

The Tafsīr of Sūrat Al-Insān^[1] (Chapter - 76)

Which was revealed in Makkah

The Recitation of Sūrat As-Sajdah and Al-Insān in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in *Ṣaḥīḥ Muslim* from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

﴿الْحَمْدُ لِلَّهِ الَّذِي﴾

﴿Alif Lām Mīm. The revelation...﴾(32) and;

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾

﴿Has there not been over man...﴾ (76)^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾ (١) إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ

أَنْشَاجٍ تَبَيَّنَ لِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ (٢) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَفُورًا﴾ (٣)

﴿1. Has there not been over man a period of time, when he was not a thing worth mentioning?﴾

﴿2. Verily, We have created man from Nutfah Amshāj, in order to try him, so, We made him hearer and seer.﴾

﴿3. Verily, We guided him to the way, whether he be grateful or ungrateful.﴾

Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

[1] This Sūrah is also known as Sūrat Ad-Dahr.

[2] Muslim 2 :599.

not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

﴿قَدْ أَفْ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝﴾

«Has there not been over man a period of time, when he was not a thing worth mentioning?»

Then Allāh explains this by saying,

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ ۝﴾

«Verily, We have created man from Nutfah Amshāj,»

meaning, mixed. The words *Mashaj* and *Mashij* mean something that is mixed together. Ibn 'Abbās said concerning Allāh's statement,

﴿مِن نُّطْفَةٍ أَمْشَاجٍ﴾

«from Nutfah Amshāj,»

"This means the fluid of the man and the fluid of the woman when they meet and mix."^[1] Then man changes after this from stage to stage, condition to condition and color to color. 'Ikrimah, Mujāhid, Al-Hasan and Ar-Rabī' bin Anas all made statements similar to this. They said, "*Amshāj* is the mixing of the man's fluid with the woman's fluid."^[2]

Concerning Allāh's statement,

﴿بَنَيْنَاهُ﴾

«in order to try him,» means, 'We test him.' It is similar to Allāh's statement,

﴿يَتْلُوَكُمُ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

«That He may test you which of you is best in deed.» (67:2)

Then Allāh says,

﴿فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝﴾

«so, We made him hearer and seer.» meaning, 'We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

[1] Aṭ-Ṭabari 24 :89.

[2] Aṭ-Ṭabari 24 :89,90.

Allāh guided Him to the Path, so Man is either Grateful or Ungrateful

Allāh says,

﴿إِنَّا هَدَيْنَا السَّبِيلَ﴾

«Verily, We guided to him the way.» meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allāh says,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

«And as for Thamūd, We guided them but they preferred blindness to guidance.» (41:17)

Allāh also said,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

«And We guided him to the two ways.» (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of 'Ikrimah, 'Āṭiyah, Ibn Zayd and Mujāhid from what is well-known from him and the majority. Allāh then says,

﴿إِنَّا شَاكِرًا وَإِنَّا كَفُورًا﴾

«Whether he be grateful or ungrateful.»

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Ḥadīth from Abu Mālik Al-Ash'ari. He said that the Messenger of Allāh ﷺ said,

«كُلُّ النَّاسِ يَعْدُو فَبَايَعَ نَفْسَهُ، فَمَوْبِقَهَا أَوْ مُعْتِقَهَا»

«All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.»^[1]

﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَكِينًا وَآفَاقًا وَسَمِيرًا﴾ ١٠ ﴿إِنَّ الْأَبْرَارَ يَشْرُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾ ١١ ﴿عِنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ ١٢ ﴿يُؤْتُونَ بِهَا زَكَاةً وَسَاءَ مَا كَانَ مُرًّا﴾ ١٣ ﴿وَيَطْمِسُ السَّحَابُ عَلَىٰ حَيْدٍ وَيَنكِحُ النَّفْسَ وَالْأَبْرَارَ﴾ ١٤ ﴿إِنَّا تَطَوَّرْنَا بِهِمْ عَلَيْهِمْ إِذَا نُفِذُ بِنُحُرِّ جَهَنَّمَ وَلَا يَشْكُرُونَ﴾ ١٥ ﴿إِنَّا نَحْنُ وَإِنَّا مُبْرَأُونَ فَطُورًا﴾ ١٦ ﴿فَوَقَّعْنَاهُم بِهِمْ ذِكْرًا لِلْيَوْمِ وَلَعْنَاهُمْ﴾

^[1] Muslim 1:203.

