

## The Tafsīr of Sūrah Alif Lām Mīm As-Sajdah (Chapter - 32)

Which was revealed in Makkah

### The Virtues of Sūrah Alif Lām Mīm As-Sajdah

In the Book of the Friday prayer, Al-Bukhārī recorded that Abu Hurayrah said, "The Prophet ﷺ used to recite in *Fajr* on Fridays:

﴿الْحَمْدُ لِلَّهِ الَّذِي﴾

﴿Alif Lām Mīm. The revelation of...﴾, As-Sajdah, and

﴿مَنْ أَمَرَ عَلَى الْإِنْسَانِ﴾

﴿Has there not been over man...﴾ Al-Insān

(76).<sup>[1]</sup> This was also recorded by Muslim.<sup>[2]</sup>

I m ā m A ḥ m a d recorded that Jābir said, "The Prophet ﷺ would never sleep until he recited:

﴿الْحَمْدُ لِلَّهِ الَّذِي﴾

سُورَةُ السَّجْدَةِ

٤١٥

الْحَمْدُ لِلَّهِ الَّذِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْكِتَابَ لَارْتَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾  
أَمْ يَقُولُونَ افتره بل هو الحق من ربك لننذر قومًا  
مَّا أَنَّهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ  
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا  
تَتَذَكَّرُونَ ﴿٣﴾ يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ  
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ وَمَا تَعُدُّونَ ﴿٤﴾ ذَلِكَ  
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ الَّذِي أَحْسَنَ  
كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٦﴾ ثُمَّ جَعَلَ  
نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٧﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ  
مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا  
مَّا تَشْكُرُونَ ﴿٨﴾ وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي  
خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفُورُونَ ﴿٩﴾ قُلْ يَتَوَفَّنَا  
مَلَائِكَةُ الْمَوْتِ الَّتِي وَكَّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٠﴾

[1] *Fath Al-Bāri* 2:438.

[2] *Muslim* 2:599.

﴿Alif Lām Mīm. The revelation of...﴾, As-Sajdah, and

﴿بَرَكَ الَّذِي يَدُورُ أَلَيْكَ﴾

﴿Blessed be He in Whose Hand is the dominion﴾ Al-Mulk (67).<sup>[1]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْقُرْآنُ﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْمَلَكِينَ ﴿١﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ إِشْنِدِرْ قَوْمًا مَّا أَتَنَّهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾

﴿1. Alif Lām Mīm.﴾

﴿2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.﴾

﴿3. Or say they: "He has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾

### **The Qur'ān is the Book of Allāh in which there is no Doubt**

We discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴿تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ﴾

﴿The revelation of the Book in which there is no doubt,﴾

means, there is no doubt whatsoever that it has been revealed

﴿مِنْ رَبِّ الْمَلَكِينَ﴾

﴿from the Lord of all that exists.﴾ Then Allāh tells us about the idolators:

﴿أَمْ يَقُولُونَ افْتَرَاهُ﴾

﴿Or say they: "He has fabricated it?"﴾: they say, he has fabricated it, i.e., he has made it up by himself.

[1] Aḥmad 3:340.

﴿بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ إِسْتَنْدِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

«Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.»

means, in order that they may follow the truth.

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِّن وَلِيٍّ وَلَا مُنِجٍ ۚ أَفَلَا تَتَذَكَّرُونَ ۝۱﴾ يُدِيرُ الْأَمْرَ مِمَّنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ مَسْئَةٍ مِّمَّا تَعُدُّونَ ۝۲﴾ ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۝۳﴾

44. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?﴿

45. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.﴿

46. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.﴿

### Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne – we have already discussed this matter elsewhere.<sup>[1]</sup>

﴿مَّا لَكُمْ مِّن دُونِهِ مِّن وَلِيٍّ وَلَا مُنِجٍ﴾

«You have none, besides Him, as a protector or an intercessor»

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

﴿أَفَلَا تَتَذَكَّرُونَ﴾

<sup>[1]</sup> See volume four, the Tafsīr of Sūrat Al-A'rāf (7 :54).

