

## The Tafsīr of Sūrat Ash-Shu'arā'

### (Chapter - 26)

Which was revealed in Makkah

(In the Tafsīr that was narrated from Mālik it was said that this Sūrah is also known as Sūrat Al-Jāmi'ah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ الشُّعَرَاءِ

٣٦٧

الْمَكِّيَّةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسرة ﴿١﴾ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَمَّا كُنْتُمْ بَنِي آدَمَ فَكُنَّا  
أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنَّا نُنَزِّلُ الْوَحْيَ مِنْ السَّمَاءِ ءَايَةً فَظَلَّتْ  
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُخَبَّرٍ  
إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَاءَ لِمَن يَكْفُرُ مَا كَانُوا  
يَعْمَلُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرَاهًا قَدْ أَخْتَلَفُوا فِيهَا لِحُبِّ  
كِرَامٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ  
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ اتَّبِعْنِي فَإِنَّهُ  
الطَّلِيلُ ﴿١٠﴾ قَوْمُ فِرْعَوْنَ لَا يَسْمَعُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ  
أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَبْدُلُوا لِسَانِي فَأُرْسِلْ  
إِلَى هَرُونَ ﴿١٣﴾ وَلَقَدْ عَلِمْتُ أَنَّكَ فَخَافُ أَنْ يَقْتُلُونِي ﴿١٤﴾ قَالَ  
كَلَّا فَادْهَبْ بِمَا بِرَأْسِكَ إِنَّا نَمُكِّمُكَ مُسْتَعِينُونَ ﴿١٥﴾ فَأَتَا فِرْعَوْنَ  
فَقَوْلًا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أُرْسِلَ مُعَذِّبًا لِقَوْمِ إِسْرِئِيلَ  
﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلِئْسَ فِينَا مِنْ عَمَلِكُمْ شَيْءٌ ﴿١٨﴾  
وَفَعَلْتَ فَعَلْنَاكَ فَأَلْقَيْتَنِي فِي الْكُفْرِ بَيْنَ

طسرة ﴿١﴾ تِلْكَ ءَايَاتُ الْكِتَابِ  
الْمُبِينِ ﴿٢﴾ لَمَّا كُنْتُمْ بَنِي  
آدَمَ فَكُنَّا نَزَّلُ  
عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ  
لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ  
مِنَ الرَّحْمَنِ مُخَبَّرٍ إِلَّا كَانُوا عَنْهُ  
مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَاءَ لِمَن  
يَكْفُرُ مَا كَانُوا  
يَعْمَلُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ  
كَرَاهًا قَدْ أَخْتَلَفُوا فِيهَا  
لِحُبِّ كِرَامٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ  
لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

﴿1. Ta Sīn Mīm.﴾

﴿2. These are Āyāt of the Book Mubīn.﴾

﴿3. It may be that you are going Bākhi' yourself, that they do not become believers.﴾

﴿4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾

﴿5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

﴿6. So, they have indeed denied, then the news of what they mocked at will come to them.﴾

﴿7. Do they not observe the earth – how much of every good kind We cause to grow therein?﴾

﴿8. Verily, in this is an Āyah, yet most of them are not believers.﴾

﴿9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

### **The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed**

At the beginning of the explanation of *Sūrat Al-Baqarah* we discussed the letters which appear at the beginning of some *Sūrah*s. Allāh's saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿These are the Āyāt of the Book Mubīn.﴾

means, these are the verses of the Clear Qur'ān, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

﴿فَلَمَّا بَلَغَ نَفْسَكَ﴾

﴿It may be that you are going Bākhi' yourself,﴾

means, destroy yourself – because of your keenness that they should be guided and your grief for them.

﴿أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿that they do not become believers.﴾

Here Allāh is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the Āyāt:

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ﴾

﴿So destroy not yourself in sorrow for them﴾ (35:8).

﴿فَلَمَّا بَلَغَ نَفْسَكَ عَلَىٰ مَا أَنزَرْنَاهُمْ إِن لَّكَ يَوْمَئِذٍ آلَافٌ مِّنْ مَا تُكْسِرُ﴾

﴿Perhaps, you would Bākhi' yourself, over their footsteps, because they believe not in this narration﴾ (18:6).

Mujāhid, Ikrimah, Qatādah, 'Atiyyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said that:

﴿لَعَلَّكَ بَئِيعٌ نَفْسَكَ﴾

﴿It may be that you are going Bākhi' yourself,﴾

means, 'kill yourself.'<sup>[1]</sup>

Then Allāh says:

﴿إِنْ شَاءَ نُنْزِلُ عَلَيْهِمْ مَاءً فَطَلَّتْ أَعْنَاقُهُمْ لَمَّا خَضَعُوا﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾

meaning, 'if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allāh says:

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا

مُؤْمِنِينَ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾ (10:99)

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً﴾

﴿And if your Lord had so willed, He could surely, have made mankind one Ummah...﴾ (11:118)

But Allāh's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allāh says:

﴿وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُعْتَدٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ﴾

﴿And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

<sup>[1]</sup> Aṭ-Ṭabari 19:330, Ad-Durr Al-Manthūr 6:360.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

﴿يَحْزَنُوا عَلَى الْبَيِّنَاتِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾ (36:30)

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَا جَاءَهُ مِنْ رَسُولٍ أَنْدَرْتَهُمْ كُتُوبُهُ﴾

﴿Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...﴾ (23:44).

Allāh says here:

﴿فَقَدْ كَذَّبُوا فَسَاءَ لَهُمْ السَّيْرُ الْإِثْمِ كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿So, they have indeed denied, then the news of what they mocked at will come to them.﴾

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

﴿And those who do wrong will come to know by what overturning they will be overturned﴾ (26:227).

Then Allāh tells those who dared to oppose His Messenger ﷺ and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyān Ath-Thawri narrated from a man from Ash-Sha'bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.<sup>[1]</sup>

﴿إِنَّ فِي ذَلِكَ لَآيَةً﴾

﴿Verily, in this is an Āyah,﴾ meaning an evidence of the power of

<sup>[1]</sup> Ad-Durr Al-Manthūr 6 :289.

سُورَةُ الشُّعَرَاءِ

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الْأَنبِيَاءِ

قَالَ فَعَلَّهَا إِذَا وُثِّقَ الْأَمْنُ الصَّالِينَ ﴿١٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ  
فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١١﴾ وَتِلْكَ نِعْمَةٌ فَتَنَّا  
عَلَىٰ أَنْ عِبَدْتَ بَنِي إِسْرَءِيلَ ﴿١٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿١٣﴾  
﴿١٤﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿١٥﴾  
﴿١٦﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿١٧﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمْ  
الْأَوَّلِينَ ﴿١٨﴾ قَالَ إِنْ رَسُولُكُمْ أَلَّذِي أَرْسَلَ إِلَيْكُم لِمَجْنُونٍ ﴿١٩﴾  
﴿٢٠﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ ﴿٢١﴾ قَالَ  
لَنْ أَتَّخِذَ إِلَهًا غَيْرِي لَأَجْعَلَ لَكَ مِنَ الْمَسْجُوتِينَ ﴿٢٢﴾ قَالَ  
أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٣﴾ قَالَ فَأْتِ بِبَيِّنَاتٍ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٢٤﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٥﴾ وَنَزَّ بِدُهُ  
فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٢٦﴾ قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ  
عَلِيمٌ ﴿٢٧﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا  
تَأْمُرُونَ ﴿٢٨﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَنْبِئْ فِي الدَّائِنِ خَشِيرَتَهُ  
﴿٢٩﴾ يَا تُولَكِبِكُلِّ سَحَابٍ عَلِيمٌ ﴿٣٠﴾ فَجَمَعَ السَّحَرَةُ  
لَيْسَقَتِ يَوْمَئِذٍ مَلُومٌ ﴿٣١﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُنْتَسِعُونَ ﴿٣٢﴾

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

﴿وَلَا إِلَهَ إِلَّا رَبُّكَ﴾

«And verily your Lord, He is truly the All-Mighty,»

means, the One Who has power over all things, to subdue and control them,

﴿الرَّحِيمُ﴾

«the Most Merciful.»

means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-'Āliyah, Qatādah, Ar-Rabī' bin Anas and Ibn Ishāq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him."<sup>[1]</sup> Sa'īd bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

﴿وَرَأَىٰ نَادِي رَبِّكَ مُوسَىٰ أَنِ أَنْتَ الْقَرَمُ الظَّالِمِينَ﴾ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ لَا يَسْمَعُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي لَأَمَّا  
أَنْ يُكَلِّمُونِي ﴿١٢﴾ فَصَبِّحْ صَدْرِي وَلَا يَطْلُبْ لِي سِوَاكَ إِلَهًا هَرُونَ ﴿١٣﴾ وَلَمْ عَلَىٰ ذَنْبٍ فَأَخَذُ  
أَنْ يَقْتُلُونِي ﴿١٤﴾ قَالَ كَلَّا فَادْعَا عِبَادِيَّ إِنَّا مَعَكُمْ مُسْتَسْمِعُونَ ﴿١٥﴾ فَأَتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ

[1] At-Tabari 33:304, 3:260, 5:511.

رَبِّ الْمَلَكِينَ ﴿١٠﴾ أَنْ أَرْسِلَ مَعَا بَنِي إِسْرَءِيلَ ﴿١١﴾ قَالَ أَلَمْ تُرْكِكْ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ  
سِنِينَ ﴿١٢﴾ وَقَعَلْتَ فَعَلْتَكِ الْبَغْيَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٣﴾ قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ  
الضَّالِّينَ ﴿١٤﴾ فَفَزَّرْتُ بِكُمْ لَنَا خِفَتِكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١٥﴾ وَتَوَكَّلْ عَلَيْهِمْ  
نَحْنُ عَلَى أَنْ عَيْدَتْ بَنِي إِسْرَءِيلَ ﴿١٦﴾

﴿10. And (remember) when your Lord called Mūsā (saying):  
"Go to the people who are wrongdoers."﴾

﴿11. "The people of Fira'wn. Will they not have Taqwā?"﴾

﴿12. He said: "My Lord! Verily, I fear that they will deny  
me,"﴾

﴿13. "And my breast straitens, and my tongue expresses not  
well. So send for Hārūn."﴾

﴿14. "And they have a charge of crime against me, and I fear  
they will kill me."﴾

﴿15. (Allāh) said: "Nay! Go you both with Our signs. Verily,  
We shall be with you, listening."﴾

﴿16. "And go both of you to Fira'wn, and say: 'We are the  
Messengers of the Lord of Al-'Ālamīn,'﴾

﴿17. 'So allow the Children of Israel to go with us.'﴾

﴿18. (Fir'awn) said (to Mūsā): "Did we not bring you up  
among us as a child? And you did dwell many years of your  
life with us."﴾

﴿19. "And you did your deed, which you did. While you were  
one of the ingrates."﴾

﴿20. Mūsā said: "I did it then, when I was in error."﴾

﴿21. "So, I fled from you when I feared you. But my Lord has  
granted me Ḥukm,<sup>[1]</sup> and made me one of the Messengers."﴾

﴿22. "And this is the past favor with which you reproach me,  
- that you have enslaved the Children of Israel."﴾

### Between Mūsā and Fir'awn

Allāh tells us what He commanded His servant, son of 'Imrān and Messenger Mūsā, peace be upon him, who spoke with

<sup>[1]</sup> See Āyah no. 83 as follows later.

Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

﴿أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَبْدُلُنِي لِيَاسِي فَارْزُقْنِي كَمَا تُنْزِلُ ﴿١٣﴾ وَلَمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

﴿And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."﴾

So, Mūsā asked Allāh to remove these difficulties for him, as he said in Sūrah Ṭa Ha:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَبَرِّزْ لِي أَمْرِي ﴿٢٦﴾﴾

﴿Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."﴾ (20:25-26)

until:

﴿قَدْ أُوتِيَ سُؤْلُكَ يٰمُوسَىٰ﴾

﴿You are granted your request, O Mūsā!﴾ (20:36)

﴿وَلَمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

﴿And they have a charge of crime against me, and I fear they will kill me.﴾

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

﴿قَالَ لَا﴾

﴿(Allāh) said: "Nay!..."﴾ Allāh told him: do not be afraid of anything like that. This is like the Āyah,

﴿سَنُثَبِّتُكَ بِإِخِيكَ وَنَجْعَلُ لَكَ سُلْطٰنًا﴾

﴿Allāh said: "We will strengthen your arm through your brother, and give you both power﴾ meaning, proof;

﴿فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْشَأَ وَمِنْ أَتْبَعَكُمَا الْفَالِقُونَ﴾

«so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors» (28:35),

﴿فَأَذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَعِينُونَ﴾

«Go you both with Our signs. Verily, We shall be with you, listening.»

This is like the Āyah,

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

«I am with you both, hearing and seeing» (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

﴿فَأَيُّهَا فِرْعَوْنُ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ﴾

«And go both of you to Fir'aun, and say: 'We are the Messengers of the Lord of the all that exists.'»

This is like the Āyah,

﴿إِنَّا رَسُولَا رَبِّكَ﴾

«Verily, we are both Messengers of your Lord» (20:47).

which means, 'both of us have been sent to you,'

﴿أَنْ أَرْسِلَ مَعَا بَنِي إِسْرَءِيلَ﴾

«So allow the Children of Israel to go with us.»

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allāh, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'aun turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

﴿أَلَمْ نَرْبِّكُ بِمَا وَلَدْنَا﴾

«Did we not bring you up among us as a child?»

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this



manner: you killed one of our men and denied our favors to you.' So he said to him:

﴿وَأَنْتَ مِنَ الْكَافِرِينَ﴾

﴿While you were one of the ingrates.﴾

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Rahmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.<sup>[1]</sup>

﴿قَالَ لَمَلَّهَا إِذَا﴾

﴿(Mūsā) said: "I did it then..."﴾ meaning, at that time,

﴿وَأَنَا مِنَ الضَّالِّينَ﴾

﴿when I was in error.﴾ meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

﴿فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الرُّسُلِ﴾

﴿So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.﴾

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

﴿وَبَلَّغْ رَحْمَةً مِنَّا عَلَىٰ أَنْ عَبَّدْتَ بَنِي إِسْرَءِيلَ﴾

﴿And this is the past favor with which you reproach me, - that you have enslaved the Children of Israel.﴾

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾

﴿قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ﴾

﴿قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ﴾

[1] At-Ṭabari 19:340.