﴿نَزَرْنَا وَسَمَرًا ۖ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرًا﴾

﴿4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa'ir.﴾

﴿5. Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfur.﴾

﴿6. A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.﴾

﴿7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.﴾

﴿8. And they give food, inspite of their love for it, to the poor, the orphan and the captive,﴾

﴿9. (Saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."﴾

﴿10. "Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.'"﴾

﴿11. So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.﴾

﴿12. And their recompense shall be Paradise, and silken garments, because they were patient.﴾

The Recompense of the Disbelievers and the Righteous

Allāh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa'ir. Sa'ir is the flame and fire of the Hell. This is as Allāh says,

﴿إِذَا الْأَعْنَطُ فِي أَغْتَفِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ۖ فِي لَقِيمٍ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾

﴿When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾ (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allāh goes on to say,

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْفٍ كَانَ مِزَاجُهَا كَافُورًا﴾

﴿Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfur.﴾

The properties of the Kāfur (camphor) are well known; cooling,

having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Ḥasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allāh said,

﴿عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴿A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.﴾

meaning, this (drink) that will be mixed for these righteous people will be taken from *Kāfūr*, which is a spring that Allāh's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word *Yashrabu* (to drink) includes the meaning of *Yarwā* (to quench one's thirst). Allāh then says,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴿causing it to gush forth abundantly (Taffīr).﴾ meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. *At-Taffīr* means to cause to gush forth or flow out. This is as Allāh says,

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾

﴿And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.﴾ (17:90)

And Allāh says,

﴿وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا﴾

﴿We caused a river to gush forth in the midst of them.﴾ (18:33)

Mujāhid said,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴿causing it to gush forth abundantly.﴾ "This means that they will divert it to wherever they wish."^[1] Ikrimah and Qatādah both made similar statements.^[2] Ath-Thawri said, "They will cause it to flow wherever they wish."^[3]

[1] Aṭ-Ṭabari 24:94.

[2] *Ad-Durr Al-Manthūr* 8:369.

[3] Aṭ-Ṭabari 24:95.

The Deeds of these Righteous People

Allāh says,

﴿يُؤْتُونَ بِالْذِّكْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

﴿They fulfill vows, and they fear a Day whose evil will be wide-spreading.﴾

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin ‘Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Mālik, from ‘Ā’ishah that the Messenger of Allāh ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهْ»

«Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.»^[1] Al-Bukhārī also recorded this Ḥadīth from Mālik.^[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn ‘Abbās said, “Spreading.” Qatādah said, “By Allāh! The evil of that Day will spread until it fills the heavens and the earth.”^[3] Concerning Allāh’s statement,

﴿وَيُؤْتِمِرُونَ أَلْفَمًا عَلَىٰ حُبِّهِ﴾

﴿And they give food, in spite of their love for it,﴾

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allāh. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqātil, and it was the preferred opinion of Ibn Jarīr.^[4] This is similar to

[1] *Muwatta’a* 2:476.

[2] *Fath Al-Bāri* 11:589.

[3] *Aṭ-Ṭabari* 24:96.

[4] *Aṭ-Ṭabari* 24:96.

Allāh's statement,

﴿وَمَا يَنَالُ النَّالَ عَلَىٰ حُبِّهِ﴾

«And gives his wealth, in spite of love for it.» (2:177)

Allāh also says,

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبُّونَ﴾

«By no means shall you attain Al-Birr^[1] unless you spend of that which you love.» (3:92)

In the *Ṣaḥīḥ*, there is a *Ḥadīth* which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تُصَدَّقَ وَأَنْتَ صَحِيحٌ شَجِيحٌ، تَأْمُلُ الْغِنَىٰ وَتَخْشَى الْفَقْرَ»

«The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.»^[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ. مُشْكِيًا وَلَيْسَ لِأَيِّدٍ ۝۸﴾

«And they give food, inspite of their love for it, to the poor, the orphan and the captive,»

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.^[3] In reference to the captive, Saʿd bin Jubayr, Al-Ḥasan and Aḍ-Ḍaḥḥāk all said, "He is the captive among the people of the *Qiblah* (i.e., the Muslims)."^[4] Ibn 'Abbās said, "At that time (when this *Āyah* was revealed) their (the Muslims) captives were idolators."^[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. Ṭkrimah said, "They (captives) are the slaves."^[6] Ibn Jarīr preferred this

[1] See volume two, the *Tafsīr* of Sūrah Āl 'Imrān (3:92).

