

The Tafsīr of Sūrah Ghāfir^[1]

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Sūrahs that begin with Ḥā Mīm

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of Ḥā Mīm," or he said, "the Ḥā Mīms."^[2] Mis'ar bin Kidām said, "They used to be called 'the brides'.^[3] All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Faḍā'ul Al-Qur'ān*.^[4]

Humayd bin Zanjuyah narrated that 'Abdullāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of Ḥā Mīm in relation to the rest of the Qur'ān'." This was recorded by Al-Baghawi.^[5] Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of Ḥā Mīm, it is like reaching a beautiful garden, so I take my time."^[6]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

^[1] This Sūrah is also known as *Al-Mu'min*.

^[2] *Ad-Durr Al-Manthūr* 7 :268.

^[3] Al-Qurṭubī 15 :288.

^[4] pp. 137, 138.

^[5] Al-Baghawi 4 :90.

^[6] Al-Baghawi 4 :90.

﴿حَمْدًا تَنزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ﴿٢﴾ ذِي الْقَوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٣﴾﴾

﴿1. Ḥa Mīm.﴾

﴿2. The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

﴿3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lā ilāha illā Huwa, to Him is the final return.﴾

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

In a *Ḥadīth* recorded by Abu Dāwud and At-Tirmidhi from one who heard it from the Messenger of Allāh ﷺ, it says:

«إِنْ بَيْتُمُ اللَّيْلَةَ فَقُولُوا: حَمْدٌ لَا يَنْصُرُونَ»

«When you go to bed tonight, recite Ḥa Mīm, Lā Yunṣarūn.»^[1]

Its chain of narrators is *Ṣaḥīḥ*.

﴿تَنزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١﴾﴾

﴿The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

means, this book – the Qur’ān – is from Allāh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ﴾

﴿The Forgiver of sin, the Acceptor of repentance,﴾

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدِ الْعِقَابِ﴾

﴿the Severe in punishment,﴾ means, to the one who persists in

[1] Abu Dāwud 3:74, *Tuḥfat Al-Aḥwadhī* 5:329.

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is like the Āyah:

﴿تَقْصِيصَ عَذَابِ الْكَافِرِينَ ۖ وَأَنَّ عَذَابِي هُوَ الْأَلِيمُ ۝﴾

«Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.» (15:49-50).

These two attributes (mercy and punishment) are often mentioned together in the Qur'ān, so that people will remain in a state of both hope and fear.

﴿ذِي الْفَضْلِ﴾

«the Bestower.» Ibn 'Abbās, may Allāh be pleased with him, said, "This means He is Generous and Rich (Independent of means)."^[1] The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿وَأَن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۖ﴾

«And if you would count the favors of Allāh, never could you be able to count them...» (16:18).

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«Lā ilāha illā Huwa» means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِلَيْهِ الْمَصِيرُ﴾

«to Him is the final return.» means, all things will come back to Him and He will reward or punish each person according to his deeds.

﴿وَهُوَ سَرِيعُ الْحِسَابِ ۝﴾

«and He is Swift at reckoning» (13:41).

﴿مَا يَجْدِلُ فِي ذُنُوبِهِ إِلَّا الَّذِينَ كَفَرُوا ۖ فَلَا يَرْجِعُ تَقَالُيْمُ فِي الْيُسْرِ ۖ كَذَبَتْ قُلُوبُهُمْ قَوْمٌ نُّوحٍ وَالْأَخْرَابُ مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَدَلُوا بِالْبَاطِلِ

^[1] At-Ṭabari 21:351.

لِيُدْجِسُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَلِكَ حَقَّتْ لِكُمُ رِزْقُكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

﴿4. None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!﴾

﴿5. The people of Nūh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!﴾

﴿6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

One of the Attributes of the Disbelievers is That they dispute the Āyāt of Allāh – and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿إِلَّا الَّذِينَ كَفَرُوا﴾

﴿but those who disbelieve﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿لَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ﴾

﴿So let not their ability of going about here and there through the land deceive you!﴾

means, their wealth and luxurious life. This is like the Āyah:

﴿لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَّعَ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبَسَ ﴿١٧٧﴾﴾

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾ (3:196-197)

﴿نُتِمُّهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24).

Then Allāh consoles His Prophet Muḥammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴿The people of Nūḥ denied before these;﴾

Nūḥ was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالْأَحْزَابِ مِنْ بَعْدِهِمْ﴾

﴿and the groups after them﴾ means, from every nation.

﴿وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ﴾

﴿and every (disbelieving) nation plotted against their Messenger to seize him,﴾

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَيَحْتَدِلُّوْا بِالْبُطْلِ لِيُضِلُّوْا بِهِ الْقُلُوْبَ﴾

﴿and disputed by means of falsehood to refute therewith the truth.﴾

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَأَنزَلْنَاهُمْ﴾

﴿So I seized them﴾ means, 'I destroyed them, because of the sins they committed.'

﴿فَكَيْفَ كَانَ عِقَابِ﴾

﴿and how was My punishment!﴾ means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatādah said, "It was terrible, by Allāh."^[1]

﴿وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾

﴿Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

[1] Aṭ-Ṭabari 21 :353.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَمْدُ لِلَّهِ الَّذِي

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا دُونَ لَمَقَّتْ أَلَهُمْ كِبْرُ مَنْ مَقَّتَكُمْ أَنْفُسُكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَنِ فَتُكْفَرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا أَتُنَاثِنِ الْأَشْتَيْنِ فَاغْرُفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَلَّوْا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُزِيلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَذَّكَّرُ إِلَّا أَمِنْ نِيَابٍ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُورٌ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

وَعَلَّمَاءَ غَيْرِ الَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمُ الْعَالَمِينَ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

﴿7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!﴾

﴿8. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقَدْ غَفَرْتُمْ لَهُمْ إِنَّا إِلَيْنَا لَأُفْصِلُ أُولَئِكَ مِنَ الْعَذَابِ﴾

﴿9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy.﴾ And that is the supreme success.﴿

The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīḥ*) which implies that He is free of any shortcomings, with praise (*Taḥmīd*) which is an affirmation of praise.

﴿وَيُؤْمِنُونَ بِهِ﴾

﴿and believe in Him,﴾ means, they humbly submit themselves before Him.

﴿وَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا﴾

﴿and ask forgiveness for those who believe﴾

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmīn* when a believer prays for his brother in his absence. In *Ṣaḥīḥ Muslim* it says:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِهِ نَجْوَةٌ»

«When a Muslim prays for his brother in his absence, the angel says, 'Āmīn, and may you have something similar to it'.»^[1]

Shahr bin Ḥawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forbearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿Our Lord! You comprehend all things in mercy and knowledge,﴾

[1] Muslim 4 :2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ﴾

﴿so forgive those who repent and follow Your way.﴾¹¹

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَنُفِمْ عَذَابَ الْجَحِيمِ﴾

﴿and save them from the torment of the blazing Fire!﴾

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring!﴾

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the *Āyah*:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّهِ فَأَلْفَقْنَا بَيْنَهُمْ دُورَهُمْ وَجَاءَتْهُمْ مِنْ عَالِيهِمْ رَحْمَةٌ﴾

﴿And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything﴾(52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'īd bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'īd bin Jubayr recited this *Āyah*:

[1] Al-Baghawī 4:93.

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾^[1]

Muṭarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this Āyah:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them﴾

He then said, "The most treacherous of the servants of Allāh towards the believers are the *Shayāṭīn*."^[2]

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿You are the Almighty, the All-Wise.﴾

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَقِهِمُ السَّيِّئَاتِ﴾

﴿And save them from the sins,﴾ means, the actions and the consequences.

﴿وَمَنْ نَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ﴾

﴿and whomsoever You save from the sins that Day,﴾

means, the Day of Resurrection,

﴿فَقَدْ رَحِمْنَا﴾

﴿him verily, You have taken into mercy.﴾

means, 'You have protected him and saved him from punishment.'

[1] Aṭ-Ṭabari 21 :357.

[2] Al-Qurṭubī 15 :295.

themselves in this situation. Qatādah said, concerning the Āyah:

﴿لَمَفَتْ اَللّٰهُ اَكْبَرَ مِنْ مَّفَنِكُمْ اَنْفُسَكُمْ اِذْ نَدَعَوْتْ اِلَى الْاِيْمَانِ فَتَكْفُرُوْنَ﴾

«Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.»

“Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection.”^[1] This was also the view of Al-Ḥasan Al-Baṣrī, Mujāhid, As-Suddī, Dharr bin 'Ubaydullāh Al-Hamdānī, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr Aṭ-Ṭabari, may Allāh have mercy on them all.^[2]

﴿قَالُوا رَبَّنَا اَمْنَا اَنْتَنِيْ وَاٰمَيْنَا اَنْتَنِيْ﴾

«They will say: “Our Lord! You have made us to die twice, and You have given us life twice!...”»

Ath-Thawri narrated from Abu Ishāq from Abu Al-Aḥwas from Ibn Mas'ūd, may Allāh be pleased with him: “This Āyah is like the Āyah:

﴿كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَلَحْيَكُمْ ثُمَّ يُبْيِسْكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ

رُجْعُوْنَ ﴿٢٨﴾﴾

«How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.»^[3] (2:28)^[3]

This was also the view of Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah and Abu Mālīk.^[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

[1] Aṭ-Ṭabari 21 :359.