رَسُولَكُمْ الَّتِي أُرْسِلَ إِلَيْكُمْ لَتَجْزُوْنَ ۖ قَالَ رَبُّ السَّرِّ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ ﴿٢٨﴾

﴿23. Fir'awn said: "And what is the Lord of Al-'Ālamīn?"﴾

﴿24. (Mūsā) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."﴾

﴿25. (Fir'awn) said to those around: "Do you not hear (what he says)?"﴾

﴿26. (Mūsā) said: "Your Lord and the Lord of your ancient fathers!"﴾

﴿27. (Fir'awn) said: "Verily, your Messenger who has been sent to you is a madman!"﴾

﴿28. (Mūsā) said: "Lord of the east and the west, and all that is between them, if you did but understand!"﴾

Allāh tells us about the disbelief, rebellion, oppression and denial of Fir'awn, as He says:

﴿وَمَا رَبُّ الْعَالَمِينَ﴾

﴿(Fir'awn said:) "And what is the Lord of the 'Ālamīn?"﴾

This is because he used to say to his people:

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي﴾

﴿I know not that you have a god other than me.﴾ (28:28)

﴿فَاسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴿Thus he fooled his people, and they obeyed him.﴾ (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir'awn. When Mūsā said to them: "I am the Messenger of the Lord of the worlds," Fir'awn said to him, "Who is this who you are claiming is the Lord of Al-'Ālamīn other than me?" This is how it was interpreted by the scholars of the Salaf and the Imāms of later generations. As-Suddī said, "This Āyah is like the Āyah,

﴿قَالَ فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ۚ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴿(Fir'awn) said: "Who then, O Mūsā, is the Lord of you

two?" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." ﴿20:49-50﴾

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir'awn asked him about the Lord of Al-'Ālamīn, Mūsā said:

﴿قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them..."﴾

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

﴿إِنْ كُنْتُمْ مُوقِنِينَ﴾

﴿if you seek to be convinced with certainty.﴾

means, if you have believing hearts and clear insight. At this, Fir'awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

﴿أَلَا تَسْمَعُونَ﴾

﴿"Do you not hear?"﴾ meaning, 'are you not amazed by what this man is claiming – that you have another god other than me?' Mūsā said to them:

﴿رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ﴾

﴿Your Lord and the Lord of your ancient fathers!﴾

meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

﴿قَالَ﴾

﴿He said﴾ that is, Fir'awn said:

﴿إِنَّ رَسُولَكُمْ الَّذِي أُتِيلَ إِلَيْكَ لَجُنُونٌ﴾

﴿Verily, your Messenger who has been sent to you is a madman!﴾

meaning, there is no sense in his claim that there is any god other than me!

﴿قَالَ﴾

﴿(Mūsā) said﴾ - to those in whose hearts Fir'awn had planted doubts:

﴿رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ﴾

﴿Lord of the east and the west, and all that is between them, if you did but understand!﴾

'He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the *Āyah*,

﴿الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ أَلَّذِى بُنِىَ  
وَمِثِّى قَالَ أَنَا أَخِى. وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَأَنَّى يَأْتِىَ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ  
الْمَغْرِبِ﴾

﴿who disputed with Ibrāhīm about his Lord, because Allāh had given him the kingdom? When Ibrāhīm said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east. So cause it to rise from the west."﴾ (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mūsā, peace be upon him, so he said, as Allāh tells us:

﴿قَالَ لِي أُنْخَلِتْ إِلَيْهَا عَبْرِي لِأَتَجَمَّلَكَ مِنَ السَّعِينِ﴾ ﴿٢٠﴾ قَالَ أُولُو حُشْنِكَ يَنْتَوِي مُبِينِ ﴿٢١﴾ قَالَ فَأَبِ يَوْمَ إِنْ كُنْتَ مِنَ السَّادِقِينَ ﴿٢٢﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثَمْبَانٌ مُبِينِ ﴿٢٣﴾ وَنَجَّى بَنُو إِدْرَاةَ مِنْ يَدَيْهِ لِلظَّالِمِينَ ﴿٢٤﴾ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٢٥﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٢٦﴾ فَالَوْأَ أَرْجَاهُ وَأَعْلَاهُ يَأْتِيهِ فِي الدَّيْنِ حَنِينِ ﴿٢٧﴾ بِأَتَاكَ بِكُلِّ سَحَابٍ عَلِيمِ ﴿٢٨﴾

429. He said: "If you choose a god other than me, I will certainly put you among the prisoners." ۞

❖30. He said: "Even if I bring you something manifest?"❖

❖31. He said: "Bring it forth then, if you are of the truthful!"❖

¶32. So he threw his stick, and behold, it was a serpent,  
manifest.¶

¶33. And he drew out his hand, and behold, it was white to all beholders!¶

¶34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."¶

¶35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

¶36. They said: "Put him off and his brother (for a while), and send callers to the cities;"

❖37. "To bring up to you every well-versed sorcerer."❖

### After the Rational Proof, Fir'awn resorts to Force

When proof had been established against Fir'awn, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

﴿لَئِنْ أَخَذْتُ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَجْرُومِينَ﴾

⌘If you choose a god other than me, I will certainly put you among the prisoners.⌘

**To this, Mūsā responded:**

﴿أُولَٰئِكَ جَنَّاتُكَ بِشْنِءٍ مُّبِينٍ﴾

«Even if I bring you something manifest?» meaning, clear and definitive proof.

﴿قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿٦٦﴾ فَأَلْقٰی عَصَاهُ فَاِذَا هِیَ ثُعْبٰنٌ مُّبِیْنٌ ﴿٦٧﴾﴾

﴿Fir'awn said: "Bring it forth then, if you are of the truthful!"

So he threw his stick, and behold, it was a serpent, manifest.﴾

meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

﴿وَنَزَعَ يَدَهُ﴾

﴿And he drew out his hand,﴾ meaning, from his sleeve,

﴿فَاِذَا هِیَ بَیْضَةٌ لِّلنّٰظِرِیْنَ﴾

﴿and behold, it was white to all beholders!﴾

It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

﴿اِنَّ هٰذَا لَسٰحِرٌ عَلِیْمٌ﴾

﴿Verily, this is indeed a well-versed sorcerer.﴾

One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

﴿رُبِّدْ اَنْ یَّخْرِجَكَ مِنْ اَرْضِکُمْ بِسِحْرِیْ﴾

﴿He wants to drive you out of your land by his sorcery...﴾

meaning, 'he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?'

﴿قَالُوْا اَرْجِهْ وَاَخَاهُ وَاتَّبِعْ فِی الدّٰیْنِ حٰثِمِیْنَ ﴿٦٨﴾ بِأَوَّلِكَ یَكْفِیْ سَحَابٌ عَلَیْهِمْ ﴿٦٩﴾﴾

﴿They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."﴾

meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed

سورة الشعراء

٣٦٩

الزّمان

لَمَلْنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمْ الْغَالِبِينَ ﴿٣٨﴾ فَلَمَّا جَاءَ السَّحَرَةُ  
 قَالُوا لِفِرْعَوْنَ أَإِن لَّنَا لَأَجْرٌ إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٣٩﴾ قَالَ نَعَمْ  
 وَإِنَّكُم إِذَا لَئِن الْمُقَرَّبِينَ ﴿٤٠﴾ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ  
 ﴿٤١﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِرِّوْنَ فِرْعَوْنَ إِنَّهُ لَنَحْنُ  
 الْغَالِبُونَ ﴿٤٢﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ  
 ﴿٤٣﴾ فَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ ﴿٤٤﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٥﴾  
 رَبِّ مُوسَى وَهَارُونَ ﴿٤٦﴾ قَالَ أَمْسَحُوهُ قَبْلُ أَن أَدُنَّ لَكُمْ آيَتهُ  
 لِكَيْبُرِكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا يَقْطَعُنَّ آيِدِيكُمْ  
 وَأَنْجِلُكُمْ مِنْ خِلَافٍ وَلَا صِلَتِكُمْ أَجْمَعِينَ ﴿٤٧﴾ قَالُوا لَا صَبْرَ لَنَا  
 إِلَّا رَيْنَا مُنْقَلِبُونَ ﴿٤٨﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَن كُنَّا  
 أَوَّلَ الْمُؤْمِنِينَ ﴿٤٩﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِلَيْكُمْ  
 مُتَّبِعُونَ ﴿٥٠﴾ فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥١﴾ إِن هَؤُلَاءَ  
 لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٢﴾ وَإِنَّهُمْ لَنَا لَغَاظِطُونَ ﴿٥٣﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ  
 ﴿٥٤﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٥﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٦﴾  
 كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٧﴾ فَأَتَوْهُمْ مُشْرِقِينَ ﴿٥٨﴾

would happen to them, so that all the people would gather in one place and the signs and proof of Allāh would be made manifest before them all in one day.

﴿فَجُمِعَ السَّحَرَةُ لِيَفْقَهُ رَبُّهُمْ﴾  
 ﴿مَعْلُومٌ﴾ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُتَّبِعُونَ ﴿٣٩﴾ لَمَلْنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِن لَّنَا لَأَجْرٌ إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُم إِذَا لَئِن الْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِرِّوْنَ فِرْعَوْنَ إِنَّهُ لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ

سِحْرَ بَنِي إِسْرَءِيلَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

﴿38. So, the sorcerers were assembled at a fixed time on a day appointed.﴾

﴿39. And it was said to the people: "Are you (too) going to assemble?"﴾

﴿40. "That we may follow the sorcerers if they are the winners."﴾

﴿41. So, when the sorcerers arrived, they said to Fir'aun: "Will there surely be a reward for us if we are the winners?"﴾

﴿42. He said: "Yes, and you shall then verily be of those brought near (to myself)."﴾

﴿43. Mūsā said to them: "Throw what you are going to

throw!"»

﴿44. So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"﴾

﴿45. Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!﴾

﴿46. And the sorcerers fell down prostrate.﴾

﴿47. Saying: "We believe in the Lord of Al-'Ālamīn."﴾

﴿48. "The Lord of Mūsā and Hārīn."﴾

### **Between Mūsā, peace be upon him, and the Sorcerers**

Allāh describes the actual encounter between Mūsā, peace be upon him, and the Egyptians in *Sūrat Al-A'rāf*, *Sūrah Ṭa Ha*,<sup>[1]</sup> and in this *Sūrah*. The Egyptians wanted to extinguish the Light of Allāh with their words, but Allāh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

﴿بَلْ تَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.﴾ (21:18)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

﴿And say: "Truth has come and falsehood has vanished."﴾ (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allāh Alone, one of them said:

﴿لَمَلَأْنَا تَبْعَ السَّحَرَةِ إِنْ كَانُوا هُمُ الْفَائِزِينَ﴾

﴿That we may follow the sorcerers if they are the winners.﴾

[1] See volume four, *Surat Al-A'rāf* (7:79-82), and volume six, *Sūrah Ṭa Ha* (20:59-76).



They did not say: 'we will follow the truth, whether it rests with the sorcerers or with Mūsā;' the people were followers of the religion of their king.

﴿فَلَمَّا جَاءَ السَّحَرَةُ﴾

﴿So, when the sorcerers arrived,﴾ means, when they reached the court of Fir'awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir'awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

﴿أَيْنَ لَنَا لَاجِرٌ إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١٤﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِينَ الْمَقْرِبِينَ ﴿١٥﴾﴾

﴿"Will there surely be a reward for us if we are the winners?" He said: "Yes, and you shall then verily be of those brought near."﴾

meaning, 'and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

﴿قَالُوا يَسْمُوحُ بِمَا أَن تُلْقَى وَلِمَا أُنْزِلَ أَنَّ تُكُونَ أَوَّلَ مَنْ أَلْقَى ﴿١٦﴾ قَالَ بَلْ أَلْقُوا﴾

﴿They said: "O Mūsā! Either you throw first or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾ (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

﴿أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿١٧﴾ فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا بِعَزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿١٨﴾﴾

﴿"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"﴾

This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-sol' In Sūrat Al-A'rāf Allāh mentioned that they:

﴿سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَفْهِمُوا رُءُوسَهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١٩﴾﴾

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic﴾ (7:116).

And in Sūrah Ta Ha He said:

﴿فَإِذَا جَاءَهُمْ رَعِيبُهُمْ بِخُلٍّ إِلَيْهِ مِنْ شَيْءٍ مِمَّا تَبَوَّءُوا لَكُمْ أَنْتُمْ وَآلِفُكُمْ أَنْتُمْ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

until Allāh saying:

﴿وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾

﴿and the magician will never be successful, whatever the amount (of skill) he may attain﴾ (20:69).

And here Allāh says:

﴿قَالَفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾

﴿Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!﴾

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allāh says:

﴿تَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾

﴿Thus truth was confirmed, and all that they did was made of no effect.﴾ until

﴿رَبِّ مُوسَى وَهَارُونَ﴾

﴿The Lord of Mūsā and Hārūn.﴾ (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mūsā, were themselves defeated. At that moment they believed in Mūsā and prostrated to Allāh, the Lord of Al-'Ālamīn Who sent Mūsā and Hārūn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allāh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

﴿إِنَّهُ لَكَيْدِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿Verily, he is your chief who has taught you magic﴾ (20:71).

﴿إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُهُ فِي الْمَدِينَةِ﴾

«Surely, this is a plot which you have plotted in the city»  
(7:123).

﴿قَالَ مِمَّنْ لَّمْ يَبْتَلِ أَنْ مَأَذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ نَعْتَلُوهُ لَاقِطَمًا  
يَأْتِيَكُمُ وَالْجُلُكُ مِنْ خَلْفٍ وَلَا صِلَتُكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا صَبْرَ لَنَا إِلَّا إِنْ رَأَيْنَا مُقْتُلُونَ ﴿٥٠﴾ إِنَّا  
نَنْطَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾﴾

«49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."»

«50. They said: "No harm! Surely, to our Lord we are to return."»

«51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."»

### Between Fir'awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir'awn said to them:

﴿مِمَّنْ لَّمْ يَبْتَلِ أَنْ مَأَذَنَ لَكُمْ﴾

«You have believed in him before I give you leave.»

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

﴿إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

«Surely, he indeed is your chief, who has taught you magic!»



﴿58. Treasures, and every kind of honorable place.﴾

﴿59. Thus and We caused the Children of Israel to inherit them.﴾

### **The Exodus of the Children of Israel from Egypt**

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of *Tafsīr* have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.<sup>[1]</sup> And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.<sup>[2]</sup>

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

﴿إِنَّ هَؤُلَاءِ

﴿*Verily, these*﴾ meaning, the Children of Israel,

﴿لَيْسَ ذِيَنَّا قَبْلَهُنَّ﴾

<sup>[1]</sup> Aṭ-Ṭabari 19:354.