[2] *Faṭḥ Al-Bāri* 3:334.

[3] See volume one, the *Tafsīr* of Sūrat Al-Baqarah (2:177) and volume four, the *Tafsīr* of Sūrat At-Tawbah (9:60).

[4] Aṭ-Ṭabari 24:97.

[5] 'Abdur-Razzāq 3:337.

[6] Al-Qurṭubī 19:129.

opinion since the *Āyah* generally refers to both the Muslim and the idolators.^[1] Saʿīd bin Jubayr, 'Aṭā', Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one *Ḥadīth*. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (Aṣ-Ṣalāh) and what your right hand possesses (slaves).»^[2]

Mujāhid said, "He (the captive) is the prisoner."^[3] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

﴿إِنَّمَا نَطْلُقُكُمْ لَوْنِهِ أَقْوَمُ﴾

«We feed you seeking Allāh's Face only.»

meaning, hoping for the reward of Allāh and His pleasure.

﴿لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا﴾

«We wish for no reward, nor thanks from you.»

meaning, 'we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.'

Mujāhid and Saʿīd bin Jubayr both said, "By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this."^[4]

﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيِّرَ قَطَرُهُ﴾

«Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.»

meaning, 'we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is 'Abus and Qamṭarīr.' Ali bin Abi Ṭalḥah reported from Ibn

[1] Aṭ-Ṭabari 24:98.

[2] An-Nasāʾī in *Al-Kubrā* 4:258.

[3] Aṭ-Ṭabari 24:98.

[4] Aṭ-Ṭabari 24:98.

'Abbās, "‘Abūs means difficult and Qamṭarīr means long."^[1] Ikrimah and others said from Ibn Abbās,

﴿يَوْمًا عَيُّسًا قَطْمَرًا﴾

﴿a Day that is 'Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it).﴾

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."^[2] Mujāhid said, "Abūs 'Ābis means (frowning with) the two lips and Qamṭarīr means drawing up the face in a scowl." Sa'īd bin Jubayr and Qatādah said, "Faces will be made to frown due to dismay. Qamṭarīr is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, "‘Abūs is the evil and Qamṭarīr is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allāh says,

﴿فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾

﴿So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.﴾

This is used as a way of eloquence in stating similarity (i.e., two similar things).

﴿فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ﴾

﴿So, Allāh saved them from the evil of that Day,﴾

meaning, He protects them from that which they fear of it.

﴿وَلَقَّاهُمْ نَضْرَةً﴾

﴿and gave them Naḍrah (a light of beauty)﴾ meaning, in their faces.

﴿وَسُرُورًا﴾

﴿And joy﴾ in their hearts. Al-Ḥasan Al-Baṣri, Qatādah, Abu 'Āliyah and Ar-Rabī' bin Anas all stated this.^[3] This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:100.

[2] Aṭ-Ṭabari 24:99.

[3] Aṭ-Ṭabari 24:101.

﴿وَبُورٌ يَوْمَ تُنْفِرُ ۖ سَاجِدَةٌ تُسَبِّحُهَا ۚ﴾

﴿Some faces that Day will be bright, laughing, rejoicing at good news.﴾

This is because if the heart is happy, then the face will be enlightened. As Ka'b bin Mālik said in his lengthy *Ḥadīth* about Allāh's Messenger ﷺ, whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon.^[1] 'Ā'ishah said, "The Messenger of Allāh ﷺ entered into my home happy and his facial expression was glowing." And the *Ḥadīth* continues.^[2]

Allāh then says,

﴿وَجَزَاءُ بِمَا صَبَرُوا﴾

﴿And their recompense because they were patient﴾

meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Ḥāfiẓ Ibn 'Asākir said in his biography of Hishām bin Sulaymān Ad-Darānī, "*Sūrat Al-Insān* was recited to Abu Sulaymān Ad-Darānī, and when the reciter reached the *Āyah* where Allāh says,