[2] Aṭ-Ṭabari 21 :358, 359.

[3] Aṭ-Ṭabari 21 :360.

[4] Aṭ-Ṭabari 21 :360.

﴿وَلَوْ تَرَىٰٓ إِذِ الْمُنْجُرُونَ نَاكِبُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴾ (32:12),

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allāh says:

﴿وَلَوْ تَرَىٰٓ إِذِ الرَّقِيقَاتُ يُلْقَيْنَا بَلُورًا لَّكُنَّ لِرَبِّنَا حَسِبْنَ بِأَنَّ لَهُنَّ مَاءً كَآثَرًا فَخُونٌ مِنْ قَبْلِ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرْ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ ﴿٣٧﴾﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allāh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."﴾ (35:37)

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿٣٨﴾﴾ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿٣٩﴾﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!﴾

(23:108).

According to this *Āyah*, they will speak more eloquently, and they will introduce their plea with the words:

﴿رَبَّنَا أَتَيْنَا النَّاسَ وَلَاحِقَتَنَا الْفِتْنَةُ﴾

﴿Our Lord! You have made us to die twice, and You have given us life twice!﴾

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ لَنَا خُرُوجٌ مِنْ سَبِيلٍ﴾

﴿then is there any way to get out?﴾ means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا﴾

﴿(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"﴾

meaning, 'if you were to go back, this is how you would be.' This is like the *Āyah*:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars﴾ (6:28).

﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

﴿So the judgement is only with Allāh, the Most High, the Most Great!﴾

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ﴾

﴿It is He Who shows you His Āyāt﴾

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

﴿وَيَرْزُقْكُمْ مِنَ السَّمَاءِ رِزْقًا﴾

﴿and sends down provision for you from the sky.﴾

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَتَذَكَّرُ﴾

﴿And none remembers﴾ means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

﴿إِلَّا مَنْ يُنِيبُ﴾

﴿but those who turn in repentance.﴾ which means, those who have insight and turn to Allāh, may He be blessed and exalted.

The Believers are commanded to worship Allāh Alone no matter what Their Circumstances

﴿تَادَعُوا اللَّهَ غُلُوبًا لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴿So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Aḥmad recorded that after ending every prayer, ‘Abdullāh bin Az-Zubayr used to say: “There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٤٦٩

أَلَيْسَ لِكُلِّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ
 اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنذَرَهُمْ يَوْمَ الْأَرْزَاقِ إِذْ الْقُلُوبُ
 لَدَى الْحَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حِمٍّ وَلَا سَمِيعٍ
 يُطَاعُ ﴿١٨﴾ يَعْلَمُ حَايَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
 وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
 شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾ أَوَلَمْ يَسِيرُوا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ
 كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارُوا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ
 بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ
 كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ
 قَوِيٌّ سَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا
 وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَى فِرْعَوْنَ وَهَمْعَنَ وَقُتِرُونَ
 فَقَالُوا اسْجُرْ كَذَابٍ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ
 عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا
 نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

God except Allāh and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allāh ﷺ used to say *Tahlīl* with this after every prayer."^[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.^[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ used to say

the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

«There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none

[1] Aḥmad 4:4. *Tahlīl* is to say, "Lā ilāhā illallāh" or its like in meaning.

[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'ī 3:78, 79.

but Him; His is the blessing and virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers hate that.»^[1]

﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. يُنْزِلُ يَوْمَ الْقِيَامِ ﴿٥﴾ يَوْمَ هُمْ بَدْرُؤٌ لَا يُخَفُّ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَسْنَا الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَجْدِ الْقَهَّارِ ﴿٦﴾ الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٧﴾﴾

﴿15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.﴾

﴿16. The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

﴿17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.﴾

Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Āyah:

﴿مِنْ أَمْرِ ذِي الْمَاجِدِ ﴿٢﴾ تَرُفَعُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿١﴾﴾

﴿From Allāh, the Lord of the ways of ascent. The angels and the Rūh (Jibrīl) ascend to Him in a Day the measure whereof is fifty thousand years.﴾ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

[1] Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿He sends the revelation of His command to any of His servants He wills,﴾

This is like the Āyāt:

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

﴿He sends down the angels with the Rūḥ (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴾ (16:2), and

﴿وَالَّذِي نُنَزِّلُ رَبِّ الْمَلَائِكِ ۖ نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ۖ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

﴿And truly, this is a revelation from the Lord of all that exits, Which the trustworthy Rūḥ (Jibrīl) has brought down Upon your heart that you may be (one) of the warners.﴾ (26:192-194)

Allāh says:

﴿يُنذِرَ يَوْمَ التَّلَاقِ﴾

﴿that he may warn (men) of the Day of Mutual Meeting.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allāh warns His servants."^[1] That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allāh says:

﴿يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

[1] Aṭ-Ṭabari 21 :364.

﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾

meaning, everything will be equally known to Him.

﴿لَيْسَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

We have already mentioned the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with him, that Allāh will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?»^[1]

In the *Ḥadīth* about the Trumpet, it says that Allāh will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today?" three times, and He will answer Himself by saying,

﴿لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

﴿It is Allāh's, the One, the Irresistible!﴾^[2] meaning, He is the Only One Who has subjugated all things.

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is swift in reckoning.﴾

Here Allāh tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allāh says:

[1] *Fath Al-Bāri* 8:413, Muslim no. 7051, Aṭ-Ṭabari 21:327.

[2] *Aṭ-Ṭiwāl* p. 270. This is a lengthy text which is not authentic.

﴿لَا ظَلَمَ الْيَوْمَ﴾

﴿This Day no injustice (shall be done to anybody).﴾

It was reported in *Ṣaḥīḥ Muslim* from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظَّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا - إِلَى أَنْ قَالَ - يَا عِبَادِي إِنَّمَا هِيَ أَغْمَالُكُمْ أُخْصِيهَا عَلَيْكُمْ ثُمَّ أُوَفِّكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ تَبَارَكَ وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

“O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ...” up to: “O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself.”^[1]

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿Truly, Allāh is swift in reckoning.﴾ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the *Āyah*:

﴿مَا خَلَقَكُمْ وَلَا يَحْيِيكُمْ إِلَّا ذِكْرٌ وَاحِدٌ﴾

﴿The creation of you all and the resurrection of you all are only as a single person﴾ (31:28).

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

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

﴿وَأَنذَرْتَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حِمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَلْعَنُ خَائِنَةُ الْأَعْيُنِ وَمَا تُغْنِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْنِى بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾﴾

﴿18. And warn them of the Day that is drawing near, when

^[1] Muslim 4:1994.

the hearts will be at the throats Kāzīmīn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

﴿19. Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾

﴿20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

Warning of the Day of Resurrection and Allāh's judgement on that Day

The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allāh says:

﴿أَرَأَيْتِ الْآزِمَةَ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَافِيَةٌ﴾

﴿The Day of Resurrection draws near. None besides Allāh can avert it﴾ (53:57-58)

﴿أَقْرَبَ السَّاعَةِ وَأَشَقَّ الْقَمَرِ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder﴾ (54:1)

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

﴿Draws near for mankind their reckoning﴾ (21:1),

﴿أَنَّا أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

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

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَ وَجُوهُ الَّذِينَ كَفَرُوا﴾

﴿But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief﴾ (67:27), and

﴿إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ﴾

﴿when the hearts will be at the throats Kāzīmīn.﴾

Qatādah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places.”^[1] This was also the view of Ikrimah, As-Suddi and others.

﴿كَظِيمٍ﴾

﴿Kāzimīn﴾ means silent, for no one will speak without His permission:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْبَاقِيَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

﴿The Day that Ar-Rūḥ (Jibrīl) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.﴾ (78:38).

Ibn Jurayj said:

﴿كَظِيمٍ﴾

﴿Kāzimīn﴾ “It means weeping.”^[2]

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيرٍ وَلَا سَنِيْعٍ يُطَاعُ﴾

﴿There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allāh. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Aḍ-Ḍaḥḥāk said:

﴿خَائِنَةَ الْأَعْيُنِ﴾

[1] Aṭ-Ṭabari 21 :368.

[2] Ad-Durr Al-Manthūr 7 :281.

﴿the fraud of the eyes,﴾ "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it."^[1] Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not."^[2] This was also the view of Mujāhid and Qatādah.^[3] Ibn 'Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿وَمَا تَخْفَى السُّدُورُ﴾

﴿and all that the breasts conceal.﴾ "He knows, if you were able to, whether you would commit Zinā with a woman or not."^[4] As-Suddi said:

﴿وَمَا تَخْفَى السُّدُورُ﴾

﴿and all that the breasts conceal.﴾ meaning, of insinuating whispers.

﴿وَاللَّهُ يَفْعِلُ بِالْحَقِّ﴾

﴿And Allāh judges with truth,﴾ means, He judges with justice. Al-A'mash narrated from Sa'īd bin Jubayr from Ibn 'Abbās, may Allāh be pleased with him, that this Āyah means: "He is able to reward those who do good with good and those who do evil with evil."^[5]

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

This is how it was interpreted by Ibn 'Abbās, may Allāh be pleased with him. This is like the Āyah:

﴿يُعْزِى الَّذِينَ آمَنُوا بِمَا عَمِلُوا وَيُعْزِى 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﴾ (53:31).

