

The Tafsīr of Sūrat Ash-Shūrā (Chapter - 42)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ الشُّرَىٰ
٤٢
سُورَةُ الشُّرَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَدَّثَنَا ۞ عَسَىٰ ۞ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ۞ لَمْ يَأْتِ السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ۞ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يَسْجُدُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا لِمَنْ
أَتَى اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۞ وَالَّذِينَ
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيطٌ
عَلَيْهِمْ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ۞
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ
حَوْلَهَا وَنُنْذِرَ يَوْمَ الْبَعْثِ لَأَرْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي
السَّعِيرِ ۞ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ ۞ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۞
أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَلِيُّ هُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۞ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ۞

﴿حَدَّثَنَا ۞ عَسَىٰ ۞ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۞ لَمْ يَأْتِ السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۞ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يَسْجُدُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا لِمَنْ أَتَى اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۞ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيطٌ عَلَيْهِمْ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ۞﴾

﴿1. Hā Mīm.﴾

﴿2. 'Aīn Sīn Qāf.﴾

﴿3. Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾

﴿4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.﴾

﴿5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allāh is the Oft-

Forgiving, the Most Merciful. ﴿

﴿6. And as for those who take as protecting friends others besides Him – Allāh is Ḥafīẓ over them, and you are not a trustee over them.﴾

The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ يَنْتَظِرُونَ أَلَّا إِلَهَ إِلَّا اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

﴿Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾

means, 'just as this Qur'ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

﴿اللَّهُ الْعَزِيزُ﴾

﴿Allāh, the Almighty﴾ means, in His vengeance

﴿الْحَكِيمُ﴾

﴿the All-Wise﴾ means, in all that He says and does.

Imām Mālik, may Allāh have mercy on him, narrated that 'Ā'ishah, may Allāh be pleased with her, said, "Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, how does the revelation come to you?' The Messenger of Allāh ﷺ said:

«أَخْبَانَا بِأَتْنِي مِثْلَ صَلَصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَخْبَانَا بِأَتْنِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ»

«Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.»

'Ā'ishah, may Allāh be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead."^[1]

^[1] Muwatta' 1 :202.

It was also reported in the Two Ṣaḥīḥs, and the version quoted here is that recorded by Al-Bukhārī.^[1]

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth,﴾

means, everything is subject to His dominion and control.

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿and He is the Most High, the Most Great.﴾

This is like the Āyat:

﴿الْكَبِيرُ الْمُتَعَالِ﴾

﴿the Most Great, the Most High﴾ (13:9), and

﴿وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿He is the Most High, the Most Great﴾ (22:62).

And there are many similar Āyāt.

﴿تَكَادُ السَّمَوَاتُ يَنْقَطِعْنَ عَنْ يَدِهِ﴾

﴿Nearly the heavens might be rent asunder from above them,﴾

Ibn 'Abbās, may Allāh be pleased with him, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ka'b Al-Aḥbār said, "Out of fear of His might."^[2]

﴿وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ﴾

﴿and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.﴾

This is like the Āyah:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾

﴿Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all

[1] Faṭḥ Al-Bāri 1:25, Muslim 4:1816.

[2] Aṭ-Ṭabari 21:501.

things in mercy and knowledge," ﴿ (40:7)

﴿أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Lo! Verily, Allāh is the Oft-Forgiving, the Most Merciful.﴾

This is a reminder, to take heed of this fact.

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾

﴿And as for those who take as protecting friends others besides Him﴾

This refers to the idolators,

﴿اللَّهُ حَفِظَ عَلَيْهِمْ﴾

﴿Allāh is Ḥafiz over them.﴾ meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

﴿وَمَا أَنْتَ عَلَيْهِمْ بِكِيلٍ﴾

﴿and you are not a trustee over them.﴾ meaning, 'you are just a warner, and Allāh is the Trustee of all affairs.'