<sup>[2]</sup> Aṭ-Ṭabari 19:354.

﴿indeed are but a small band.﴾ meaning, a small group.

﴿وَلَيْتُمْ لَنَا لَمَّا بَطَلُوا ۝٥٥﴾

﴿And verily, they have done what has enraged us.﴾

means, 'every time we have heard anything about them, it has upset us and made us angry.'

﴿وَلَا نَجِيعُ خِذْلُهَا ۝٥٦﴾

﴿But we are a host all assembled, amply forewarned.﴾

means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allāh says:

﴿فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۝٥٧ وَكُنُوزٍ وَمَقَارٍ كَثِيرٍ ۝٥٨﴾

﴿So, We expelled them from gardens and springs, treasures, and every kind of honorable place.﴾

meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

﴿كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ۝٥٩﴾

﴿Thus and We caused the Children of Israel to inherit them.﴾

This is like the Āyāt:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِيكَ كَانُوا يَنْتَضِعُونَ لِمَنْ شِئْنَا ۝١٣٧ وَالْأَرْضَ وَمَنْحُورَهَا آتَيْنَاكَ بَرَكَاتٍ فِيهَا ۝١٣٨﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed﴾ (7:137).

﴿وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِيكَ أَنْتَضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝١٣٩﴾

﴿And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors﴾  
The two Āyat thereafter: [28:5-6].

سُورَةُ الشُّعَرَاءِ

٣٧٠

الْبَحْرَيْنِ

فَلَمَّا تَرَاهُ الْجَمْعَانِ قَالِ أَصْحَبُ مُوسَى إِنَّا لَمَذْكُورُونَ ﴿٦٠﴾ قَالِ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦١﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٢﴾ وَأَزْلَفْنَا نَمُ الْآخَرِينَ ﴿٦٣﴾ وَأَجْنَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٤﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٥﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٦﴾ وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٧﴾ وَأَنْزَلْنَا عَلَيْنَهُمْ نَبَأَ ابْنِهِمُ الْكَافِرِ ﴿٦٨﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٦٩﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظُلُّ لَهَا عَاكِفِينَ ﴿٧٠﴾ قَالِ هَلْ يَسْمَعُونَكُمْ إِذَا تَدْعُونَ ﴿٧١﴾ أَوْ يَبْصُرُونَ ﴿٧٢﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٣﴾ قَالِ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٤﴾ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٥﴾ فَإِنَّهُمْ عَدُوٌّ لِيَ الْإِلَهِ الْعَلِيمِ ﴿٧٦﴾ الَّذِي خَلَقَنِي فَهُوَ يُهْدِينِ ﴿٧٧﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٨﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٩﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨٠﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨١﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْهِمْنِي فِي الصَّلَاةِ لِلْغَايَةِ ﴿٨٢﴾

﴿فَلَمَّا تَرَاهُمْ تُشْرِفُونَ﴾ ﴿٦٠﴾ فَلَمَّا تَرَاهُ الْجَمْعَانِ قَالِ أَصْحَبُ مُوسَى إِنَّا لَمَذْكُورُونَ ﴿٦١﴾ قَالِ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا نَمُ الْآخَرِينَ ﴿٦٤﴾ وَأَجْنَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَنْزَلْنَا عَلَيْنَهُمْ نَبَأَ ابْنِهِمُ الْكَافِرِ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظُلُّ لَهَا عَاكِفِينَ ﴿٧١﴾ قَالِ هَلْ يَسْمَعُونَكُمْ إِذَا تَدْعُونَ ﴿٧٢﴾ أَوْ يَبْصُرُونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٥﴾ فَإِنَّهُمْ عَدُوٌّ لِيَ الْإِلَهِ الْعَلِيمِ ﴿٧٦﴾ الَّذِي خَلَقَنِي فَهُوَ يُهْدِينِ ﴿٧٧﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٨﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٩﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨٠﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨١﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْهِمْنِي فِي الصَّلَاةِ لِلْغَايَةِ ﴿٨٢﴾

﴿60. So, they pursued them at sunrise.﴾

﴿61. And when the two hosts saw each other, the companions of Mūsā said: "We are sure to be overtaken."﴾

﴿62. (Mūsā) said: "Nay, verily with

me is my Lord. He will guide me."﴾

﴿63. Then We revealed to Mūsā (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.﴾

﴿64. Then We brought near the others to that place.﴾

﴿65. And We saved Mūsā and all those with him.﴾

﴿66. Then We drowned the others.﴾

﴿67. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

## **Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned**

More than one of the scholars of *Tafsīr* said that Fir'awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

﴿فَأَتَّبَعَهُمْ شُرَفَاؤُكَ﴾

﴿So, they pursued them at sunrise.﴾ means, they caught up with the Children of Israel at sunrise.

﴿فَلَمَّا تَرَآ الْجَمْعَانِ﴾

﴿And when the two hosts saw each other,﴾ means, each group saw the other. At that point,

﴿قَالَ أَصْحَابُ مُوسَى إِنَّا لَمَذْكُورُونَ﴾

﴿the companions of Mūsā said: "We are sure to be overtaken."﴾

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence they said:

﴿إِنَّا لَمَذْكُورُونَ ﴿١٦﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿١٧﴾﴾

﴿"We are sure to be overtaken." (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."﴾

meaning, 'nothing of what you fear will happen to you, for Allāh is the One Who commanded me to bring you here, and He does not go back on His promise.' Hārūn, peace be upon him, was in the front, with Yūsha' bin Nūn and a believer from the family of Fir'awn, and Mūsā, peace be upon him, was in the rear.

More than one of the scholars of *Tafsīr* said that they stood there not knowing what to do, and Yūsha' bin Nūn or the believer from the family of Fir'awn said to Mūsā, peace be upon him, "O Prophet of Allāh, is it here that your Lord commanded you to bring us?" He said: "Yes." Then Fir'awn and his troops drew near and were very close indeed. At that point Allāh commanded his Prophet Mūsā, peace be upon him,



to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

﴿فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّوِيرِ الْمَطِيرِ﴾

﴿And it parted, and each separate part became like huge mountain.﴾

meaning, like mighty mountains. This was the view of Ibn Mas'ūd, Ibn 'Abbās, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Qatādah and others.<sup>[1]</sup> 'Aṭā' Al-Khurasāni said, "It refers to a pass between two mountains." Ibn 'Abbās said, "The sea divided into twelve paths, one for each of the tribes."<sup>[2]</sup> As-Suddī added, "And in it there were windows through which they could see one another, and the water was erected like walls."<sup>[3]</sup> Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

﴿فَأَضْرَبَ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَمَسُّ لَا تَخَفُ دَرَكًا وَلَا تَخْشَى﴾

﴿and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid﴾ (20:77).

And here He says:

﴿وَأَرْزَلْنَا نَوْمَ الْآخِرِينَ﴾

﴿Then We brought near the others to that place.﴾

Ibn 'Abbās, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddī said:

﴿وَأَرْزَلْنَا﴾

﴿Then We brought near﴾ means, "We brought Fir'awn and his troops near to the sea."<sup>[4]</sup>

﴿وَأَنْجَيْنَا مُوسَى وَنَجَّيْنَاهُ مِنْ غَمٍّ أَمِينٍ﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٥﴾

﴿And We saved Mūsā and all those with him. Then We drowned the others.﴾

meaning: 'We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

[1] Aṭ-Ṭabari 19:358.

[2] Ad-Durr Al-Manthūr 6:299.

[3] Aṭ-Ṭabari 19:357.

[4] Aṭ-Ṭabari 19:359.

destroyed, but Fir'awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَةً﴾

﴿Verily, in this is indeed a sign,﴾ meaning, this story with its wonders and tales of aid to the believing servants of Allāh is definitive proof and evidence of Allāh's wisdom.

﴿وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٧٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٧١﴾﴾

﴿yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

The explanation of this phrase has already been discussed above.<sup>[1]</sup>

﴿وَأَنذِرْ عَلَيْهِمْ تَبَأَ إِبْرَاهِيمَ ﴿٧٢﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٣﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنظُلُّ لَهَا عُنُقِينَ ﴿٧٤﴾ قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ﴿٧٥﴾ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٦﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا مَفْعَلًا ﴿٧٧﴾ كَذَلِكَ يَفْعَلُونَ ﴿٧٨﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٩﴾ أَشْتَرُ وَمَبَازٍ كُمْ الْأَقْلَامُونَ ﴿٨٠﴾ فَانْتُمْ عَنْدُوهُ لَكُمْ رَبَّ الْعَالَمِينَ ﴿٨١﴾﴾

﴿69. And recite to them the story of Ibrāhīm.﴾

﴿70. When he said to his father and his people: "What do you worship?"﴾

﴿71. They said: "We worship idols, and to them we are ever devoted."﴾

﴿72. He said: "Do they hear you when you call?"﴾

﴿73. "Or do they benefit you or do they cause harm?"﴾

﴿74. They said: "(Nay) but we found our fathers doing so."﴾

﴿75. He said: "Do you observe that which you have been worshipping -"﴾

﴿76. "You and your ancient fathers?"﴾

﴿77. "Verily, they are enemies to me, save the Lord of Al-'Ālamīn,"﴾

[1] See Āyah no. 9 of this Sūrah.

## How the Close Friend of Allāh, Ibrāhīm spoke out against Shirk

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad ﷺ to recite this story to his *Ummah* so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing *Shirk* and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ﴾

﴿When he said to his father and his people: "What do you worship?"﴾

meaning: what are these statues to which you are so devoted?

﴿قَالُوا نَعْبُدُ أَصْنَامًا فَنَظُنُّهَا أَنَّهَا قُذُورٌ﴾

﴿They said: "We worship idols, and to them we are ever devoted."﴾

meaning: we are devoted to worshipping them and praying to them.

﴿قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ۖ أَوْ يَنْفَعُونَكَ أَوْ ضُرُّونَ ۚ قَالُوا بَلْ يَسْمَعُونَ ۖ كَذَّابٌ﴾  
﴿يَفْعَلُونَ﴾

﴿He said: "Do they hear you when you call? Or do they benefit you or do they cause harm?" They said: "(Nay) but we found our fathers doing so."﴾

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

﴿أَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۚ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْلَامُونَ ۚ قَالُوا بَلْ عَذَّبْنَا بِكُفْرِكَ الْآلَاءَ ۚ إِلَّا رَبُّ الْعَالَمِينَ﴾

﴿Do you observe that which you have been worshipping -you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-'Ālamīn.﴾



made it a Word lasting among his offspring, that they may turn back﴾ (43:26-28).

meaning: "Lā Ilāha Illallāh."

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٨﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٩﴾  
 وَالَّذِي يُبْرِئُنِي ثُمَّ يَحْكُمُنِي ۖ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي يَوْمَ الدِّينِ ﴿٨٠﴾

﴿78. Who has created me, and it is He Who guides me.﴾

﴿79. And it is He Who feeds me and gives me to drink.﴾

﴿80. And when I am ill, it is He Who cures me.﴾

﴿81. And Who will cause me to die, and then will bring me to life.﴾

﴿82. And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

### Ibrāhīm mentions Allāh's Kindness towards Him

Ibrāhīm said, "I will not worship any but the One Who does these things:

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾

﴿Who has created me, and it is He Who guides me.﴾

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allāh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ﴾

﴿And it is He Who feeds me and gives me to drink.﴾

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

﴿And when I am ill, it is He Who cures me.﴾

Here he attributed sickness to himself, even though it is Allāh

سُورَةُ الْجِنِّ

٣٧١

الْجِنِّ

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ  
النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِي ذُنُوبِي إِنَّهُ كَانَ مِنَ الصَّالِحِينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ  
يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ  
سَلِيمٍ ﴿٨٩﴾ وَأَرْسَلْنَا الْجَنَّةَ لِنُؤْيِدَ الْمُتَّقِينَ ﴿٩٠﴾ فَمُزَّجَتْ الْجَحِيمُ لِلْغَاوِينَ  
﴿٩١﴾ وَقِيلَ لَهُمْ أَنْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُكُمْ  
أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكُفُّوا فِعْلَهُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَخُذُوا إِلَيْهِ  
أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَنَظُنُّ  
ضَلَالِ مُبِينٍ ﴿٩٧﴾ إِذْ تُسَوِّبُكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا  
إِلَّا الْأُمُورُونَ ﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صِدِّيقِيهِمْ ﴿١٠١﴾  
فَلَوْ أَنَّ لِلنَّاسِ فِتْنَةً مِمَّنِ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهوَ الْغَرِيزُ الرَّحِيمُ ﴿١٠٤﴾ كَذَبَتْ  
قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾  
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ  
عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا أَمْرًا ﴿١١٠﴾ قَالُوا اتَّوَمِّنْ لَكَ وَأَتَّبِعْكَ الْأَرْضُ ذَلُولًا ﴿١١١﴾

Who decrees it, out of respect towards Allāh. By the same token, Allāh commands us to say in the prayer,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way﴾ (1:6)

to the end of the Sūrah. Grace and guidance are attributed to Allāh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jinn said:

﴿وَأَنَّا لَا تَدْرِي أَشَرُّ أَرِيدُ يَمِّنَ فِي  
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ  
رَشْدًا﴾

﴿And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path﴾ (72:10)

Similarly, Ibrāhīm said:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

﴿And when I am ill, it is He Who cures me.﴾

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

﴿وَالَّذِي يُبَيِّتُنِي ثُمَّ يُحْيِينِ﴾

﴿And Who will cause me to die, and then will bring me to life.﴾

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

﴿وَالَّذِي أَلْمَعَ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾<sup>(٨٦)</sup>

﴿And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allāh? For He is the One Who does whatever He wills.