[1] Al-Qurtubi 15:303.

[2] Aṭ-Ṭabari 21:369.

[3] Aṭ-Ṭabari 21:370.

[4] Aṭ-Ṭabari 21:369.

[5] Aṭ-Ṭabari 21:369.

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿while those to whom they invoke besides Him,﴾

means, the idols and false gods,

﴿لَا يَقْضُونَ شَيْئًا﴾

﴿cannot judge anything.﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدٌ الْعِقَابِ ﴿٢٢﴾﴾

﴿21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.﴾

﴿22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.﴾

The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَسِيرُوا﴾

﴿Have they not traveled﴾, 'these people who disbelieve in your Message, O Muḥammad,'

﴿فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ﴾

﴿in the land and seen what was the end of those who were before them?﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴿وَمَا نَارًا فِي الْأَرْضِ﴾

﴿and in the traces in the land.﴾ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the *Āyāt*:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you!﴾ (46:26)

﴿وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا﴾

﴿and they tilled the earth and populated it in greater numbers than these have done﴾ (30:9).

Yet despite this great strength, Allāh punished them for their sin, which was their disbelief in their Messengers.

﴿وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِن وَاقٍ﴾

﴿And none had they to protect them from Allāh.﴾

means, they had no one who could protect them or ward off the punishment from them.

Then Allāh mentions the reason why He punished them, and the sins which they committed. Allāh says:

﴿ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with clear evidences﴾

meaning with clear proof and definitive evidence.

﴿فَكَفَرُوا﴾

﴿but they disbelieved.﴾ means, despite all these signs, they disbelieved and rejected the Message.

﴿فَأَخَذَهُمُ اللَّهُ﴾

﴿So Allāh seized them.﴾ means, He destroyed them utterly, and a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْمُرْسَلِينَ

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
 أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ ﴿٢٣﴾
 وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
 لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ ﴿٢٤﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ
 فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ
 اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا
 فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي
 يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٥﴾ يَقُولُ
 لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ نَبْصُرًا مِنْ
 بَأْسِ اللَّهِ إِنْ جَاءَ نَأْقَالَ فِرْعَوْنَ مَا أَرِيكُمْ إِلَّا مَا أَرَى وَمَا
 أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٦﴾ وَقَالَ الَّذِي ءَامَنَ يَقُولُ إِنِّي
 أَخَافُ عَلَيْكُمْ يَوْمَ الْأَحْزَابِ ﴿٢٧﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ
 وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلَامًا لِلْعِبَادِ ﴿٢٨﴾
 وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٢٩﴾ يَوْمَ تُنَادُونَ مَدِيرِينَ
 مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٠﴾

similar fate awaits the disbelievers.

﴿إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾

﴿Verily, He is All-Strong, Severe in punishment﴾

means, He is possessed of great strength and might.

﴿شَدِيدُ الْعِقَابِ﴾

﴿Severe in punishment,﴾ means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَى فِرْعَوْنَ وَهَارُونَ وَكَانُوا فَقَاوًا ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ سَجِيرٌ كَذَّابٌ ﴿٢٥﴾﴾

بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ ﴿٢٧﴾

﴿23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority,﴾

﴿24. To Fir'aun, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"﴾

﴿25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in

vain!﴾

﴿26. Fir'aun said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"﴾

﴿27. Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

The Story of Mūsā and Fir'aun

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin 'Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ﴾

﴿with Our Āyāt, and a manifest authority﴾. Authority means proof and evidence.

﴿إِلَىٰ فِرْعَوْنَ﴾

﴿to Fir'aun﴾, who was the king of the Copts of Egypt.

﴿وَهَامَانَ﴾

﴿Hāmān﴾ who was his adviser.

﴿وَقَارُونَ﴾

﴿and Qārūn﴾ who was the richest trader among the people of his time.

﴿فَقَالُوا سِحْرٌ كَذَّابٌ﴾

﴿but they called (him): "A sorcerer, liar!"﴾

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the Āyah:

﴿كَذَٰلِكَ مَا أَنَا إِلَّا نَسِيْلٌ مِّنْ قَبْلِهِمْ ۖ إِنَّمَا نَقُولُ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥١﴾ أَتَوَصَّوْنَ بِهِمْ وَلَوْ هُمْ قَوْمٌ

طَاغُوْنَ ﴿٥٢﴾﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!» (51:52-53)

﴿فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا﴾

«Then, when he brought them the Truth from Us,»

means, with definite evidence that Allāh had sent him to them,

﴿قَالُوا أَأَتَوْا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ﴾

«they said: "Kill with him the sons of those who believe and let their women live;»

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsā, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsā as a bad omen. they said:

﴿أَوْرَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَبَرَاءً مِمَّا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ
لَسْتَ تُلَاحِظُونَ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَمْعَلُونَ ﴿١٢٩﴾﴾

«"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"» (7:129).

Qatādah said, this was one command after another.^[1]

﴿وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

«but the plots of disbelievers are nothing but in vain!»

means, their schemes and intentions – to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ﴾

[1] Aṭ-Ṭabari 21:373.

﴿Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord!..."﴾

Fir'awn, may Allāh curse him, resolved to kill Mūsā, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴿وَلْيَدْعُ رَبَّهُ﴾

﴿and let him call his Lord!﴾ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴿إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾

﴿I fear that he may change your religion, or that he may cause mischief to appear in the land!﴾

means, Mūsā; Fir'awn was afraid that Mūsā would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mūsā might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴿وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴾

﴿Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

means, when he heard that Fir'awn had said,

﴿ذَرُونِي أَقْتُلْ مُوسَىٰ﴾

﴿Leave me to kill Mūsā,﴾ Mūsā, peace be upon him, said, "I seek refuge and protection with Allāh from his evil and the evil of those like him." So he said:

﴿إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ﴾

﴿Verily, I seek refuge in my Lord and your Lord﴾

- those who were being addressed here -

﴿مِنْ كُلِّ مُتَكَبِّرٍ﴾

﴿from every arrogant﴾ means, from every evildoer,

﴿لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴾

﴿who believes not in the Day of Reckoning!﴾

It was reported in the *Ḥadīth* narrated from Abu Mūsā, may Allāh be pleased with him, that when the Messenger of Allāh ﷺ was afraid of some people, he would say:

«اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَذْرًا بِكَ فِي نُحُورِهِمْ»

«O Allāh, we seek refuge in You from their evil and we seek Your help in repulsing them.»^[1]

﴿وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝﴾ يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَضُرُّهُ مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ۝﴾

﴿28. And a believing man of Fir'awn's family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a transgressor, a liar!﴾

﴿29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'awn said: "I show you only that which I see, and I guide you only to the path of right policy!"﴾

Mūsā was supported by a believing Man from Fir'awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir'awn. As-Suddi said, he was a cousin [son of the paternal uncle] of Fir'awn. And it was said that he was the one who was saved along with Mūsā, peace be upon him.^[2] Ibn Jurayj reported that Ibn 'Abbās, may Allāh be pleased with him, said "No one from among the family of

[1] An-Nasā'ī in *Al-Kubrā* 5:188.

[2] Aṭ-Ṭabari 21:375.

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَمْشُونَ ابْنًا سَلًا يَأْتِرُونَ بِكَ يَفْتَؤُوكَ﴾

﴿"O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you."﴾ (28:20)

This was narrated by Ibn Abi Hātim.^[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿ذَرُونِي أَقْتُلْ مُوسَى﴾

﴿Leave me to kill Mūsā,﴾ The man was seized with anger for the sake of Allāh, and the best of *Jihād* is to speak a just word before an unjust ruler, as is stated in the *Ḥadīth*.^[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَفَقَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,﴾

Al-Bukhārī narrated a similar story in his *Ṣaḥīḥ* from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-'Ās, may Allāh be pleased with him: 'Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ?' He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, 'Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed ['Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَفَقَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?﴾."

This was recorded by Al-Bukhārī.^[3]
Allāh's saying;

[1] Al-Qurṭubī 15:306.

[2] *Tuḥfat Al-Aḥwadhī* 6:390.

[3] *Faṭḥ Al-Bārī* 8:416.

﴿وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

﴿and he has come to you with clear signs from your Lord?﴾

means, "how can you kill a man just because he says, 'My Lord is Allāh,' and he brings proof that what he is saying is the truth?" Then, for the sake of argument, he went along with them and said,

﴿وَإِنْ يَكُ كَذِبًا فَلَعَلَّكَ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ﴾

﴿And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.﴾

meaning, 'if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allāh will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allāh tells us that Mūsā asked Fir'awn and his people to leave them in peace, as Allāh says:

﴿وَلَقَدْ قَتَلْنَا قَبْلَهُمْ نَوْمًا فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿٢٨﴾ أَنْ أَذْرَاكَ عَبْدًا اللَّهِ إِلَى لَكَ رَسُولٌ أَمِينٌ ﴿٢٩﴾ وَأَنْ لَا تَقُولُوا عَلَى اللَّهِ إِنْ أَرَادَ أَنْ يُنَزِّلَ سُلْطَانًا مِّنْ سَمَاءٍ فَإِنْ تُكْفِرُوا عَنْهُ وَإِنْ يُرِيدُ أَنْ يَنْزِلَ عَلَيْهِ سُلْطَانٌ مِّنْ رَبِّهِ فَإِنَّهُ يُنَزِّلُ عَلَيْهِ سُلْطَانًا مِّنْ سَمَاءٍ وَإِنْ تُكْفِرُوا عَنْهُ وَإِنْ يُرِيدُ أَنْ يَنْزِلَ عَلَيْهِ سُلْطَانٌ مِّنْ رَبِّهِ فَإِنَّهُ يُنَزِّلُ عَلَيْهِ سُلْطَانًا مِّنْ سَمَاءٍ وَإِنْ تُكْفِرُوا عَنْهُ وَإِنْ يُرِيدُ أَنْ يَنْزِلَ عَلَيْهِ سُلْطَانٌ مِّنْ رَبِّهِ فَإِنَّهُ يُنَزِّلُ عَلَيْهِ سُلْطَانًا مِّنْ سَمَاءٍ﴾

﴿And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone."﴾ (44:17-21).