﴿Will you not then remember?﴾ – this is addressed to those who worship others apart from Him and put their trust in others besides Him – exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

﴿يُذِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

﴿He directs the command from the heavens to the earth; then it will go up to Him,﴾

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the *Āyah*,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them,﴾ (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allāh says:

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ مَسْجُورٍ مِمَّا تَعُدُّونَ ﴿٦٦﴾ ذَلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,﴾

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ ﴿٧٠﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٧١﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِيهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٢﴾﴾

﴿7. Who made everything He has created good and He began the creation of man from clay.﴾

﴿8. Then He made his offspring from semen of despised water.﴾

﴿9. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!﴾

### The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

﴿Who made everything He has created good﴾

means, "He created everything well and in a goodly fashion." When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ﴾

﴿and He began the creation of man from clay.﴾ meaning, He created the father of mankind, Ādam, from clay.

﴿ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ﴾

﴿Then He made his offspring from semen of despised water.﴾

means, they reproduce in this fashion, from a *Nutfah* which comes from the loins of men and from between the ribs of women.

﴿ثُمَّ سَوَّاهُ﴾

﴿Then He fashioned him in due proportion,﴾

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَنَفَخَ فِيهِ مِن رُّوحِهِ ۚ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ﴾

﴿and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.﴾

means, reason.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿Little is the thanks you give!﴾ means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

﴿وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾﴾  
 ﴿بَنَوْكُمْ مَلَكَ الْمَوْتِ الَّذِي ذُكِّرْ بِكُمْ ثُمَّ إِنْ رَبُّكُمْ تَرْجِعُهُمْ ﴿١١﴾﴾

﴿10. And they say: "When we are lost in the earth, shall we indeed be created anew?" Nay, but they deny the meeting with their Lord!﴾

﴿11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."﴾

### **Refutation of Those Who think the Resurrection is unlikely to happen**

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

﴿إِذَا ضَلَلْنَا فِي الْأَرْضِ﴾

﴿When we are lost in the earth,﴾

meaning, 'when our bodies have been scattered and have disintegrated and dispersed in the earth,'

﴿إِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾

﴿shall we indeed be created anew?﴾

means, 'after that, will we come back again?' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allāh says:

﴿بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ﴾

﴿Nay, but they deny the meeting with their Lord!﴾ Then Allāh says:

﴿قُلْ بَنَوْكُمْ مَلَكَ الْمَوْتِ الَّذِي ذُكِّرْ بِكُمْ﴾

﴿Say: "The angel of death, who is set over you, will take your

سُورَةُ السَّجْدَةِ

٤١٦

الْمُجْرِمُونَ

souls..."

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ  
 رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾  
 وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ  
 مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾  
 فَذُوقُوا يَمَانِسَ بَشِيرَ لِقَاءِ يَوْمِكُمْ هَٰذَا إِنَّا نَسِيتُكُمْ  
 وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ  
 بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ  
 رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ  
 عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ  
 يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً  
 بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا  
 لَّا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ  
 جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا  
 فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ  
 لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

The apparent meaning of this *Āyah* is that the angel of death is a specific personality among the angels, as is also apparent from the *Hadīth* of Al-Barā' which we quoted in (our *Tafsīr* of) *Sūrah Ibrāhīm*.<sup>[1]</sup> In some reports he (the angel of death) is called 'Izrā'īl, which is well known. This is the view of Qatādah and others. The angel of death has helpers.<sup>[2]</sup> It was reported in the *Hadīth* that his helpers draw out the soul from the rest of the body until it reaches the throat,

then the angel of death takes it. Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."<sup>[3]</sup>

ثُمَّ إِنَّ رَبَّكُمْ تُرْجِعُونَ ﴿٢١﴾

﴿Then you shall be brought to your Lord.﴾

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ

[1] See volume five, the *Tafsīr* of *Sūrah Ibrāhīm* (14:27).

[2] Aṭ-Ṭabari 20:175.

[3] Aṭ-Ṭabari 20:175.

جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢﴾ فَذُوقُوا بِمَا نَبِئْتُمْ إِفَاءَ يَوْمِكُمْ هَذَا إِنَّا نَبِئُكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٣﴾

﴿12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴾

﴿13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾

﴿14. Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.﴾

### The Bad State in which the Idolators will be on the Day of Resurrection

Allāh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allāh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴿Our Lord! We have now seen and heard,﴾

meaning, 'now we hear what You say and we will obey You.' This is like the Āyah,

﴿أَنبِئْ يَوْمَ يَأْتُوكُمْ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ (19:38).