﴿وَجَزَاءُ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرٌ﴾

﴿And their recompense shall be Paradise, and silken garments, because they were patient.﴾

he (Abu Sulaymān) said, 'Because they were patient in leaving off their desires in the world.' "

﴿فَنُكْرٍ فِيهَا عَلَى الْأَرْكَانِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا ذَهَبًا ۚ وَكَانَتْ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا
نَدِيلًا ۚ وَطُفَاتٍ عَلَيْهِمْ بِأَيْدِي مَن فُضِّرَ وَأَكْرَابَ كَانَتْ قَوَارِيرًا ۚ قَوَارِيرًا مِّنْ فُضْرٍ مَّدْرُومًا نَّقِيرًا ۚ
وَسَقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ۚ عِندَ فِيهَا ثَنَنٌ صَلْبِيلًا ۚ وَسُطُوفٌ عَلَيْهِمْ وَلَدُنْ عُلْدُنَ إِذَا
رَأَيْتَهُمْ حَبِينَهُمْ لَوْلَا عُنُودُهُمْ ۚ وَإِذَا رَأَيْتَ نِيْمًا وَمَلَكًا كَيْمًا ۚ عَلَيْهِمْ ثِيَابٌ مِّنْ سُندُسٍ خُضْرٍ
وَأَسْتَرْقَ وَمَعْلُوا أَسَاطِيرَ مِّنْ فُضْرٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۚ إِنَّ هَذَا كَانَ لَكُرْ جَزَاءً وَكَانَ
سَعْيُكُمْ مَشْكُورًا ۚ﴾

[1] *Fath Al-Bāri* 6:653.

[2] *Fath Al-Bāri* 6:653.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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سُورَةُ الْإِنشَانِ

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿١﴾ يُؤْتُونَ بِالنَّدَى وَمَعَانُونَ
يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٢﴾ وَيُطْعَمُونَ أَلْفَ طَعَامٍ عَلَى حَيْثُ مَنَاسِكَتًا
وَبَيْسًا وَأَسِيرًا ﴿٣﴾ إِنَّمَا تُطْعَمُونَ لُؤْلُؤًا لَا يَرْتَدُّ مِنْكُمْ جِزَاءٌ وَلَا شُكْرًا
﴿٤﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوبًا ﴿٥﴾ فَوَقَّعَهُمُ اللَّهُ شُرَازِلَ
الْيَوْمِ وَلَقَّعَهُمْ نُفْرَةً وَمَرُورًا ﴿٦﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةَ وَحَرِيرٍ
﴿٧﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَيْئًا سَاءًا وَلَا زَمَهُرِيًّا ﴿٨﴾
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذِيلًا ﴿٩﴾ وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ
مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٠﴾ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١١﴾
وَسَقَوْنَ فِيهَا كَأْسًا كَانَ رِيزَاجُهَا زَنْجَبِيلًا ﴿١٢﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا
﴿١٣﴾ وَيُطَافُ عَلَيْهِمْ وَلَدَانِ عَذْرَاوَاتٍ إِذَا رَأَوْهُنَّ كَتَبَتْهُنَّ لَوْلُؤًا مُشَوَّرًا
﴿١٤﴾ وَإِذَا رَأَيْتَ نَمْرَافَتَ نَعِيمًا وَمُلُكًا كَبِيرًا ﴿١٥﴾ عَلَيْهِمْ ثِيَابٌ مِنْ سُندُسٍ
خُضْرٍ وَأَسْتَبْرَقٍ وَهَلْ أَوْلَا سَادِرِينَ فِضَّةٍ وَسَقَمَهُمْ مِنْهُمْ شَرَابًا
طَهُورًا ﴿١٦﴾ إِنَّ هَذَا كَانَ لَكُنْجَرَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿١٧﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿١٨﴾ فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِغْ
مِنْهُمْ ءَانِمًا أَوْ كَفُورًا ﴿١٩﴾ وَأَذْكُرِ اسْمَ رَبِّكَ بِكُورَةٍ وَأَصِيلًا ﴿٢٠﴾