﴿رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بِالصَّالِحِينَ﴾<sup>(٨٧)</sup> وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ<sup>(٨٨)</sup> وَتَجْعَلَنِي

مِنْ رَحْمَةِ جَنَّةِ النَّعِيمِ<sup>(٨٩)</sup> وَغْفِرْ لَأَبِي إِنَّكَ كَانَ مِنَ الصَّالِحِينَ<sup>(٩٠)</sup> وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ<sup>(٩١)</sup> يَوْمَ لَا

يَنْفَعُ مَالٌ وَلَا بَنُونَ<sup>(٩٢)</sup> إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ<sup>(٩٣)</sup>

﴿83. My Lord! Bestow Hukm on me, and join me with the righteous.﴾

﴿84. And grant me an honorable mention in later generations.﴾

﴿85. And make me one of the inheritors of the Paradise of Delight.﴾

﴿86. And forgive my father, verily, he is of the erring.﴾

﴿87. And disgrace me not on the Day when they will be resurrected.﴾

﴿88. The Day whereon neither wealth nor sons will avail,﴾

﴿89. Except him who brings to Allāh a clean heart.﴾

### The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him Hukm. Ibn 'Abbās said, "This is knowledge."<sup>[1]</sup>

﴿وَالْحَقِّقْ بِالصَّالِحِينَ﴾

﴿and join me with the righteous.﴾ means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

«اللَّهُمَّ! فِي الرَّفِيقِ الْأَعْلَى»

«O Allāh, with the Exalted Companion (of Paradise)».<sup>[2]</sup>

﴿وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾<sup>(٩٤)</sup>

[1] Al-Baghawi 3:390.

[2] Fath Al-Bāri 7:743.

﴿And grant me an honorable mention in later generations.﴾

meaning, 'cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Āyah,

﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٠﴾﴾

﴿And We left for him (a goodly remembrance) among the later generations: "Salām (peace) be upon Ibrāhīm. Thus indeed do we reward the good doers.﴾ (37:108-110)

﴿وَجْعَلْنِي مِّن رَّاٰءِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾﴾

﴿And make me one of the inheritors of the Paradise of Delight.﴾

meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

﴿وَاغْفِرْ لَّآبِيَ﴾

﴿And forgive my father,﴾ This is like the Āyah,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ﴾

﴿My Lord! Forgive me, and my parents﴾ (71:28).

But this is something which Ibrāhīm, peace be upon him, later stopped doing, as Allāh says:

﴿وَمَا كَانَتْ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾

﴿And Ibrāhīm's supplication for his father's forgiveness was only because of a promise he had made to him﴾ (9:114) until:

﴿إِنَّ إِبْرَاهِيمَ لَأَذَلٌّ حَلِيمٌ﴾

﴿Verily, Ibrāhīm was Awwāh<sup>[1]</sup> and was forbearing﴾ (9:114).

Allāh stopped Ibrāhīm from asking for forgiveness for his father, as He says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him﴾, until His saying:

[1] See volume four, the Tafsīr of Sūrat At-Tawbah (9:114).



﴿وَمَا أَتِيكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

﴿but I have no power to do anything for you before Allāh.﴾  
(60:4),

﴿وَلَا تُخْزِي يَوْمَ يُبْعَثُونَ﴾

﴿And disgrace me not on the Day when they will be resurrected.﴾

means, 'protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبْرَةُ وَالْقَتَرَةُ»

«Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.»<sup>[1]</sup>

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ يَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِي يَوْمَ يُبْعَثُونَ، يَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

«Ibrāhīm will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allāh will say to him: "I have forbidden Paradise to the disbelievers."»<sup>[2]</sup>

He also recorded this in the Ḥadīths about the Prophets, upon them be peace, where the wording is:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبْرَةٌ، يَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِي، يَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَغْصِيكَ، يَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِي يَوْمَ يُبْعَثُونَ، فَأَيُّ جِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ يَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ! انْظُرْ تَحْتَ رِجْلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِذِيحٍ مُتَلَطِّحٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ»

«Ibrāhīm will meet his father Āzar on the Day of Resurrection,

[1] Faḥ Al-Bārī 8:357.

[2] Faḥ Al-Bārī 8:357.

and there will be dust and darkness on Āzar's face. Ibrāhīm will say to him, "Did I not tell you not to disobey me?" His father will say to him: "Today I will not disobey you." Ibrāhīm will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allāh will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrāhīm! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.<sup>[1]</sup>

This was also recorded by Abu 'Abdur-Raḥmān An-Nasā'ī in the *Tafsīr* of his *Sunan Al-Kubrā*.<sup>[2]</sup>

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾

﴿The Day whereon neither wealth nor sons will avail,﴾

means, a man's wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

﴿وَلَا بَنُونَ﴾

﴿nor sons﴾ means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of *Shirk* and its people. Allāh says:

﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

﴿Except him who brings to Allāh a clean heart.﴾

meaning, free from any impurity or *Shirk*. Ibn Sīrīn said, "The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves."<sup>[3]</sup> Sa'īd bin Al-Musayyib said, "The clean heart is the sound heart."<sup>[4]</sup> This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

[1] *Fath Al-Bāri* 6:445. This was previously explained in volume three, the *Tafsīr* of *Sūrat Al-Anā'm* (6:79).

[2] An-Nasā'ī in *Al-Kubrā* 6:422.

[3] *Aṭ-Ṭabari* 19:366.

[4] *Al-Baghawi* 3:390.

﴿فِي قُلُوبِهِمْ نَارٌ﴾

﴿In their hearts is a disease﴾ (2:10).

Abu 'Uthmān An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah."

بِأَنفُسِهِمْ نَارٌ ۚ وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٠﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿٩١﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٢﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٣﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٤﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٥﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٦﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٧﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٨﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿٩٩﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿١٠٠﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿١٠١﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿١٠٢﴾  
 وَهُمْ لَا يَسْتَعِينُونَ ﴿١٠٣﴾ وَهُمْ لَا يَسْتَعِينُونَ ﴿١٠٤﴾

﴿90. And Paradise will be brought near to those who had Taqwa.﴾

﴿91. And the (Hell) Fire will be placed in full view of the astray.﴾

﴿92. And it will be said to them: "Where are those that you used to worship?"﴾

﴿93. "Instead of Allah? Can they help you or help themselves?"﴾

﴿94. Then they will be thrown on their faces into it (the Fire), they and the astray.﴾

﴿95. And all of the hosts of Iblis together.﴾

﴿96. They will say while contending therein,﴾

﴿97. "By Allah, we were truly in a manifest error,﴾

﴿98. "When we held you as equals with the Lord of all that exists,"﴾

﴿99. "And none has brought us into error except the criminals."﴾

﴿100. "Now we have no intercessors,"﴾

﴿101. "Nor a close friend."﴾

﴿102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!"﴾

﴿103. Verily, in this is indeed a sign, yet most of them are not

believers.﴾

﴿104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

### Those Who have *Taqwā* and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

﴿وَأُزْلِفَتِ الْجَنَّةُ﴾

﴿And Paradise will be brought near﴾ means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

﴿وُزِنَتْ الْجَنَّةُ لِلْعَاقِبِينَ﴾

﴿And the (Hell) Fire will be placed in full view of the astray.﴾

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

﴿إِنَّ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصِرُونَ ﴿٩٣﴾﴾

﴿Where are those that you used to worship instead of Allāh? Can they help you or help themselves?﴾

meaning, 'the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

﴿تَكْبَرُ فِيهَا هُمْ وَالْعَاقِبُونَ﴾

﴿Then they will be thrown on their faces into it (the Fire), they and the astray.﴾

Mujāhid said, "This means, they will be hurled into it."<sup>[1]</sup>

Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to *Shirk*."

[1] Aṭ-Ṭabari 19:367.

﴿وَيُخَوِّدُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾﴾

﴿And all of the hosts of Iblīs together.﴾

they will all be thrown into it.

﴿قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ تَسْوَكُمْ رَبِّ

الْعَالَمِينَ ﴿٩٨﴾﴾

﴿They will say while contending therein, "By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists."﴾

The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire?' Then they will realize that themselves are to blame and will say:

﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ تَسْوَكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾﴾

﴿By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.﴾

meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of the all that exists, and we worshipped you along with the Lord of all that exists.'

﴿وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾﴾

﴿And none has brought us into error except the criminals.﴾

meaning, 'nobody called us to do that except the evildoers.'

﴿فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾﴾

﴿Now we have no intercessors.﴾ This is like the Āyah which tells us that they will say:

﴿فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿١٠١﴾﴾

﴿...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?﴾ (7:53).

Similarly, in this Sūrah, Allāh tells us that they will say:

﴿فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٢﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠٣﴾﴾

﴿Now we have no intercessors, nor a close friend.﴾



from the Lord of all that exists."﴾

﴿110. "So have Taqwā of Allāh, and obey me."﴾

### Nūh's preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūh, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمُ لُوطُ نُوحٌ أَلَا نَنْفَعُكُمْ ۖ﴾

﴿The people of Nūh belied the Messengers. When their brother Nūh said to them: "Will you not have Taqwā?"﴾

meaning, 'do you not fear Allāh when you worship others instead of Him?'

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۖ﴾

﴿I am a trustworthy Messenger to you.﴾

means, 'I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

﴿فَاتَّقُوا اللَّهَ وَالْيَعْلُونَ ﴿١٠٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ﴾

﴿So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;﴾

means, 'I do not want any payment for the advice I give you; I will save my reward for it with Allāh.'

﴿فَاتَّقُوا اللَّهَ وَالْيَعْلُونَ﴾

﴿So have Taqwā of Allāh, and obey me.﴾

'It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.'

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¶111. They said: "Shall we believe in you, when the inferior follow you?"

## The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

﴿سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيمِ﴾

¶They said: "Shall we believe in you, when the infirmor follow you?" He said: "And what knowledge have I of what they used to do?" ¶

meaning, 'what does it have to do with me if they follow me? No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is



accept it if they believe in me; whatever is in their hearts is for Allāh to know.'

﴿إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٢﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٣﴾﴾

﴿Their account is only with my Lord, if you could (but) know.  
And I am not going to drive away the believers.﴾

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

﴿وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾﴾

﴿And I am not going to drive away the believers. I am only a plain warner.﴾

meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

﴿قَالُوا لَيْنَ لَّا تَنْتَهِ بِنُوحٍ لِّتَكُونَ مِنَ الْمَرْغُوبِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَانْفِضْ بَيْنِي وَبَيْنَهُمْ قَتْلًا نَّجْوَىٰ وَمِنْ مَعِي مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَجِزْنِي وَمِنْ مَعِي فِي الْقُلُوبِ الْمَسْحُورِ ﴿١١٩﴾ ثُمَّ أَفْرِقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾﴾

﴿116. They said: "If you cease not, O Nūh you will surely be among those stoned."﴾

﴿117. He said: "My Lord! Verily, my people have denied me."﴾

﴿118. "Therefore judge You between me and them, and save me and those of the believers who are with me."﴾

﴿119. And We saved him and those with him in the laden ship.﴾

﴿120. Then We drowned the rest thereafter.﴾

﴿121. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

### His People's Threat, Nūh's Prayer against them, and Their Destruction

Nūh stayed among his people for a long time, calling them to Allāh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

﴿لَئِنْ لَمْ تَنْتَهِ يَنْتُحِ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

﴿If you cease not, O Nūh you will surely be among those stoned.﴾

meaning, 'if you do not stop calling us to your religion,'

﴿لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

﴿you will surely be among those stoned.﴾

meaning, 'we will stone you.' At that point, he prayed against them, and Allāh responded to his prayer. Nūh said:

﴿رَبِّ إِنِّي قَدْ كَذَّبَ بَيْنِي وَبَيْنَهُمْ فَتَمِّمْ﴾

﴿My Lord! Verily, my people have denied me. Therefore judge You between me and them.﴾

This is like the Āyah:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ (54:10)

And Allāh says here:

﴿فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ﴾ ثُمَّ أَغْرَقْنَا بَقَاةَ الْكَافِرِينَ ﴿١٢٢﴾

﴿And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.﴾

The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Āyah means: 'We saved Nūh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾ وَإِلَىٰ رَبِّكَ لَمَّا أَلْمِزُوا ﴿١٢٣﴾

﴿Verily, in this is indeed a sign, yet most of them are not

believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful. ﴿

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمُ نُوحٌ هُوَذَا لَا تَعْبُدُوا إِلَّا اللَّهَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا إِن آجَرِي إِلَّا عَلَى رَبِّ الْمَوْلِينَ ﴿١٢٦﴾ أَتَبْنُونَ بُكْرًا رِيعَ مَائَةٍ تَعْبَثُونَ ﴿١٢٧﴾ وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تَمْلِكُونَ ﴿١٢٨﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٢٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا إِن آتَاكُم مِّنْهُم بَأْسٌ فَلَا تَكُن مِّنَ الْكَافِرِينَ ﴿١٣٠﴾ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ تَبْيَضُّ بُيُوتُ الْمُظْلِمْينَ ﴿١٣١﴾

﴿123. 'Ād denied the Messengers.﴾

﴿124. When their brother Hūd said to them: "Will you not have Taqwā?"﴾

﴿125. "Verily, I am a trustworthy Messenger to you."﴾

﴿126. "So, have Taqwā of Allāh, and obey me."﴾

﴿127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists."﴾

﴿128. "Do you build on every Rī' an Āyah for your amusement?"﴾

﴿129. "And do you get for yourselves Maṣānī' as if you will live therein forever?"﴾

﴿130. "And when you seize (somebody), seize you (him) as tyrants?"﴾

﴿131. "So have Taqwā of Allāh, and obey me."﴾

﴿132. "And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know."﴾

﴿133. "He has aided you with cattle and children."﴾

﴿134. "And gardens and springs."﴾

﴿135. "Verily, I fear for you the torment of a Great Day."﴾

### **Hūd's preaching to His People 'Ād**

Here Allāh tells us about His servant and Messenger Hūd, when he called his people 'Ād. His people used to live in the *Ahqāf*, curved sand-hills near Ḥaḍramawt, on the borders of Yemen. They lived after the time of Nūḥ, as Allāh says in *Sūrat Al-A'rāf*:

﴿وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْعَةً﴾

﴿And remember that He made you successors after the people of Nūḥ and increased you amply in stature﴾ (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūḥ had said to his people:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَبْتَهِونَ﴾

﴿Do you build on every Rī' an Āyah for your amusement?﴾

The scholars of *Tafsīr* differed over the meaning of the word Rī'. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً﴾

﴿Do you build on every Rī' an Āyah﴾ i.e., a well-known landmark,

﴿تَبْتَهِونَ﴾

﴿for your amusement﴾ meaning, 'you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

﴿وَتَتَخِدُونَ مَسَاجِدَ لَكُمْ تَعْبُدُونَ﴾

﴿And do you get for yourselves Maṣānī' as if you will live therein forever?﴾

Mujāhid said, "This means fortresses built up strong and high and structures that are built to last."