Similarly, the Messenger of Allāh ﷺ told the Quraysh to leave him alone and let him call the servants of Allāh to Allāh; he asked them not to harm him, and to uphold the ties of

kinship that existed between him and them, by not harming him. Allāh says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾ (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

﴿Verily, Allāh guides not one who is a transgressor, a liar!﴾

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرُونَ فِي الْأَرْضِ﴾

﴿O my people! Yours is the kingdom today, you being dominant in the land.﴾

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا﴾

﴿But who will save us from the torment of Allāh, should it befall us?﴾

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn:

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى﴾

﴿I show you only that which I see,﴾ meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought.

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَذِهِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَاحِبِهِ﴾

﴿[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."﴾ (17:102)

﴿وَحَمَدُوا بِهَا وَاسْتَفْتَنَاهَا أَنْفُسُهُمْ ظُلُمًا وَعُتُورًا﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof﴾ (27:14)

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى﴾

﴿I show you only that which I see,﴾ – Fir'awn uttered a lie and a fabrication; he betrayed Allāh and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّمَادِ﴾

﴿and I guide you only to the path of right policy!﴾

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allāh says:

﴿فَالْتَبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ إِلَّا بِرِشْوَةٍ ۚ﴾

﴿they followed the command of Fir'awn, and the command of Fir'awn was no right guide﴾ (11:97).

﴿وَأَسَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ﴾

﴿And Fir'awn led his people astray, and he did not guide them.﴾ (20:79)

According to a Ḥadīth:

﴿٤٧١﴾

﴿٤٧١﴾

﴿٤٧١﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْيُونُسَ فَأَرَاهُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَقٌّ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٤٧١﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كَذِبًا مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْعُمُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٌ ﴿٤٧٢﴾ وَقَالَ فِرْعَوْنُ يَهْئِنُنَّ ابْنِي لِي صَرَحًا لَعَلِّي أَتْلُجُ الْأَسْبَابَ ﴿٤٧٣﴾ أَلَسَمْتَوْنَ فَأُطْلِعَ إِلَهًا مِثْلِي وَلَئِنْ لَأُظَنُّهُ كَذِبًا وَكَذَلِكَ زَيْنُ الْفِرْعَوْنَ سَوَّاهُ عَلَيْهِمْ وَصَدَّ عَنْ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٤٧٤﴾ وَقَالَ الَّذِينَ ءَامَنَ يَقُومُوا اتَّبِعُونَا هُدًى كُمْ سَبِيلَ الرَّشَادِ ﴿٤٧٥﴾ يَقُومُوا إِنَّمَا هَؤُلَاءِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٤٧٦﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْفٍ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَعُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٧٧﴾

«مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٍ لِرِيعَتِهِ، إِلَّا لَمْ يَرَخْ رَائِحَةُ الْجَنَّةِ، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»

«There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.»^[1]

And Allāh is the Guide to the straight path.

﴿٤٧٢﴾ وَقَالَ الَّذِينَ ءَامَنَ يَقُومُوا ابْنَاهُ عَلَيْكُمْ يَنْزِلُ يَوْمَ الْأَحْزَابِ ﴿٤٧٣﴾ يَنْزِلُ ذَابُ قُوهِ تُوجُّ وَتَأْوِي وَتَمُودُ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا

اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٤٧٤﴾ وَيَقُومُوا ابْنَاهُ أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٤٧٥﴾ يَوْمَ تُولُونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٤٧٦﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْيُونُسَ فَأَرَاهُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَقٌّ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٤٧٧﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كَذِبًا مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْعُمُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٌ ﴿٤٧٨﴾

﴿30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!"﴾

﴿31. "Like the end of the people of Nūh, and 'Ād, and Thamūd

[1] Fath Al-Bāri 13:136.

and those who came after them. And Allāh wills no injustice for (His) servants."﴿

﴿32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling."﴿

﴿33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.﴿

﴿34. And indeed Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.﴿

﴿35. Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.﴿

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allāh in this world and the Hereafter, saying,

﴿يَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ الْآخِرَاتِ﴾

﴿O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!﴿

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamūd and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِّلْعَالَمِ﴾

﴿And Allāh wills no injustice for (His) servants.﴿

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

﴿وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ النَّارِ﴾

﴿And, O my people! Verily, I fear for you the Day when there

will be mutual calling.﴾

meaning, the Day of Resurrection.

﴿يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ﴾

﴿A Day when you will turn your backs and flee﴾ means, running away.

﴿كَلَّا لَا وَدَّعِيَ إِلَٰهَ رَبِّكَ يَوْمَذِ التَّنْفِرِ﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:11-12)

Allāh says:

﴿مَا لَكُمْ مِّنَ اللَّهِ مِن عَاصِرٍ﴾

﴿having no protector from Allāh.﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ﴾

﴿And whomsoever Allāh sends astray, for him there is no guide.﴾

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلِ الْبَيِّنَاتِ﴾

﴿And indeed Yūsuf came to you, in times gone by, with clear signs,﴾

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿فَمَا زِلْتُمْ فِي سُلُوكِ مِمَّا جَاءَكُمْ بِهِ حَقٌّ إِذَا هَلَكْتُ فَلَنْتُمْ أَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ.
رَسُولًا﴾

﴿but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send

after him."﴾

means, 'you despaired, and said by way of wishful thinking,'

﴿لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا﴾

﴿No Messenger will Allāh send after him.﴾ This was because of their disbelief and rejection (of the Messengers).

﴿كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِئٌ مُرْتَابٍ﴾

﴿Thus Allāh leaves astray him who is a transgressor and a skeptic.﴾

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ﴾

﴿Those who dispute about the Āyāt of Allāh, without any authority that has come to them,﴾

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing. Allāh says:

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا﴾

﴿it is greatly hateful and disgusting to Allāh and to those who believe.﴾

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَلِكَ يَطْمَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَبِرٍ﴾

﴿Thus does Allāh seal up the heart of every arrogant.﴾

meaning, so that they cannot follow the truth.

﴿جَبَّارٍ﴾

﴿tyrant.﴾

﴿وَقَالَ فِرْعَوْنُ يَهْمُنُ آدَمُ ابْنُ آدَمَ الْأَوَّلَ عَلِمْتُ أَنَا سَيِّدُ الْمَلَكِينَ ۚ أَنَسِبَ الْمَسْكُونُ إِلَىٰ

إِلَهِ مُوسَىٰ وَإِنِّي لَا أَظُنُّهُ كَاذِبًا ۚ وَكَذَلِكَ زَيْنُ الْفِرْعَوْنِ مَوَّعًا عَلَيْهِ ۚ وَصَدَّ عَنِ السَّبِيلِ وَمَا

كَبَدَ فِرْعَوْنُ إِلَّا فِي بَابِ ۚ﴾

﴿36. And Fir'awn said: "O Hāmān! Build me a lofty tower that I may arrive at the ways -﴾

﴿37. The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction.﴾

How Fir'awn mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'awn and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴿فَأَوْفِدَ لِي بِهِنَّ عَلَى الْطِينِ فَأَجْمَلَ لِي مَرَحًا﴾

﴿So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a lofty tower﴾ (28:38).

﴿لَعَلِّي أَتْلُعُ أَلْسِنَتِ الْكَافِرِينَ﴾

﴿that I may arrive at the ways - the ways of the heavens,﴾

Sa'īd bin Jubayr and Abu Ṣāliḥ said, "The gates of the heavens."^[1] Or it was said, the ways of the heavens.

﴿فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا﴾

﴿and I may look upon the God of Mūsā, but verily, I think him to be a liar.﴾

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴿وَكَذَلِكَ زَيْنُ لِفِرْعَوْنَ سُوءُ عَمَلِهِ. وَصَدَّ عَنِ الْحَقِّ﴾

﴿Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path;﴾

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴿وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ﴾

^[1] Al-Qurtūbi 15:314.

