

The Tafsīr of Sūrat Aṣ-Ṣāffāt (Chapter - 37)

Which was revealed in Makkah

The Virtues of Sūrat Aṣ-Ṣāffāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ۚ ﴿١﴾ فَالَّذِينَ جَرَّتْ زَحْرًا ۚ ﴿٢﴾ فَأَلْقَيْنَ ذِكْرًا ۚ ﴿٣﴾ إِنَّ إِلَٰهَهُمْ لَوَاحِدٌ ۚ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۚ ﴿٥﴾ إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِرَبِّهِ الْكَوَاكِبِ ۚ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۚ ﴿٧﴾ لَا يَسْعَوْنَ إِلَى الْأَعْلَىٰ وَلَا يَنْقُذُونَ مِنْ كُلِّ جَانِبٍ ۚ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۚ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۚ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهَمْ أَسَدٌ خَلَقْنَا أَمْ مِنَ خَلْقِنَا ۚ إِنَّا خَلَقْنَهُمْ مِنْ طِينٍ لَّازِبٍ ۚ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۚ ﴿١٢﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۚ ﴿١٣﴾ وَإِذَا أُرُوا آيَةً يَسْتَسْخَرُونَ ۚ ﴿١٤﴾ وَقَالُوا إِن هَٰذَا إِلَّا أَسِحْرٌ مُّبِينٌ ۚ ﴿١٥﴾ آءِ دَاوُودَ وَكُلًّا زَبَابًا وَعِظْمًا ۚ ﴿١٦﴾ أَوَلَمْ يَسْجُدُوا لِلَّهِ آدَمَ وَآلَهُ وَآلَ الْآلُونَ ۚ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ۚ ﴿١٨﴾ فَأَنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۚ ﴿١٩﴾ وَقَالُوا إِنَّا لَنَرَاهُمْ فِي ضَلَالٍ مُّبِينٍ ۚ ﴿٢٠﴾ هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۚ ﴿٢١﴾ لَخَشِرُوا إِلَيْهِ الَّذِينَ ظَلَمُوا وَأُولَٰئِكَ الَّذِينَ كَانُوا يَعْبُدُونَ ۚ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۚ ﴿٢٣﴾ وَقَفَّوهُمْ فِيهِمْ مَسْئُولُونَ ۚ ﴿٢٤﴾

An-Nasā'ī recorded that 'Abdullāh bin 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ used to command us to make our prayers short and he used to recite Aṣ-Ṣāffāt when he lead us in prayer."^[1] This was recorded by An-Nasā'ī only.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالصَّافَّاتِ صَفًّا ۚ ﴿١﴾ فَالَّذِينَ جَرَّتْ زَحْرًا ۚ ﴿٢﴾ فَأَلْقَيْنَ ذِكْرًا ۚ ﴿٣﴾ إِنَّ إِلَٰهَهُمْ لَوَاحِدٌ ۚ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۚ ﴿٥﴾

﴿1. By those ranged in ranks.﴾

﴿2. By those who drive the clouds in a good way.﴾

[1] An-Nasā'ī 2:95.

﴿3. By those who bring the Dhikr.﴾

﴿4. Verily, your God is indeed One;﴾

﴿5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴾

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴿وَالصَّانِتِ صُنَا﴾

“﴿By those ranged in ranks.﴾ – they are the angels;

﴿فَالْوَجَرَتِ زَكَا﴾

﴿By those who drive the clouds in a good way.﴾

they are the angels;

﴿فَالْقَائِمِ ذِكْر﴾

﴿By those who bring the Dhikr.﴾

they are the angels.”^[1] This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Masrūq, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Qatādah and Ar-Rabī' bin Anas.^[2] Qatādah said, “The angels form ranks in the heavens.”^[3] Muslim recorded that Ḥudhayfah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَ لَنَا تَرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.»^[4]

Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 21:7.

[2] Al-Qurṭubi 15:61 62.

[3] Aṭ-Ṭabari 21:7.

[4] Muslim 1:371.

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

«Will you not form ranks as the angels form ranks in the presence of their Lord?»

We said, 'How do the angels form ranks in the presence of their Lord?' He ﷺ said:

«يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

«They complete the rows nearer the front and they consolidate the rows.»^[1]

As-Suddi and others said that the *Āyah*

﴿فَالَّذِينَ هُمْ يُرْسِلُ السَّحَابَ فِيهِ﴾

«By those who drive the clouds in a good way.» means that they drive the clouds.

﴿فَالَّذِينَ هُمْ يُرْسِلُ السَّحَابَ فِيهِ﴾

«By those who bring the Dhikr.»

As-Suddi said, "The angels bring the Scriptures and the Qur'ān from Allāh to mankind."

The One True God is Allāh

﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۚ رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

«Verily, your God is indeed One, Lord of the heavens and the earth,»

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَمَا بَيْنَهُمَا﴾

«and all that is between them,» means, of created beings.

﴿وَرَبُّ الْمَشْرِقِ﴾

«and Lord of every point of the sun's risings.»

[1] Muslim 1:223, Abu Dāwud 1:431, An-Nasā'ī 2:92, Ibn Mājah 1:317 .

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the *Āyāt*:

﴿لَا أَنِيمَ رَبِّ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لَفَاعِلُونَ﴾ (70:40)

﴿So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.﴾ (70:40)

﴿رَبُّ الشَّرْقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾ (55:17)

﴿(He is) the Lord of the two easts and the Lord of the two wests.﴾ (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِرَبِّهِمُ الْكَوْكَبِ ۖ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۖ لَا يَسْمَعُونَ إِلَّا النَّاطِقَ وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ ۖ دُخْرًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۖ إِلَّا مَنْ خَلِيفَ الْخَلِيفَةَ فَنَجِّنَهُ مِنْهَا نَجَاتٍ ۖ تَأْتِيهِمْ مِنْ شَهَابٍ نَارٍ﴾ (55:17-21)

﴿6. Verily, We have adorned the near heaven with the stars.﴾

﴿7. And to guard against every rebellious Shayṭān.﴾

﴿8. They cannot listen to the higher group for they are pelted from every side.﴾

﴿9. Outcast, and theirs is a constant torment.﴾

﴿10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾

The Adornment and Protection of the Heaven comes from Allāh

Allāh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allāh says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا دُجُرًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾ (85:1-4)

﴿And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the

Shayātīn, and have prepared for them the torment of the blazing Fire. ﴿67:5),

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۖ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ۝
إِلَّا مَنْ أَسْرَفَ أَتَعَزَّ أَنْتَعَمَ شِهَابًا مُبِينٌ ۝﴾

﴿And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shayṭān. Except him who steals the hearing then he is pursued by a clear flaming fire.﴾ (15:16-18).

And Allāh says here:

﴿وَحِظْنَا﴾

﴿And to guard﴾ meaning, to protect as it should be protected,

﴿مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ﴾

﴿against every rebellious Shayṭān.﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَا يَسْمَعُونَ إِلَى آلِهَا الْفُتًى﴾

﴿They cannot listen to the higher group﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the Ḥadīths quoted when we discussed the Āyah,

﴿حَقٌّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.﴾ (34:23).

Allāh says:

﴿رَمَقْدُونُ﴾

﴿for they are pelted﴾ meaning, they are hit,

﴿مِنْ كُلِّ جَانِبٍ﴾

﴿from every side.﴾ means, from all directions from which they

try to reach the heaven.

﴿دُحْرًا﴾

﴿Outcast,﴾ means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿وَلَهُمْ عَذَابٌ وَاسِبٌ﴾

﴿and theirs is a constant torment.﴾ means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

﴿and [We] have prepared for them the torment of the blazing Fire﴾ (67:5).

﴿إِلَّا مَنْ خَلَفَ لَنُفْلَةٍ﴾

﴿Except such as snatch away something by stealing,﴾

means, except for the one among the *Shayāṭīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Ḥadīth*. Allāh says:

﴿إِلَّا مَنْ خَلَفَ لَنُفْلَةٍ فَأَتَتْهُ نَارُ سَهَابٍ تَأْتِيهِ﴾

﴿Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾

meaning, shining brightly.

Ibn Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “The *Shayāṭīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayāṭīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblīs, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Wakī' said, "This means in the valley of Nakhlah." – "They went back to Iblīs and told him about that, and he said, 'This is what has happened.'"^[1]

﴿أَنسَأْنَفِيهِمْ أَهْمَ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ۖ﴾ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ۖ ﴿١١﴾ وَإِنَّا ذَكَّرُوا لَا يَتَذَكَّرُونَ ۖ ﴿١٢﴾ وَإِنَّا رَأَوْا تَأْوِيلَهُ يَتَسَخَّرُونَ ۖ ﴿١٣﴾ وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ
مُبِينٌ ۖ ﴿١٤﴾ أَوَلَمْ يَتَفَكَّرُوا أَنَّا لَنَبْعَثُوهُنَّ ۖ ﴿١٥﴾ أَوْ مَا تَأْتُوا إِلَّا لَازِلُونَ ۖ ﴿١٦﴾ قُلْ نَمَّ وَانْتُمُ
تَكْذِبُونَ ۖ ﴿١٧﴾ فَإِنَّمَا هِيَ زَجْرٌ وَاحِدٌ فَإِذَا هُمْ يُنْظَرُونَ ۖ ﴿١٨﴾

﴿11. Then ask them: "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.﴾

﴿12. Nay, you wondered while they mock.﴾

﴿13. And when they are reminded, they pay no attention.﴾

﴿14. And when they see an Ayāh (a sign) from Allāh, they mock at it.﴾

﴿15. And they say: "This is nothing but evident magic!"﴾

﴿16. "When we are dead and have become dust and bones, shall we verily be resurrected?"﴾

﴿17. "And also our fathers of old?"﴾

﴿18. Say: "Yes, and you shall then be humiliated."﴾

﴿19. It will be a single Zajrah,^[2] and behold, they will be staring!﴾

The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ūd said that they admitted that these things were harder to create than they were.^[3] If this is the case, then why do they deny the

[1] Aṭ-Ṭabari 21:12.

[2] See the *Tafsīr* of Sūrat Aṣ-Şāffāt [37:19].

[3] Aṭ-Ṭabari 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

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

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not﴾
(40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْتَهُمْ مِنْ طِينٍ لَازِبَةٍ﴾

﴿Verily, We created them of a sticky clay.﴾ Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This is the useful kind of mud which sticks to itself."^[1] Ibn 'Abbās, may Allāh be pleased with him, and 'Ikrimah said, "It is sticky and useful." Qatādah said, "It is that which sticks to the hand."

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾

﴿Nay, you wondered while they mock.﴾ means, 'you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatādah said, "Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādam."^[2]

﴿وَرَأَى آيَاتِنَا﴾

﴿And when they see an Ayāh﴾ means, clear evidence and proof,

﴿يَسْتَسْخِرُونَ﴾

﴿they mock at it.﴾ Mujāhid and Qatādah said, "They make fun of it."^[3]

[1] Al-Qurṭubī 15:69, Aṭ-Ṭabari 21:22.

[2] Aṭ-Ṭabari 21:23.

[3] Aṭ-Ṭabari 21:24.

سُورَةُ السَّافَّاتِ

٤٤٧

الزَّائِرَاتِ

مَا لَكُمْ لَا تَنصُرُونَ ﴿٤٤﴾ بَلْ هُمْ أَتَيْنَهُم مُّسْتَسْلِمُونَ ﴿٤٥﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٤٦﴾ قَالُوا إِنَّا كُنْتُمْ نَأْتُونَنَا عَنِ الْيَمِينِ ﴿٤٧﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٤٨﴾ وَمَا كَانُوا لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ﴿٤٩﴾ بَلْ كُنْتُمْ قَوْمًا طَافِينَ ﴿٥٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٥١﴾ فَأَعْوَيْتَكُمْ إِنَّا كُنَّا عَاذِرُونَ ﴿٥٢﴾ فَأَتَيْنَهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٥٣﴾ إِنَّا كَذَّبْنَاكَ بِأَلْمِجِرِينَ ﴿٥٤﴾ إِنْتُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٥٥﴾ وَيَقُولُونَ إِنَّا لَا نَزِدُّكَ إِلَهًا إِنَّا لَشَاعِرُ يُحْمُونَ ﴿٥٦﴾ نَزَلَ بِجَاءِ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٥٧﴾ إِنَّا كُنَّا لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٥٨﴾ وَمَا نَحْزِرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٠﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٦١﴾ فَوَكَدَهُمْ كُفْرُؤُنْ فِي جَنَّةِ النَّعِيمِ ﴿٦٢﴾ عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٦٣﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿٦٤﴾ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٦٥﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٦٦﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٦٧﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٦٨﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٦٩﴾ قَالُوا قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٧٠﴾

﴿وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿And they say: "This is nothing but evident magic!"﴾

means, 'this that you have brought is nothing but plain magic.'

﴿وَلَا يَتَنَبَّأُونَ كُنَّا نَزَّلْنَا الْوَلُودَ﴾

﴿When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old?﴾

They thought that this was unlikely to happen, and they did not believe it.