﴿لَكُمْ تَعْبُدُونَ﴾

سُورَةُ الشُّعَرَاءِ

٣٧٣

الْمُرْسَلِينَ

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٥﴾ وَمَنْ عَنِ الْمُرْسَلِينَ ﴿١٣٦﴾ فَكَذَّبُوهُ  
 فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٧﴾ وَإِنَّ  
 رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٣٨﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ قَالَ  
 لَهُمْ أَخُوهُمْ صَالِحٌ أَالَتُنْقُونَ ﴿١٤٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤١﴾ فَاتَّقُوا اللَّهَ  
 وَأَطِيعُوا أَمْرًا ﴿١٤٢﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ  
 إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٣﴾ أَتُتْرَكُونَ فِي مَا هُمْ بِأُمَمِينَ ﴿١٤٤﴾  
 فِي جَنَّتٍ وَعُيُونٍ ﴿١٤٥﴾ وَزُرُوعٍ وَنَحْلٍ طَلَمَهَا هَٰضِمٌ ﴿١٤٦﴾  
 وَتَنْحَثُونَ مِنْكَ الْجِبَالُ يَتَوَفَّرُ بِهِمْ ﴿١٤٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا  
 أَمْرًا ﴿١٤٨﴾ وَلَا تَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٤٩﴾ الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ  
 وَلَا يَصْلِحُونَ ﴿١٥٠﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥١﴾ مَا أَنْتَ  
 إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٢﴾ قَالَ  
 هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٣﴾ وَلَا تَمْسُوهَا  
 يَسُوءَ فَيَأْخُذَكُمْ عَذَابٌ عَظِيمٌ ﴿١٥٤﴾ فَعَقَرُوهَا فَاصْبَحُوا  
 نَدِيمِينَ ﴿١٥٥﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ  
 أَكْثَرَهُمْ مُؤْمِنِينَ ﴿١٥٦﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٧﴾

«as if you will live therein forever» means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

﴿وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ﴾

«And when you seize (somebody), seize you (him) as tyrants?»

They are described as being strong, violent and tyrannical.

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا﴾

«So, have Taqwā of Allāh, and obey me.»

'Worship your Lord and obey your

Messenger.' Then Hūd began reminding them of the blessings that Allāh had bestowed upon them. He said:

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسْمَعُونَ أُنْذُرُكُمْ بِأَمْرِهِ وَيَنْصُرُكُمْ وَعِيبُونِ﴾ إِنَّ أَخَاكُمْ عَذَابَكُمْ يَوْمَ عَظِيمٍ ﴿١٣٦﴾

«And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.»

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allāh with words of encouragement and words of warning, but it was to no avail.

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَزَّتْ أَمْ لَمْ تَكُنْ مِنَ الْوَعَّاطِينَ﴾ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا عَنِ

بِمُؤْمِنِينَ ﴿١٣٦﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٧﴾ وَإِنَّ رَبَّكَ لَمَوْ  
الْمَزِيدُ الرَّحِيمُ ﴿١٣٨﴾

﴿136. They said: "It is the same to us whether you preach or be not of those who preach."﴾

﴿137. "This is no other than Khuluq of the ancients,"﴾

﴿138. "And we are not going to be punished."﴾

﴿139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿140. And verily your Lord, He is indeed the Almighty, the Most Merciful.﴾

### The Response of the People of Hūd, and Their Punishment

Allāh tells us how the people of Hūd responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ﴾

﴿They said: "It is the same to us whether you preach or be not of those who preach."﴾

meaning, 'we will not give up our ways.'

﴿وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

﴿And we shall not leave our gods for your (mere) saying! And we are not believers in you﴾ (11:53).

This is how it was, as Allāh says:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

﴿Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe﴾ (2:6).

﴿إِنَّ الَّذِينَ كَفَرُوا حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe﴾ (10:96-97).

And they said:

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ﴾

﴿This is no other than Khuluq of the ancients.﴾

Some scholars read this: "Khalq". According to Ibn Mas'ūd and according to 'Abdullāh bin 'Abbās – as reported from Al-'Awfi – and 'Alqamah and Mujāhid, they meant, "What you have brought to us is nothing but the tales (Akhlāq) of the ancients."<sup>[1]</sup> This is like what the idolators of Quraysh said:

﴿وَقَالُوا أَتُحِبُّ الْأَوَّلِينَ﴾

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾ (25:5)

And Allāh said:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا افْتَرَاهُ وَاعْتَمَدَ عَلَيْهِ قَوْمٌ مَّخْرُوجٌ فَقَدْ جَاءَ بِنَا ذُنُوبًا﴾

﴿وَقَالُوا أَتُحِبُّ الْأَوَّلِينَ﴾

﴿Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients..."﴾ (25:4-5)

﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ لَكُمْ مِنْ رَبِّكُمْ قَالُوا أَتُحِبُّ الْأَوَّلِينَ﴾

﴿And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!"﴾ (16:24).

Some other scholars recited it,

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ﴾

﴿This is no other than Khuluq of the ancients,﴾

"as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

﴿وَمَا نَحْنُ بِمُعَذِّبِينَ﴾

[1] At-Tabari 19:378.

﴿And we are not going to be punished.﴾

Allāh's saying;

﴿فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴾

﴿So they denied him, and We destroyed them.﴾

meaning, they continued to disbelieve and stubbornly oppose Allāh's Prophet Hūd, so Allāh destroyed them. The means of their destruction has been described in more than one place in the Qur'ān: Allāh sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allāh overpowered them with something that was even stronger and fiercer than them, as Allāh says:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصَادِ إِرَامَ كَاتِبِ الْعَمَادِ﴾

﴿Have you not seen how your Lord dealt with 'Ād of Iram? Possessors of the pillars﴾ (89:6-7).

This refers to the former 'Ād, as Allāh says:

﴿وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى﴾

﴿And that it is He Who destroyed the former 'Ād﴾ (53:50).

They were descendents of Iram bin Sām bin Nūh,

﴿كَاتِبِ الْعَمَادِ﴾

﴿Possessors of the pillars﴾ They used to live among pillars. Those who claim that Iram was a city take this idea from *Isrā'īliyyāt*<sup>[1]</sup> narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allāh says:

﴿أَلَيْسَ لَمْ يَخْلَقْ يَنْفَعُهَا فِي الْبَلَدِ﴾

﴿The like of which were not created in the land﴾ (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allāh says:

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

[1] See the author's introduction to volume one.



خَلَقَهُمْ ثُمَّ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

«As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!» (41:15)

And Allāh says:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿١٦﴾

«And as for 'Ād, they were destroyed by a furious violent wind!» until His saying:

﴿حُسُونًا﴾

«in succession» (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ غَلِيٌّ خَاوِيَةٌ﴾

«so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!» (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴾

«Verily, the term given by Allāh, when it comes, cannot be delayed» (71:4). Allāh says here:

﴿فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴾

«So they denied him, and We destroyed them.»

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٧﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ﴿١٨﴾ أَلَا تَتَّقُونَ ﴿١٩﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٢٠﴾

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿٢١﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿٢٢﴾﴾

«141. Thamūd denied the Messengers.»

﴿142. When their brother Ṣāliḥ said to them: "Will you not have Taqwā?"﴾

﴿143. "I am a trustworthy Messenger to you."﴾

﴿144. "So, have Taqwā of Allāh, and obey me."﴾

﴿145. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."﴾

### Ṣāliḥ and the People of Thamūd

Here Allāh tells us about His servant and Messenger Ṣāliḥ, whom He sent to his people Thamūd. They were Arabs living in the city of Al-Ḥijr – which is between Wādi Al-Qurā and Greater Syria. Their location is well known. In our explanation of *Sūrat Al-A'raf*, we mentioned the *Ḥadīths* which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabūk, then he went back to Al-Madīnah to prepare himself for the campaign.<sup>[1]</sup>

Thamūd came after 'Ād and before Ibrāhīm, peace be upon him. Their Prophet Ṣāliḥ called them to Allāh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allāh. Then he reminded them of the blessings of Allāh.

﴿أَنْتُمْ كُنْتُمْ فِي مَا هُنَا آمِنِينَ﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٧٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿٧٨﴾

وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي نُتِجَ مِنْهَا مِثْرَبًا وَمَأْوَاكُمُ الْمَخَارِجُ ﴿٧٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ الْمُرْسَلِينَ ﴿٨٠﴾

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٨١﴾

﴿146. "Will you be left secure in that which you have here?"﴾

﴿147. "In gardens and springs."﴾

﴿148. "And crops and date palms with soft clusters."﴾

﴿149. "And you hew out in the mountains, houses with great skill."﴾

﴿150. "So, have Taqwā of Allāh, and obey me."﴾

﴿151. "And follow not the command of the extravagant,"﴾

﴿152. Who make mischief in the land, and reform not."﴾

### A Reminder to Them of their Circumstances and the Blessings They enjoyed

Ṣāliḥ preached to them, warning them that the punishment of Allāh could overtake them and reminding them of the blessings that Allāh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

﴿وَنَخْلٍ طَلَمَها هَٰمِيزٌ﴾

﴿and date palms with soft clusters.﴾ Al-'Awfi narrated from Ibn 'Abbās, "Ripe and rich."<sup>[1]</sup> 'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās that this meant growing luxuriantly. Ismā'īl bin Abi Khālid narrated from 'Amr bin Abi 'Amr – who met the Companions – from Ibn 'Abbās that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Hātim, then he said: "And something similar was narrated from Abu Ṣāliḥ."

﴿وَتَنْجُونَ مِنْ الْجِبَالِ بُيُوتًا فَرَهِينَ﴾

﴿And you hew out in the mountains, houses with great skill.﴾

Ibn 'Abbās and others said, "With great skill."<sup>[2]</sup> According to another report from him: "They were greedy and extravagant." This was the view of Mujāhid and another group.<sup>[3]</sup> There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Ṣāliḥ said to them:

﴿فَاقْنُوا اللَّهَ وَأَطِيعُوا﴾

﴿So, have Taqwā of Allāh, and obey me.﴾

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

[1] *Faṭḥ Al-Bāri* 7:731. See the *Tafsīr* of Sūrat Al-A'rāf (7:79).

[2] *Aṭ-Ṭabari* 19:380.

[3] *Aṭ-Ṭabari* 19:382.

[4] *Aṭ-Ṭabari* 19:383.

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

﴿وَلَا تُطِيعُوا أَمْرَ الْمُشْرِكِينَ ۚ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۚ﴾

﴿And follow not the command of the extravagant, who make mischief in the land, and reform not.﴾

meaning, their chiefs and leaders, who called them to *Shirk*, disbelief and opposition to the truth.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۚ مَا أَنْتَ إِلَّا بَشَرٌ نَبَلْنَا فَأَنْتَ يَا إِبْرَاهِيمُ كُنْتَ مِنَ الصَّادِقِينَ ۚ﴾ قَالَ هَٰذَا نَارُهَا لَا تَحْرُقُ ۚ وَلَكِنْ يَوْمَ يُنْفَخُ الْأَسْمَانُ فَاتَّبَعَتْهَا السَّيَّارُ الْمَنَاقِبُ ۚ فَذُكِّرْتُمْ ۚ وَلَا تَسْجُدُوا لِلشَّمْسِ وَالْقَمَرِ ۚ إِنَّمَا تَسْجُدُونَ لِلَّهِ الْغَافِلِينَ ۚ﴾  
 ﴿عَذَابٌ يَوْمَ عَظِيمٍ ۚ﴾ فَمَقَرُّهَا فَأَصْبَحُوا نَارِينَ ۚ ﴿١٥٧﴾ فَخَذَّاهُمُ الْعَذَابُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۚ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۚ ﴿١٥٩﴾

﴿153. They said: "You are only of those bewitched!"﴾

﴿154. "You are but a human being like us. Then bring us a sign if you are of the truthful."﴾

﴿155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."﴾

﴿156. "And touch her not with harm, lest the torment of a Great Day should seize you."﴾

﴿157. But they killed her, and then they became regretful.﴾

﴿158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.﴾

### **The Response of Thamūd, Their Demand for a Sign, and Their Punishment**

Allāh tells us how Thamūd responded to their Prophet Ṣāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۚ﴾

﴿They said: "You are only of those bewitched!"﴾

Mujāhid said, "They meant he was one affected by

witchcraft."<sup>[1]</sup> Then they said:

﴿مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴿You are but a human being like us.﴾ meaning, 'how can you receive Revelation when we do not?' This is like the Āyah where they are described as saying:

﴿أَتُنْفِى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٥٥﴾ سَيَعْلَمُونَ عَذَابَ الْكَذَّابِ الْآيِرُ ﴿٥٦﴾﴾

﴿"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!﴾ (54:26-27)

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh's Prophet Ṣāliḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Ṣāliḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

﴿قَالَ هَذِهِ نَافَّةٌ لَهَا يَوْمٌ يَرْبُ وَيَكْرُ يَوْمٌ مَعْلُومٌ ﴿٥٧﴾﴾

﴿He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.﴾

meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

﴿وَلَا تَسْخُمَا بِسُوءِ مَا أَخَذَكُم مِّنْ عَذَابِ يَوْمٍ عَظِيمٍ ﴿٥٨﴾﴾

﴿And touch her not with harm, lest the torment of a Great Day should seize you.﴾

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

[1] Aṭ-Ṭabari 19:384, 385.

benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

فَوَضَّاهُمُ الْمَلَكُ

But they killed her, and then they became regretful. So, the torment overlooked them.