And they will blame themselves when they enter the Fire, and will say:

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾﴾

﴿"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾ [67:10]

Similarly, here they are described as saying:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِنَّا﴾



﴿Our Lord! We have now seen and heard, so send us back﴾ to the world,

﴿تَمَلَّ صَلَاحًا إِنَّا مُؤْتُونَ﴾

﴿that we will do righteous good deeds. Verily, we now believe with certainty.﴾

means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allāh and would go against His Messengers, as He says:

﴿وَلَوْ رَزَيْنَا إِيَّاهُمْ لَفَعَلُوا الْفَارَ فَقَالُوا بَلْئِنَّا نُرَدُّ وَلَا نَكْذِبُ بِمَا نَبِئُكُمْ﴾

﴿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 Āyāt of our Lord,"﴾ (6: 27)

And Allāh says here:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾

﴿And if We had willed, surely We would have given every person his guidance,﴾

This is like the Āyah,

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾ (10:99).

﴿وَلَكِن حَتَّى الْقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴿but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allāh and in His perfect Words from that.

﴿فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا﴾

﴿Then taste because of your forgetting the meeting of this Day of yours.﴾

means, it will be said to the people of Hell by way of rebuke:

'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

﴿إِنَّا نَبِّئُكَ﴾

﴿Surely, We too will forget you,﴾ means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allāh's attention, and He makes the punishment fit the crime, as He says:

﴿الْيَوْمَ نَسْكَرُ كَمَا نَسَّيْتَ لِقَاءَ يَوْمِكُمْ هَذَا﴾

﴿This Day We will forget you as you forgot the meeting of this Day of yours﴾ (45:34).

﴿وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿so taste you the abiding torment for what you used to do.﴾

i.e., because of your disbelief and rejection, as Allāh says in another Āyah:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا﴾

﴿Nothing cool shall they taste therein, nor any drink. Except Hamīm, and Ghassāq﴾ until:

﴿فَلَنْ تَرْيَدَكُمْ إِلَّا عَذَابًا﴾

﴿No increase shall We give you, except in torment﴾ (78:24-30).

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾ ﴿١٥﴾ نَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

﴿15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.﴾

﴿16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.﴾

﴿17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.﴾

## The State of the People of Faith and Their Reward

Allāh states:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا﴾

﴿Only those believe in Our Āyāt,﴾ means, who accept them as true,

﴿الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا﴾

﴿who, when they are reminded of them, fall down prostrate,﴾ means, they listen to them and obey them in word and deed.

﴿وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿and glorify the praises of their Lord, and they are not proud.﴾ means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allāh says:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily, those who scorn My worship, they will surely enter Hell in humiliation!﴾ (40:60).

Then Allāh says:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds,﴾ meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Ḥasan said that the Āyah

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds,﴾ refers to voluntary night prayer.<sup>[1]</sup> Aḍ-Ḍaḥḥāk said, "It refers to *Salāt Al-'Ishā'* in congregation and *Salāt Al-Fajr* in congregation.

﴿يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

﴿to invoke their Lord in fear and hope,﴾ means, in fear of His punishment and in hope of His reward.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and they spend out of what We have bestowed on them.﴾

[1] Aṭ-Ṭabari 20:180.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Mu'ādh bin Jabal said, "I was with the Messenger of Allāh ﷺ on a journey one morning, walking near him. I said, 'O Prophet of Allāh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ»

*«You have asked about something great, and it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish regular prayer, pay Zakāh, fast Ramadān and perform pilgrimage to the House.»*

Then he said:

«أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ النَّحِيطَةَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ»

*«Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.»*

Then he recited:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds,﴾ until he reached

﴿جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿as a reward for what they used to do.﴾

Then he said:

«أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُورَتِهِ سَنَامِهِ؟»

*«Shall I not tell you of the greatest of all things and its pillars and pinnacle?»*

I said, 'Of course, O Messenger of Allāh.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُورَتُهُ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

*«The greatest of all things is Islām, its pillars are the prayers*

*and its pinnacle is Jihād for the sake of Allāh.*»

Then he said:

«أَلَا أَخْبِرُكَ بِمَا لَكَ ذَلِكَ كُلُّهُ؟»

«Shall I not tell you the factor on which all of that depends?»