﴿قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ﴾

﴿Say: "Yes, and you shall then be humiliated"﴾.

means, 'tell them, O Muḥammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the *Āyāt*:

﴿وَكُلُّهُمْ آتِيهِ دَاخِرِينَ﴾

﴿And all shall come to Him, humbled﴾ (27:87), and

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَدِّدُ لَهُمْ جَهَنَّمَ دَاخِرِينَ﴾

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

Then Allāh says:

﴿قَالَتَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾

means, it will be a single command from Allāh, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allāh knows best.

﴿وَقَالُوا يَنْزِلُكَ هَذَا يَوْمَ الْاٰلِیْنِ ﴿٢٠﴾ هَذَا يَوْمَ الْفَصْلِ اِلٰی كُتُبٍ ۚ نَكْذِبُوكَ ﴿٢١﴾ لَعْنَةُ الَّذِیْنَ ظَلَمُوا وَاٰزَلٰیجَهُمْ وَاَمَّا كَاثِرٌ بِعَدُوِّ ﴿٢٢﴾ مِنْ دُوْنِ اِلٰهٍ فَاَمْلُوهُمْ اِنْ صِرْتُمْ لِلْبَعِیْثِ ﴿٢٣﴾ وَفَقُوهُمْ اِنَّهُمْ نُسُفُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٥﴾ بَلْ هُمْ اِلَیْمٌ مُسْتَلٰیمُونَ ﴿٢٦﴾﴾

﴿20. They will say: "Woe to us! This is the Day of Recompense!"﴾

﴿21. (It will be said :) "This is the Day of Judgement which you used to deny."﴾

﴿22. (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship,﴾

﴿23. Instead of Allāh, and lead them on to the way of flaming Fire (Hell);﴾

﴿24. But stop them, verily, they are to be questioned.﴾

﴿25. "What is the matter with you? Why do you not help one another?"﴾

﴿26. Nay, but that Day they shall surrender.﴾

The Day of Recompense

Allāh tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿وَقَالُوا يَنْزِلُكَ هَذَا يَوْمَ الْاٰلِیْنِ ﴿٢٠﴾﴾

﴿They will say: "Woe to us! This is the Day of Recompense!"﴾

And the angels and the believers will say:

﴿هَذَا يَوْمَ الْفَصْلِ اِلٰی كُتُبٍ ۚ نَكْذِبُوكَ ﴿٢١﴾﴾

﴿This is the Day of Judgement which you used to deny.﴾

This will be said to them as a rebuke and reproof. Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿اٰخِزُّوا الَّذِيْنَ ظَلَمُوا وَاَزْوَاجَهُمْ﴾

﴿(It will be said to the angels :) Assemble those who did wrong, together with their companions﴾

An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."^[1] This was also the view of Ibn 'Abbās, Sa'd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Abu Ṣāliḥ, Abu Al-'Āliyah and Zayd bin Aslam."^[2] Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿اٰخِزُّوا الَّذِيْنَ ظَلَمُوا وَاَزْوَاجَهُمْ﴾

﴿Assemble those who did wrong, together with their companions﴾

means, Those who are like them. So those who committed Zinā will be gathered with others who committed Zinā, those who dealt in Ribā will be gathered with others who dealt in Ribā, those who drank wine will be gathered with others who drank wine.' Mujāhid and Sa'd bin Jubayr narrated from Ibn 'Abbās:

﴿وَاَزْوَاجَهُمْ﴾

﴿their companions﴾ means "Their friends."

﴿وَمَا كَانُوا يَعْبُدُونَ ﴿٢٠﴾ مِنْ دُونِ اللَّهِ﴾

﴿and what they used to worship. Instead of Allāh,﴾ means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْحَقِّ﴾

﴿and lead them on to the way of flaming Fire.﴾ means, take them to the way to Hell. This is like the Āyah:

[1] Aṭ-Ṭabari 21 :27.

[2] Aṭ-Ṭabari 21 :27, 28.

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عَذَابًا وَثَقِيلًا ۖ نَأْوِيهِمْ مِّنْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾ (17:97).

﴿وَقُفُّوا لَهُمْ نَسْأَلُونَ﴾

﴿But stop them, verily, they are to be questioned.﴾

means, stop them so that they may be questioned about the things they did and said in this world. As Ad-Dahhāk said, narrating from Ibn ‘Abbās, this means, ‘detain them, for they are to be brought to account.’ ‘Abdullāh bin Al-Mubārak said, “I heard ‘Uthmān bin Zā’idah say, ‘The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

﴿مَا لَكُمْ لَا تَنصُرُونَ﴾

﴿What is the matter with you? Why do you not help one another?﴾.’ ”

meaning, ‘as you claimed that you would all help one another.’

﴿يَلْهُوْا أَفْلَهِمْ يَسْتَسْلِمُونَ﴾

﴿Nay, but that Day they shall surrender.﴾

means, they will be subjected to the command of Allāh, and they will not be able to resist it or avoid it. And Allāh knows best.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ﴾ قَالُوا إِنَّا كُنْتُمْ نَأْوِيهِمْ عَنِ الْعِيلِينَ ﴿٢٧﴾ قَالُوا بَلْ لَرَّ تَكُونُوا مُؤْمِنِينَ ﴿٢٨﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ مَّسْطَرٍّ ۖ بَلْ كُنْتُمْ قَوْمًا طَالِفِينَ ﴿٢٩﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَلْأَقْبَلُونَ ﴿٣٠﴾ فَأَعْرَضْنَا عَنْكُمْ إِنَّا كُنَّا غُيُوبَ ﴿٣١﴾ فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٢﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٣﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٤﴾ وَيَقُولُونَ إِنَّا لَا يَكُونُ الْإِلَهَ إِلَّا إِبْرَاهِيمُ إِسْمَاعِيلُ يَحْيَىٰ ﴿٣٥﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٦﴾

﴿27. And they will turn to one another and question one another.﴾

﴿28. They will say: “It was you who used to come to us from

the right side."﴾

﴿29. They will reply: "Nay, you yourselves were not believers."﴾

﴿30. "And we had no authority over you. Nay! But you were a transgressing people."﴾

﴿31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment)."﴾

﴿32. "So we led you astray because we were ourselves astray."﴾

﴿33. Then verily, that Day, they will (all) share in the torment.﴾

﴿34. Certainly, that is how We deal with the criminals.﴾

﴿35. Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

﴿36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"﴾

﴿37. Nay! he has come with the truth and he confirms the Messengers.﴾

The arguing of the Idolators on the Day of Resurrection

Allāh tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

﴿فَيَقُولُ الضَّالِّمُونَ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْآ فَهَلْ أَنتُمْ مُنْجُونَ عَنَّا نَصِيبًا
مِّنَ النَّارِ ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا ۚ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ
الْعِبَادِ ۝﴾

﴿The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"﴾ (40:47-48)

﴿وَلَوْ رَفَعَ إِذِ الظَّالِمُونَ مَوْجُودُونَ عِندَ رَبِّهِمْ رِجْعَ بَعْضُهُمْ إِلَى بَعْضٍ فَقُلْتُ أَفَقَوْلَ يَقُولُ
الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ
اسْتَضَعُوا أَنَحْنُ صَدَدْتَكُمْ عَنِ الْمُدَىٰ بَعْدَ إِذْ جَاءَتْكُمْ بِلَ كُنتُمْ شُرَٰكِيْنَ ۖ وَقَالَ الَّذِينَ

أَسْتَضِيعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرُوا أَتَدَّامَةُ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُبْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾ (34:31-33)

Similarly, they are described here as saying:

﴿إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ﴾

﴿It was you who used to come to us from the right side.﴾

Ad-Ḍaḥḥāk reported that Ibn 'Abbās said; "They will say, 'You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatādah said, "Men will say to the *Jinn*, 'You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, "You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth."^[1] Ibn Zayd said, it means: "You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do."^[2] Yazīd Ar-Rishk said, "from *Lā ilāha illallāh*."

﴿قَالُوا بَلْ لَمْ نَكُونُوا مُؤْمِنِينَ﴾

^[1] Aṭ-Ṭabari 21:32.

^[2] Aṭ-Ṭabari 21:32.

﴿They will reply: "Nay, you yourselves were not believers."﴾

The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

﴿وَمَا كَانَ لَنَا عَلَيْكَ مِنْ سُلْطَانٍ﴾

﴿And we had no authority over you.﴾ means, 'we had no proof of the truth of that to which we called you.'

﴿بَلْ كُنْتُمْ قَوْمًا طَٰغِيْنَ﴾

﴿Nay! But you were a transgressing people.﴾

You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴿فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ ﴿٣٧﴾ فَأَعْرَضْتُمْ ﴿٣٨﴾ إِنَّا كُنَّا غَٰوِينَ ﴿٣٩﴾﴾

﴿So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.﴾

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴿فَأَعْرَضْتُمْ﴾

﴿So we led you astray﴾ means, 'so we called you to misguidance,'

﴿إِنَّا كُنَّا غَٰوِينَ﴾

﴿because we were ourselves astray.﴾ means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴿فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤٠﴾﴾

﴿Then verily, that Day, they will (all) share in the torment.﴾

means, all of them will be in Hell, each according to what he deserves.

﴿إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٤١﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿Certainly, that is how We deal with criminals. Truly, when it

was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّْي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified.»^[1]

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ وَقَوْلُهُمْ إِنَّا نَنَازِعُكَ إِلَهِتَنَا لِئَانْزَعَنَّا مِنْكُمُ الْبَنِينَ ﴿١٦٠﴾

«Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"»

meaning, 'Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?' – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿بَلْ جَاءَ بِالْحَقِّ﴾

﴿Nay! he has come with the truth﴾ meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿وَسَدَّقَ الرِّسَالَيْنِ﴾

﴿and he confirms the Messengers.﴾ means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would.

^[1] Muslim 1 :52.

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ﴾

﴿Nothing is said to you except what was said to the Messengers before you﴾ (41:43).

﴿إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ۝۳۸ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝۳۹ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝۴۰ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ۝۴۱ فَوَكَّهْهُمْ فَكَّرَمُونَ ۝۴۲ فِي جَنَّاتِ النَّعِيمِ ۝۴۳ عَلَى سُرُرٍ مُتَقَابِلِينَ ۝۴۴ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ۝۴۵ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ۝۴۶ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَكُونَ ۝۴۷ وَعِندَهُمْ قَاصِرَاتُ الْبُحْرِ عَيْنٌ ۝۴۸ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ۝۴۹﴾

﴿38. Verily, you are going to taste the painful torment;﴾

﴿39. And you will be requited nothing except for what you used to do.﴾

﴿40. Save the chosen servants of Allāh.﴾

﴿41. For them there will be a known provision,﴾

﴿42. Fruits; and they shall be honored,﴾

﴿43. In the Gardens of Delight,﴾

﴿44. Facing one another on thrones.﴾

﴿45. Round them will be passed a cup of pure wine﴾

﴿46. White, delicious to the drinkers.﴾

﴿47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾

﴿48. And beside them will be Qāṣirāt-Aṭ-Ṭarf with (wide and beautiful) eyes.﴾

﴿49. as if they were Bayḍ Maknūn.﴾

The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ۝۳۸ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝۳۹﴾

﴿Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.﴾

Then He makes an exception in the case of His sincerely believing servants. This is like the Āyāt:

﴿وَالْمَصْرِ ۝۱ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ۝۲ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...﴾ (103:1-3),

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴿٣﴾﴾

﴿Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds﴾ (95:4-6).

﴿وَلَا يَنْصُرُ إِلَّا وَاِدْعَاهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿١٧﴾ ثُمَّ نُنْفِئُ الَّذِينَ آمَنُوا وَإِنَّا لَظَالِمِينَ ﴿١٨﴾﴾

﴿There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwā. And We shall leave the wrongdoers therein to their knees.﴾ (19:71-72); and

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ ﴿٢٨﴾ إِلَّا اخْبَأْ آلِيِينَ ﴿٢٩﴾﴾

﴿Every person is a pledge for what he has earned, except those on the right﴾ (74:38-39).

Allāh says here:

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٠١﴾﴾

﴿Save the chosen servants of Allāh.﴾ meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allāh wills.

﴿أُولَئِكَ لَمْ يَرَوْا مَعْلُومٌ ﴿١٠٢﴾﴾

﴿For them there will be a known provision.﴾ Qatādah and As-Suddi said, "This means Paradise."^[1] It is explained further in the next Āyah:

﴿فَرُكَّةٌ ﴿١٠٣﴾﴾

﴿Fruits﴾ meaning, of different kinds.

﴿وَعَمَّ تَتَكْرَمُونَ ﴿١٠٤﴾﴾

[1] Aṭ-Ṭabari 21 :35.

﴿and they shall be honored﴾ means, they will be served and will live a life of luxury.

﴿فِي جَنَّاتٍ الْيَعْمَىٰ ۝١٣ عَلَىٰ مُرُورٍ مُّتَقَابِلِينَ ۝١٤﴾

﴿In the Gardens of Delight, facing one another on thrones.﴾

Mujāhid said, "One of them will not look at one another's backs."^[1]

﴿يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ۝١٥ بَيْتَاءَ لَذَّةٍ لِلشَّارِبِينَ ۝١٦ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ۝١٧﴾

﴿Round them will be passed a cup of pure wine - white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾

This is like the Āyah:

﴿يُطَافُ عَلَيْهِمْ وَلَذَّةٌ مُّغْلَذَةٌ ۝١٧ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ۝١٨ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ۝١٩﴾

﴿Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.﴾ (56:17-19).