Their land was shaken by a strong earthquake, and there came to them an overwhelming geyah (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ النُّجُومِ فَاصْبِرُوا لِحُكْمِ رَبِّكَ إِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ لَيْلًا وَنَهَارًا وَاللَّهُ يَهْدِي الْقَوْمَ الَّذِينَ يَحْتَاجُونَ هُدًى﴾  
 Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

﴿وَلَمَّا رَأَوْهُ كَسَفًا سَوَّاهُم بِأَبْصَارِهِمْ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾  
 ﴿وَلَمَّا رَأَوْهُ كَسَفًا سَوَّاهُم بِأَبْصَارِهِمْ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

﴿160. The people of Lūt denied the Messengers.﴾

﴿161. When their brother Lūt said to them: "Will you not have Taqwā?"﴾

﴿162. "Verily, I am a trustworthy Messenger to you."﴾

﴿163. "So, have Taqwā of Allāh, and obey me."﴾

﴿164. "No reward do I ask of you for it; my reward is only from the Lord of all that exits."﴾

### Lūṭ and His Call

Here Allāh tells us about His servant and Messenger Lūṭ, peace be upon him. He was Lūṭ bin Hārān bin Azār, the nephew of Ibrāhīm Al-Khalīl, upon him be peace. Allāh sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allāh destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allāh, to worship Him alone with no partner or associate, and to obey the Messenger whom Allāh sent to them. He forbade from disobeying Allāh and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allāh said:

﴿أَتَأْتُونَ الذَّكَرَانَ مِنَ الْمَخَلِّينَ ۖ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۝ قَالُوا لَنْ نَسْتَبِيحَ بَنَاتُكَ لِتَكُونَنَّ مِنَ الْمُخْرَجِينَ ۝ قَالَ إِنِّي لَمَعْلُومٌ مِنَ الْقَالِينَ ۝ رَبِّ يَحْيَى وَأَهْلِي مِمَّا يَعْمَلُونَ ۝ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝ إِلَّا عَجُوزًا فِي الْغَابِقِينَ ۝ ثُمَّ دَمَرْنَا الْآخَرِينَ ۝ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ۝ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَمَوْعِدٌ يُرْتَدُّ إِلَيْهِ ۝﴾

﴿165. "Go you in unto the males of Al-'Ālamīn (people),"﴾

﴿166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"﴾

﴿167. They said: "If you cease not, O Lūṭ, verily, you will be one of those who are driven out!"﴾

﴿168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior."﴾

﴿169. "My Lord! Save me and my family from what they do."﴾

﴿170. So, We saved him and his family, all,﴾

﴿171. Except an old woman among those who remained behind.﴾

﴿172. Then afterward We destroyed the others.﴾

﴿173. And We rained on them a rain, and how evil was the rain of those who had been warned!﴾

﴿174. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

### **Lūṭ's Denunciation of His People's Deeds, Their Response and Their Punishment**

The Prophet of Allāh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allāh had created for them. Their response was only to say:

﴿لَئِنْ لَّمْ تَنْتَهِ يَا لُوطُ﴾

﴿If you cease not, O Lūṭ,﴾ meaning, 'if you do not give up what you have brought,'

﴿لَتَكُونَنَّ مِنَ الْمُتَجَرِّينَ﴾

﴿verily, you will be one of those who are driven out!﴾

meaning, 'we will expel you from among us.' This is like the Āyah,

﴿فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُ مَا لَهُ لُوطٍ مِنْ قَرَبِكُمْ إِنَّهُمْ أَنْفُسٌ

يَبْغُونَهُ ۚ﴾

﴿There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴾ (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

﴿إِنِّي لِمَعْلُومٌ مِنَ الْقَائِلِينَ﴾

﴿I am, indeed, of those who disapprove with severe anger and



*fury*»

'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allāh against them and said:

﴿رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ﴾

«My Lord! Save me and my family from what they do.»

Allāh says:

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَتَمِينَ ﴿١٦٦﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِ﴾

«So, We saved him and his family, all. Except an old woman among those who remained behind.»

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allāh says about them in Sūrat Al-A'rāf and Sūrah Hūd, and in Sūrat Al-Hijr,<sup>[1]</sup> where Allāh commanded him to take his family at night, except for his wife, and not to turn around when they heard the *Sayḥah* as it came upon his people. So they patiently obeyed the command of Allāh and persevered, and Allāh sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allāh says:

﴿ثُمَّ دَمَرْنَا الْأَخِيرِينَ ﴿١٦٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا﴾

«Then afterward We destroyed the others. And We rained on them a rain»<sup>[2]</sup> until Allāh's saying;

﴿وَلَنْ يَكُنَ لَكَ الْغَيْرُ الْمَرْجُومُ﴾

«And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.»

﴿كَذَّبَ أَصْحَابُ آلِ يُثْرَ الْجَاثِلِينَ ﴿١٦٨﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٦٩﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧١﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٧٢﴾﴾

«176. The companions of Al-Aykah denied the Messengers.»

[1] See 7:80-81, 11:77, 15:58-76.

[2] That was a storm of stones. See the previous references for its explanation.

﴿177. When Shu'ayb said to them: "Will you not have Taqwā?"﴾

﴿178. "I am a trustworthy Messenger to you."﴾

﴿179. "So, have Taqwā of Allāh, and obey me."﴾

﴿180. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."﴾

### **Shu'ayb and His Preaching to the Dwellers of Al-Aykah**

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allāh Shu'ayb was one of them, but it does not say here, their brother Shu'ayb, because they called themselves by a name denoting their deification of *Al-Aykah*, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allāh said that the companions of *Al-Aykah* denied the Messengers, He did not say, "When their brother Shu'ayb said to them." Rather, He said:

﴿إِذْ قَالَ لَكُمْ شُعَيْبٌ﴾

﴿When Shu'ayb said to them﴾ He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of *Al-Aykah* were different from the people of Madyan, and claimed that Shu'ayb was sent to two nations; some said that he was sent to three.

﴿أَحْسَبُ لَكُمْ﴾

﴿The companions of Al-Aykah﴾ were the people of Shu'ayb. This was the view of Ishāq bin Bishr.<sup>[1]</sup> Someone besides Juwaybir said, "The dwellers of *Al-Aykah* and the people of Madyan are one and the same."<sup>[2]</sup> And Allāh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different

[1] *Ad-Durr Al-Manthūr* 6:318

[2] *Aṭ-Ṭabari* 19:390.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٧٥

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨١﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٢﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٣﴾ فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٤﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٥﴾ فَخَذَّ بُوهُ فَأَخَذَهُمْ عَذَابُ یَوْمِ الظُّلُمَةِ إِنَّهُ كَانَ عَذَابَ یَوْمٍ عَظِيمٍ ﴿١٨٦﴾ إِنْ فِی ذَٰلِكَ لَآیَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٨٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِیزُ الرَّحِيمُ ﴿١٨٨﴾ وَلَئِنَّ رَبَّ لَمِنَ الْعَالَمِينَ ﴿١٨٩﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٠﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩١﴾ بِلِسَانٍ عَرَبٍ مُّبِينٍ ﴿١٩٢﴾ وَلَئِن لَّمْ یَکُنْ لَهُمْ آیَةٌ أَنْ یَعْلَمَهُ عُلَمَآؤُا بَنِی إِسْرَءِیْلَ ﴿١٩٣﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٤﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهٖ مُّؤْمِنِينَ ﴿١٩٥﴾ كَذَٰلِكَ سَلَكْنَاهُ فِی قُلُوبِ الْمُجْرِمِینَ ﴿١٩٦﴾ لَّا یُؤْمِنُونَ بِهِ ۚ حَتَّىٰ یُرَوُّا الْعَذَابَ الْأَلِیمَ ﴿١٩٧﴾ فِیآبَیْهِمْ بَغْتَةً وَهُمْ لَا یَشْعُرُونَ ﴿١٩٨﴾ فِیَقُولُوا هَلْ عَنَّا مُنْظَرُونَ ﴿١٩٩﴾ أَوْ عَذَابًا نَّاسِیًا یُعْجِلُونَ ﴿٢٠٠﴾ أَفَرَبَّیْتَ إِنْ مَتَّعْنَاهُمْ سِنِینَ ﴿٢٠١﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا یُعْذَرُونَ ﴿٢٠٢﴾

places. Shu'ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزُوا بِالْقِسَاصِ السَّعِيدِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَمْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٤﴾﴾

﴿181. "Give full measure, and cause no loss (to others).">﴾

﴿182. "And weigh with the true and straight

balance."﴾

﴿183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."﴾

﴿184. "And have Taqwā of Him Who created you and the generations of the men of old."﴾

### The Command to give Full Measure

Allāh commanded them to give full measure, and forbade them to give short measure. He said:

﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾﴾

﴿Give full measure, and cause no loss.﴾

meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure,

while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

﴿وَرَبُّوْا بِالْقُلَاسِ الْمُسْتَقِيْمِ﴾

﴿And weigh with the true and straight balance.﴾

The balance is the scales.

﴿وَلَا تَبْخَسُوْا النَّاسَ اَنْشِبَاءَهُمْ﴾

﴿And defraud not people by reducing their things,﴾

means, do not shortchange them.

﴿وَلَا تَعْتَدُوْا فِي الْاَرْضِ مُفْسِدِيْنَ﴾

﴿nor do evil, making corruption and mischief in the land.﴾

means, by engaging in banditry. This is like the Āyah,

﴿وَلَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوعِدُوْنَ﴾

﴿And sit not on every road, threatening﴾ (7:86).

﴿وَارْتَقُوا اِلٰى الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْاُولٰٓئِيْنَ﴾

﴿And have Taqwā of Him Who created you and the generations of the men of old.﴾

Here he is frightening them with the punishment of Allāh Who created them and created their forefathers. This is like when Mūsā, peace be upon him, said:

﴿رَبِّكُمْ وَرَبِّ اٰبَائِكُمُ الْاُولٰٓئِيْنَ﴾

﴿Your Lord and the Lord of your ancient fathers!﴾ (26:26).

Ibn 'Abbās, Mujāhid, As-Suddī, Sufyān bin 'Uyaynah and 'Abdur-Rahmān bin Zayd bin Aslam said:

﴿وَالْجِلَّةَ الْاُولٰٓئِيْنَ﴾

﴿the generations of the men of old.﴾ means, He created the early generations. And Ibn Zayd recited:

﴿وَلَقَدْ اَسْلَ مِنْكُمْ جِيلًا كَثِيْرًا﴾

﴿And indeed he (Shayṭān) did lead astray a great multitude of you﴾ (36:62).<sup>[1]</sup>

<sup>[1]</sup> At-Ṭabari 19:392.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾ فَاسْقِطْ عَلَيْنَا كَيْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا سَعَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ یَّوْمٍ أَنْظَلُوْهُ إِنَّكُمْ كَانُمْ عَذَابٌ یَّوْمٍ عَظِیمٍ ﴿١٨٩﴾ إِنْ فِیْ ذَٰلِكَ لَآیَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِیزُ الرَّحِیمُ ﴿١٩١﴾﴾

﴿185. They said: "You are only one of those bewitched!"﴾

﴿186. "You are but a human being like us and verily, we think that you are one of the liars!"﴾

﴿187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"﴾

﴿188. He said: "My Lord is the Best Knower of what you do."﴾

﴿189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.﴾

﴿190. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

### **The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them**

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

﴿إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ﴾

﴿You are only one of those bewitched!﴾ meaning, 'you are one of those who are affected by witchcraft.'

﴿وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ﴾

﴿You are but a human being like us and verily, we think that you are one of the liars!﴾

means, 'we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.'

﴿فَأَسْفِطْ عَلَيْنَا كَمَا مِّنَ السَّمَاءِ﴾

﴿So cause a piece of the heaven to fall on us,﴾

Aḍ-Ḍaḥḥāk said: "One side of the heavens."<sup>[1]</sup> Qatādah said: "A piece of the heaven."<sup>[2]</sup> As-Suddī said: "A punishment from heaven." This is like what the Quraysh said, as Allāh tells us:

﴿وَقَالُوا لَن نُّؤْمِنَ 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﴾ until:

﴿أَوْ تَسْقُطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِلَهُ الْوَالِدِينَ قَبِيلًا﴾

﴿Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face."﴾ (17:90-92)

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا مِّنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا حِجَابًا مِّنَ السَّمَاءِ﴾

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky...."﴾ (8:32).

Similarly, these ignorant disbelievers said:

﴿فَأَسْفِطْ عَلَيْنَا كَمَا مِّنَ السَّمَاءِ﴾

﴿So, cause a piece of the heaven to fall on us, if you are of the truthful!﴾

﴿قَالَ رَبِّيَّ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿He said: "My Lord is the Best Knower of what you do."﴾

means, 'Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them – as they asked for – an exact recompense. Allāh says:

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلُمِ إِنَّهُمْ كَانُوا عَذَابٌ يَوْمِ عَظِيمٍ﴾

[1] Aṭ-Ṭabari 19:393.

[2] Aṭ-Ṭabari 22:485.

﴿But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.﴾

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allāh made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allāh sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty *Ṣayḥah* which destroyed their souls. Allāh says:

﴿إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿Indeed that was the torment of a Great Day.﴾

Allāh has mentioned how they were destroyed in three places in the Qur'ān, in each of which it is described in a manner which fits the context. In *Sūrat Al-A'rāf* He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

﴿لَتُخْرِجَنَّكَ بِشَعِيبٍ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَةٍ أَوْ نَعُودَنَّ فِي وَلِيِّانَا﴾

﴿"We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion."﴾ (7:88).

They had sought to scare the Prophet of Allāh and those who followed him, so they were seized by the earthquake.

In *Sūrah Hūd*, Allāh says:

﴿وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ﴾

﴿And Aṣ-Ṣayḥah seized the wrongdoers﴾ (11:94).

This was because they mocked the Allāh's Prophet when they said:

﴿أَصَلَّوْا نَافِرًا أَنْ تَرَوْا مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْثَلِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْعَلِيمُ الرَّشِيدُ﴾

﴿"Does your Ṣalāh command that we give up what our fathers used to worship, or that we give up doing what we like with

our property? Verily, you are the forbearer, right-minded!" (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the *Ṣayḥah* should come and silence them, as Allāh says:

﴿فَأَخَذَهُمُ الصَّيْحَةُ﴾

﴿So Aṣ-Ṣaiḥah overtook them﴾ (15:73).

﴿وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ﴾

﴿And Aṣ-Ṣaiḥah seized the wrongdoers﴾ (11:94).

And here, they said:

﴿فَأَسْقُطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ﴾

﴿So, cause a piece of the heaven to fall on us,﴾

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

﴿فَأَخَذَهُمُ عَذَابُ يَوْمِ الظَّلْأِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.﴾

Muḥammad bin Jarīr narrated from Yazīd Al-Bāhili: "I asked Ibn 'Abbās about this *Āyah*:

﴿فَأَخَذَهُمُ عَذَابُ يَوْمِ الظَّلْأِ﴾

﴿so the torment of the Day of Shadow seized them.﴾

He said: 'Allāh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allāh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allāh sent fire upon them.' Ibn 'Abbās said, 'That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'<sup>[1]</sup>

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١١﴾

[1] Aṭ-Ṭabari 19:394.