I said, 'Of course, O Messenger of Allāh.' He took hold of his tongue and said,

«كُفَّ عَنْكَ هَذَا»

«Restrain this.» I said, 'O Messenger of Allāh, will we be accountable for what we say?' He said,

«يَكِلْنَاكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ قَالَ: عَلَى مَنَاجِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

«May your mother be bereft of you, O Mu'ādh! Will the people be thrown into Hell - (or he said) on their faces - except because of what their tongues say?»<sup>[1]</sup>

It was also recorded by At-Tirmidhi, An-Nasā'ī and Ibn Mājah in their *Sunans*. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."<sup>[2]</sup>

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

«No person knows what is kept hidden for them of delights of eyes»

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣrī said, "If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Ḥātim. Al-Bukhārī quoted the *Āyah*:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

«No person knows what is kept hidden for them of delights of eyes»

[1] Aḥmad 5:231.

[2] *Tuḥfat Al-Aḥwadhī* 7:361, An-Nasā'ī in *Al-Kubrā* 6:428, Ibn Mājah 2:1314.

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿١١٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ يُتَابِتَ رَيْبِهِ فَرَّ  
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْفِقُونَ ﴿١١٨﴾ وَلَقَدْ آتَيْنَا  
مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. وَجَعَلْنَاهُ  
هُدًى لِبَنِي إِسْرَءِيلَ ﴿١١٩﴾ وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ  
بِأَمْرِنَا الْمَاصِرُونَ وَكَانُوا يُتَابِتُونَ ﴿١٢٠﴾ إِنَّ رَبَّكَ  
هُوَ بِفَصْلِ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ  
﴿١٢١﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ  
يَسْمُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ  
﴿١٢٢﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ  
بِهِ زُرْعَاتًا كُلُّ مِمَّنْ أَتَيْنَاهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿١٢٣﴾  
وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢٤﴾  
قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ  
﴿١٢٥﴾ فَأَعْرَضَ عَنْهُمْ وَانْتَظَرِ إِنَّهُمْ مُنْتَظَرُونَ ﴿١٢٦﴾

سُورَةُ الْأَنْعَامِ

Then he recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ تَعَالَى: أَغْدِثُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

«Allāh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."»

Abu Hurayrah said: "Recite, if you wish:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

«No person knows

what is kept hidden for them of delights of eyes.﴾<sup>[1]</sup>

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is *Hasan Ṣaḥīḥ*."<sup>[2]</sup>

In another version of Al-Bukhārī:

﴿وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِّنْ بَلَاءٍ مَا أَطْلَعْنَاهُ عَلَيْهِ﴾

«"and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing."»

It was also reported from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

[1] *Fath Al-Bārī* 8:375.

[2] Muslim 4:2174, *Tuhfat Al-Aḥwadhī* 9:56.

مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمُ لَا يَأْسَ، لَا يَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ

«Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.»

This was recorded by Muslim.<sup>[1]</sup>

﴿أَمَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَتْ فَاصِلًا لَا يَسْتَوُونَ﴾ ۝ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۝ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُرُّوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تَكْذِبُونَ ۝ وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلَدِّ دُونَ الْعَذَابِ الْأَكْبَرِ لَأَعْلَمَهُم بِرَجْعَتِهِمْ ۝ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِهِ فَإِنَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْفِقُونَ ۝﴾

﴿18. Is then he who is a believer like him who is rebellious? Not equal are they.﴾

﴿19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.﴾

﴿20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

﴿21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.﴾

﴿22. And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.﴾

### **The Believer and the Rebellious are not equal**

Allāh tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

[1] Aṭ-Ṭabari 20:186, Muslim 4:2181.

those who rebelled, disobeyed Him and rejected the Messengers sent by Allāh to them. This is like the *Āyāt*:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّعْيَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَعَهُمْ  
وَمَا لَهُمْ سَاءَ مَا يَحْكُمُونَ﴾

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾ (45:21),

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْفٰثِمِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفٰجِرِينَ﴾

﴿Shall We treat those who believe and do righteous good deeds as corruptors on earth? Or shall We treat those who have Taqwā as the wicked?﴾ (38:28)

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise...﴾ (59:20).