Allāh refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches - which is the meaning of *Ghawl* - causing people to lose their minds completely. So He says here:

﴿يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ۝١٥﴾

﴿Round them will be passed a cup of pure wine﴾

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Mālik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

﴿لَذَّةٍ لِلشَّارِبِينَ﴾

[1] Al-Qurtubi 15:77.

﴿delicious to the drinkers.﴾ means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا يَبِئَا غَوْلٌ﴾

﴿Neither will they have Ghawl from that﴾

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.^[1] This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿وَلَا هُمْ عَنْهَا يُرْوَدُونَ﴾

﴿nor will they suffer intoxication therefrom.﴾

Mujāhid said, "It will not cause them to lose their minds."^[2] This was also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Al-Ḥasan. 'Atā' bin Abi Muslim Al-Khurasāni, As-Suddi and others. Aḍ-Ḍaḥḥāk reported that Ibn Abbās said, "Wine causes four things: intoxication, headache, vomiting and urine."^[3] So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in *Sūrat Aṣ-Ṣāffāt*.

﴿وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ﴾

﴿And beside them will be Qāṣirāt Aṭ-Ṭarf﴾

means, chaste females, who will not look at anyone other than their husbands, as Ibn 'Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddi and others said.^[4]

﴿عَيْنٌ﴾

﴿with (wide and beautiful) eyes﴾ means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

[1] Aṭ-Ṭabari 21:38.

[2] Aṭ-Ṭabari 21:40.

[3] Al-Qurṭubi 15:79.

[4] Aṭ-Ṭabari 21:41, 42.

سُورَةُ الصَّافَّاتِ

٤٤٨

الْحَمْدُ لِلَّهِ

يَقُولُ أَهْ نَكَ لَيْنَ الْمَصْدِقِينَ ﴿٥٢﴾ أَدَامِنَّا وَكُنَّا تَرَابًا وَعِظْمًا أَوْ نَا
لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَسْمَعُ مَظْلُومُونَ ﴿٥٤﴾ فَأَطْلِعْ قِرَاءَهُ فِي سَوَاءِ
الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتَرْوِينَ ﴿٥٦﴾ وَلَوْ لَا نِعْمَةُ رَبِّي
لَكُنْتُ مِنَ الْمَحْضَرِينَ ﴿٥٧﴾ أَمَّا نَحْنُ بِمِثْلِينَ ﴿٥٨﴾ إِلَّا مَوْنُنَا
الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَمَوْ الْقَوْرَ الْعَظِيمِ ﴿٦٠﴾
لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ تُزَلُّ أَمْ شَجَرَةٌ
الزَّرْقُمِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ
تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾
فَأَيُّهُمْ لَا يَكُونُ مِنْهَا فَا لَوْنٍ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنْ لَهُمْ
عَلَيْهَا شَوْكَاتٌ جِيعٍ ﴿٦٧﴾ ثُمَّ إِنْ مَرَجَعُهُمْ إِلَى الْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ الْقَوَاءُ أَبَاءَ مُرْضَالِينَ ﴿٦٩﴾ فَهُمْ عَلَى أَثَرِهِمْ يَهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ
مُنْذِرِينَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ ﴿٧٣﴾
إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَيْنَا نُوْحَ فَلَنَعَمْ
الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَعِنْدَهُمْ قَصِيرَاتٌ الْفَلَافِلِ
عَيْنٌ ﴿٥١﴾

And beside them will be Qāṣirāt Aṭ-Ṭarf, with (wide and beautiful) eyes. ﴿٥١﴾

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٢﴾

as if they were Bayḍ Maknūn. Their bodies are described as having the most perfect color. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٣﴾

as if they were Bayḍ Maknūn. means, as if they were hidden pearls.^[1]

Al-Ḥasan said:

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٤﴾

as if they were Bayḍ Maknūn. means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa'īd bin Jubayr said:

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٥﴾

as if they were Bayḍ Maknūn. means, "The inside of the egg." 'Aṭā' Al-Khurāsāni said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٦﴾

as if they were Bayḍ Maknūn. means, "The white of the egg

[1] Aṭ-Ṭabari 21:43.

when its shell is removed." Ibn Jarir's view concerning the meaning of *Maknūn* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allāh knows best.

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَتِنَّكَ لَبِئْسَ الْقَمِينَ ﴿٥٢﴾ لَمَّا مَنَّا وَكُنَّا نَرَاكَ وَنَحْنُ أَهْلُ الْمَدِينَةِ ﴿٥٣﴾ قَالَ هَلْ أَنتُمْ مُنْظَرُونَ ﴿٥٤﴾ فَأَطْلَعَ قَرْنَاهُ فِي سِوَاهِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرَوْنَ ﴿٥٦﴾ وَلَوْلَا رِغْمَةُ رَبِّي لَكُنْتُمْ مِنَ الْخَاصِرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَسْمُومِينَ ﴿٥٨﴾ إِلَّا نَوْنُكُمُ الْأَوَّلُ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَمَوْ الْقَوْمِ الْعَظِيمِ ﴿٦٠﴾ لِيُثِلَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

﴿50. Then they will turn to one another, mutually questioning.﴾

﴿51. A speaker of them will say: "Verily, I had a companion (in the world),"﴾

﴿52. "Who used to say: 'Are you among those who believe.﴾

﴿53. (That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn)?"﴾

﴿54. (The speaker) said: "Will you look down?"﴾

﴿55. So he looked down and saw him in the midst of the Fire.﴾

﴿56. He said: "By Allāh! You have nearly ruined me."﴾

﴿57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."﴾

﴿58. "Are we then not to die (any more)?"﴾

﴿59. "Except our first death, and we shall not be punished?"﴾

﴿60. Truly, this is the supreme success!﴾

﴿61. For the like of this let the workers work.﴾

The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

﴿قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي رَافِقٌ﴾

◀A speaker of them will say: "Verily, I had a companion..."▶

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."^[1]

﴿يَقُولُ أَهْلَكَ لِمَنِ الْمَصِيرِينَ﴾

◀Who used to say: "Are you among those who believe..."▶

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿أَوَلَمْ نَكُنْ مِنْكُمْ رُفُكًا وَغَضَبْنَا آلَافًا مِّنْهُمْ﴾

◀(That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn).▶

Mujāhid and As-Suddi said, "Brought to account."^[2] Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Quraẓi said, "Rewarded or punished according to our deeds."^[3] Both views are correct.

﴿قَالَ هَلْ أُشْرُكَ تُظَلِّمُونَ﴾

◀(The speaker) said: "Will you look down?"▶

meaning, look over. The believer will say this to his companions among the people of Paradise.

﴿فَنَظَّلْنَاهُ فِي سَوَاءٍ الْجَحِيمِ﴾

◀So he looked down and saw him in the midst of the Fire.▶

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-Uṣari, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni said, "This means, in the middle of Hell."^[4] Al-Ḥasan Al-

[1] Aṭ-Ṭabari 21 :45.

[2] Aṭ-Ṭabari 21 :47.

[3] Aṭ-Ṭabari 21 :47.

[4] Aṭ-Ṭabari 21 :48.

Baṣri said, "In the middle of Hell as if he were a burning star."^[1]

﴿قَالَ تَاللَّهِ إِنْ كُنْتُ لَأَكُونُ فِيهَا﴾

﴿He said: "By Allāh! You have nearly ruined me."﴾

The believer will say, addressing the disbeliever: 'By Allāh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوْلَا رَحْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ﴾

﴿Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

﴿and never could we have found guidance, were it not that Allāh had guided us!﴾ (7:43)

﴿أَنَّا نَحْنُ بِمَبْعُوثِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأَوَّلَ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾﴾

﴿Are we then not to die (any more)? Except our first death, and we shall not be punished?﴾

This is what the believers will say when they feel joy at what Allāh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allāh says:

﴿إِنَّ هَذَا لَهُ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾﴾

﴿Truly, this is the supreme success!﴾ Al-Ḥasan Al-Baṣri said, "They know that death brings an end to every delight, so they will say,

﴿أَنَّا نَحْنُ بِمَبْعُوثِينَ ﴿٦٠﴾ إِلَّا مَوْتَنَا الْأَوَّلَ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٦١﴾﴾

﴿Are we then not to die? Except our first death, and we shall not be punished?﴾

[1] Aṭ-Ṭabari 21:48.

It will be said, "No,

﴿إِنَّ هَذَا لَهُ الْفَوْزُ الْعَظِيمُ﴾

«Truly, this is the supreme success!».^[1]

﴿إِنِّى لَنَسُوْلُ الْغَافِلِيْنَ﴾

«For the like of this let the workers work.» Ibn Jarīr said, "These are the Words of Allāh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter."^[2]

The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this *Āyah*. Abu Ja'far bin Jarīr recorded that Furāt bin Tha'labah Al-Bahrāni said concerning the *Āyah*,

﴿إِنِّى كَآنَ لِّىْ فَرِیْقٌ﴾

«Verily, I had a companion» "There were two men who were partners and had collected eight thousand *Dinārs*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you ' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dinārs*. He called his companion and showed him the house, saying, 'What do you think of this house? I bought it for one thousand *Dinārs*.' He said, 'How beautiful it is.' When he went out he said, 'O Allāh, this companion of mine has bought this house for one thousand *Dinārs*; I ask You for one of the houses of Paradise – and he gave one thousand *Dinārs* in charity.' Then as much time passed as Allāh willed should pass.

The first man married a woman with a dowry of one thousand *Dinārs*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dinārs*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

^[1] *Ad-Durr Al-Manthūr* 7 :95.

^[2] *Aṭ-Ṭabari* 21 :52.

companion has married a woman with a dowry of one thousand *Dinārs*; I ask you for a wife from among *Al-Hūr Al-ʿĪn* – and he gave one thousand *Dinārs* in charity. Then as much time passed as Allāh willed should pass.

Then the first man bought two gardens for two thousand *Dinārs*, then he called his companion and showed them to him. He said, 'I have bought these two gardens for two thousand *Dinārs*.' He replied, 'How beautiful this is.' When he came out, he said, 'O Lord, my companion has bought two gardens for two thousand *Dinārs*; I ask you for two gardens in Paradise' – and he gave two thousand *Dinārs* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allāh. The man said, 'This is like a man who has such and such.' The angel said, 'That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, 'I had a companion who used to say: Are you among those who believe?' It was said to him, 'He is in Hell.' He said, 'Will you look down?' So he looked down and saw him in the midst of Hell. At this, he said:

﴿يَا اللَّهُ إِنْ كِدْتُ لَتَرَوِينَ ۖ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْخَاسِرِينَ ۝﴾

﴿By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾^[1]

﴿أَذَلِكَ خَيْرٌ تُرَآءُ أَمْ شَجَرَةُ الزَّوْقِمِ ۚ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝ إِنَّمَا شَجَرَةُ زَوْقِمٍ فِي أَصْلِ الْجَحِيمِ ۝ طَلْعُهَا كَأَنَّهُ رِئَاسُ الشَّيْطَانِ ۝ فَإِنَّهُمْ لَآيَكُونُ مِنْهَا الْبَاطِلُونَ ۝ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَا مِنْ حِمِيمٍ ۝ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝ إِنَّهُمْ أَلْقَا نَارَهُمْ فَرَسَّالِينَ ۝ فَهُمْ عَلَى مَا تَرْتِمُ بِرِعْوِنَ ۝﴾

﴿62. Is that (Paradise) better entertainment or the tree of Zaqqūm?﴾

[1] Aṭ-Ṭabari 21:45. This narration is among those, the Muslim is not required to believe in.

- ﴿63. Truly, We have made it (as) a trial for the wrongdoers.﴾
 ﴿64. Verily, it is a tree that springs out of the bottom of Hell-fire.﴾
 ﴿65. The shoots of its fruit stalks are like the heads of Shayāṭīn.﴾
 ﴿66. Truly, they will eat thereof and fill their bellies therewith.﴾
 ﴿67. Then on the top of that they will be given boiling Hamīm.﴾
 ﴿68. Then thereafter, verily, their return is to the flaming fire of Hell.﴾
 ﴿69. Verily, they found their fathers on the wrong path ;﴾
 ﴿70. So they (too) hastened in their footsteps!﴾

The Tree of Zaqqūm and its Companions

Here Allāh asks: 'Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴿أَمْ شَجَرَةُ الزَّقْقُمِ﴾

﴿or the tree of Zaqqūm﴾ which is in Hell?' The meaning here is a specific kind of tree which is called Zaqqūm. This is like the Āyah:

﴿وَشَجَرَةٍ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّقْنِ وَصَيِّغٌ لِلْكَافِرِينَ﴾

﴿And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.﴾ (23:20) – which is the olive tree. This is supported by the Āyah:

﴿ثُمَّ إِنَّكُمْ أَنْتَآ الْعَاثِرُونَ الشَّكَارُونَ ﴿١١﴾ لَا كُفْرَ مِنْ شَرِّ مَنْ زُفِّرُوا ﴿١٢﴾﴾

﴿Then moreover, verily, – you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.﴾ (56:51-52).

