وَنَحْنُ أَيْامٍ حُسُومًا﴾

﴿By a furious violent wind! Which Allāh imposed in them for seven nights and eight days in succession.﴾ (69:6-7)

[1] At-Ṭabari 22:551.

Allāh's statement,

﴿وَتَمُودًا فَلَا نَبِيَّ لَهُ﴾

﴿And Thamūd. He spared none﴾, declares that He destroyed them all and spared none of them,

﴿وَقَوْمَ نُوحٍ مِنْ قَبْلُ﴾

﴿And the people of Nūḥ aforetime.﴾ before 'Ād and Thamūd,

﴿إِنَّهُمْ كَانُوا أَكْثَرُ ظُلْمٍ وَأَعْلَىٰ﴾

﴿Verily, they were more unjust and more rebellious and transgressing.﴾

more unjust in disobeying Allāh than those who came after them,

﴿وَالْمُؤَنِّفَةَ أَهْوَىٰ﴾

﴿And He destroyed the overthrown cities.﴾ meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūṭ was sent. Allāh turned their cities upside down over them and sent on them stones of *Sijjīl*. Allāh's statement that whatever has covered it, has covered it, is like the case with the stones of *Sijjīl* that He sent on them,

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾

﴿And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!﴾ (26:173) Allāh said,

﴿يَأَيُّ آلِهَةٍ رَبِّكَ تَشْكُرُ﴾

﴿Then which of the graces of your Lord will you doubt?﴾

meaning, 'which of Allāh's favors for you, O man, do you doubt,' according to Qatādah.^[1] Ibn Jurayj said that the *Āyah*,

﴿يَأَيُّ آلِهَةٍ رَبِّكَ تَشْكُرُ﴾

﴿Then which of the graces of your Lord will you doubt?﴾, is directed towards the Prophet ﷺ saying: "O Muḥammad!"

[1] At-Ṭabari 22:556.

وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٥٨﴾ مِنْ نَفْثَةِ إِفَّاثِقَ ﴿٥٩﴾ وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى ﴿٦٠﴾ وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ﴿٦١﴾ وَأَنَّهُ هُوَ رَبُّ السَّعَرِ ﴿٦٢﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٦٣﴾ وَثَمُودَ أَهْلَ الْإِنْفَى ﴿٦٤﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَى ﴿٦٥﴾ وَالْمُؤَنَفَكَةَ أَهْوَى ﴿٦٦﴾ فَفَسَّخْنَا مَا عَمِلُوا ﴿٦٧﴾ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى ﴿٦٨﴾ هَذَا نَذِيرٌ مِنَ النَّذَرِ الْأُولَى ﴿٦٩﴾ أَرَأَيْتِ الْآزِفَةَ ﴿٧٠﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٧١﴾ أَفَرَأَيْتِ هَذَا الْخَلْقَ يَكْفُرُونَ ﴿٧٢﴾ وَتَضْحَكُونَ وَلَا يَكُونُونَ ﴿٧٣﴾ وَأَنْتُمْ سَامِدُونَ ﴿٧٤﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٧٥﴾

سُورَةُ الْقَبَسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْتِرٌ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٣﴾ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٤﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٥﴾ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذَرُ ﴿٦﴾ فَقُولْ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَىْءٍ وَتُكْفَرُ ﴿٧﴾

However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

﴿هَذَا نَذِيرٌ مِنَ النَّذَرِ الْأُولَى﴾
 أَرَأَيْتِ الْآزِفَةَ ﴿٧٠﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٧١﴾ أَفَرَأَيْتِ هَذَا الْخَلْقَ يَكْفُرُونَ ﴿٧٢﴾ وَتَضْحَكُونَ وَلَا يَكُونُونَ ﴿٧٣﴾ وَأَنْتُمْ سَامِدُونَ ﴿٧٤﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٧٥﴾

﴿56. This is a warner from the warners of old.﴾

﴿57. The Azifah draws near.﴾

﴿58. None besides Allāh can avert it.﴾

﴿59. Do you then wonder at this recitation?﴾

﴿60. And you laugh at it and weep not,﴾

﴿61. While you are Sāmidūn.﴾

﴿62. So fall you down in prostration to Allāh and worship Him.﴾

A Warning and Exhortation, the Order to prostrate and to be humble

Allāh said,

﴿هَذَا نَذِيرٌ﴾

﴿This is a warner﴾ in reference to Muḥammad ﷺ,

﴿مِنَ النَّذَرِ الْأُولَى﴾

﴿from the warners of old.﴾ means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