﴿Verily, in this is an Āyah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.﴾ (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ﴾  
﴿يَلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

﴿192. And truly, this is a revelation from the Lord of all that exists,﴾

﴿193. Which the trustworthy Rūḥ (Jibrīl) has brought down.﴾

﴿194. Upon your heart that you may be (one) of the warners,﴾

﴿195. In the plain Arabic language.﴾

### The Qur'ān was revealed by Allāh

Here Allāh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

﴿وَإِنَّا﴾

﴿And truly, this﴾ refers to the Qur'ān, which at the beginning of the Sūrah was described as

﴿وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحْدَثٍ﴾

﴿and never comes there unto them a Reminder as a recent revelation from the Most Gracious...﴾ (26:5).

﴿لَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ﴾

﴿is a revelation from the Lord of Al-'Ālamīn.﴾

means, Allāh has sent it down to you and revealed it to you.

﴿وَنَزَّلْنَا بِهِ الْوَحْيَ الْآمِينَ﴾

﴿Which the trustworthy Rūḥ has brought down.﴾

This refers to Jibrīl, peace be upon him. This was the view of more than one of the Salaf: Ibn 'Abbās, Muḥammad bin Ka'b, Qatādah, 'Aṭīyyah Al-'Awfi, As-Suddī, Aḍ-Ḍaḥḥāk, Az-Zuhri and Ibn Jurayj.<sup>[1]</sup> This is an issue concerning which there is

<sup>[1]</sup> Aṭ-Ṭabari 19:396.

no dispute. Az-Zuhri said, "This is like the Āyah:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿Say: "Whoever is an enemy to Jibril – for indeed he has brought it down to your heart by Allāh's permission, confirming what came before it..."﴾ (2:97).

﴿عَنْ قَلْبِكَ﴾

﴿Upon your heart﴾ 'O Muḥammad, free from any contamination, with nothing added or taken away.'

﴿لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

﴿that you may be of the warners,﴾ means, 'so that you may warn people with it of the punishment of Allāh for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

﴿In the plain Arabic language.﴾ meaning, 'this Qur'ān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ﴾ ١٩٦ أَوْ لَوْ يَكُنْ لَمْ يَلَمْ أَنْ يَلْمَهُ عَلَّمُوا بَنِي إِسْرَءِيلَ ١٩٧ وَلَوْ نَزَّلَهُ عَلَى

بَعْضِ الْأَعْجَمِينَ ١٩٨ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ١٩٩

﴿196. And verily, it is in the Zubur of the former people.﴾

﴿197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾

﴿198. And if We had revealed it unto any of the non-Arabs,﴾

﴿199. And he had recited it unto them, they would not have believed in it.﴾

### **The Qur'ān was mentioned in the Previous Scriptures**

Allāh says: this Qur'ān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allāh took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of

Aḥmad:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

﴿And (remember) when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.﴾  
(61:6)

Zubur here refers to Books; Zubur is the plural of Az-Zabūr, which is also the name used to refer to the Book given to Dāwūd. Allāh says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي التَّزْوِيرِ﴾

﴿And everything they have done is noted in the Az-Zubur.﴾  
(54:52),

meaning, it is recorded against them in the books of the angels. Then Allāh says:

﴿أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ﴾

﴿Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'ān mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad ﷺ and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others who met the Prophet ﷺ.

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write ...﴾ (7:157)

### The Intense Disbelief of Quraysh

Then Allāh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'ān. If this Book with

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَرُونَ ﴿٣٧٦﴾ وَمَا أَهْلَكَنَا مِنْ قَرِيْبٍ إِلَّا  
لَمَّا مَنَدِرُونَ ﴿٣٧٧﴾ ذِكْرِي وَمَا كُنَّا ظَالِمِينَ ﴿٣٧٨﴾ وَمَا تَرَكْتُ بِهِ  
الشَّيْطَانُ ﴿٣٧٩﴾ وَمَا يَبْغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٣٨٠﴾ إِنَّهُمْ  
عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٣٨١﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ  
مِنَ الْمُعَذِّبِينَ ﴿٣٨٢﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣٨٣﴾ وَخَفِضْ  
جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٨٤﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي  
بِرِيءٍ مِّمَّا تَعْمَلُونَ ﴿٣٨٥﴾ وَتَوَكَّلْ عَلَى الْعَرْشِ الرَّحِيمِ ﴿٣٨٦﴾ الَّذِي  
بِرَبِّكَ حِينَ تَقُومُ ﴿٣٨٧﴾ وَتَقْلِبُكَ فِي السَّجْدِ ﴿٣٨٨﴾ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٣٨٩﴾ هَلْ أَتَيْتُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيْطَانُ ﴿٣٩٠﴾ تَنَزَّلُ عَلَىٰ  
كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٣٩١﴾ يَقُولُونَ السَّمْعُ وَأَكْتَرُهُمْ كَذِبُ ﴿٣٩٢﴾  
وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٣٩٣﴾ أَلْقَرْنَا أَنَّهُمْ فِي كُلِّ وَادٍ  
يَهيمُونَ ﴿٣٩٤﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٣٩٥﴾ إِلَّا الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ  
بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٣٩٦﴾

**سُورَةُ النَّازِعَاتِ**

all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allāh says:

﴿وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ  
الْأَعْجَمِينَ ﴿٣٨٨﴾ فَقَرَأَهُ عَلَيْهِمْ مَا  
كَانُوا بِهٖ مُؤْمِنِينَ ﴿٣٨٩﴾﴾

﴿And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.﴾

And Allāh says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ  
السَّمَاءِ فَظَلُّوا فِيْهِ يَعْرُجُونَ ﴿٣٩٠﴾  
لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا﴾

﴿And even if We

opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..."﴾ (15:14-15)

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْكُتُبَ الْجُودُ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them...﴾ (6:111)

﴿إِنَّ الَّذِينَ كَفَرُوا حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١٠٩﴾﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾ (10:96)

﴿كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُتَكِبِينَ ﴿١١٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١١١﴾  
فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١١٢﴾ يَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿١١٣﴾ أَوَلَمْ نَكُنَّا يَسْتَمْعِلُونَ ﴿١١٤﴾﴾

أَفَرَأَيْتَ إِنْ تَقَعْتَهِمْ سِينًا ﴿٢٠٠﴾ قُرْ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠١﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا  
يَسْتَعْتُونَ ﴿٢٠٢﴾ وَمَا أَهْلَكَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٣﴾ ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٤﴾

﴿200. Thus have We caused it to enter the hearts of the criminals.﴾

﴿201. They will not believe in it until they see the painful torment.﴾

﴿202. It shall come to them of a sudden, while they perceive it not.﴾

﴿203. Then they will say: "Can we be respited?"﴾

﴿204. Would they then wish for Our torment to be hastened on?﴾

﴿205. Think, if We do let them enjoy for years,﴾

﴿206. And afterwards comes to them that which they had been promised.﴾

﴿207. All that with which they used to enjoy shall not avail them.﴾

﴿208. And never did We destroy a township but it had its warners﴾

﴿209. By way of reminder, and We have never been unjust.﴾

### **The Deniers will never believe until They see the Torment**

Allāh says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

﴿لَا يُؤْمِنُونَ بِهِ﴾

﴿They will not believe in it﴾, i.e., the truth,

﴿حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

﴿until they see the painful torment.﴾ means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

﴿فَبِأَنفُسِهِمْ يَفْتَنُوا﴾

﴿It shall come to them of a sudden,﴾ means, the punishment of Allāh will come upon them suddenly,

﴿وَمَنْ لَا يَشْكُرْ ۖ يَكْفُرُوا لِمَ تَحْنُ مُنْظَرُونَ﴾

﴿while they perceive it not. Then they will say: "Can we be respited?"﴾

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allāh – or so they claim. This is like the *Āyah*:

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

﴿And warn mankind of the Day when the torment will come unto them﴾ until:

﴿مَا لَكُمْ مِنْ زَوَالٍ﴾

﴿that you would not leave﴾ (14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'aawn, when Mūsā prayed against him:

﴿رَبَّنَا إِنَّكَ مَآئِيتٌ رَضَوْتَ وَفَلَاكُ رَبَّنَا وَأَمْرًا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Our Lord! "You have indeed bestowed on Fir'aawn and his chiefs splendor and wealth in the life of this world﴾ until:

﴿قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا﴾

﴿(Allāh) said: "Verily, the invocation of you both is accepted."﴾ (10:88-89).

This supplication had an effect on Fir'aawn: he did not believe until he saw the painful torment:

﴿حَتَّىٰ إِذَا أَدْرَاكَهُ الْمُرُوءَةُ قَالَ مَا مَنَّتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي مَنَنْتُ بِهِ بَنُو إِسْرَءِيلَ﴾

﴿till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe."﴾ until:

﴿وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾

﴿and you were one of the mischief-makers﴾ (10:90-91).

And Allāh says:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ﴾

﴿so when they saw Our punishment, they said: "We believe in

Allāh Alone..." ﴿40:84-85).﴾

﴿أَفَعِدَّائِنَا يَسْتَعْجِلُونَ﴾

﴿Would they then wish for Our torment to be hastened on?﴾

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

﴿أَتَيْنَا بِعَذَابِ اللَّهِ﴾

﴿Bring Allāh's torment upon us﴾ (29:29). This is as Allāh said:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment...﴾ (29:53-55).

Then Allāh says:

﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْفُرُونَ ﴿٢٧﴾﴾

﴿Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.﴾

meaning, 'even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?'

﴿كَانَتْ يَوْمَ يَوْمِهَا لَا يَصْنَعُونَ ﴿٤٦﴾﴾

﴿The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning﴾ (79:46).

And Allāh says:

﴿يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍ. ﴿٩٦﴾﴾

﴿Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment﴾ (2:96).

﴿وَمَا يَنْفَعُهُ مَالُهُ إِذَا تَرَدَّى ﴿٩٧﴾﴾

﴿And what will his wealth avail him when he goes down?﴾ (92:11)

Allāh says here:

﴿مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْشُونَ﴾

﴿All that with which they used to enjoy shall not avail them.﴾

According to an authentic *Hadīth*:

«يُؤْتَىٰ بِالْكَافِرِ فَيَغْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُؤْسًا كَانَ فِي الدُّنْيَا، فَيُضْبَعُ فِي الْجَنَّةِ صَبْعَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ»

«The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord."»

meaning: as if nothing ever happened.<sup>[1]</sup>

Then Allāh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَمَّا سُوذِرْنَا ۖ وَكُنَّا عَلَيْهِمْ مُبْصِرِينَ﴾

﴿And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.﴾

This is like the *Āyāt*:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ يَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾  
(17:15).

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا﴾

﴿And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt.﴾  
until;

[1] Aḥmad 3:203. Muslim recorded a similar narration, no. 2807.



﴿وَأَهْلُهَا ظَالِمُونَ﴾

﴿the people thereof are wrongdoers﴾ (28:59).

﴿وَمَا تَزَالُ بِدَ الشَّيَاطِينِ ﴿٢١٠﴾ وَمَا يَنْبِئُ لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّعْيِ لَمَعزُولُونَ ﴿٢١٢﴾﴾

﴿210. And it is not the Shayāṭīn (devils) who have brought it down.﴾

﴿211. Neither would it suit them nor are they able.﴾

﴿212. Verily, they have been removed far from hearing it.﴾

### The Qur'ān was brought down by Jibrīl, not Shayṭān

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Rūḥ (i.e., Jibrīl) who is helped by Allāh,

﴿وَمَا تَزَالُ بِدَ الشَّيَاطِينِ ﴿٢١٠﴾﴾

﴿And it is not the Shayāṭīn who have brought it down.﴾

Then He tells us that it could not be the case for three reasons that the Shayāṭīn brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayāṭīn, Allāh says:

﴿وَمَا يَنْبِئُ لَهُمْ﴾

﴿Neither would it suit them﴾

﴿وَمَا يَسْتَطِيعُونَ﴾

﴿nor are they able.﴾ meaning, even if they wanted to, they could not do it. Allāh says:

﴿لَوْ أَنزَلْنَاهُ عَلَى جَبَلٍ لَّرَأَيْنَاكَ خَشِيعًا مُّصَدَّعًا مِن خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear

of Allāh ﴿59:21﴾.

Then Allāh explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'ān when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'ān was being revealed to the Messenger of Allāh ﷺ, so none of the *Shayāṭīn* could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allāh's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger ﷺ. Allāh says:

﴿إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ﴾

﴿Verily, they have been removed far from hearing it.﴾

This is like what Allāh tells us about the Jinn:

﴿وَأَنَّا لَنَسْتَأْتِي السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ۚ ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدُ  
لِلسَّمْعِ فَمَنْ يَسْمِعْ أَلاَّانَ يَجِدْ لَهُ مِنْهَا وَاصِدًا ۚ﴾

﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾ until;

﴿أَمْ أَرَادَ يَوْمَ تُهُمْ رَشَدًا﴾

﴿or whether their Lord intends for them a right path﴾ [72:8-10].

﴿وَلَا تَنۢبَغِ مَعَ اللَّهِ إِلَهًا ۖ لَعَنَ فَتَكُونُ مِنَ الْعٰدِيۙنَ ﴿١١﴾ وَأَنۢذِرْ عَشِيرَتَكَ الْآقِرِبَ ﴿١٢﴾ وَخَفِضْ  
جَنَاحَكَ لِمَنِ أَنۢبَغَ مِنَ الْمُؤْمِنِۙيۡنَ ﴿١٣﴾ فَإِنۢ عَصَاكَ فَقُلۡ لِّىۡ بَرۡءٌ ۖ مِنۢمَا تَعۡمَلُونَ ﴿١٤﴾ وَوَكَّلْ عَلَى  
الْمُرۡسَلِۙيۡنَ الْحَكِيمِۙنَ ﴿١٥﴾ الَّذِىۡ يَرۡىۡكَ جِۢنۡ قَوۡمُۙكَ ﴿١٦﴾ وَتَقۡلُبُكَ فِى السَّجۡدِۙيۡنَ ﴿١٧﴾ إِنَّهُۥ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿١٨﴾﴾

﴿213. So, invoke not with Allāh another god lest you should be among those who receive punishment.﴾

﴿214. And warn your tribe of near kindred.﴾

﴿215. And be kind and humble to the believers who follow you.﴾

﴿216. Then if they disobey you, say: "I am innocent of what

you do."»