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلْعَالَمِينَ﴾

﴿Truly, We have made it (as) a trial for the wrongdoers.﴾

Qatādah said, "The tree of Zaqqūm is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allāh revealed the words:

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire.» meaning, it is nourished by the fire, for it was created from fire.”^[1] Mujāhid said:

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ﴾

«Truly, We have made it (as) a trial for the wrongdoers.»

Abu Jahl, may Allāh curse him, said, “Zaqqūm means dates and butter which I eat [Atazaqqamuhu].”^[2]

I say that the meaning of the *Āyah* is, “We have told you, O Muḥammad, of the tree of Zaqqūm as a trial with which We test the people to see who will believe and who will disbelieve.” This is like the *Āyah*:

﴿وَمَا جَعَلْنَا آيَةً الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْفُرْقَانِ وَنُفِثُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

«And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur’ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh» (17:60).

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire.» means, its roots grow at the bottom of Hell.

﴿طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ﴾

«The shoots of its fruit stalks are like the heads of Shayāṭīn.» this is a description of how ugly and repulsive it is. It is likened to

﴿رُءُوسُ الشَّيَاطِينِ﴾

«the heads of Shayāṭīn», even though they have never seen them, because it is a well-established idea in people’s minds that devils are ugly in appearance.

[1] Aṭ-Ṭabari 21:52.

[2] Aṭ-Ṭabari 21:53.

﴿فَأَتَتْهُمْ لَا يُكُونُونَ مِمَّا قَالُوا وَمِمَّا أَلْبَطُونَ﴾⁽¹⁾

﴿Truly, they will eat thereof and fill their bellies therewith.﴾

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦٦﴾ لَا يَسِينُ وَلَا يَنْفَعُ مِنْ جُوعٍ ﴿٦٧﴾﴾

﴿No food will there be for them but a poisonous thorny plant,
Which will neither nourish nor avail against hunger.﴾ (88:6-7).

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ﴿٦٨﴾﴾

﴿Then on the top of that they will be boiling Ḥamīm﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means they will be given boiling Ḥamīm to drink after they have eaten from *Zaqqūm*."^[1] According to another report, he said that this means a mixture made from boiling water.^[2] Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Hātim recorded that Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of *Zaqqūm*. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

[1] Aṭ-Ṭabari 21 :55.

[2] Aṭ-Ṭabari 21 :52. For an explanation of Ḥamīm, see the *Tafsīr* of *Sūrat Ar-Raḥmān* (55 :44).

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَ الْلَّهِ﴾

﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the *Āyah*,

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِينَ﴾

﴿They will go between it (Hell) and the fierce boiling water!﴾ (55:44).

Qatādah recited this *Āyah* when discussing this *Āyah*.^[1] This is a good interpretation. ‘Abdullāh bin Mas‘ūd recited it differently, with the meaning “Their return in the afternoon.” ‘Abdullāh, may Allāh be pleased with him, used to say: “By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell.” Then he recited:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose﴾ (25:24).^[2]

Allāh’s saying;

﴿إِنَّهُمْ أَفْوَىٰ مَّا بَاءَ عَنْهُمْ فَاسْقَازَىٰ﴾

﴿Verily, they found their fathers on the wrong path;﴾

means, ‘We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.’ Allāh says:

﴿فَهُمْ عَلَىٰ مَأْتَرٍ يَرَوْنَ﴾

﴿So they (too) hastened in their footsteps!﴾

Mujāhid said, “This is like running.”^[3] Sa‘īd bin Jubayr said, “They followed ignorance and foolishness.”

[1] Aṭ-Ṭabari 21:56.

[2] Aṭ-Ṭabari 21:56.

[3] Aṭ-Ṭabari 21:57.

سُورَةُ السَّافَّاتِ

٤٤٩

الْحَمْدُ لِلَّهِ الَّذِي

وَجَعَلْنَا دُرِّيَّتَهُ هَرُاقًا ۖ (٧١) وَرَكَّاعًا عَلَيْهِ فِي الْآخِرِينَ ۖ (٧٢) سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ۖ (٧٣) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ (٧٤) إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۖ (٧٥) ثُمَّ أَغْرَقْنَا الْآخِرِينَ ۖ (٧٦) وَإِنْ مِنْ شَيْعَةٍ لَّيَزِيدُ ۖ (٧٧) إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۖ (٧٨) إِذْ قَالَ لِأَيُّبِهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۖ (٧٩) أَفَبِكُلِّ عِلْقَاءِ إِلَهَةٍ دُونِ اللَّهِ تُرِيدُونَ ۖ (٨٠) فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ۖ (٨١) فَظَرَّ نَظْرَةً فِي النُّجُومِ ۖ (٨٢) فَقَالَ إِنِّي سَقِيمٌ ۖ (٨٣) فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۖ (٨٤) فَرَّغَ إِلَى اللَّهِ إِلَهُهِمْ فَقَالَ أَلَا تَأْتَا كُلُّوْنَ ۖ (٨٥) مَا لَكُمْ لَا تَنْطِقُونَ ۖ (٨٦) فَرَّغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ۖ (٨٧) فَأَقْبَلُوا إِلَيْهِ يَرْفُوقُونَ ۖ (٨٨) قَالَ تَعْبُدُونَ مَا تَشْحَوْنَ ۖ (٨٩) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۖ (٩٠) قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْفَوْهُ فِي الْجَحِيمِ ۖ (٩١) فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ لَأْسُمَلِينَ ۖ (٩٢) وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِينَ ۖ (٩٣) رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۖ (٩٤) فَبَشِّرْنَاهُ بِعِلْمٍ حَلِيمٍ ۖ (٩٥) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَأَنْظِرْ مَاذَا تَرَى ۖ (٩٦) يَا بَنِي إِسْرَءِيلَ أَفَعَلَ مَا تُمْرُسُونَ ۖ (٩٧) إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ۖ (٩٨)

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ﴾ ۖ ﴿وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ﴾ ۖ ﴿فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ﴾ ۖ ﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾ ۖ ﴿٧١﴾

﴿71. And indeed most of the earlier ones went astray before them;﴾

﴿72. And indeed We sent among them warners;﴾

﴿73. Then see what was the end of those who were warned.﴾

﴿74. Except the chosen servants of Allāh.﴾

Allāh tells us that most of the previous nations went astray, worshipping other gods alongside Allāh. He states that He

sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ﴾ ۖ ﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾ ۖ ﴿٧٢﴾

﴿Then see what was the end of those who were warned. Except the chosen servants of Allāh.﴾

﴿وَلَقَدْ نَادَيْنَا نُوحًا فَلَنِمَّ الْمُجِيبُونَ﴾ ۖ ﴿وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾ ۖ ﴿وَجَعَلْنَا دُرِّيَّتَهُ هَرُاقًا﴾ ۖ ﴿وَرَكَّاعًا عَلَيْهِ فِي الْآخِرِينَ﴾ ۖ ﴿سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ﴾ ۖ ﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ ۖ ﴿٧٣﴾

﴿الْمُحْسِنِينَ﴾ ثُمَّ أَنْزَلْنَا الْآخَرِينَ ﴿٧٥﴾

﴿75. And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾

﴿76. And We rescued him and his family from the great distress,﴾

﴿77. And, his progeny, them We made the survivors.﴾

﴿78. And left for him (a goodly remembrance) among the later generations﴾

﴿79. "Salām (peace!) be upon Nūḥ among the all creatures!"﴾

﴿80. Verily, thus We reward the gooddoers.﴾

﴿81. Verily, he [Nūḥ] was one of Our believing servants.﴾

﴿82. Then We drowned the others.﴾

Nūḥ and His People

When Allāh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nūḥ and the rejection of his people. Only a few of Nūḥ's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allāh became angry because Nūḥ was angry with them. He says:

﴿وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِمَّ الْمُجِبُّونَ﴾

﴿And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾

﴿وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾

﴿And We rescued him and his family from the great distress.﴾ means, their disbelief and their insults.

﴿وَجَعَلْنَا ذُرِّيَّتَهُ مِنْ الْبَاقِينَ﴾

﴿And, his progeny, them We made the survivors.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be

pleased with him, "There was no one left apart from the offspring of Nūḥ, peace be upon him."^[1] Saʿīd bin Abi 'Arūbah said, narrating from Qatādah concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْيَاقِينَ﴾

﴿And, his progeny, them We made the survivors.﴾

"All people descended from the offspring of Nūḥ, peace be upon him."^[2] At-Tirmidhi, Ibn Jarīr and Ibn Abi Ḥātim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْيَاقِينَ﴾

﴿And, his progeny, them We made the survivors):

«سَامُ، وَحَامُ، وَيَافِثُ»

«Sām, Ḥām and Yāfith.»^[3]

Imām Aḥmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو الرُّومِ»

«Sām was the father of the Arabs, Ḥām was the father of the Ethiopians and Yāfith was the father of the Romans.»^[4]

This was also recorded by At-Tirmidhi.^[5] What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Rūmā (Roma) the son of Līlī, the son of Yūnān, the son of Yāfith, the son of Nūḥ, peace be upon him.

﴿وَرَزَّكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾

﴿And left for him among the later generations.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "He is remembered in a good way."^[6] Mujāhid said this means "An

[1] Aṭ-Ṭabari 21 :59.

[2] Aṭ-Ṭabari 21 :59.

[3] *Tuḥfat Al-Aḥwadhī* 5 :365, Aṭ-Ṭabari 21 :59. See the note below.

[4] Aḥmad 5 :9.

[5] *Tuḥfat Al-Aḥwadhī* 9 :98. The majority consider these to be unauthentic.

[6] Aṭ-Ṭabari 21 :60.

honorable mention by all the Prophets.”^[1] Qatādah and As-Suddi said, “Allāh caused him to be praised constantly by others.”^[2] Ad-Ḍaḥḥāk said it means “*Salām* and praise.”

﴿سَلَّمَ عَلَىٰ نُوْحٍ فِي الْاٰلَمِيْنَ﴾

﴿*Salām* (peace!) be upon Nūḥ among the all creatures!

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ﴾

﴿*Verily, thus We reward the gooddoers.*﴾ means, ‘This is how We reward those of Our servants who do deeds of obedience to Allāh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.’ Then Allāh says:

﴿اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ﴾

﴿*Verily, he [Nūḥ] was one of Our believing servants.*﴾

meaning, one of the sincere believers in the Oneness of Allāh, one of those who had certain faith.

﴿ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ﴾

﴿*Then We drowned the others.*﴾ means, ‘We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.’

﴿وَاٰتٍ مِّنْ سَمْعِيْهِ لِبٰرِهِيْمَ﴾ اِذْ جَاةٌ رَبُّهٖ يَقْلِبُ سَلِيْمَ ﴿ا١٤١﴾ اِذْ قَالَ لِاَيُّهٖ وَقُوْهٖ. مَا نَا تَعْبُدُوْنَ ﴿ا١٤٢﴾ اَيُّهَا الْاِلٰهَةُ دُوْنَ اِلٰهٍ رَبُّدُوْنَ ﴿ا١٤٣﴾ فَمَا ظَنُّكُمْ رَبِّ الْاٰلَمِيْنَ ﴿ا١٤٤﴾

﴿83. And verily, among those who followed his way was Ibrāhīm.﴾

﴿84. When he came to his Lord with a *Salīm* heart.﴾

﴿85. When he said to his father and to his people: “What is it that which you worship?”﴾

﴿86. “Is it a falsehood – gods other than Allāh – that you desire?”﴾

^[1] Aṭ-Ṭabari 21:60.

^[2] Aṭ-Ṭabari 21:60.

﴿87. "Then what think you about the Lord of the all that exists?"﴾

The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿وَاتَّكَ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ ۝۸۳﴾

﴿And verily, among those who followed his ways was Ibrāhīm.﴾

means, he was one of the followers of his religion.^[1] Mujāhid said, "He was following his path and his way."^[2]

﴿إِذْ جَاءَ رَبُّهُ بِقَلْبٍ سَلِيمٍ ۝۸۴﴾

﴿When he came to his Lord with a Salīm heart.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."^[3]

Ibn Abi Ḥātim recorded that 'Awf said, "I said to Muḥammad bin Sīrīn, 'What is the *Salīm* heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"^[4] Al-Ḥasan said, "One that is free from *Shirk*."^[5] 'Urwah said, "One that is not cursed."^[6]

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝۸۵﴾

﴿When he said to his father and to his people: "What is it that which you worship?"﴾

He denounced his people for their worship of idols and false gods, Allāh said:

﴿أَيُّهَا الْمَلَأَتْ دُورَ اللَّهِ تُرِيدُونَ ۝۸۶﴾

[1] Aṭ-Ṭabari 21:61.

[2] Aṭ-Ṭabari 21:61.

[3] Al-Qurṭubi 15:91.

[4] Al-Qurṭubi 15:91.

[5] Aṭ-Ṭabari 21:62.

[6] Aṭ-Ṭabari 21:62.

«Is it a falsehood – gods other than Allāh – that you desire?
Then what think you about the Lord of the all that exists?»