﴿and the plot of Fir'awn led to nothing but loss and destruction.﴾

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."^[1]

﴿وَقَالَ الَّذِي آمَنَ يَنْفَرُوا أَتَتَّبِعُونَ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَنْفَرُوا إِنَّمَا هَذِهِ
الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا
بِهَا وَمَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ أَوْ أَنْفَ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾﴾

﴿38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."﴾

﴿39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."﴾

﴿40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."﴾

More of what the Believer from Fir'awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَنْفَرُوا أَتَتَّبِعُونَ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ﴾

﴿O my people! Follow me, I will guide you to the way of right conduct.﴾

This is in contrast to the false claim of Fir'awn:

﴿وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾

﴿and I guide you only to the path of right policy.﴾

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsa, peace be upon him. He said:

﴿يَنْفَرُوا إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ﴾

[1] At-Ṭabari 21 :388.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءُ

﴿وَنَقُومَ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونِي إِلَى النَّارِ ۖ تَدْعُونِي لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ ۚ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفِيرِ ۖ لَاجِرَمَ ۖ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ ۚ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَآتَى الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ۖ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۖ﴾^(١١) فَوَقَدَ اللَّهُ سَيِّئَاتٍ مِمَّا كُفِّرُوا وَخَافُوا بِأَلِ فِرْعَوْنَ سُوءَ الْعَذَابِ ۖ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۖ وَإِذِيتُ حَاجُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا ۖ فَهَلْ أَنْتُمْ مُغْنَوْنَ عَنْ تَصِيبِ آتِنَ النَّارِ ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا ۖ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۖ﴾^(١٢) وَقَالَ الَّذِينَ فِي النَّارِ لِخَازِنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۖ﴾^(١٣)

«O my people! Truly, this life of the world is nothing but an enjoyment,»

meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴿وَلِيَ الْآخِرَةُ هِيَ دَارُ الْفَكَارِ﴾

«and verily, the Hereafter that is the home that will remain forever.»

means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allāh says:

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا يَنْهَاهَا﴾

«Whosoever does an evil deed, will not be requited except the like thereof;»

means, one like it.

﴿وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنُفٍ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَعُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾

«and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.»

means, the reward cannot be enumerated, but Allāh will give an immense reward without end. And Allāh is the Guide to the straight path.

﴿وَنَقُومَ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونِي إِلَى النَّارِ ۖ تَدْعُونِي لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ﴾

يَوْمَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفُورِ ﴿٤١﴾ لَا جَرَمَ أَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَمْ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٢﴾ فَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْرِضْ أَتُوبَ إِلَى اللَّهِ إِنَّكَ اللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٤٣﴾ فَوَقَّعَهُ اللَّهُ سِجِّاتٍ مَا مَكْرُوهًا وَبَقِيَ بِقَالٍ فِرْعَوْنَ سَوْءَ الْمَذَابِ ﴿٤٤﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٥﴾

﴿41. "And O my people! How is it that I call you to salvation while you call me to the Fire!"﴾

﴿42. "You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!"﴾

﴿43. "Lā Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allāh, and the transgressors, they shall be the dwellers of the Fire!"﴾

﴿44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) servants."﴾

﴿45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'awn's people.﴾

﴿46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people into the severest torment!"﴾

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: 'Why do I call you to salvation, which is the worship of Allāh alone with no partner or associate, and belief in His Messenger, whom He has sent,'

﴿وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ. مَا لَيْسَ لِي بِهِ عِلْمٌ﴾

﴿while you call me to the Fire! You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge;﴾

means, on the basis of ignorance, with no proof or evidence.

﴿وَأَنَا أَدْعُوكُمْ إِلَى الْمَزِيدِ الْفَنِيِّ﴾

﴿and I invite you to the Almighty, the Oft-Forgiving!﴾

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جَرَ أَنَّمَا تَدْعُونِي إِلَيْهِ﴾

﴿Lā jarama, you call me to one﴾ They say it means, "Truly." As-Suddi and Ibn Jarīr said that the meaning of His saying:

﴿لَا جَرَ﴾

﴿Lā jarama﴾ means "Truly." Aḍ-Ḍaḥḥāk said:

﴿لَا جَرَ﴾

﴿Lā jarama﴾ means, "No lie." 'Alī bin Abi Ṭalḥah and Ibn 'Abbās said:

﴿لَا جَرَ﴾

﴿Lā jarama﴾ means, "Indeed, the one that you call me to of idols and false gods

﴿لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ﴾

﴿that does not have a claim in this world or in the Hereafter﴾."

Mujāhid said, "The idols that do not have anything."^[1] Qatādah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."^[2] This is like the *Āyah*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَيِّنَاتِ وَهُمْ عَنْ دُعَائِهِمْ

غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their

[1] Aṭ-Ṭabari 21:392.

[2] Aṭ-Ṭabari 21:392.

worship. ﴿ (46:5-6)

﴿إِنْ نَدَعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

﴿If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you﴾ (35:14).

﴿وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ﴾

﴿And our return will be to Allāh,﴾ means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ الْكَافِرِينَ هُمْ أَصْحَابُ النَّارِ﴾

﴿and the transgressors, they shall be the dwellers of the Fire!﴾

meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allāh.

﴿فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ﴾

﴿And you will remember what I am telling you,﴾

means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

﴿وَأَقْرِبُ أَمرِي إِلَى اللَّهِ﴾

﴿and my affair I leave it to Allāh.﴾ means, 'I put my trust in Allāh and seek His help, and I renounce you utterly.'

﴿إِنَّ اللَّهَ بِعَبِيدِهِ لَإِلْمَادٍ﴾

﴿Verily, Allāh is the All-Seer of (His) servants.﴾

means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

﴿فَوَقَدَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا﴾

﴿So Allāh saved him from the evils that they plotted,﴾

means, in this world and in the Hereafter; in this world, Allāh saved him along with Mūsa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

﴿وَحَاَنَ بِئَالِ فِرْعَوْنَ سُوءَ الْعَذَابِ﴾

﴿while an evil torment encompassed Fir'awn's people.﴾

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ نَقُومُ السَّاعَةَ أَذْخِلُوا مَا لَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people to the severest torment!"﴾

meaning, more intense pain and greater agony. This *Āyah* contains one of the major proofs used by the *Ahlus-Sunnah* to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

﴿The Fire, they are exposed to it, morning and afternoon﴾.

But the question arises: this *Āyah* was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.^[1] Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

«No, who said that?» I said, "This Jewish woman, whenever I do her a favor, she says: May Allāh save you from the torment of the grave." The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودُ وَهُمْ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابَ دُونَ يَوْمِ الْقِيَامَةِ»

[1] The life after death, before the Day of Resurrection

«The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.»

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرِ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا، أَيُّهَا النَّاسُ، اسْتَعِذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

«The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.»^[1]

This chain of narration is *Ṣaḥīḥ* according to the conditions of Al-Bukhārī and Muslim, although they did not record it. It was said, 'how can this report be reconciled with the fact that the *Āyah* was revealed in Makkah and the *Āyah* indicates that there will be torment during the period of *Al-Barzakh*?' The answer is that the *Āyah* refers to the souls (of Fir'awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al-Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Ḥadīths* which we will mention below.

It was said that this *Āyah* refers to the punishment of the disbelievers in *Al-Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Ḥadīth* recorded by Imām Aḥmad from 'Ā'ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon 'Ā'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allāh ﷺ was worried and said:

«إِنَّمَا يُفْتَنُ يَهُودُ»

«Only the Jews will be tested.»

'Ā'ishah, may Allāh be pleased with her, said, "Several nights

[1] Aḥmad 6:81.

passed, then the Messenger of Allāh ﷺ said:

«أَلَا إِنَّكُمْ تُنْتَنَوْنَ فِي الْقُبُورِ»

«Verily you will be tested in the graves.»

‘Ā’ishah, may Allāh be pleased with her, said, “After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave.”^[1] This was also recorded by Muslim.^[2]

It could be said that this Āyah indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Ḥadīths* which speak of the torment of the grave are very many. Qatādah said, concerning the Āyah,

﴿عُدُوْا وَعَشِيَّآ﴾

﴿morning and afternoon﴾: “(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir’awn, this is your position.”^[3] Ibn Zayd said, “They are there today, being exposed to it morning and evening, until the Hour begins.

﴿وَيَوْمَ نَقُومُ السَّاعَةَ أَذْخَلُوْا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’awn’s people to enter the severest torment!”﴾

The people of Fir’awn are like foolish camels, stumbling into rocks and trees without thinking.” Imām Aḥmad recorded that Ibn ‘Umar, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

«When one of you dies, he is shown his place [in Paradise or Hell]

[1] Aḥmad 6:248.

[2] Muslim 1:410.

[3] Aṭ-Ṭabari 21:396.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٤٧٣

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٧﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٤٨﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٩﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٠﴾ هُدًى وَذِكْرَىٰ لِلأُولَىٰ الْأَلْبَابِ ﴿٥١﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٢﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءِآيَاتِ اللَّهِ يَغْيِرُ سُلْطَانُ أَتْنَهُمْ إِنَّ فِي صُدُورِهِمْ إِلَاحًا كَبِيرٌ ﴿٥٣﴾ مَا هُمْ بِبَلِغِيَةٍ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٤﴾ لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٥﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٦﴾

morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allāh resurrects you to go to it on the Day of Resurrection.^[1]

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

﴿وَإِذْ يَتَجَافَوْنَ فِي النَّارِ فَيَقُولُ
الضَّعِفَتَا لِلَّذِينَ اسْتَكْبَرُوا إِنَّا
كُنَّا لَكُمْ تَبَعًا قَهْلَ أَتَنُ
مُغْنُونَ عَنَّا نَصِيبًا مِنَ
النَّارِ﴾ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا
إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ
حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ
الَّذِينَ فِي النَّارِ لِيُخْرِجُنَا مِنْهُ

أَدْعُوا رَبِّكُمْ يَحْفَظْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

﴿47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?"﴾

﴿48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"﴾

﴿49. And those in the Fire will say to the keepers (angels) of

[1] Aḥmad 2:114.