﴿13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.﴾

﴿14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.﴾

﴿15. And among them will be passed round vessels of silver and cups of crystal →

﴿16. (Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.﴾

﴿17. And they will be given to drink there of a cup (of wine) mixed with Zanjabīl (ginger).﴾

﴿18. A spring there, called Salsabīl.﴾

﴿19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴾

﴿20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.﴾

﴿21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.﴾

﴿22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."﴾

The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive

favors that they will be given. Allāh says,

﴿شُكْرِيْنَ فِيْهَا عَلٰى الْاَرَائِكِ﴾

﴿Reclining therein on raised couches.﴾ This has already been discussed in *Sūrat Aṣ-Ṣaffāt* and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the *Al-Arā'ik* are couches beneath curtained canopies. Concerning Allāh's statement,

﴿لَا يَرَوْنَ فِيْهَا شَمْسًا وَلَا زَمْزَكًا﴾

﴿they will see there neither the excessive heat, nor the excessive bitter cold.﴾

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا﴾

﴿And the shade thereof is close upon them.﴾

meaning, the branches will be close to them.

﴿وَرُوِّدَتْ فُتُوْمُهَا تَرِيْلًا﴾

﴿And the bunches of fruit thereof will hang low within their reach.﴾

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another *Āyah*,

﴿وَحٰى الْجَنَّتَيْنِ دَانٍ﴾

﴿And fruits of the two gardens will be near at hand.﴾ (55:54)

Allāh also says,

﴿فُتُوْمُهَا دَانِيَةٌ﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾ (69:23)

Mujāhid said,

﴿وَذُلَّتْ فُتُورُهَا نَدِيلًا﴾

﴿And the bunches of fruit thereof will hang low within their reach.﴾

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh's statement,

﴿نَدِيلًا﴾

﴿will hang low within their reach﴾.^[1]

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."^[2]

Vessels of Silver and Drinking Cups

Allāh says,

﴿وَيُطَافُ عَلَيْهِمْ بِذَاتِ زَيْنٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ﴾

﴿And among them will be passed round vessels of silver and cups of crystal﴾

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

﴿قَوَارِيرَ ۖ تَقْدِيرًا ۚ مِّنْ فِضَّةٍ﴾

﴿(Qawārīr) Crystal-clear, made of silver.﴾

Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣrī and others have all said, "It (Qawārīr) is the whiteness of silver in the transparency of glass."^[3] Qawārīr is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allāh said,

﴿مَدَرُومًا تَقْدِيرًا ۚ﴾

[1] Aṭ-Ṭabari 24:103.

[2] Aṭ-Ṭabari 24:103.

[3] Aṭ-Ṭabari 24:105, 106.

﴿They will determine the measure thereof.﴾

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Šāliḥ, Qatādah, Ibn Abzā, 'Abdullāh bin 'Ubayd bin 'Umayr, Ash-Sha'bi and Ibn Zayd. This was stated by Ibn Jarīr and others.^[1] This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allāh says,

﴿وَيُسْقَوْنَ فِيهَا كَأَنَّهَا زَاجِبِيلٌ ۝٧﴾

﴿And they will be given to drink there of a cup mixed with Zanjabil (ginger).﴾

meaning, they – the righteous – will also be given a drink from these cups.

﴿كَأَنَّهَا﴾

﴿a cup﴾ meaning, a drink of wine.

﴿كَأَنَّهَا زَاجِبِيلٌ﴾

﴿mixed with Zanjabil (ginger).﴾

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.^[2] The statement of Allāh has already preceded which says,

﴿يَنَالُ بِقُرْبَىٰ بِمَا عَمِلُوا أَفْعَىٰ﴾

﴿A spring wherefrom the servants of Allāh will drink.﴾ (76:6)

And here Allāh says,

[1] Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.

[2] Aṭ-Ṭabari 24:107.