Allāh says:

﴿أَتَمَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾

﴿Is then he who is a believer like him who is a rebellious? Not equal are they.﴾

i.e., before Allāh on the Day of Resurrection. 'Aṭā' bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Alī bin Abi Ṭālib and 'Uqbah bin Abi Muṭ. <sup>[1]</sup> Hence Allāh has judged between them when He said:

﴿أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿As for those who believe and do righteous good deeds,﴾

meaning, their hearts believed in the signs of Allāh, and they did as the signs of Allāh dictate, i.e. righteous good deeds.

﴿فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ﴾

﴿for them are Gardens of Abode﴾ i.e., in which there are dwellings

<sup>[1]</sup> Aṭ-Ṭabari 20:188.



and houses and lofty apartments.

﴿تَزَلُّوا﴾

﴿as an entertainment﴾ means, something to welcome and honor a guest,

﴿بِمَا كَانُوا يَمْكُونُ ۖ وَأَمَّا الَّذِينَ فَسَقُوا﴾

﴿for what they used to do. And as for those who rebel,﴾

means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein﴾ (22:22).

Al-Fuḍayl bin 'Iyāḍ said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْبَرُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

means, this will be said to them by way of rebuke and chastisement.

﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ﴾

﴿And verily, We will make them taste of the near lighter torment prior to the greater torment,﴾

Ibn 'Abbās said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him."<sup>[1]</sup> Something similar was also narrated from Ubayy bin Ka'b, Abu Al-'Āliyah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, 'Alqamah, 'Aṭiyah, Mujāhid, Qatādah, 'Abd Al-Karīm Al-Jazari and Khuṣayf.<sup>[2]</sup>

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِنَا رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا﴾

[1] Aṭ-Ṭabari 20:189.

[2] Aṭ-Ṭabari 20:189, 190.

﴿And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom?﴾

means, there is no one who does more wrong than the one whom Allāh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatādah said: "Beware of turning away from the remembrance of Allāh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allāh says, warning the one who does that:

﴿إِنَّا مِنَ الْمُجْرِمِينَ مُنْفَرُونَ﴾

﴿Verily, We shall exact retribution from the criminals.﴾

meaning, 'We shall avenge Ourselves on those who do that in the strongest possible terms.'

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِنْ لِقَائِهِ. وَحَمَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ۖ وَحَمَلْنَا مِنْهُمْ أُمَمَةً يَهْدُونَ ۖ إِنَّا أَنْزَلْنَاهُ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ۖ إِنَّ رَبَّكَ مُرَاقِبٌ لِمَا يَفْعَلُونَ ۖ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۖ﴾

﴿23. And indeed We gave Mūsā the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.﴾

﴿24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.﴾

﴿25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴾

### **The Book of Mūsā and the Leadership of the Children of Israel**

Allāh tells us that He gave the Book – the Tawrah – to His servant and Messenger Mūsā, peace be upon him.

﴿فَلَا تَكُن فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾

﴿So, be not you in doubt of meeting him.﴾

Qatādah said, "This refers to the Night of Isrā',"<sup>[1]</sup> then he

<sup>[1]</sup> Aṭ-Ṭabari 20:193.

narrated that Abu Al-'Āliyah Ar-Riyāhi said, "The cousin of your Prophet, meaning Ibn 'Abbās, told me that the Messenger of Allāh ﷺ said:

«رَأَيْتُ لَيْلَةَ أُشْرِي بِِي مُوسَى بْنِ عِمْرَانَ رَجُلًا آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ  
شَنْوَةَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبَطَ الرَّأْسِ،  
وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالْذُّجَّالَ»

«On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shanū'ah; and I saw 'Isā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl.»

Among the signs which Allāh showed him were:

﴿فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾

«So, be not you in doubt of meeting him.» i.e., he saw Mūsā and met with him on the Night of Isrā'.<sup>[1]</sup>

﴿وَحَمَلْنَاهُ﴾

«And We made it» means, 'the Book which We gave to him,'

﴿هُدًى لِبَنِي إِسْرَءِيلَ﴾

«a guide to the Children of Israel.» This is similar to what Allāh says in Sūrat Al-Isrā':

﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَحَمَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا﴾

«And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee."» (17:2)

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

«And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.»

means, because they were patient in adhering to the commands of Allāh and avoiding what He prohibited, and they

[1] Aṭ-Ṭabari 20:194.