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي النَّارِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مِنَ إِيَّاهُ فِي رَحْمَةٍ. وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾﴾

﴿7. And thus We have revealed to you a Qur'ān in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.﴾

﴿8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

The Qur'ān was revealed to serve as a Warning

Allāh says, 'just as We sent revelation to the Prophets before you,'

﴿أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا﴾

﴿thus We have revealed to you a Qur'ān in Arabic﴾

meaning, plain, clear, and manifest

﴿لِتُنْذِرَ أُمَّ الْقُرَىٰ﴾

﴿that you may warn the Mother of the Towns﴾, i.e., Makkah,

﴿وَمِنْ حَوْلَا﴾

﴿and all around it﴾ means, all the lands, east and west. Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imām Aḥmad from 'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

«وَاللّٰهُ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»

«By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.»^[1]

This was also recorded by At-Tirmidhī, An-Nasā'ī and Ibn Mājah; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

﴿وَنُنذِرُ يَوْمَ الْمَجْعِ﴾

﴿and warn (them) of the Day of Assembling﴾

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain.

﴿لَا رَيْبَ فِيهِ﴾

﴿of which there is no doubt﴾ means, there is no doubt that it will happen and will most certainly come to pass.

﴿فَرِيقٌ فِي الْمَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

﴿a party will be in Paradise and a party in the blazing Fire﴾

This is like the Āyah:

﴿يَوْمَ يَجْمَعُ رَبُّكَ إِلَيْهِ الْمَجْعَةَ ذَلِكَ يَوْمَ الْقِيَامَةِ﴾

﴿(And remember) the Day when He will gather you (all) on the

[1] Aḥmad 4:305.

[2] *Tuḥfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 1:1037.

Day of Gathering, – that will be the Day of mutual loss and gain» (64:9).

which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the *Āyah*:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن كَانَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ تَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ تُنْفَخُونَ فِيهِ الصُّفُوفُ ۖ وَمَا يُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ سُقِرٌ وَمُسَبِّحٌ ۝﴾

«Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.» (11:103-105)

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ came out to us, holding two books in his hand. He said,

«تَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟»

«Do you know what these two books are?»

We said, “We do not know unless you tell us, O Messenger of Allāh.” Concerning the book in his right hand, He ﷺ said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلُ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.»

Then concerning the book in his left hand, he ﷺ said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلُ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added

or taken away from it.»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدُّوْا وَقَارِبُوْا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ،
وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ»

«Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.»

Then he ﷺ made a gesture with his fist and said,

«فَرَعَ رِيْثَكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

«Your Lord has settled the matter of His servants» and he opened his right hand as if throwing something;

«فَرَيْقٌ فِي الْجَنَّةِ»

«A party in Paradise.»

and he made a similar gesture with his left hand;

«فَرَيْقٌ فِي السَّعِيرِ»

«And a party in the blazing Fire.»^[1]

This was also recorded by At-Tirmidhi, and An-Nasā'ī; At-Tirmidhi said, «*Ḥasan Ṣaḥīḥ Gharīb*.»^[2]

Imām Aḥmad recorded that Abu Naḍrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullāh, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«خُذْ مِنْ شَارِبِكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

[1] Aḥmad 2:167. See the following note.

[2] *Tuḥfat Al-Aḥwadhi* 6:350, An-Nasā'ī in *Al-Kubrā* 6:452. The chain of this Ḥadīth contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic Ḥadīth.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنْ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَعَلَّكُمْ تَهْتَدُونَ
وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ
يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾ وَمَا
تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْوَعْدُ بِمَا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِي بَيْنَهُمْ وَلَئِنْ الْكَافِرِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَنَلْفَيْنَاكِ شَكَّ مِنْهُ مَرْيَمَ ﴿١٤﴾
فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ
بَيْنَكُمْ اللَّهُ رَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا كُمْ
لِأُحْجَةَ يَنْتَنَّا وَيَنْتَنَّا اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

‘Trim your moustache and adhere to that practice until you meet me?’ He said, ‘Yes, but I heard the Messenger of Allāh ﷺ say;

‘إِنَّ اللَّهَ تَعَالَى قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِأَيْدِي الْأُخْرَى، قَالَ: هَذِهِ لَهُدُو، وَهَذِهِ لَهُدُو، وَلَا أَبَالِي’

‘Allāh picked up a handful in His Right Hand and another in His other Hand, and said, “This is for this and this is for this, and I do not care.”’