[2] Faṭḥ Al-Bārī 3:286, Muslim 4:2199.

Hell: "Call upon your Lord to lighten for us the torment for a day!" ﴿﴾

﴿50. They will say: "Did there not come to you, your Messengers with (clear) evidences?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!" ﴿﴾

The Dispute of the People of Hell

Allāh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿إِنَّا كُنَّا نَكُفُّكُمْ نَعَا﴾

﴿Verily, we followed you,﴾ meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world,'

﴿فَهَلْ أَنتُمْ مُنْقُذُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ﴾

﴿can you then take from us some portion of the Fire?﴾

means, 'can you carry a part of our burden for us?'

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا﴾

﴿Those who were arrogant will say: "We are all (together) in this (Fire)!..."﴾

meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ﴾

﴿Verily, Allāh has judged (His) servants!﴾

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Āyah:

﴿قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِنْ لَا تَعْلَمُونَ﴾

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

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ﴾

﴿And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"﴾

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿اَنْصُرُوا فِيهَا وَلَا تُكَلِّمُونِ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾
(23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿اَوَلَمْ نَكُ نَأْتِيَكُم رُسُلًا بِالْبَيِّنَاتِ﴾

﴿Did there not come to you, your Messengers with (clear) evidences?﴾

meaning, was not proof established in the world on the lips of the Messengers?

﴿قَالُوا بَلَىٰ قَالُوا فَادْعُوا﴾

﴿They will say: "Yes." They will reply: "Then call (as you like)!..."﴾

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say:

﴿وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلٰلٍ﴾

﴿And the invocation of the disbelievers is nothing but in vain!﴾

meaning, it will not be accepted or responded to.

﴿وَإِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْاَشْهَادُ ۝ يَوْمَ لَا يَنْفَعُ الظَّالِمِيْنَ مَعٰذِرَتُهُمْ وَلَهُمُ الْعَذَابُ وَلَهُمْ سُوْءُ الدَّارِ ۝ وَلَقَدْ آتَيْنَا مُوسٰى الْهُدٰى وَآوَرْنَا بِنٰىۤ اِسْرٰءِيْلَ الْكِتٰبَ ۝ هٰدٰى وَذِكْرٰى لِأُولٰٓئِكَ الْاَلْبٰبِ ۝ فَاَصْبَحَ اِيَّاكَ وَعَدَّ اِلٰهًا حَقًّا وَاسْتَغْفِرُ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَمِيِّ وَالْاِنْكِرٰى ۝ اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْ مَا يَكُوْنُ اِلٰهًا اِلَّا هُوَ يُخَيِّرُ سُلٰطٰنًا اَنْتَهُمْ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبَرٌ مَّا هُمْ بِيٰلِيْنِهٖ فَاَسْتَغِيْذُ بِاللّٰهِ اِنَّهُمْ هُوَ السَّكِيْبُ ۝﴾

﴿51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -﴾

﴿52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾

﴿53. And, indeed We gave Mūsā the guidance, and We caused the Children of Israel to inherit the Scripture -﴾

﴿54. A guide and a reminder for men of understanding.﴾

﴿55. So be patient. Verily, the promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī and in the Ibkār.﴾

﴿56. Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allāh. Verily, it is He Who is the All-Hearer, the All-Seer.﴾

The Victory of the Messengers and the Believers

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾.

As-Suddi, "Allāh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world."^[1]

Allāh granted victory to His Prophet Muḥammad ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madinah, where He gave him supporters and helpers. Then He caused him to prevail

^[1] At-Ṭabari 21:401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of *Al-Harām*. Through him, Allāh saved it from its disbelief and *Shirk*. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalifahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ۚ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth﴾

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."^[1]

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرُهُمْ﴾

﴿The Day when their excuses will be of no profit to wrongdoers.﴾

is referring to the same as;

﴿وَيَوْمَ يَقُومُ الْأَشْهُدُ﴾

﴿...the Day when the witnesses will stand forth.﴾ Others read it with that meaning;

﴿وَيَوْمَ يَقُومُ الْأَشْهُدُ ۚ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ﴾

[1] At-Ṭabari 21 :402.

«And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.»

and the wrongdoers are the idolators.

﴿مَعْذِرَتِهِمْ﴾

«their excuses» means, no excuse or ransom will be accepted from them.

﴿وَلَهُمُ اللَّعْنَةُ﴾

«Theirs will be the curse,» means, they will be cast out far away from the mercy of Allāh.

﴿وَلَهُمْ سُوءُ الدَّارِ﴾

«and theirs will be the evil abode.» means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى﴾

«And, indeed We gave Mūsā the guidance.»

means, the guidance and light with which Allāh sent him.

﴿وَأَوْزَنَّا بَيْنَ إِسْرَءِيلَ الْكِتَابَ﴾

«and We caused the Children of Israel to inherit the Scripture.»

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrah, was

﴿هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ﴾

«A guide and a reminder for men of understanding.»

i.e. those of a sound and upright nature.

﴿فَاصْبِرْ﴾

«So be patient» means, 'O Muḥammad,'

﴿إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

«Verily, the promise of Allāh is true,» means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

﴿وَأَسْتَغْفِرُ لَذُنُوبِكَ﴾

﴿and ask forgiveness for your fault,﴾ This encourages the Ummah to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَمِيِّ﴾

﴿and glorify the praises of your Lord in the 'Ashī meaning, at the end of the day and the beginning of the night,

﴿وَالْإِبْكَارِ﴾

﴿and in the Ibkār.﴾ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ الَّذِينَ يُحَادِّثُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ﴾

﴿Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them,﴾

means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْفِيهِ﴾

﴿there is nothing else in their breasts except pride. They will never have it.﴾

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَاسْتَعِذْ بِاللَّهِ﴾

﴿So seek refuge in Allāh.﴾ means, from being like these people,

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Verily, it is He Who is the All-Hearer, the All-Seer.﴾

or seek refuge with Him from being like these people who dispute about the Āyāt of Allāh without any authority having

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧٤

الْأَنْعَامِ

إِنَّ السَّاعَةَ لَأَيُّبَةٌ لَّارْتَبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْبِلَ لَتَسْكُنُوا فِيهِ وَالنَّهَارُ مُبْصِرٌ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٩﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ إِلَّا إِلَهًا إِلَّا هُوَ فَاتَّقُوا اللَّهَ تَوْفَاقُونَ ﴿٦٠﴾ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا يَتَّبِعُونَ اللَّهَ بِجَحْدٍ إِنَّ اللَّهَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَكَّرَا وَالسَّمَاءَ بَنَاءً وَصَوْرَكُمْ فَاحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦١﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٣﴾

come to them.

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ وَمَا يَسْتَوِ الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْأُمِّيُّ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٧﴾ إِنَّ السَّاعَةَ لَأَيُّبَةٌ لَّا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٨﴾

﴿57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.﴾

﴿58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those

who do evil. Little do you remember!﴾

﴿59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.﴾

Life after Death

Allāh tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allāh says:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ يَخْلُقْهُنَّ يَتَّبِعُهُ أَنْ يَخْلُقَ﴾

﴿أَوَلَمْ يَكُنْ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.﴾ (46:33)

And Allāh says here:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

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

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allāh had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says:

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُنَىٰ قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!﴾

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches – there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿Little do you remember!﴾ means, most of the people remember little.

﴿وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

﴿Verily, the Hour (Day of Judgement) is surely coming.﴾ means, it will indeed come to pass.

﴿لَا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿there is no doubt about it, yet most men believe not.﴾

means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِخِرِينَ﴾

¶60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"

The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādam hates to be asked."

Qatādah said that Ka'b Al-Aḥbār said, "This *Ummah* has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire *Ummah*:

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

¶and [Allāh] has not laid upon you in religion any hardship¶
(22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this *Ummah*,

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

¶Call upon Me, I will answer you¶." This was recorded by Ibn Abi Hātim.^[1]

Imām Aḥmad recorded that Al-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

^[1] Al-Qurṭubī 15:327.

«Indeed the supplication is the worship.»” Then he recited,

﴿أَدْعُوْنِيْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ﴾

«And your Lord said: “Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!”﴾.^[1]

This was also recorded by the *Sunan* compilers; At-Tirmidhi, An-Nasā’ī, Ibn Mājah, and Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2] It was also recorded by Abu Dāwud, At-Tirmidhi, An-Nasā’ī, and Ibn Jarīr with a different chain of narration.^[3] Allāh’s saying:

﴿اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ﴾

«Verily, those who scorn My worship» means, ‘those who are too proud to call on Me and single Me out,’

﴿سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ﴾

«they will surely enter Hell in humiliation!»

means, in disgrace and insignificance. Imām Aḥmad recorded from ‘Amr bin Shu‘ayb from his father, from his grandfather that the Prophet ﷺ said:

«يُخَسِّرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَشْثَالَ الذَّرِّ فِي صُورِ النَّاسِ، يَغْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنَ فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسْ، تَغْلُوهُمْ نَارُ الْأَنْثَارِ، يُنْفَوْنَ مِنْ طَيْبَةِ الْخَبَالِ، عَصَاةُ أَهْلِ النَّارِ»

«The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.»^[4]

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى

[1] Aḥmad 4:271.