Qatādah said, "This means, 'what do you think He will do with you when you meet Him, given that you worshipped others alongside Him?'^[1]

﴿فَنظَرَ نَظْرَةً فِي النُّجُومِ﴾ ٨٨ ﴿فَقَالَ إِنِّي سَقِيمٌ﴾ ٨٩ ﴿فَوَلَّوْا عَنْهُ مُدْبِرِينَ﴾ ٩٠ ﴿فَرَّغَ إِلَيْهِ الْيَهُودُ فَقَالَ﴾ ٩١ ﴿أَلَا تَأْكُلُونَ﴾ ٩٢ ﴿مَا لَكُمْ لَا تَنْطِقُونَ﴾ ٩٣ ﴿فَرَّغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ﴾ ٩٤ ﴿فَأَقْبَلُوا إِلَيْهِ يَرُفُونَ﴾ ٩٥ ﴿فَأَسْبَدَ مَا تَنَجَّسُونَ﴾ ٩٦ ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ ٩٧ ﴿قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْفَوْهُ فِي الْجَهَنَّمَ﴾ ٩٨ ﴿فَإِذَا دُخِلَ فِيهَا لُجُتُهُمْ الْأَسْفَلِينَ﴾ ٩٩

﴿88. Then he cast a glance at the stars,﴾

﴿89. And he said: "Verily, I am sick."﴾

﴿90. So they turned away from him and departed.﴾

﴿91. Then he turned to their gods and said: "Will you not eat?"﴾

﴿92. "What is the matter with you that you speak not?"﴾

﴿93. Then he turned upon them, striking (them) with (his) right hand.﴾

﴿94. Then they came hastily towards him.﴾

﴿95. He said: "Worship you that which you (yourselves) carve?"﴾

﴿96. "While Allāh has created you and what you make!"﴾

﴿97. They said: "Build for him a building and throw him into the blazing fire!"﴾

﴿98. So, they plotted a plot against him, but We made them the lowest.﴾

Ibrāhīm, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

^[1] Aṭ-Ṭabari 21 :63.

﴿فَوَلَّوْا عَنْهُ مُدْبِرِينَ﴾

﴿So they turned away from him and departed.﴾

Qatādah said, "The Arabs say of one who thinks deeply that he is looking at the stars."^[1] What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick.﴾ meaning, weak. Ibn Jarīr narrated here a Ḥadīth from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثَ كَذَبَاتٍ: نِثْنِينَ فِي ذَاتِ اللَّهِ تَعَالَى، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ نَعْبُدُهُمْ هَذَا﴾ وَقَوْلُهُ فِي سَارَةَ: هِيَ أُخْتِي»

«Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allāh: (one is) when he said, ﴿Verily, I am sick﴾; and (the second) when he said, ﴿Nay, this one, the biggest (his wife) of them (idols) did it.﴾ and (the third) when he said concerning (his wife) Sārah, "She is my sister."»

This Ḥadīth is recorded in the books of the Ṣaḥīḥ and Sunan with various chain of narrations.^[2] But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick﴾ was, 'I am sick at heart of your worshipping idols instead of Allāh.' Al-Ḥasan Al-Baṣrī said, "The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

[1] Ad-Durr Al-Manthūr 7:100.

[2] Faṭḥ Al-Bārī 6:447, Muslim 4:1840, Abu Dāwud 2:659, Tuḥfat Al-Aḥwadhī 9:5, An-Nasā'ī in Al-Kubrā 6:440

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick.﴾ and he started looking at the sky. When they had gone out, he turned to their gods and broke them.”^[1] This was recorded by Ibn Abi Ḥātim. Allāh said:

﴿فَوَلَّوْا عَنْهُ مُدْبِرِينَ﴾

﴿So they turned away from him and departed.﴾ meaning, he went to them after they had left, quickly and secretly.

﴿فَقَالَ أَلَا تَأْكُلُونَ﴾

﴿and said: “Will you not eat?”﴾ They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿أَلَا تَأْكُلُونَ ﴿١٢﴾ مَا لَكُمْ لَا تَطْعَمُونَ ﴿١٣﴾﴾

﴿Will you not eat? What is the matter with you that you speak not?﴾

﴿فَوَاعَ عَلَيْهِمْ صَرْبًا بِأَيْمِينِ﴾

﴿Then he turned upon them, striking (them) with (his) right hand.﴾

Al-Farrā' said, “This means, he started to hit them with his right hand.” Qatādah and Al-Jawhari said, “He turned to them, hitting them with his right hand.”^[2] He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsīr* of *Sūrat Al-Anbiyā'*.^[3]

﴿فَأَتَوْهُم بِأَيِّهِمْ يَرْوُونَ﴾

﴿Then they came hastily towards him.﴾ Mujāhid and others said, “This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiyā'*, it is told in more detail. When they returned, they did not know at first who had done this, until

^[1] Aṭ-Ṭabari 21 :63.

^[2] Aṭ-Ṭabari 21 :67.

^[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* [21 :58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

﴿أَتَعْبُدُونَ مَا تَحْمِلُونَ﴾

﴿Worship you that which you carve?﴾ meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and what you make!﴾

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhārī in the Book *Af'āl Al-'Ibād* from Ḥudhayfah, attributed to the Prophet ﷺ:

﴿إِنَّ اللَّهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنَعَتُهُ﴾

«Allāh has created every doer of deeds and what he does.»
Thereupon he recited:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴿While Allāh has created you and what you make!﴾^[1]

When the proof had been established against them, they resolved to seize him by force and they said:

﴿ابْنُوا لَنَا بُيُوتًا فَالْقُوْهُ فِي الْجَحِيمِ﴾

﴿Build for him a building (i.e., furnace) and throw him into the blazing fire!﴾

There happened what we have already discussed in our *Tafsīr* of *Sūrat Al-Anbiya*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ﴾

﴿So, they plotted a plot against him, but We made them the lowest.﴾

[1] As-Sunnah, Ibn Abi 'Āṣim 1:158.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٩٩﴾ وَنَدَيْتُهُ أَنْ يَتَابِعْهُمَا ﴿١٠٠﴾ فَقَدْ
صَدَقْتَ الرَّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠١﴾ إِنَّكَ هَذَا الْمَوْلُو
الْبَلَتْوَا الْمَيْمُ ﴿١٠٢﴾ وَنَدَيْتُهُ بِذَنْجٍ عَظِيمٍ ﴿١٠٣﴾ وَتَرْكَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٠٤﴾ سَلَّمَ عَلَى ابْنِهِمَا ﴿١٠٥﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
﴿١٠٦﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٠٧﴾ وَنَشَرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ
الصَّالِحِينَ ﴿١٠٨﴾ وَتَرْكَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا
مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مِثْلُ ﴿١٠٩﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى
وَهَارُونَ ﴿١١٠﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١١﴾
وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْفَائِزِينَ ﴿١١٢﴾ وَءَاتَيْنَاهُمَا الْكِتَابَ
الْمُسْتَدِينَ ﴿١١٣﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٤﴾ وَتَرْكَا
عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٥﴾ سَلَّمَ عَلَى مُوسَى وَهَارُونَ ﴿١١٦﴾
﴿١١٧﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٨﴾ إِنَّهُمَا مِنْ
عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٩﴾ وَإِنَّ الْيَاسِينَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٠﴾
إِذْ قَالَ لِقَوْمِهِ أَلَأَنْتُمْ أَكْبَرُونَ ﴿١٢١﴾ أَلَمْ تَدْعُونِي إِلَى دِينِ اللَّهِ
الْحَنِيفِ لِقَوْمِهِ ﴿١٢٢﴾ اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٣﴾

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي﴾
سَيِّدِي ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ
الصَّالِحِينَ ﴿١٠٠﴾ فَنَشَرْنَاهُ بِذَنْجٍ
عَظِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعَى
قَالَ يَبْنَؤُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي
أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ
يَتَأْتِيَ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِذَا
شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٠٢﴾ فَلَمَّا
أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَدَيْتُهُ أَنْ
يَتَابِعْهُمَا ﴿١٠٤﴾ فَقَدْ صَدَقْتَ الرَّؤْيَا
﴿١٠٥﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٦﴾
إِنَّكَ هَذَا الْمَوْلُو
الْبَلَتْوَا الْمَيْمُ ﴿١٠٧﴾ وَنَدَيْتُهُ بِذَنْجٍ
عَظِيمٍ ﴿١٠٨﴾ وَتَرْكَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٠٩﴾ سَلَّمَ عَلَى ابْنِهِمَا
﴿١١٠﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١١﴾
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾ وَنَشَرْنَاهُ
بِإِسْحَاقَ نَبِيًّا

مِنَ الصَّالِحِينَ ﴿١١٣﴾ وَتَرْكَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مِثْلُ ﴿١١٤﴾

﴿99. And he said: "Verily, I am going to my Lord. He will guide me!"

﴿100. "My Lord! Grant me (offspring) from the righteous."﴾

﴿101. So, We gave him the glad tidings of a forbearing boy.﴾

﴿102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."﴾

﴿103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

﴿104. We called out to him: "O Ibrāhīm!"﴾

﴿105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.﴾

﴿106. Verily, that indeed was a manifest trial.﴾

﴿107. And We ransomed him with a great sacrifice;﴾

﴿108. And We left for him among the later generations.﴾

﴿109. "Salām (peace!) be upon Ibrāhīm!"﴾

﴿110. Thus indeed do We reward the doers of good.﴾

﴿111. Verily, he was one of Our believing servants.﴾

﴿112. And We gave him the glad tidings of Ishāq - a Prophet from the righteous.﴾

﴿113. We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾

Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَائِبٌ إِلَىٰ رَبِّي سَبِّحْهُ ۖ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

﴿Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.﴾

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ﴾

﴿So We gave him the glad tidings of a forbearing boy.﴾

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Ishāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Ishāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishāq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishāq because he is their ancestor, while Ismā'īl is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismā'īl had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he grew up and started to go with his father and walk with him, for Ibrāhīm used to go every so often to check on his son and his mother in the land of Fārān (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burāq*, traveling there swiftly, and Allāh knows best. It was reported from Ibn 'Abbās, peace be upon him, Mujāhid, Ikrimah, Sa'īd bin Jubayr, 'Aṭā' Al-Khurāsāni, Zayd bin Aslam and others that

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he became a young man and was able to work as his father did.^[1]

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى قَالَ يَبْنَؤُاْ اِِنَّ اَرَىْ فِى الْمَنَامِ اَنْ اَذْبَحَكَ فَاَنْظُرْ مَاذَا رَءَى﴾

﴿And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Āyah*:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى قَالَ يَبْنَؤُاْ اِِنَّ اَرَىْ فِى الْمَنَامِ اَنْ اَذْبَحَكَ فَاَنْظُرْ مَاذَا رَءَى﴾

[1] Aṭ-Ṭabari 21:72-73.

﴿he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾.^[1]

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴿قَالَ يَا بَنِيَ آدَمَ مَا تَنَاصَرُوا﴾

﴿He said: "O my father! Do that which you are commanded..."﴾

meaning, 'obey the command of Allāh and sacrifice me.'

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

﴿if Allāh wills, you shall find me of the patient.﴾

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۖ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

﴿And mention in the Book Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾ (19:54-55).

﴿فَلَمَّا أَسْلَمَا وَنَلَّهُمُ الْمَجِيمِينَ﴾

﴿Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

means, when both of them had pronounced the *Shahādah* and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'īl because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'īl obeyed Allāh and his father. This was the view of Mujāhid, Ṭkrimah, Qatādah, As-Suddi and Ibn Ishāq,^[2] and others.

[1] Aṭ-Ṭabari 21 :75.

[2] Aṭ-Ṭabari 21 :77.

The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Qatādah said:

﴿وَنَلَّمْ لِّجَبِينِ﴾

﴿and he had laid him prostrate on his forehead;﴾

means, "He turned him upside down on his face."^[1] Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When the rituals were enjoined upon Ibrāhīm, peace be upon him, the *Shayṭān* appeared to him at the *Mas'ā* and raced with him, but Ibrāhīm got there first. Then Jibrīl, upon him be peace, took him to *Jamrat Al-'Aqabah* and the *Shayṭān* appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at *Al-Jamrah Al-Wustā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā'īl, peace be upon him, was wearing a white shirt, and he said, 'O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

﴿أَنْ يَكْبُرَ بِهِمْ ۖ فَذَ صَفَّتِ الرُّؤْيَا﴾

﴿O Ibrāhīm! You have fulfilled the dream!﴾

Ibrāhīm turned, and saw a fine, horned, white ram." Ibn 'Abbās said, "We used to look for similar types of rams."^[2] Hishām mentioned this *Ḥadīth* at length in *Al-Manāsik*.

﴿وَنَدَّيْتَهُ أَنْ يَكْبُرَ بِهِمْ ۖ فَذَ صَفَّتِ الرُّؤْيَا﴾

﴿We called out to him: "O Ibrāhīm! You have fulfilled the dream!"﴾

means, 'the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddi and others said that he passed the knife over Ismā'īl's neck, but it did not

[1] Aṭ-Ṭabari 21:77, 78.