Allāh the Exalted said,

﴿قُلْ مَا كُنْتُ بِدَعَايِنَ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers."﴾ (46:9)

Allāh said;

﴿أَرَفَتِ الْآزِفَةُ﴾

﴿The Azifah draws near.﴾ that which is near, the Day of Resurrection, has drawn nearer,

﴿لَيْسَ لَهَا مِن دُونِ اللَّهِ كَافِقَةٌ﴾

﴿None besides Allāh can avert it.﴾ no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴿إِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾
(34:46)

And in the Ḥadīth:

﴿أَنَا النَّذِيرُ الْعُرْيَانُ﴾

‘I am the naked warner,’^[1] meaning, ‘I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.’ In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the Āyah,

﴿أَرَفَتِ الْآزِفَةُ﴾

﴿the Azifah draws near.﴾, in reference to the nearing Day of Resurrection. Allāh said in the beginning of the Sūrah:

﴿اقْتَرَبَتِ السَّاعَةُ﴾

﴿The Hour has drawn near.﴾ (54:1) Imām Aḥmad recorded that Sahl bin Sa’d said that the Messenger of Allāh ﷺ said,

[1] Faṭḥ Al-Bārī 11:323.

«إِنَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِطَرْنِ وَادٍ، فَجَاءَ ذَا يَمُودٍ وَجَاءَ ذَا يَمُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا، تُهْلِكُهُ»

«Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.»^[1]

Allāh the Exalted admonishes the idolators because they hear the Qur'ān, yet they turn away from it in heedless play,

﴿تَجِبُونَ﴾

﴿wonder﴾ doubting that it is true.

﴿وَتَسْتَكُونَ﴾

﴿And you laugh﴾ in jest and mock at it,

﴿وَلَا تَبْكُونَ﴾

﴿and weep not,﴾ just as those who believe in it weep,

﴿وَيَسْجُدُونَ لِلْآذَانِ يَكُونُ وَرَيْدُهُمْ خُشُوعًا﴾

﴿And they fall down on their faces weeping and it increases their humility.﴾ (17:109)

Allāh said;

﴿وَأَنْتُمْ سَامِدُونَ﴾

﴿While you are Sāmidūn.﴾ Sufyān Ath-Thawri reported that his father narrated that Ibn 'Abbās said about Sāmidūn, "Singing; in Yemenite dialect 'Ismid for us' means 'Sing for us.'" Ikrimah said something similar.^[2] In another narration from Ibn 'Abbās, he said that,

﴿سَامِدُونَ﴾

^[1] Aḥmad 5:331.

^[2] Aṭ-Ṭabari 22:559.

﴿Sāmīdūn﴾ means, "Turning away."^[1] Similar was reported from Mujāhid and Ikrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of *Tawhīd* and sincerity,

﴿تَسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾

﴿So fall you down in prostration to Allāh and worship Him.﴾

meaning, with submission, sincerity, and *Tawhīd*. Al-Bukhārī recorded that Abu Ma'mar said that 'Abdul-Wārith said that Ayyub said that Ikrimah said that, Ibn 'Abbās said, "The Prophet ﷺ prostrated upon reciting *An-Najm* and the Muslims, idolators, *Jinns* and mankind who were present prostrated along with him."^[2] Only Muslim collected this *Ḥadīth*. Imām Aḥmad recorded that Al-Muṭṭalib bin Abi Wadā'ah said, "While in Makkah, the Messenger of Allāh ﷺ once recited *Sūrat An-Najm*, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this *Sūrah* until the end, without prostrating with whomever was prostrating after reciting it.^[3] An-Nasā'ī also collected this *Ḥadīth* in the Book of Al-Bukhari, excluding prayer in his *Sunan*.^[4]

This is the end of the *Tafsīr* of *Sūrat An-Najm*. All praise and thanks are due to Allāh.

[1] 'Abdur-Razzāq 3:255.

[2] *Fath Al-Bāri* 8:480.

[3] Aḥmad 6:399.

[4] An-Nasā'ī 2:160.