﴿217. And put your trust in the All-Mighty, the Most Merciful,﴾

﴿218. Who sees you when you stand up.﴾

﴿219. And your movements among those who fall prostrate.﴾

﴿220. Verily, He, only He, is the All-Hearer, the All-Knower.﴾

### The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

﴿إِنْ عَصَاكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ﴾

﴿Then if they disobey you, say: "I am innocent of what you do."﴾

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

﴿لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ﴾

﴿In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾ (36:6),

﴿لِيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿that you may warn the Mother of the Towns and all around it﴾ (42:7),

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا لِيَ رَبِّهِمْ﴾

﴿And warn therewith those who fear that they will be gathered before their Lord﴾ (6:51),

﴿لِيُنذِرَ بِهِ الْمُتَّقِينَ وَلِيَذُرَّ قَوْمًا لَّنَا﴾

«that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people.» (19:97),

﴿لَا يَذُرُّكُمْ بِهِ. وَمَنْ يَنْتَ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْآخِرَابِ فَالْحَارُ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

According to *Ṣaḥīḥ Muslim*, [the Prophet ﷺ said:]

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.»<sup>[1]</sup>

Many *Ḥadīths* have been narrated concerning the revelation of this *Āyah*, some of which we will quote below:

Imām Aḥmad, may Allāh have mercy on him, recorded that Ibn ‘Abbās, may Allāh be pleased with him, said: “When Allāh revealed the *Āyah*,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

«And warn your tribe of near kindred.», the Prophet ﷺ went to Aṣ-Ṣafā’, climbed up and called out,

«يَا صَبَا حَا»

«O people!»

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allāh ﷺ said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا يَسْجُحُ هَذَا الْجَبَلَ تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ صَدَقْتُمْوَنِي؟»

[1] Muslim 1:134.

«O Bani 'Abd Al-Muṭṭalib, O Bani Fihir, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you – would you believe me?»

They said, "Yes." He said:

﴿فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

«Then I warn you of a great punishment that is close at hand.»

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allāh revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝﴾

﴿Perish the two hands of Abū Lahab and perish he!﴾ [111:1]<sup>[1]</sup>

This was also recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'i.<sup>[2]</sup>

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her said: "When the Āyah:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

﴿And warn your tribe of near kindred﴾ was revealed, the Messenger of Allāh ﷺ stood up and said:

«يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ»

«O Fātimah daughter of Muḥammad, O Safiyyah daughter of 'Abd Al-Muṭṭalib, O Bani 'Abd Al-Muṭṭalib, I cannot help you before Allāh. Ask me for whatever you want of my wealth.»<sup>[3]</sup>

This was recorded by Muslim.<sup>[4]</sup>

Imām Aḥmad recorded that Qabīlah bin Mukhāriq and Zuhayr bin 'Amr said: "When the Āyah:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

[1] Aḥmad 1:307.

[2] Faṭḥ Al-Bāri 8:206, Muslim 1:193, Tuḥfat Al-Aḥwadhī 9:296, An-Nasā'i in Al-Kubrā 6:526.

[3] Aḥmad 6:187.

[4] Muslim 1:192.

﴿And warn your tribe of near kindred.﴾ was revealed, the Messenger of Allāh ﷺ climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ  
يُرَبِّأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يَنَادِي وَيَهْتِفُ: يَا صَبَاحَاهُ»

«O Bani 'Abd Manāf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.» And he started to call out, «O people!»<sup>[1]</sup> It was also recorded by Muslim and An-Nasā'ī.<sup>[2]</sup>

Allāh's saying:

﴿وَوَكَّلْ عَلَى الْمُرِيرِ الرَّحِيمِ﴾

﴿And put your trust in the All-Mighty, the Most Merciful,﴾ means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ﴾

﴿Who sees you when you stand up.﴾ means, He is taking care of you. This is like the Āyah,

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently for the decision of your Lord, for verily, you are under Our Eyes﴾ (52:48)

Ibn 'Abbās said that the Āyah,

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ﴾

﴿Who sees you when you stand up.﴾

means, "To pray."<sup>[3]</sup> Ikrimah said: "He sees him when he stands and bows and prostrates."<sup>[4]</sup> Al-Ḥasan said:

﴿الَّذِي يَرَبُّكَ حِينَ تَقُومُ﴾

[1] Aḥmad 5:60.

[2] Muslim 1:193, An-Nasā'ī in *Al-Kubrā* 6:423.

[3] Al-Qurṭubī 13:144.

[4] Aṭ-Ṭabarī 19:412.

﴿Who sees you when you stand up.﴾ "When you pray alone."

Ad-Ḍaḥḥāk said:

﴿الَّذِي يَرْنٰكَ حِيْنَ تَقُومُ ۝۲۸﴾

﴿Who sees you when you stand up.﴾ "When you are lying in bed and when you are sitting."<sup>[1]</sup>

Qatādah said:

﴿الَّذِي يَرْنٰكَ﴾

﴿Who sees you﴾ "When you are standing, when you are sitting, and in all other situations."<sup>[2]</sup>

﴿وَتَقْلُبُكَ فِي السَّجْدِيْنَ ۝۲۹﴾

﴿And your movements among those who fall prostrate.﴾ Qatādah said:

﴿الَّذِي يَرْنٰكَ حِيْنَ تَقُومُ ۝۲۸ وَتَقْلُبُكَ فِي السَّجْدِيْنَ ۝۲۹﴾

﴿Who sees you when you stand up. And your movements among those who fall prostrate.﴾

"When you pray, He sees you when you pray alone and when you pray in congregation."<sup>[3]</sup> This was also the view of Ṭkrimah, 'Aṭā' Al-Khurāsāni and Al-Ḥasan Al-Baṣri.<sup>[4]</sup>

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower.﴾

He hears all that His servants say and He knows all their movements, as He says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبَيِّنُونَ بَيْنَهُ﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof, when you are doing it﴾ (10:61).

[1] Ad-Durr Al-Manthūr 6:330.

[2] 'Abdur-Razzāq 3:77.

[3] Ad-Durr Al-Manthūr 6:331.

[4] Aṭ-Ṭabari 19:413.

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَّلَ الشَّيْطَانُ ﴿٢٢١﴾ نَزَلَ عَلَىٰ كُلِّ آثِمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّعَةَ وَأَكْثَرُهُمْ كَذِبُونَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾﴾

- ﴿221. Shall I inform you upon whom the Shayāṭīn descend?﴾  
 ﴿222. They descend on every lying, sinful person (Athīm).﴾  
 ﴿223. Who gives ear, and most of them are liars.﴾  
 ﴿224. As for the poets, the astray follow them,﴾  
 ﴿225. See you not that they speak about every subject in their poetry?﴾  
 ﴿226. And that they say what they do not do.﴾  
 ﴿227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.﴾

### Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayāṭīn, because they have no desire for anything like this Noble Qur'ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

﴿هَلْ أُنَبِّئُكُمْ﴾

﴿Shall I inform you﴾ meaning, shall I tell you,

﴿عَلَىٰ مَن نَّزَّلَ الشَّيْطَانُ ﴿٢٢١﴾ نَزَلَ عَلَىٰ كُلِّ آثِمٍ ﴿٢٢٢﴾﴾

﴿upon whom the Shayāṭīn descend? They descend on every lying, sinful person (Athīm)﴾



meaning, one whose speech is lies and fabrication.

﴿أَثِيمٌ﴾

﴿Athīm﴾ means, whose deeds are immoral. This is the person upon whom the *Shayāṭīn* descend, fortune-tellers and other sinful liars. The *Shayāṭīn* are also sinful liars.

﴿يُلْقُونَ السَّمْعَ﴾

﴿Who gives ear,﴾ means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic *Ḥadīth* recorded by Al-Bukhārī from 'Ā'ishah, may Allāh be pleased with her, who said, "The people asked the Prophet ﷺ about fortune-tellers, and he said:

«إِنَّهُمْ لَيَسُوا بَشِيرًا»

«They are nothing.»

They said: "O Messenger of Allāh, they say things that come true." The Prophet ﷺ said:

«بَلَّكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّي فَيَقْرُؤُهَا فِي أُذُنِ وَلِيهِ كَقَرْقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذِبَةٍ»

«That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.»<sup>[1]</sup>

Al-Bukhārī also recorded that Abu Hurayrah said, "The Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ صَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خَضَمَانًا لِقَوْلِهِ، كَأَنَّهُا سِلْسِلَةٌ عَلَى صَفَوَانٍ، فَإِذَا فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا [لِلَّذِي قَالَ]: الْحَقُّ، وَهُوَ الْقَلْبِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْفُو السَّمْعِ، وَمُسْتَرْفُو السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ - وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ

[1] *Fath Al-Bāri* 13:545.

الْكَلِمَةَ فَلْيَقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاجِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يَدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةً كَذِبِيَّةً، فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعْتَ مِنَ السَّمَاءِ»

«When Allāh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other» – and Sufyān illustrated this with a gesture, holding his hand vertically with his fingers outspread – «when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.»

This was recorded by Al-Bukhārī.<sup>[1]</sup>

Al-Bukhārī recorded from 'Ā'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«إِنَّ الْمَلَائِكَةَ تَحْدُثُ فِي السَّمَاءِ - وَالْعَنَانِ - بِالْأَمْرِ [يَكُونُ] فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقْرُهَا فِي أُذُنِ الْكَاهِنِ كَمَا تَقْرُ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةً كَذِبِيَّةً»

«The angels speak in the clouds about some matter on earth, and the Shayāṭīn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.»<sup>[2]</sup>

## Refutation of the Claim that the Prophet ﷺ was a Poet

﴿وَالشَّعْرَاءُ يَلْمِزُهُمُ الْفَاسِقُونَ﴾

[1] Fath Al-Bārī 8 :398.

[2] Al-Bukhārī no. 3288

﴿As for the poets, the astray ones follow them.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "The disbelievers follow the misguided among mankind and the Jinn."<sup>[1]</sup> This was also the view of Mujāhid, 'Abdur-Rahmān bin Zayd bin Aslam, and others.<sup>[2]</sup> Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the Āyah,

﴿وَالشُّعْرَاءُ بِتَمِيمِهِمُ الْفَاوَنَ﴾

﴿As for the poets, the erring ones follow them.﴾<sup>[3]</sup>

﴿أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ﴾

﴿See you not that they speak about every subject in their poetry?﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "They indulge in every kind of nonsense."<sup>[4]</sup> Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "They engage in every kind of verbal art."<sup>[5]</sup> This was also the view of Mujāhid and others.<sup>[6]</sup>

﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ﴾

﴿And that they say what they do not do.﴾

Al-'Awfi reported that Ibn 'Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

﴿وَالشُّعْرَاءُ بِتَمِيمِهِمُ الْفَاوَنَ﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ﴾

﴿As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

[1] Aṭ-Ṭabari 19:416.

[2] Aṭ-Ṭabari 19:415 416.

[3] Ad-Durr Al-Manthūr 6:323.

[4] Aṭ-Ṭabari 19:418.

[5] Ad-Durr Al-Manthūr 6:334.

[6] Aṭ-Ṭabari 19:417.

say what they do not do.﴾<sup>[1]</sup>

What is meant here is that the Messenger ﷺ, to whom this Qur'ān was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ۝﴾

﴿And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.﴾ (36:69),

﴿إِنَّكُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۝ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۝﴾

﴿That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.﴾ (69:40-43)

### The Exception of the Poets of Islām

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous deeds,﴾

Muḥammad bin Ishāq narrated from Yazīd bin 'Abdullāh bin Qusayt, that Abu Al-Ḥasan Sālim Al-Barrād, the freed servant of Tamīm Ad-Dāri said: "When the Āyah -

﴿وَالشَّعْرَاءُ يَتَّبِعُهُمُ الْفَأْوَ۞نُ ۝﴾

﴿As for the poets, the erring ones follow them.﴾

was revealed, Ḥassān bin Thābit, 'Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: "Allāh knew when He revealed this Āyah that we are poets. The Prophet ﷺ recited to them the Āyah,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous deeds,﴾ and said:

«أَنْتُمْ»

[1] Aṭ-Ṭabari 19:416.

«(This means) you.»

﴿وَذَكِّرُوا اللَّهَ كَثِيرًا﴾

«and remember Allāh much». He said:

«أَنْتُمْ»

«(This means) you.»

﴿وَأَنْصِرُوا مِنْ بَعْدِ مَا ظَلَمْتُمْ﴾

«and vindicate themselves after they have been wronged.» He said:

«أَنْتُمْ»

«(This means) you.»

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr from the narration of Ibn Ishāq.<sup>[1]</sup>

But this Sūrah was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all *Mursal* and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the *Jāhiliyyah* who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] 'Abdullāh bin Az-Zab'ari said when he became Muslim:

“O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the *Shayṭān* during the years of misguidance, and whoever inclines towards his way is in a state of loss.”

Similarly, Abu Sufyān bin Al-Ḥārith bin 'Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

<sup>[1]</sup> Aṭ-Ṭabari 19:420. This is not authentic as the author mentions below. There is a narration from Ibn 'Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.

mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allāh ﷺ. He began to praise the Messenger of Allāh ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

﴿وَأَنْصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا﴾

﴿and vindicate themselves after they have been wronged.﴾

Ibn 'Abbās said, "They responded in kind to the disbelievers who used to ridicule the believers in verse."<sup>[1]</sup> This was also the view of Mujāhid, Qatādah and several others.<sup>[2]</sup> It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Hassān:

«أَهْجُهُمْ»

«Ridicule them in verse.» Or he said:

«هَاجِهِمْ وَجِبْرِيلُ مَعَكَ»

«Ridicule them in verse, and Jibrīl is with you.»<sup>[3]</sup>

Imām Aḥmad recorded that Ka'b bin Mālīk said to the Prophet ﷺ, "Allāh has revealed what He revealed about the poets. The Messenger of Allāh ﷺ said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ»

«The believer wages Jihād with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.»<sup>[4]</sup>

﴿وَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

﴿And those who do wrong will come to know by what overturning they will be overturned.﴾

This is like the *Āyah*,

﴿يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ﴾

[1] Aṭ-Ṭabari 19:420.

[2] Aṭ-Ṭabari 19:419-420.

[3] *Faṭḥ Al-Bārī* 6:351.

[4] Aḥmad 6:387.

﴿The Day when their excuses will be of no profit to wrongdoers﴾ (40:52).

According to the Ṣaḥīḥ, the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.»<sup>[1]</sup>

Qatādah bin Di'āmah said concerning the Āyah –

﴿وَيَسَعِلُ الَّذِينَ ظَلَمُوا أَيْ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

﴿And those who do wrong will come to know by what overturning they will be overturned.﴾

this refers to the poets and others.

This is the end of the Tafsīr Sūrat Ash-Shu'arā'. Praise be to Allāh, Lord of the worlds.

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<sup>[1]</sup> Aḥmad 2:106.