[2] Aḥmad 1:297.

cut him at all, because a sheet of copper was placed between them. Ibrāhīm was called at that point, and it was said:

﴿قَدْ صَدَّقَ الرُّؤْيَا﴾

﴿You have fulfilled the dream!﴾^[1]

Allāh says;

﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿Verily, thus do We reward the doers of good.﴾

means, 'this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allāh says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾ (65:2-3).

On the basis of this Āyah and this story, some of the scholars of Usūl have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it – unlike some of the Mu'tazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِنَّكَ مَعَنَا لَمَوْ بَلْتَأْتِي ۝﴾

﴿Verily, that indeed was a manifest trial.﴾

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said:

^[1] At-Ṭabari 21:74.

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

﴿And of Ibrāhīm who fulfilled all that.﴾ (53:37), and

﴿وَلَدَيْنَا بِذَنبِهِ عَظِيمٌ﴾

﴿And We ransomed him with a great sacrifice﴾.

It was reported that Ibn 'Abbās, may Allāh be pleased with him, said, "A ram which had grazed in Paradise for forty years."^[1]

Imām Aḥmad recorded that Ṣafiyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for 'Uthmān bin Ṭalḥah, may Allāh be pleased with him." On one occasion she said, "I asked 'Uthmān, 'Why did the Prophet ﷺ call you?' He said, 'The Messenger of Allāh ﷺ said to me,

«إِنِّي كُنْتُ رَأَيْتُ قَرْنَيْ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَسَيِّئْتُ أَنْ أَمُرَّكَ أَنْ تُحْمَرَهُمَا
فَحْمَرُهُمَا، فَإِنَّهُ لَا يَتَّبِعُنِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغُلُ الْمُصَلِّي»

"I saw the horns of the ram when I entered the House [i.e., the Ka'bah], and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper."

Sufyān said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too."^[2]

This offers independent evidence that the one who was to be sacrificed was Ismā'īl, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt

Sa'īd bin Jubayr, 'Āmir Ash-Sha'bi, Yūsuf bin Mihrān, Mujāhid, 'Aṭā' and others reported from Ibn 'Abbās that it was

[1] Aṭ-Ṭabari 21:90.

[2] Aḥmad 4:68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Ishāq, but the Jews lied."^[1]

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."^[2] Ibn Abi Najīh said, narrating from Mujāhid, "It was Ismā'īl, peace be upon him."^[3] This was also the view of Yūsuf bin Mihrān.^[4] Ash-Sha'bi said, "It was Ismā'īl, peace be upon him, and I saw the horns of the ram in the Ka'bah."^[5]

Muḥammad bin Ishāq reported from Al-Ḥasan bin Dīnār and 'Amr bin 'Ubayd from Al-Ḥasan Al-Baṣrī that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.^[6] Ibn Ishāq said, "I heard Muḥammad bin Ka'b Al-Quraẓī say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the glad tidings of Ishāq - a Prophet from the righteous﴾, and

﴿فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿So, We gave her glad tidings of Ishāq and after Ishāq, of Ya'qūb﴾ (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismā'īl."^[7] Ibn Ishāq said, "I heard him say that often."^[8]

[1] Aṭ-Ṭabari 21 :83.

[2] Aṭ-Ṭabari 21 :82.

[3] Aṭ-Ṭabari 21 :84.

[4] Aṭ-Ṭabari 21 :84.

[5] Aṭ-Ṭabari 21 :84.

[6] Aṭ-Ṭabari 21 :85.

[7] Aṭ-Ṭabari 21 :84.

[8] Aṭ-Ṭabari 21 :85.

Ibn Ishāq reported from Buraydah bin Sufyān bin Farwah Al-Aslami that Muḥammad bin Ka'b Al-Quraẓi told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalīfah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muḥammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl. By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishāq, because he is their father.'"^[1]

'Abdullāh bin Al-Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Ismā'īl or Ishāq?" He said, "Ismā'īl." This was mentioned in *Kitāb Az-Zuhd*.^[2]

Ibn Abi Ḥātim said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Ismā'īl, peace be upon him.'" He said, "And it was narrated that 'Ali, Ibn 'Umar, Abu Hurayrah, Abu Aṭ-Ṭufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b Al-Quraẓi, Abu Ja'far Muḥammad bin 'Ali and Abu Ṣāliḥ, may Allāh be pleased with them all, said that the one who was to be sacrificed was Ismā'īl."^[3]

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddi, Al-Ḥasan Al-Baṣri, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Quraẓi and Al-Kalbi."^[4] This was also reported from Ibn

^[1] Aṭ-Ṭabari 21 :85.

^[2] *Az-Zuhd*, 'Abdullāh bin Aḥmad ; 80.

^[3] Aṭ-Ṭabari 21 :82-84.

^[4] Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al-'Alā'.

﴿وَنَزَّلْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the glad tidings of Ishāq - a Prophet from the righteous.﴾

having given the glad tidings of the one who was to be sacrificed, who was Ismā'īl, Allāh immediately follows that with mention of the glad tidings of his brother Ishāq. This is also mentioned in Sūrah Hūd (11:71) and in Sūrat Al-Hijr (15:53-55).

﴿يَبْنَاءُ﴾

﴿a Prophet﴾ means, from him there will come a righteous Prophet.

﴿وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنَ ذُرِّيَّتِهِمَا طَّيِّبٌ وَفَاسِقٌ ۖ يُفَسِّدُ مَبِيتٌ﴾

﴿We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾

This is like the Āyah:

﴿قِيلَ يٰنُوحُ اأْمِطْ أَيْدِيكَ عَنَّا وَبَارِكْ عَلَىٰكَ وَعَلَىٰ أُمِّهِ وَمَنْ مَّعَهُ ۖ وَأَمَّا سَتْنَمُهُمْ فَمَا يَمْشُرُهُمْ إِنَّا عَذَابُ الْآلِيمِ﴾

﴿It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾ (11:48)

﴿وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَبَخَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَمَرْتَهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُنِيرَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا أَلْأَمْرَ الْبَيِّنَاتِ ﴿١١٨﴾ وَوَكَّلْنَا عَلَيْهِمَا فِي الْآخِرَةِ ﴿١١٩﴾ سُلَٰتِنًا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾

﴿114. And, indeed We gave Our grace to Mūsā and Hārūn.﴾

﴿115. And We saved them and their people from the great distress,﴾

﴿116. And helped them, so that they became the victors;﴾

﴿117. And We gave them the clear Scripture;﴾

- ﴿118. And guided them to the right path.﴾
 ﴿119. And We left for them among the later generations.﴾
 ﴿120. "Salām (peace!) be upon Mūsā and Hārūn!"﴾
 ﴿121. Verily, thus do We reward the doers of good.﴾
 ﴿122. Verily, they were two of Our believing servants.﴾

Mūsā and Hārūn

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir'aun and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Mūsā the Clear and Mighty Book, which is the Tawrah, as Allāh says:

﴿وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light﴾ (21:48).

And Allāh says here:

﴿وَأَنبَتْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾﴾

﴿And We gave them the clear Scripture; and guided them to the right path.﴾

meaning, with regard to words and deeds.

﴿وَوَرَّكْنَا عَنْهَا فِي الْأَخْيَرِ ﴿١١٩﴾﴾

﴿And We left for them among the later generations.﴾

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَامٌ عَلَى مُوسَى وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾

﴿Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.﴾

سورة السافات

٤٥١

المرسلات

فَكَذَّبُوهُ فَأَنَّهُمْ مُخْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنْ لَوْطَا
لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ جَاءَتْهُ وَأَهْلُهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا جَعُورًا
فِي الْغَدِيرِ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَابْنُكَ لَنُرْوَاهُ عَلَيْهِمْ
مُصْبِحِينَ ﴿١٣٧﴾ وَبِالْبَيْتِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنْ يُوَسَّوْا لِمَنْ
الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ
مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْقَمْعَةُ الْخَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ
كَانَ مِنَ الْمُتَسِّحِينَ ﴿١٤٣﴾ لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
فَبَدَّدَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَلْبَسْنَا عَلَيْهِ سَجْرَةً
مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ زَيْدُونَ ﴿١٤٧﴾
فَتَأَمَّنُوا فَمَرَّغْتَهُمْ فِي الْحَبْلِ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَزْوَاجُ الْأَنْبَاءِ
وَلَهُمُ الْبُشُورُ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَانًا وَهُمْ
شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ
اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

﴿وَلَيْكَ يَا إِبْرَاهِيمَ مِنَ الْمُرْسَلِينَ﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٧﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٨﴾ اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٩﴾ فَكَذَّبُوهُ فَأَنَّهُمْ لَمُخْضَرُونَ ﴿١٣٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٣١﴾ وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٣٢﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٤﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٥﴾

4123. And verily, Ilyās was one of the Messengers.﴾

4124. When he said to his people: "Will you not have Taqwā?"﴾

4125. "Will you call upon 'Ba' and forsake the Best of creators,﴾

4126. Allāh, your

Lord and the Lord of your forefathers?"﴾

4127. But they denied him, so they will certainly be brought forth,﴾

4128. Save the chosen servants of Allāh.﴾

4129. And We left for him among the later generations.﴾

4130. "Salām (peace!) be upon Ilyāsīn!"﴾

4131. Verily, thus do We reward the doers of good.﴾

4132. Verily, he was one of Our believing servants.﴾

Ilyās

Qatādah and Muḥammad bin Ishāq said, "Ilyās is another name for Idrīs."^[1] Ibn Abi Ḥātim recorded that 'Abdullāh bin

[1] Aṭ-Ṭabari 21 :95.

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."^[1] This was also the view of Aḍ-Ḍaḥḥāk.^[2] Wahb bin Munabbih said, "He is Ilyās bin Yāsīn bin Finḥāṣ bin Al-ʿIzār bin Hārūn bin ʿImrān."^[3]

Allāh sent him to the Children of Israel after Hizqīl (Ezekiel), may peace be upon them both. They had started to worship an idol called Baʿl, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasaʿ bin Akhtūb had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allāh knows best how true it is.

﴿إِذْ قَالَ لِلْقَوْمِ ۖ أَلَا تَتَّقُونَ﴾

﴿When he said to his people: "Will you not have Taqwā?"﴾

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

﴿أَتَدْعُونَ بَنَاتٍ وَيَذُرُونَ أَحْسَنَ الْخَالِقِينَ﴾

﴿Will you call upon Baʿl and forsake the Best of creators.﴾

Ibn ʿAbbās, may Allāh be pleased with him, Mujāhid, ʿIkrimah, Qatādah and As-Suddi said that the word *Baʿl* means lord.^[4] ʿIkrimah and Qatādah said, "This is the language of the people

^[1] Al-Qurtubī 15:115.

^[2] Aṭ-Ṭabarī 21:97.

^[3] Aṭ-Ṭabarī 21:97.

^[4] Aṭ-Ṭabarī 21:96.

of Yemen.^[1] According to another report from Qatādah, it is the language of Azd Shanū'ah.^[2] 'Abdur-Rahmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba'labak (Baalbek) which is to the west of Damascus.^[3] Aḍ-Ḍahḥāk said, "It is an idol which they used to worship."^[4]

﴿الَّذِينَ يَدْعُونَ بِعَلَّآ﴾

﴿Will you call upon Ba'l﴾ means, 'will you worship an idol,'

﴿وَيَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۖ اللَّهُ رَبُّكُمْ رَبَّ آبَائِكُمْ الْأَوَّلِينَ﴾

﴿and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?﴾

means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

﴿فَنَذَرُونَهُمْ لِمَنْ يَخُصُّهُمْ﴾

﴿But they denied him, so they will certainly be brought forth,﴾

means, for the punishment on the Day of Reckoning.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾

﴿Save the chosen servants of Allāh.﴾ means, those who believe in Him alone.

﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾

﴿And We left for him among the later generations.﴾

means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَىٰ إِبْرَاهِيمَ﴾

﴿Salām (peace!) be upon Ilyāsīn!﴾ Similarly, one might say for Ismā'īl, Ismā'īn. This is the language (dialect) of Bani Asad; they say Mīkāḷ, Mīkā'īl, and Mīkā'īn. They say Ibrāhīm and Ibrāhām; Isrā'īl, Isrā'īn; Ṭūr Sīnā', Ṭūr Sīnīn. All of that is fine.

[1] Aṭ-Ṭabari 21 :96.

[2] Ad-Durr Al-Manthūr 7 :119.

[3] Aṭ-Ṭabari 21 :97.

[4] Aṭ-Ṭabari 21 :97.

﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾﴾

﴿Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.﴾

We have already discussed the meaning of this above.^[1] And Allāh knows best.