[2] *Tuḥfat Al-Aḥwadhi* 8:308, An-Nasā’ī in *Al-Kubrā* 6:405, Ibn Mājah 2:1258, Aṭ-Ṭabari 21:406, 407

[3] Abu Dāwud 1:161, *Tuḥfat Al-Aḥwadhi* 9:121, An-Nasā’ī in *Al-Kubrā* 6:450.

[4] Aḥmad 1:179.

النَّاسِ وَلَكُمْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ
لَّا إِلَهَ إِلَّا هُوَ فَالَّذِينَ يُؤْفَكُونَ ﴿٦٢﴾ كَذَلِكَ يُؤْتِكُمُ الَّذِي كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُم مِّنَ السَّمَاءِ نَزْلًا ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ
الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

﴿61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

﴿62. That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa. How then are you turning away?﴾

﴿63. Thus were turned away those who used to deny the Āyāt of Allāh.﴾

﴿64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴾

﴿65. He is the Ever Living, Lā ilāha illā Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allāh, the Lord of all that exists.﴾

Signs of the Power and Oneness of Allāh

Allāh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

means, they do not express gratitude for the favors which Allāh bestows upon them. Then Allāh says:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ﴾

﴿That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa.﴾

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

﴿فَأَنَّى تُؤْفَكُونَ﴾

﴿How then are you turning away?﴾ means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved?'

﴿كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

﴿Thus were turned away those who used to deny the Āyāt of Allāh﴾

means, just as these people [Quraysh] were led astray by their worship of gods other than Allāh, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allāh.

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَسْرًا﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place﴾

means, 'He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

﴿وَالسَّمَاءَ بَنًا﴾

﴿and the sky as a canopy,﴾ means, 'a roof covering and protecting the world.'

﴿وَصَوَّرَكُم فَأَحْسَنَ صُورَكُمْ﴾

﴿and has given you shape and made your shapes good﴾

means, 'He created you in the best and most perfect form.'

﴿وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ﴾

﴿and has provided you with good and pure things.﴾ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

provision; He is the Creator and Provider, as He says in *Sūrat Al-Baqarah*:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۚ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ٢٢﴾

«O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may have Taqwā. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.» (2:21-22)

And here Allāh says, after mentioning the creation of all these things:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ ٱلَّذِي تَبَارَكَ ٱللَّهُ رَبُّ ٱلسَّمَٰوَٰتِ ٱلْعُلَىٰ ۚ﴾

«That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.»

meaning, exalted and sanctified and glorified be Allāh, the Lord of all the worlds. Then He says:

﴿هُوَ ٱلْعَزِيزُ ٱلَّذِى لَا إِلَٰهَ إِلَّا هُوَ ۚ﴾

«He is the Ever Living, *Lā ilāha illā Huwa*»;

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

﴿لَا إِلَٰهَ إِلَّا هُوَ ۚ﴾

«*Lā ilāha illā Huwa*» means, there is none comparable or equal to Him.

﴿فَكَادُوعُوهُ مُخْلِصِينَ لَهُ ٱلْءِذِينَ ۚ﴾

«so invoke Him making the religion for Him Alone.»

means, affirm His Oneness by testifying that there is no God but He. Praise be to Allāh, the Lord of the worlds.

Imām Aḥmad recorded that after ending every prayer, ‘Abdullāh bin Az-Zubayr used to say:

«لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا

سُورَةُ الْغَافِرِ

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الْحَمْدُ لِلَّهِ الَّذِي

هُوَ الَّذِي خَلَقَكُمْ مِنْ رُأْبٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكَوُنُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجْلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا فَضَّى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَحْسِبُونَ أَنَّ آلِهَتَهُمُ ابْنُ بَشَرٍ لَّهُمْ شُرَكَاؤُا كُذَّبُوا بِآلِهَتِهِمْ وَبِمَا أُرْسِلُوا بِهِ رَسُولُنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٩﴾ إِذَا الْأَعْلَى فِي أَغْنَقِيهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٨٠﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٨١﴾ ثُمَّ قِيلَ لَهُمْ أَنْ مَّا كُنْتُمْ تُشْرِكُونَ ﴿٨٢﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٨٣﴾ ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٨٤﴾ أَذْخَلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَنُفِيسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٨٥﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَا نُرِيدُكَ بِعَظْمِ الَّذِي نَعِدُهُمْ أَوْ تَوَفِّيَنَاكَ فَإِنَّمَا يُرْجَعُونَ ﴿٨٦﴾

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الشَّاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

«There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship

Him in all sincerity even though the disbelievers may hate that.»

He said, "The Messenger of Allāh ﷺ used to say the Tahlīl in this fashion after every prayer."^[1] Similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.^[2]

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ دَعَوْنَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْيَتِيْمَتُ مِنْ رَبِّي وَأَمِرْتُ أَنْ أُسَلِّمَ لِرَبِّي الْعَلَمِيِّينَ ﴿٧٧﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ رُأْبٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكَوُنُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجْلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا فَضَّى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٨﴾﴾

[1] Aḥmad 4:4.

[2] Muslim 1:415 and 416, Abu Dāwud 2:173, An-Nasā'ī 3:79, 80.

﴿66. Say: "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.﴾

﴿67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old – though some among you die before – and that you reach an appointed term in order that you may understand.﴾

﴿68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.﴾

The Prohibition of Shirk, the Order for Tawhīd, and the Evidence

Allāh says, 'say, O Muḥammad, to these idolators, that Allāh forbids them to worship anyone, such as these idols and false gods, except Him.' Allāh explains that no one apart from Him is deserving of worship, as He says:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ رُءُوبٍ ثُمَّ مِنْ سُلْفٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ يَخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لَكُمْ يَوْمَاتٌ مَسْيُومَاتٌ﴾

﴿It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.﴾

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

﴿وَمِنْكُمْ مَنْ يَتُوفَّى مِنْ قَبْلِ﴾

﴿though some among you die before﴾ means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allāh says:

﴿إِنَّمَا نَحْنُ بَرَاءٌ لَكُمْ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّكَ أَجَلٌ مُسَمًّى﴾

﴿that We may make (it) clear to you. And We cause whom We

will to remain in the wombs for an appointed term﴾ (22:5).

﴿وَلَنَبْلُقُوا لَهَا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴾

﴿and that you reach an appointed term in order that you may understand.﴾

Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allāh says:

﴿هُوَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿It is He Who gives life and causes death.﴾ meaning, He is the Only One Who does that, and none is able to do that except He.

﴿فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

﴿And when He decides upon a thing He says to it only: "Be!" - and it is.﴾

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَحْدِلُونَ فِي مَا بَيْنَ أَيْدِيهِمْ وَأَنفُسِهِمْ أَنِ ارْجِعُوا إِلَىٰ ذِكْرِ اللَّهِ فَمَا تَعْلَمُونَ أَنَّهُ عَلِيمٌ غَفُورٌ ﴿٦٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِنَ الْأَوَّلِينَ ﴿٧٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ كَذَبُوا بِوَعْدِ اللَّهِ وَخَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ اللَّهِ فِي نِجْوَاتِهِمْ ثُمَّ ارْجِعُوا إِلَىٰ أُولَٰئِكَ لِيُنْزِلَ عَلَيْهِمْ السَّعِيرُ ﴿٧١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا إِنَّهُمْ إِنَّمَا فَتِيزٌ فِي الْأَرْضِ مِثْلُ آبٍ مُّذْرُوعٍ فَمِثْلُ شَجَرٍ مُّجْتَمِعٍ ﴿٧٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا إِنَّمَا الْإِنسَانُ أُفْرُودٌ ﴿٧٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا إِنَّ الْإِنسَانَ لِرَبِّهِمْ إِنْشَاءً مُّحْدَقٌ ﴿٧٤﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا إِنَّ الْإِنسَانَ لِرَبِّهِمْ إِنْشَاءً مُّجْتَمِعٌ ﴿٧٥﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا إِنَّ الْإِنسَانَ لِرَبِّهِمْ إِنْشَاءً مُّجْتَمِعٌ ﴿٧٦﴾﴾

﴿69. See you not those who dispute about the Āyāt of Allāh? How are they turning away?﴾

﴿70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.﴾

﴿71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,﴾

﴿72. In the boiling water, then they will be burned in the Fire.﴾

﴿73. Then it will be said to them: "Where are (all) those whom you used to consider partners"﴾

﴿74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus

Allāh leads astray the disbelievers.﴾

﴿75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

﴿76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

The End of Those Who dispute and deny the Signs of Allāh

Allāh says, 'do you not wonder, O Muḥammad, at those who deny the signs of Allāh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا﴾

﴿Those who deny the Book, and that with which We sent Our Messengers﴾

means, guidance and clear proof.

﴿فَسَوْفَ يَعْلَمُونَ﴾

﴿they will come to know.﴾ This is a stern warning and clear threat from the Lord to these people. This is like the Āyah:

﴿وَلَوْ يَرَوْهُ إِلَّا نَفْسُ مُنكَدِرَةٍ﴾

﴿Woe that Day to the deniers!﴾ (77:15)

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ﴾

﴿When iron collars will be rounded over their necks, and the chains.﴾

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allāh says:

﴿يُسْحَبُونَ فِي النَّارِ يُسْجَرُونَ﴾

﴿they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾

This is like the Āyāt:

﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ﴾

﴿This is the Hell which the criminals denied. They will go

between it and the fierce boiling water!﴾ (55:43-44).