﴿يَا نَسْرًا سَالِسًا﴾

﴿A spring there, called Salsabīl.﴾

meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. 'Ikrimah said, "It (*Salsabīl*) is the name of a spring in Paradise." Mujāhid said, "It is called this due to its continuous flowing and the severity of its current."^[1]

The Boys and Servants

Allāh says,

﴿رَطُوفٌ عَلَيْهِمْ وَلَهُنَّ عُتَدُونَ إِذَا رَأَيْتَهُمْ حَبَّتْهُمْ تَوَلَّوْا نَشُورًا﴾

﴿And round about them will (serve) boys of everlasting youth.
If you see them, you would think them scattered pearls.﴾

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

﴿عُتَدُونَ﴾

﴿everlasting youth.﴾ meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allāh's statement,

﴿إِذَا رَأَيْتَهُمْ حَبَّتْهُمْ تَوَلَّوْا نَشُورًا﴾

﴿If you see them, you would think them scattered pearls.﴾

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allāh says,

﴿وَإِذَا رَأَيْتَ﴾

﴿And when you look﴾ meaning, 'when you see it, O

[1] At-Ṭabari 24:108.

Muhammad.'

﴿فَمَ﴾

﴿there﴾ meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

﴿رَأَيْتَ نَيْبًا وَمَلَكًا كَبِيرًا﴾

﴿You will see a delight, and a great dominion.﴾

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the *Ṣaḥīḥ* that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

﴿إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَشْوَالِهَا﴾

«verily, you will have similar to the world and ten worlds like it (in addition to it).»^[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allāh?

The Garments and Ornaments

Allāh says,

﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ﴾

﴿Their garments will be of fine green silk, and Istabraq.﴾

meaning, among the garments of the people of Paradise is silk and *Sundus*, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning *Istabraq* (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

﴿وَلَهُمْ أَصْوَارٌ مِنْ فِضَّةٍ﴾

﴿They will be adorned with bracelets of silver,﴾

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

[1] Muslim 1:173.

says,

﴿يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾ (22:23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

﴿وَسَقَمَهُمُ رَبُّهُمْ سُكْرًا طَهُورًا﴾

﴿and their Lord will give them a purifying drink.﴾ meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, 'Ali bin Abi Ṭālib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty."¹¹ Allāh then says,

﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا﴾

﴿Verily, this is a reward for you, and your endeavor has been accepted.﴾

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِغَةِ﴾

﴿Eat and drink at ease for that which you have sent forth before you in days past!﴾ (69:24)

Allāh also says,

﴿وَيُؤَدَّبُونَ أَنْ يَنْكُرَ إِلَيْكُمْ الْفِتْنَةُ أَرَأَيْتُمُهَا بِمَا كُنتُمْ تَمْلُكُونَ﴾

﴿And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴾ (7:43)

Then Allāh says,

^[1] Al-Qurṭubī 19:47.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْعَامِ

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٥٨٠﴾
هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٥٨١﴾
خَلَقْتَهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بِدَلَّكَ أَتْلَهُمْ بِدِيلًا ﴿٥٨٢﴾
إِنْ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٨٣﴾
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٥٨٤﴾
يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٥٨٥﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْصَقْنَاهُ صَفًا ﴿٢﴾ وَأَنْشَرْنَاهُ تَشَارًا ﴿٣﴾
فَلَقَدْ قَرَأَ ﴿٤﴾ فَأَلْهَمْنَاهُ مَا نَزَّاهُ ﴿٥﴾ عَذْرًا أَوْ تَذْرًا ﴿٦﴾ إِنَّمَا
تُوعَدُونَ لَوَفْعٍ ﴿٧﴾ فَإِذَا التَّجُمُّ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُجِّرَتْ ﴿٩﴾
وَإِذَا الْجِبَالُ سُفِّتْ ﴿١٠﴾ وَإِذَا الرَّسُولُ أُنْقِذَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾
لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَبَلَّ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ ﴿١٥﴾ أَلْعَرْسُ كَالْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُنَجِّيهِمُ الْآخِرِينَ ﴿١٧﴾
كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٥٨٤﴾ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٥٨٥﴾