﴿وَلَوْ لَا لَيْنَ الْمُرْسَلِينَ ﴿١٣٢﴾ إِذْ جَاءَتْهُمْ وَأَقْبَلَهُ أَتَمَعْتُمْ ﴿١٣٣﴾ إِلَّا عَجُوزًا فِي الْغَائِبِينَ ﴿١٣٤﴾ ثُمَّ دَمَرْنَا

الْآخَرِينَ ﴿١٣٥﴾ وَلَئِنْ لَسْتُمْ عَلِيمٌ مُنْذِرِينَ ﴿١٣٦﴾ وَإِلَيْهِ أَفْلا تَعْقِلُونَ ﴿١٣٧﴾﴾

﴿133. And verily, Lūt was one of the Messengers.﴾

﴿134. When We saved him and his family, all,﴾

﴿135. Except an old woman (his wife) who was among those who remained behind.﴾

﴿136. Then We destroyed the rest.﴾

﴿137. Verily, you pass by them in the morning.﴾

﴿138. And at night; will you not then reflect?﴾

The Destruction of the People of Lūt (Lot)

Allāh tells us that He sent His servant and Messenger Lūt, peace be upon him, to his people, and they denied him, so Allāh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allāh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allāh says:

﴿وَلَئِنْ لَسْتُمْ عَلِيمٌ مُنْذِرِينَ ﴿١٣٦﴾ وَإِلَيْهِ أَفْلا تَعْقِلُونَ ﴿١٣٧﴾﴾

﴿Verily, you pass by them in the morning. And at night; will you not then reflect?﴾

meaning, 'will you not learn a lesson from them and how Allāh destroyed them, and realize that a similar end awaits the disbelievers.'

[1] See Sūrat Aş-Şaffāt (37:80-81).

﴿وَإِذْ يُوسُفُ لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ أَخْبَرَهُ إِلَى الْمَلِكِ الْمَشْهُورِ ﴿١٣٤﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٣٥﴾ فَالْقَصَةُ الْخَوْتُ وَهُوَ مُلِيمٌ ﴿١٣٦﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٣٧﴾ لَلَيْتَ فِي بَطْنِهِ إِذْ يَوْمَ يُنْفَخُ ﴿١٣٨﴾ فَتَذَنَّهُ بِالْعَرْءِ وَهُوَ ضَعِيفٌ ﴿١٣٩﴾ وَأَلْقَيْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٠﴾ وَأَرْسَلْنَاهُ إِلَى بَنَاتِ آلِيفَ أَوْ زُرِدَّتْ ﴿١٤١﴾ فَاسْتَمْتُوا فَتَعْنَتُهُمْ إِلَى جَيْنٍ ﴿١٤٢﴾﴾

﴿139. And verily, Yūnus was one of the Messengers.﴾

﴿140. When he ran to the laden ship.﴾

﴿141. Then he (agreed to) cast lots, and he was among the losers.﴾

﴿142. Then a (big) fish swallowed him as he had done an act worthy of blame.﴾

﴿143. Had he not been of them who glorify Allāh,﴾

﴿144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

﴿145. But We cast him forth on the naked shore while he was sick,﴾

﴿146. And We caused a plant of gourd to grow over him.﴾

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

﴿148. And they believed; so We gave them enjoyment for a while.﴾

The Story of Yūnus

We have already discussed the story of Yūnus, peace be upon him, in *Sūrat Al-Anbiyā'* (21:87-88). In the Two *Ṣaḥīḥs* it is reported that the Messenger of Allāh ﷺ said:

«مَا يَبْغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»

«It is not right for any person to say I am better than Yūnus bin Mattā.»^[1]

﴿إِذْ أَخْبَرَهُ إِلَى الْمَلِكِ الْمَشْهُورِ ﴿١٣٤﴾﴾

﴿When he ran to the laden ship.﴾ Ibn 'Abbās, may Allāh be pleased with him, said, "It was filled with cargo.

[1] *Faḥḥ Al-Bāri* 4:193, *Muslim* 4:1846.

﴿تَنَاهَم﴾

﴿Then he (agreed to) cast lots,﴾ means, to draw lots.^[1]

﴿فَكَانَ مِنَ الْمُدْحَضِينَ﴾

﴿and he was among the losers.﴾ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.^[2] Mujāhid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." And Allāh knows best how long exactly was.

Allāh says,

﴿فَلَوْلَا أَنَّمْ كَانَ مِنَ الْمُسْتَجِيرِينَ ﴿٤٢﴾ لَّكُنْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٣﴾﴾

﴿Had he not been of them who glorify Allāh, He would have

[1] Aṭ-Ṭabari 21:106.

[2] Aṭ-Ṭabari 21:111.

indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Aḍ-Ḍaḥḥāk bin Qays, Abu Al-ʿĀliyah, Wahb bin Munabbih, Qatādah and others,^[1] and it was the view favored by Ibn Jarīr.^[2] This is what is indicated in the authentic Ḥadīth which we quote below, if Allāh wills. In a Ḥadīth narrated from Ibn ʿAbbās, may Allāh be pleased with him, he ﷺ said:

«تَعْرِفُ إِلَى اللَّهِ فِي الرَّخَاءِ، يَغْفِرُكَ فِي الشَّدَّةِ»

«Remember Allāh during times of ease and He will remember you during times of difficulty.»^[3]

And it was said that what was meant by the Āyah:

﴿لَوْلَا أَنَّمْ كَانَ مِنَ الْمُسَبِّحِينَ﴾

﴿Had he not been of them who glorify Allāh,﴾

was the meaning of the following Āyat:

﴿فَكَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾^(AV)
 ﴿فَاسْتَجَبْنَا لَهُ وَجِجْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ﴾^(M)

﴿But he cried through the darkness (saying): "Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾ (21:87-88).

This was the view of Saʿīd bin Jubayr and others.^[4] Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him – and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

«إِنَّ يُوسُفَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَأَ لَهُ أَنْ يَدْعُوَ بِهَذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَأُجِيبَتْ الدَّعْوَةُ تَحْتُ بِالْعَرْشِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتُ ضَعِيفٍ مَعْرُوفٍ مِنْ

[1] At-Ṭabari 21:108, 109.

[2] At-Ṭabari 21:108.

[3] Aḥmad 1:307.

[4] At-Ṭabari 21:110.

بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ فَقَالَ اللَّهُ تَعَالَى: أَمَا تَعْرِفُونَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ يَزَلْ يَرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟ قَالُوا: يَا رَبِّ أَوَلَا تَرْحَمُ مَا كَانَ يَضَعُ فِي الرَّخَاءِ فَتُنَجِّهِ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»

«When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illā Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus." They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.»^[1]

Allāh says:

﴿فَنَذَرْنَاهُ﴾

﴿But We cast him forth﴾ meaning, 'We threw him out,'

﴿بِالْعَرَاءِ﴾

﴿on the naked shore﴾ Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَهُوَ مَقِئٌ﴾

﴿while he was sick,﴾ means, when he was weak of body.

﴿وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّطِيلِينَ﴾

[1] At-Ṭabari 21:109. This narration contains Yazīd Ar-Raqāshi. Under the comments on Sūrah Ṣād 38:21, Ibn Kathīr grades his narrations unauthentic.

﴿And We caused a plant of gourd to grow over him.﴾

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Wahb bin Munabbih, Hilāl bin Yasāf, 'Abdullāh bin Tāwus, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk, 'Atā' Al-Khurāsāni and several others, all said that gourd means squash.^[1]

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.^[2]

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلَافٍ أَوْ يَزِيدُ﴾

﴿And We sent him to a hundred thousand (people) or even more.﴾

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَوْ يَزِيدُ﴾

﴿or even more.﴾ Makḥūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Ḥātim. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."^[3] Ibn Jarīr interpreted this Āyah as he interpreted the Āyāt:

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً﴾

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

﴿إِذَا رَأَوْا سِيقًا فَتَنَّهُمْ بِنَحْوِ آلِ عَادَ يَخَفُونَ أَلسِنًا يَكْفُرُونَ﴾

﴿Behold! a section of them fear men as they fear Allāh or even more﴾ (4:77), and

^[1] Aṭ-Ṭabari 21:113 and 114, Ad-Durr Al-Manthūr 7:130 131.

^[2] Al-Bukhārī no. 2092.

^[3] Aṭ-Ṭabari 21:116.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٥٢

الْأَنْبِيَاءُ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٩﴾ أَفَلَا تَذَكَّرُونَ ﴿١٦٠﴾ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٦١﴾
 فَأَتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٦٢﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ
 نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٦٣﴾ سُبْحَنَ اللَّهِ عَمَّا
 يُصِفُونَ ﴿١٦٤﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٥﴾ فَأَنذَرْتَهُمْ وَمَتَّبَعْتَهُمْ ﴿١٦٦﴾
 مَا أَنتَ عَلَيْهِ بِقَاتِلٍ ﴿١٦٧﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٨﴾ وَمَا نَأَىٰ
 لَهُمْ مَقَامٌ مَّعْلُومٌ ﴿١٦٩﴾ وَإِنَّا لَنَحْنُ الْمُنِشِقُونَ ﴿١٧٠﴾ وَإِن كَانُوا
 لَا يَرْجُونَ عَذَابَ اللَّهِ الْكَبِيرِ ﴿١٧١﴾ لَوْ أَنَّ عِندَنَا ذِكْرُ مَنْ أَلَّا وَلِينَ ﴿١٧٢﴾ لَكُنَّا
 عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٧٣﴾ فَكَفَرُوا بِهِ فَسُوفَ يَعْلَمُونَ ﴿١٧٤﴾ وَلَقَدْ
 سَبَقَتْ لَنَا عِبَادًا أَمْثَلُ الْأَوَّلِينَ ﴿١٧٥﴾ إِنَّمَا هُمْ الصَّادِقُونَ ﴿١٧٦﴾ وَإِن
 جُنَدَاهُمْ لَلْقَلِيلُونَ ﴿١٧٧﴾ فَنَزَّلْنَاهُمْ عَلَىٰ حِينٍ ﴿١٧٨﴾ وَأَنصَرَفْهُمْ
 يُصِيرُونَ ﴿١٧٩﴾ أَفَعِدَّاءُنَا يَسْتَعْجِلُونَ ﴿١٨٠﴾ فَإِذَا نَزَلَ بِصَاحِبِهِمْ فَسَاءَ
 صَبَاحُ الْمُنذَرِينَ ﴿١٨١﴾ وَتَوَلَّىٰ عَنْهُمْ عَلَىٰ حِينٍ ﴿١٨٢﴾ وَأَنصَرَفْهُمْ
 يُصِيرُونَ ﴿١٨٣﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٤﴾
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٦﴾

سُورَةُ الْأَنْبِيَاءِ

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or (even) nearer﴾ (53:9).

The meaning is, not less than that, but rather more.

﴿فَنَاسُوا﴾

﴿And they believed﴾; means, these people to whom Yūnus, peace be upon him, had been sent all believed.

﴿فَنَسْتَعْتَمُ إِنْ جِئَ﴾

﴿so We gave them enjoyment for a while﴾; means, until the time of their appointed end. This is like the Āyah,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَثَمَمَهَا﴾

﴿إِمْنَتَهَا إِلَّا قَوْمَ يَؤُسُ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِنْ جِئَ﴾

﴿Was there any town (community) that believed, and its faith (at that moment) saved it? – except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while﴾ (10:98)

﴿فَنَسْتَعْتَمُ إِنْ جِئَ﴾ أَمْ خَلَقْنَا الْمَلَكَةَ إِنْسًا وَهُمْ شَاهِدُونَ ﴿١٨٧﴾
 أَلَا إِنَّهُمْ مِنْ إِبْكَهْم لَبَقُولُونَ ﴿١٨٨﴾ وَلَقَدْ أَتَىٰ اللَّهُ وَلِيَّهُمْ لَكَايُونَ ﴿١٨٩﴾ أَسْطَقَى الْبَنَاتِ عَلَى
 الْبَنِينَ ﴿١٩٠﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٩١﴾ أَفَلَا تَذَكَّرُونَ ﴿١٩٢﴾ لَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٩٣﴾ فَأَتُوا بِكِتَابِكُمْ إِن
 كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٩٥﴾ سُبْحَنَ اللَّهِ
 عَمَّا يُصِفُونَ ﴿١٩٦﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٩٧﴾

﴿149. Now ask them: "Are there (only) daughters for your Lord and sons for them?"﴾

﴿150. Or did We create the angels female while they were witnesses?﴾

﴿151. Verily, it is of their falsehood that they say:﴾

﴿152. "Allāh has begotten." And, verily, they are liars!﴾

﴿153. Has He (then) chosen daughters rather than sons?﴾

﴿154. What is the matter with you? How do you decide?﴾

﴿155. Will you not then remember?﴾

﴿156. Or is there for you a plain authority?﴾

﴿157. Then bring your Book if you are truthful!﴾

﴿158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).﴾

﴿159. Glorified be Allāh! (He is free) from what they attribute unto Him!﴾

﴿160. Except the servants of Allāh, whom He chooses.﴾

Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters

Allāh denounces those idolators who attribute daughters to Allāh – exalted be He above that – and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

﴿وَإِذَا بُرِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!﴾ (16:58),

i.e., that upsets him, and he would only choose sons for himself. Allāh says: Then how can they attribute to Allāh the share that they would not choose for themselves? Allāh says:

﴿فَأَنسِفْنَاهُ﴾

﴿Now ask them﴾ means, quiz them by way of denunciation,

﴿أَلَرَبُّكَ الْبَاطِلُ وَلَهُمُ الْبُتُونَ﴾

﴿Are there (only) daughters for your Lord and sons for them?﴾

This is like the Āyah:

﴿الْأُنثَىٰ لِلَّذِينَ أُخْرِجُوا مِنْهَا وَأَكْثَرٌ أَلْفًا ۚ إِنَّ أَيْسَرَ مَا تَفَكَّرُونَ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ (53:21-22).