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allāh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allāh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allāh says:

﴿وَجَعَلْنَا مِنْهُمْ أُمَمَةً يَهْدُونَ بِأَمْرِنَا لَنَا صَبْرًا﴾

﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient﴾

Qatādah and Sufyān said: "When they patiently shunned the temptations of this world." This was also the view of Al-Ḥasan bin Ṣāliḥ. Sufyān said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allāh says:

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَاللَّكْزَ وَالْثَبُوتَ وَزَعْنَهُمْ مِنَ الْغَيْبِ وَقَسَّيْنَا عَلَى الْمَلَائِكَةِ  
وَمَا آتَيْنَهُمْ يَشْتَرُونَ مِنَ الْأَمْوَالِ﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.﴾ (45:16-17).

And He says here:

﴿إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴾

meaning, with regard to beliefs and actions.

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ  
لَآيَةً أَفَلَا يَسْمَعُونَ﴾ ﴿٢٦﴾ ﴿أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْأَرْضَ فَخُجِرَ بِهِ زُرْعًا  
نَاقِلٌ مِنْهُ أَتَمْنَهُمْ أَفَلَا يَتَّبِعُونَ﴾

﴿26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then

listen?﴾

﴿27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?﴾

### Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

﴿هَلْ يُجِئُ بَيْنَهُمْ مِنْ آخِرٍ أَوْ نَسَعٌ لَهُمْ وَكْرًا﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾ (19:98). Allāh says:

﴿يَمْشُونَ فِي مَسْجِدِهِمْ﴾

﴿in whose dwellings they do walk about﴾ meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone -

﴿كَأَن لَّمْ يَتَوُا فِيهَا﴾

﴿As if they had never lived there﴾ (11:68)

This is like the Āyāt:

﴿فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا﴾

﴿These are their houses in utter ruin, for they did wrong﴾ (27:52).

﴿فَكَانَ مِنْ قَرْيَةٍ أَفْلَحَتْهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِ مَغَطَّلَةٍ وَقَصْرِ مَشِيدٍ ﴿٥٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land﴾ until:

﴿وَلَكِنْ تَمَى الْقُلُوبَ الْبَالِيَةَ فِي الْأَشْهُورِ ﴿٥١﴾﴾

﴿but it is the hearts which are in the breasts that grow blind.﴾  
(22:45-46)

Allāh says here:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ﴾

﴿Verily, therein indeed are signs.﴾ meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

﴿أَفَلَا يَسْمَعُونَ﴾

﴿Would they not then listen?﴾ means, to the stories of those who came before and what happened to them.

### **The Revival of the Earth with Water is Proof of the Resurrection to come**

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿Have they not seen how We drive water to the dry land﴾

Here Allāh explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allāh says:

﴿إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿to the dry land﴾ which means the land where nothing grows, as in the Āyah,

﴿وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾

﴿And verily, We shall make all that is on it a bare dry soil.﴾  
(18:8)

i.e., barren land where nothing grows. Allāh says here:

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنَخْرِجُ بِهِ زَرْعًا نَأْكُلُ مِنْهُ أَنفُسُهُمْ وَأَقْسِمُوا

﴿أَفَلَا يَبْصُرُونَ﴾

﴿Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing

food for their cattle and themselves? Will they not then see?﴾

This is like the Āyah,

﴿يَنْظُرُ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ إِنَّا مَنَّا آلَهُ مَمْۤا ۚ﴾

﴿Then let man look at his food: We pour forth water in abundance.﴾ (80:24-25).