﴿وَكَانَ سَعْيُكَ مَشْكُورًا﴾

«and your endeavor has been accepted» meaning, 'Allāh the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ
تَرْتِيلًا ﴿٥٨٠﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا
تُطِعْ يَنْهَاهُمْ إِنَّمَا أَرْكَرُوا
وَأَذْكُرْ أَمْرَ رَبِّكَ بِكُرْ وَأَصِيلًا ﴿٥٨١﴾
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا
طَوِيلًا ﴿٥٨٢﴾ إِنَّا هَؤُلَاءِ يُحِبُّونَ
الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا
ثَقِيلًا ﴿٥٨٣﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا
أَسْرَهُمْ وَإِذَا شِئْنَا بِدَلَّكَ أَتْلَاهُمْ
بَدِيلًا ﴿٥٨٤﴾ إِنْ هَذِهِ تَذْكِرَةٌ فَمَنْ
شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٨٥﴾
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ﴿٥٨٤﴾ لَمْ يَدْخُلْ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٥٨٥﴾

﴿23. Verily, it is We Who have sent down the Qur'an to you by stages.﴾

﴿24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.﴾

﴿25. And remember the Name of your Lord every morning and afternoon.﴾

﴿26. And during the night, prostrate yourself to Him, and glorify Him a long night through.﴾

﴿27. Verily, these love the present life of this world, and put

behind them a heavy Day.﴾

﴿28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.﴾

﴿29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.﴾

﴿30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾

﴿31. He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.﴾

Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur'ān to him.

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴿Therefore be patient with constancy to the command of your Lord.﴾

meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

﴿وَلَا تَطِيعُوا كُفْرًا﴾

﴿And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.﴾

meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.' The Āthim is the sinner in his deeds and the Kafūr is the disbeliever in his heart.

﴿وَاذْكُرْ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا﴾

﴿And remember the Name of your Lord every morning and afternoon.﴾

meaning, at the beginning of the day and at its end.

﴿وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا﴾

﴿And during the night, prostrate yourself to Him, and glorify Him a long night through.﴾

This is similar to Allāh's statement,

﴿وَمِنَ اللَّيْلِ فَسُجِّدْ لَهُ. نَافِلَةً لَّكَ عَنَّا أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqām Maḥmūd.﴾ (17:79)

Similarly, Allāh also says,

﴿يَا أَيُّهَا النَّبِيُّ الْقُرْ أَلَيْسَ إِلَّا قَلِيلًا ۖ بَصُّهُ، أَوْ أَنْصُ مِنْهُ قَلِيلًا ۖ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

﴿O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'ān Tartīl.﴾ (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allāh reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

﴿إِنَّ هَذِهِ حَيَاتُنَا الدَّارِ الْهَاسِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا قَلِيلًا﴾

﴿Verily, these love the present life of this world, and put behind them a heavy Day.﴾

meaning, the Day of Judgement. Then Allāh says,

﴿عَنَّا خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ﴾

﴿It is We Who created them, and We have made them of strong build.﴾

Ibn 'Abbās, Mujāhid and others have said, "This means their creation."^[1]

﴿وَإِذَا شِئْنَا بَدَّلْنَا بَدَلًا أَتَمَّ لَهُمْ تَبَدُّلًا﴾

﴿And when We will, We can replace them with others like them with a complete replacement.﴾

^[1] Aṭ-Ṭabari 24:118.

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarīr both said,

﴿وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾

﴿And when We will, We can replace them with others like them with a complete replacement.﴾

"This means, if We wish We can bring another group of people besides them (in their place)."^[1] This is like Allāh's statement,

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.﴾ (4:133)

This is also like His statement,

﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۚ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.﴾ (14:19-20)

The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

﴿إِنَّ هَذِهِ تَذْكِرَةٌ﴾

﴿Verily, this is an admonition,﴾ meaning, this Sūrah is a reminder.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَهًا رَبًّا ۚ سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ﴾

﴿so whosoever wills, let him take a path to his Lord.﴾

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'ān. This is similar to Allāh's statement,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿And what loss have they if they had believed in Allāh and in the Last Day.﴾ (4:39)

Then Allāh says,

^[1] At-Ṭabari 24:118, 119.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿But you cannot will, unless Allāh wills.﴾

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

﴿إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Verily, Allāh is Ever All-Knowing, All-Wise.﴾

Then He says,

﴿يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالْغَالِيِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا﴾

﴿He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.﴾

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the *Tafsīr* of *Sūrat Al-Insān*. And all praise and thanks are due to Allāh.