﴿أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ﴾

﴿Or did We create the angels female while they were witnesses?﴾

means, how did they decide that the angels are female when they did not witness their creation? This is like the Āyah:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ أَنْثَىٰ ۖ وَهُمْ شَاهِدُونَ ۚ وَتُسْأَلُونَ عَنْ يَوْمِهِمْ فَهُمْ عَلَىٰ أَعْيُنِنَا ۚ﴾

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

which means, they will be questioned about that on the Day of Resurrection.

﴿أَلَا إِنَّهُمْ مِنْ لَجَنِهِمْ﴾

﴿Verily, it is of their falsehood﴾ means, it is a part of the lies they tell.

﴿يَقُولُونَ ۖ لَا إِلَهَ إِلَّا اللَّهُ﴾

﴿that they say: "Allāh has begotten."﴾ meaning, that offspring have been born to Him.

﴿وَأَنَّهُمْ لَكَاذِبُونَ﴾

﴿And verily, they are liars!﴾ Allāh mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allāh and that Allāh had offspring – exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allāh, exalted and sanctified be He – any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allāh says, denouncing them:

﴿أَضَلُّهُ عَلَى الْآيَاتِ الْكِبَرِ﴾

﴿Has He (then) chosen daughters rather than sons?﴾

meaning, what would make Him choose daughters rather than sons? This is like the Āyah,

﴿أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْسَانًا إِنَّكُم لَتَقُولُونَ قَوْلًا عَظِيمًا﴾

﴿Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾ (17:40)

Allāh says:

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

﴿What is the matter with you? How do you decide?﴾

meaning, 'what kind of reasoning makes you say that?'

﴿أَفَلَا تَذَكَّرُونَ﴾ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿﴾

﴿Will you not then remember? Or is there for you a plain authority?﴾

means, 'evidence to prove what you say.'

﴿فَأَنذَرْتُكُمْ يَوْمَ الْبَعْثِ إِنَّكُمْ كُنتُمْ صَادِقِينَ﴾

﴿Then bring your Book if you are truthful!﴾

means, 'produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَبَاً﴾

﴿And they have invented a kinship between Him and the Jinn,﴾

Mujāhid said, "The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, 'Then who are their mothers?' They said, 'The daughters of the leaders of the Jinn.'"^[1] Qatādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

[1] Aṭ-Ṭabari 21 :121.

﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ﴾

﴿but the jinn know﴾ meaning, those to whom this is attributed

﴿إِنَّهُمْ لَمُحْضَرُونَ﴾

﴿know well that they have indeed to appear (before Him).﴾

means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

﴿مُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ﴾

﴿Glorified be Allāh! (He is free) from what they attribute unto Him!﴾

means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾

﴿Except the servants of Allāh, whom He chooses.﴾

The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

﴿فَالَكُمْ وَمَا تَبْتَدُونَ﴾ مَا أَشْرَ عَلَيْهِ يَفْقَهُنَّ ﴿١٦١﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٢﴾ وَمَا يَتَّ إِلَّا لَمْ مَقَامٍ مَعْلُومٍ ﴿١٦٣﴾ وَإِنَّا لَنَعْنُ الصَّافُونَ ﴿١٦٤﴾ وَإِنَّا لَنَعْنُ الْمُسَبِّحُونَ ﴿١٦٥﴾ وَإِن كَانُوا يَقُولُونَ ﴿١٦٦﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٧﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٨﴾ لَكُمُوهَا بِرُءُوسِهِمْ فَسَوْفَ يَعْلَمُونَ ﴿١٦٩﴾

﴿161. So, verily you and those whom you worship﴾

﴿162. Cannot lead astray,﴾

﴿163. Except those who are predestined to burn in Hell!﴾

﴿164. And there is not one of us (angels) but has his known place;﴾

﴿165. And verily, we (angels), we stand in rows;﴾

﴿166. And verily, we (angels) indeed are those who glorify.﴾

﴿167. And indeed they used to say:﴾

﴿168. "If we had a reminder as had the men of old,"﴾

﴿169. "We would have indeed been the chosen servants of

Allāh!"﴿

﴿170. But (now) they disbelieve therein, so they will come to know!﴾

No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴿فَالَّذِينَ لَا يَرْجُونَ عَذَابَ اللَّهِ بَالِغِينَ ﴿١٦٩﴾ إِلَّا مَنِ هُوَ صَالٍ الْخَبِيرِ ﴿١٧٠﴾﴾

﴿So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!﴾

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آفَافَةٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧١﴾﴾

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾ (7:179).

This is the parable of the people who follow the belief and ideas of *Shirk*, disbelief and misguidance, as Allāh says:

﴿إِنَّكَ لَن تَجِدَ النَّاسَ أُمَّةً مُّتَّعَةً بِمَا ظَنُّوا ۗ إِنَّ اللَّهَ خَالِقُ كُلِّ شَيْءٍ ﴿١٧٢﴾﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).﴾ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them – that they are the daughters of Allāh –

﴿وَمَا يَتَّبَعُ إِلَّا لَمْ يَكُنْ مَعَهُمْ مَّوَدَّةٌ ﴿١٧٣﴾﴾

﴿And there is not one of us (angels) but has his known place;﴾

meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Aḍ-Ḍaḥḥāk said in his *Tafsīr*:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

"*And there is not one of us (angels) but has his known place;*﴾

Masrūq used to narrate that 'Ā'ishah, may Allāh be pleased with her, said, The Messenger of Allāh ﷺ said:

«مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ»

"*There is no place in the lower heaven without an angel standing or prostrating in it.*»

This is what Allāh says:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

«*And there is not one of us (angels) but has his known place (or position).*»^[1]

It was reported that Ibn Mas'ūd said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it." Then he recited:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

«*And there is not one of us (angels) but has his known place;*﴾^[2]

Sa'īd bin Jubayr similarly said:

﴿وَأِنَّا لَنَحْنُ الصَّافُّونَ﴾

«*And we (angels), we stand in rows.*» means, we stand in rows to worship, as we have already seen in the *Āyah*

﴿وَالصَّنَدُ صَفًّا﴾

«*By those ranged in ranks (or rows)*»

Abu Naḍrah said, "When the *Iqāmah* had been given, 'Umar, may Allāh be pleased with him, would turn to face the people and say: 'Make your rows straight, for Allāh wants you to

[1] Aṭ-Ṭabari 21:127.

[2] Aṭ-Ṭabari 21:127.

follow the ways of the angels.' Then he would say,

﴿وَأَنَا لَتَعَنَّ السَّافُونَ﴾

«And verily, we stand in rows;» 'Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say 'Allāhu Akbar'" This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.^[1]

In Ṣaḥīḥ Muslim it is narrated that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا»

'We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.'^[2]

﴿وَأَنَا لَتَعَنَّ الْمُسَبِّحُونَ﴾

«And verily, we indeed are those who glorify.»

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

The Quraysh wished that They could have a Reminder as had the Men of old

﴿وَلَوْ كَانُوا لَيَقُولُنَّ ﴿١٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٩﴾﴾

«And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"»

means, 'they used to wish – before you, O Muḥammad, came to them – that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the *Āyāt*:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ لَدُنَى الْأَوَّلِينَ فَلَمَّا جَاءَهُمْ

[1] At-Ṭabari 21:128.

[2] Muslim 1:371.

نَذِيرٌ مَا رَأَوْهُمْ إِلَّا قُبُورًا ﴿١٧١﴾

﴿And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).﴾ (35:42), and

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَنِيًّا ﴿١٧١﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَن أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجِرِي الَّذِينَ يَصْدِفُونَ عَن مَّيْلِنَا سَوَاءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٧٢﴾﴾

﴿Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾ (6:156-157)

Allāh says here:

﴿فَكْفَرُوا بِهِ ۖ سَوَفَ يَعْلَمُونَ ﴿١٧٣﴾﴾

﴿But they disbelieve therein, so they will come to know!﴾

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger ﷺ.

﴿وَلَقَدْ سَبَقَتْ كُفْرُنَا لِعِبَادِنَا الْكَافِرِينَ ﴿١٧١﴾ إِنَّهُمْ لَمِنَ السَّغُورِ ﴿١٧٢﴾ وَلَوْ جُنْتَا لَهُمُ النَّارُ لَأَخْلَتْهُمَا ﴿١٧٣﴾ قَوْلَ عَنْهُمْ حَقٌّ جِبِينَ ﴿١٧٤﴾ وَأَنبِئْهُمْ سَوَفَ يَصِيرُونَ ﴿١٧٥﴾ أَفَعَدَّيْنَا بِسَعْيِهِمْ مَّنَافَا ﴿١٧٦﴾ إِذَا زُلَّ سَلْحِهِمُ فَتَا ﴿١٧٧﴾ صَبَاحَ السُّدُورِ ﴿١٧٨﴾ وَتَوَلَّى عَنْهُمْ حَقٌّ جِبِينَ ﴿١٧٩﴾ وَأَنبِئْهُمْ سَوَفَ يَصِيرُونَ ﴿١٨٠﴾﴾

﴿171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

﴿172. That they verily would be made triumphant,﴾

﴿173. And that Our hosts! they verily would be the victors.﴾

﴿174. So, turn away from them for a while,﴾

﴿175. And watch them and they shall see!﴾

﴿176. Do they seek to hasten on Our torment?﴾

﴿177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!﴾

﴿178. So, turn away from them for a while,﴾

﴿179. And watch and they shall see!﴾

The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِلرَّاسِخِينَ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the *Āyah*:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ (58:21), and

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

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ (40:51).

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِلرَّاسِخِينَ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,﴾

meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿وَلَقَدْ جُئْنَاهُمْ مِنَ الْغَابِغِينَ﴾

﴿And that Our hosts they verily would be the victors.﴾
means, that they would ultimately prevail.

﴿فَوَلَّوْا عَنْهُمْ حَتَّىٰ حِينٍ﴾

﴿So turn away from them for a while,﴾ means, 'bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

﴿وَأَنبِئُوكُم مَّا كُنتُمْ تُبْغُونَ﴾

﴿And watch them and they shall see!﴾ means, 'watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allāh said, as a threat and a warning,

﴿مَنْ لَّيْسَ لَهُ شَاقٌّ يَأْتِيهِمْ﴾

﴿and they shall see!﴾. Then Allāh says:

﴿أَفَنِعْذَابِنَا يُسْتَعْجَلُونَ﴾

﴿Do they seek to hasten on Our torment?﴾

meaning, 'they seek to hasten on the punishment because they disbelieve in you, and Allāh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

﴿فَإِذَا نَزَلَ بِكَرْبِهِمْ فَسَاءَ السَّاعَةُ لَ الَّذِينَ﴾

﴿Then, when it descends in their courtyard, evil will be the morning for those who had been warned!﴾

means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا نَزَلَ بِكَرْبِهِمْ﴾

﴿Then, when it descends in their courtyard,﴾ means, in their homes;

﴿فَسَاءَ السَّاعَةُ لَ الَّذِينَ﴾

﴿evil will be the morning for those who had been warned!﴾

means, how terrible that morning will be for them. It was

reported in the Two Ṣaḥīḥs that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muḥammad by Allāh! Muḥammad and the army!'" The Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»

«Allāhu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!»^[1]

﴿وَوَلَّى عَنْهُمْ حَتَّىٰ جَاءَهُنَّ ۖ وَأَبْصَرَ فَسَوْفَ يَصِيرُونَ﴾

«So turn away from them for a while, and watch and they shall see!»

This is a reiteration of the command stated above. And Allāh knows best.

﴿سُبْحَنَ رَبِّكَ رَبَّ الْعِزَّةِ عَمَّا يَصِفُونَ ۖ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!»

«181. And Salām (peace!) be on the Messengers!»

«182. And all the praises and thanks be to Allāh, Lord of all that exists.»

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿سُبْحَنَ رَبِّكَ رَبَّ الْعِزَّةِ﴾

«Glorified be your Lord, the Lord of Al-'Izzah!»

meaning, the Owner of might and power Whom none can resist.

﴿عَمَّا يَصِفُونَ﴾

«(He is free) from what they attribute unto Him!» means, from what these lying fabricators say.

﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾

^[1] Fath Al-Bāri 2:107, Muslim 2:1043.

﴿And Salām be on the Messengers!﴾ means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And all the praises and thanks be to Allāh, Lord of all that exists.﴾

means, praise be to Him at the beginning and end of all things. Because *Tasbīh* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧١﴾ وَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾﴾

﴿Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَإِنَّا رَسُولُ اللَّهِ مِنَ الْمُرْسَلِينَ»

«When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.»

This was recorded by Ibn Jarīr and Ibn Abi Ḥatīm.^[1]

Abu Muḥammad Al-Baghawī recorded in his *Tafsīr* that 'Alī, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧١﴾ وَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾﴾

﴿Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾.^[2]

[1] Aṭ-Ṭabārī 21:134.

[2] Al-Baghawī 4:46.

Other *Ḥadīths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allāh, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic.

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt*. And Allāh, may He be glorified and exalted, knows best.