Allāh says here:

﴿أَفَلَا يَبْصُرُونَ﴾

﴿Will they not then see?﴾

﴿يَقُولُونَ مَتَىٰ هَذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ۚ﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا  
إِسْنُهُمْ وَلَا هُمْ يُنظَرُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُّسْتَظَرُونَ ۚ﴾

﴿28. They say: "When will this Fath be, if you are telling the truth?"﴾

﴿29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."﴾

﴿30. So turn aside from them and await, verily, they (too) are awaiting.﴾

### **How the Disbelievers sought to hasten on the Punishment, and what happened to Them**

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

﴿يَقُولُونَ مَتَىٰ هَذَا الْفَتْحُ﴾

﴿They say: "When will this Fath be..."﴾ meaning, 'when will you prevail over us, O Muḥammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

﴿قُلْ يَوْمَ الْفَتْحِ﴾

﴿Say: "On the Day of Al-Fath..."﴾ meaning, 'when the wrath

and punishment of Allah befall you, in this world and the next,'

﴿لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِسْتِغْنَاهُمْ وَلَا يَنْفَعُ الْإِيمَانُ﴾

«no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.»

This is like the Ayah,

﴿ثُمَّ جَاءَهُمْ أَنْبَاءُ الْمَلَائِكَةِ مُتَوَاتِنًا سَوَّاهُمْ وَجَدَّاهُمْ وَأَلْهَمَهُمْ كَيْدًا بَظُلْمٍ إِنَّ إِلَهَهُمْ لَخَبِيرٌ بَالٍ بِمَا كَانُوا يَعْمَلُونَ﴾

«Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...» (40:83-85)

Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah ﷺ accepted the Islam of the freed Makkani prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

﴿وَالَّذِينَ كَفَرُوا لَا يَبْتَغِ الْوَعْدَ الْمَعْلُومَ وَلَا يَتُوبُ إِلَىٰ رَبِّهِمْ لَوْلَا فَتْنَةُ رَبِّكَ لَفِي عَذَابٍ أَلِيمٍ﴾

«Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."»

What is meant by Al-Fath here is Judgement, as in the Ayah:

﴿وَالَّذِينَ كَفَرُوا لَا يَبْتَغِ الْوَعْدَ الْمَعْلُومَ وَلَا يَتُوبُ إِلَىٰ رَبِّهِمْ لَوْلَا فَتْنَةُ رَبِّكَ لَفِي عَذَابٍ أَلِيمٍ﴾

«[Nah] said:] So Afah (judge) between me and them» (26:118). and:

﴿لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِسْتِغْنَاهُمْ وَلَا يَنْفَعُ الْإِيمَانُ﴾

«Say: "Our Lord will assemble us all together, then He will judge between us with truth"» (34:26).

﴿وَالَّذِينَ كَفَرُوا لَا يَبْتَغِ الْوَعْدَ الْمَعْلُومَ وَلَا يَتُوبُ إِلَىٰ رَبِّهِمْ لَوْلَا فَتْنَةُ رَبِّكَ لَفِي عَذَابٍ أَلِيمٍ﴾

«And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.» (14:15)

﴿وَالَّذِينَ كَفَرُوا لَا يَبْتَغِ الْوَعْدَ الْمَعْلُومَ وَلَا يَتُوبُ إِلَىٰ رَبِّهِمْ لَوْلَا فَتْنَةُ رَبِّكَ لَفِي عَذَابٍ أَلِيمٍ﴾

«although aforetime they had invoked Allah to pass judgement



over those who disbelieved﴾ (2:89)

﴿إِنْ تَسْأَلُوهُ فَقَدْ جَاءَكُمْ الْفَتْحُ﴾

﴿If you ask for a judgement, now has the judgement come unto you﴾ (8:19).

Then Allāh says:

﴿فَاَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ﴾

﴿So turn aside from them and await, verily, they (too) are awaiting.﴾

meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Āyah,

﴿الْبَقِ مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ﴾

﴿Follow what has been revealed to you from your Lord, there is no God but Him.﴾ (6:106)

'Wait until Allāh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

﴿إِنَّهُمْ مُنْتَظِرُونَ﴾

﴿verily, they (too) are awaiting.﴾ means, 'you are waiting, and they are waiting and plotting against you,'

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّبَّأَهُ رَّبُّ السَّمَوَاتِ﴾

﴿Or do they say: "A poet! We await for him some calamity by time!"﴾ (52:30).

'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allāh's punishment will come upon them.' Sufficient unto us is Allāh, and He is the Best Disposer of affairs.

This is the end of the *Tafsir* of Sūrat As-Sajdah.