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Ḥamīm* (boiling water), Allāh says:

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَ الْهَيْمِ﴾

﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾ (37:68),

And Allāh says:

﴿وَأَصْحَابُ الْيَمَانِ مَا أَصْحَابُ الْيَمَانِ ﴿١١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿١٢﴾ وَظِلٍّ مِنْ يَحْمُومٍ ﴿١٣﴾ لَا بَارِدٌ وَلَا كَرِيمٍ ﴿١٤﴾﴾

﴿And those on the Left Hand – how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.﴾ until

﴿ثُمَّ إِنَّكُمْ أَنْتَ الْمَكِيدُونَ ﴿١٥﴾ لَا تَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ ﴿١٦﴾ قَالُونَ إِنَّا الْبَاطُونَ ﴿١٧﴾ فَتَشْرَبُونَ عَلَيْهِ مِنَ الْهَيْمِ ﴿١٨﴾ فَتَشْرَبُونَ شَرِبَ الْهَيْمِ ﴿١٩﴾ هَذَا نُزِّلَ يَوْمَ الدِّينِ ﴿٢٠﴾﴾

﴿Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of *Zaqqūm*. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!﴾ (56:41-44, 51-56),

﴿إِنَّ شَجَرَتَ الزُّقُومِ ﴿١٦﴾ طَعَامُ الْآثِمِينَ ﴿١٧﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿١٨﴾ كَغَلِّ الْحَمِيمِ ﴿١٩﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٢٠﴾ ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٢١﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٢٢﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٢٣﴾﴾

﴿Verily, the tree of *Zaqqūm* will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said :) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

﴿ثُمَّ يَلْهَمَ آيَةً مَا كُنتُمْ تُشْرِكُونَ﴾ (٢٢) مِنْ دُونِ اللَّهِ

﴿Then it will be said to them: "Where are (all) those whom you considered partners – besides Allāh?"﴾

means, it will be said to them, 'where are the idols whom you used to worship instead of Allāh? Can they help you today?'

﴿قَالُوا صَلُّوا عَلَيْنَا﴾

﴿They will say: "They have vanished from us..."﴾ mean, they have gone away and they cannot do anything for us.'

﴿بَلْ لَوْ كُنَّا نَدْعُوا مِنْ قَبْلُ شَيْئًا﴾

﴿Nay, we did not invoke (worship) anything before.﴾

means, they will deny that they worshipped them. This is like the Āyah:

﴿ثُمَّ لَوْ كُنَّا نَفْتَنُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾ (٢٣)

﴿There will then be (left) no Fitnah (excuse) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴾ (6:23)

Allāh says:

﴿كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

﴿Thus Allāh leads astray the disbelievers﴾.

﴿ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ﴾ (٢٤)

﴿That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا نَفَعْتُمْ مَسْكُونِينَ﴾

﴿Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allāh and refused to accept His proof and evidence. And Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧٦

الْمُتَّبِعِينَ

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِتَايَئَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ
هَٰذَا لِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا
مَنْفَعٌ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلْكِ تَحْمَلُونِ ﴿٨٠﴾ وَرَبُّكُمْ ءَايَتُهُ ءَايَاتٍ
اللَّهُ تُنْكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَأَسَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ
﴿٨٢﴾ فَلَمَّا جَاءَ نُهُم رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِنَ الْعِلْمِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَبَّ
اللَّهُ أَلْفَىٰ قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هَٰذَا لِكَ الْكَافِرُونَ ﴿٨٥﴾

﴿فَأَمَّا رَبُّكَ بِإِذْنِ اللَّهِ وَوَعَدَ اللَّهُ حَقًّا
فَمَا تُرِيدُكَ بَعْضَ الَّذِي يَنْفَعُهُمْ
أَوْ تَوَفِّيَتَكَ فَإِنَّا يَرْجِعُونَ﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ
بِالْحَقِّ وَخَسِرَ هَٰذَا لِكَ
الْمُبْطِلُونَ﴾

477. So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.﴾

478. And, indeed

We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.﴾

The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him: 'Allāh will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

﴿فَمَا تُرِيدُكَ بَعْضَ الَّذِي يَنْفَعُهُمْ﴾

﴿and whether We show you some part of what We have promised them,﴾

means, in this world, and this is what happened, for Allāh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allāh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿أَوْ تَوَفِّيْنَاكَ فَإِنَّا يَرْجِعُونَ﴾

﴿or We cause you to die, then still it is to Us they all shall be returned.﴾

means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allāh says, consoling [His Prophet ﷺ]:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِن قَبْلِكَ مِنْهُمْ مَن قُصِّصْنَا عَلَيْكَ﴾

﴿And, indeed We have sent Messengers before you, of some of them We have related to you their story.﴾

as Allāh also says in *Sūrat An-Nisā'*,^[1] meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

﴿وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿And of some We have not related to you their story,﴾

and they are many, many more than those whose stories have been told, as has been stated in *Sūrat An-Nisā'*. Praise and blessings be to Allāh.

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿and it was not given to any Messenger that he should bring a sign except by the leave of Allāh.﴾

means, none of the Prophets was able to bring miracles to his people except when Allāh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿فَإِذَا جَاءَ أَمْرُ اللَّهِ﴾

﴿But, when comes the commandment of Allāh,﴾

means, His punishment and vengeance which will encompass

[1] See volume three, the *Tafsir* of *Sūrat An-Nisā'* (4:164).

the disbelievers,

﴿فُضِيَ بِالْحَقِّ﴾

﴿the matter will be decided with truth,﴾ so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَحَيْرَ هَٰذَاكَ الْمُبِطُونَ﴾

﴿and the followers of falsehood will then be lost.﴾

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ
وَلِتَسَلُّوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلَاكِ تُحْمَلُونَ ﴿٨٠﴾ وَتُرِيكُمْ آيَاتِهِ فَأَيُّ
آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾﴾

﴿79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.﴾

﴿80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.﴾

﴿81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?﴾

The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [Al-An'ām] for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Sūrat Al-An'ām and Sūrat An-Nahl,^[1] etc. Allāh says here:

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ
وَلِتَسَلُّوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلَاكِ تُحْمَلُونَ ﴿٨٠﴾﴾

^[1] See (6:142) and (16:58, 66, 80).

﴿Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.﴾

﴿وَرَبِّكُمْ ءَايَاتِهِ﴾

﴿And He shows you His Āyāt.﴾ means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَيَّ ءَايَاتِ اللَّهِ تُنْكِرُونَ﴾

﴿Which, then of the Āyāt of Allāh do you deny?﴾

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَسَاقَا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُمْ مِنَ الْعِلْمِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمَّا يَكُ يَنْفَعُهُمْ يُنْصَرِفُونَ ﴿٨٥﴾ لَمَّا رَأَوْا بَأْسَنَا سَأَلُ اللَّهَ أَنِّي قَدْ خَلَلْتُ فِي عِبَادِهِ وَخَوَّرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾﴾

﴿82. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.﴾

﴿83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.﴾

﴿84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."﴾

﴿85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.﴾

The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."^[1] As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴿وَمَا كَانُوا بِهِمُ﴾

﴿and surrounded them.﴾ means, encompassed them.

﴿مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿that at which they used to mock,﴾ means, that which they used to disbelieve in and said would never happen,

﴿فَلَمَّا رَأَوْا بَأْسَنَا﴾

﴿So when they saw Our punishment,﴾ means, when they saw with their own eyes the punishment which came upon them, they said,

﴿قَالُوا مَا مَنَا بِاللَّهِ وَحَدُّهُ وَسَكَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

﴿We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.﴾

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir'awn said as he was drowning:

﴿مَا مَنَنْتُ أَنَا بِإِلَهِ إِلَّا الَّذِي مَنَنْتُ بِهِ. بَنُوا إِنْرَءَيْلَ وَأَنَا مِنَ الْمُسْلِمِينَ﴾

[1] Aṭ-Ṭabari 21:422.

﴿I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.﴾ (10:90)

But Allāh said:

﴿وَالَّذِينَ قَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُنْظِرِينَ﴾

﴿Now (you believe) while you refused to believe before and you were one of the the corrupters.﴾ (10:91)

meaning, Allāh did not accept this from him, because He had answered the prayer of His Prophet Mūsā, when he said,

﴿وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

﴿And harden their hearts, so that they will not believe until they see the painful torment﴾ (10:88).

Allāh says here:

﴿فَلَمَّا يَكُ يَنْفَعُهُمْ إِيْسَتُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلَ اللَّهُ أَلَيْ قَدْ حَلَّتْ فِي عِبَادِهِ﴾

﴿Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants.﴾

means, this is the ruling of Allāh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Ḥadīth*:

«إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرُغْ»

«Allāh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.»^[1]

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allāh says:

﴿وَحَسِبَ هَٰذَاكَ الْكَافِرُونَ﴾

﴿And there the disbelievers lost utterly.﴾

This is the end of the *Tafsīr* of *Sūrah Ghāfir*. Praise and thanks be to Allāh.

^[1] Ibn Mājah 2:1420.