‘And I do not know in which of the two handfuls I am.’^[1]

There are several *Hadīths* about *Al-Qadr* (the Divine

Decree) in the books of *Ṣaḥīḥ*, *Sunan* and *Musnad*. Including those narrated by ‘Ali, Ibn Mas‘ūd, ‘Ā’ishah and a large number of Companions, may Allāh be pleased with them all.

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً﴾

﴿And if Allāh had willed, He could have made them one nation.﴾

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allāh says:

[1] Aḥmad 4:176.

﴿وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

﴿أَرَأَيْتُمْ إِنْ دُونَهُ أَوْلِيَاءُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَمَلٌ لَكَ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَبِيسٌ كَيْفِيلُهُ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَمْ يَمْلِكْ أُولَ السَّمَوَاتِ وَالْأَرْضِ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾﴾

﴿9. Or have they taken protecting friends besides Him? But Allāh – He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.﴾

﴿10. And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance.﴾

﴿11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾

﴿12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.﴾

Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allāh, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh.﴾

means, in whatever issue you differ. This is general in meaning and applies to all things.

﴿تُحْكَمُ إِلَى اللَّهِ﴾

﴿the decision thereof is with Allāh.﴾ means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the Āyah:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

﴿(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴾ (4:59).

﴿ذَلِكُمُ اللَّهُ رَبِّي﴾

﴿Such is Allāh, my Lord﴾ means, (He is) the Judge of all things.

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿in Whom I put my trust, and to Him I turn in repentance.﴾ means, 'I refer all matters to Him.'

﴿فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿The Creator of the heavens and the earth.﴾ means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا﴾

﴿He has made for you mates from yourselves,﴾

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ الْأَنْعَامِ أَزْوَاجًا﴾

﴿and for the cattle (also) mates.﴾ means, and He has created for you eight pairs of cattle.

﴿يَذَرُوكُم بَيْنَ﴾

﴿By this means He creates you.﴾ means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

﴿There is nothing like Him,﴾ means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَقَوُّ السَّمِيعِ الْبَصِيرِ﴾

﴿He is the All-Hearer, the All-Seer.﴾

﴿لَهُ مَفَايِدُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Him belong the keys of the heavens and the earth.﴾

We have already discussed the interpretation of this phrase in Sūrat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

﴿He expands provision for whom He wills, and straitens.﴾

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿Verily, He is the All-Knower of everything.﴾

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِئُ إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِذْ أَجْلُ مُوسَى لَفَقِيَ بَيْنَهُمْ وَلَئِنِ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾﴾

﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Isā saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾

The Religion of the Messengers is One

Allāh says to this Ummah:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

«He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.»

Allāh mentions the first Messenger who was sent after Ādam, that is, Nūh, peace be upon them, and the last of them is Muḥammad ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and 'Isā bin Maryam. This Āyah mentions all five, just as they are also mentioned in the Āyah in Sūrat Al-Aḥzāb, where Allāh says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِنْهُمْ مِيثَاقَهُمْ وَمِنَكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ ابْنِ مَرْيَمَ﴾

«And (remember) when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam.» (33:7).

The Message which all the Messengers brought was to worship Allāh Alone, with no partner or associate, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.» (21:25).

And according to a Ḥadīth (the Prophet ﷺ said):

«نَحْنُ مَعْشَرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَاتٍ، دِينُنَا وَاحِدٌ»

«We Prophets are brothers and our religion is one.»^[1]

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿لِكُلِّ جَمَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

«To each among you, We have prescribed a law and a clear way» (5:48).

Allāh says here:

^[1] Fath Al-Bāri 6:550.

﴿أَنْ أَقْبِلُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

«saying you should establish religion and make no divisions in it.»

meaning, Allāh enjoined all the Prophets (peace and blessings of Allāh be upon them all) to be as one and He forbade them to differ and be divided.

﴿كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ﴾

«Intolerable for the idolators is that to which you call them.»

means, 'it is too much for them to bear, and they hate that to which you call them, O Muḥammad, i.e., *Tawḥīd*.'

﴿اللَّهُ يَخْتِى إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

«Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.»

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

﴿وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَلَاءُ﴾

«And they divided not till after knowledge had come to them,»

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى﴾

«And had it not been for a Word that went forth before from your Lord for an appointed term,»

means, were it not for the fact that Allāh had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

﴿وَلِلَّهِ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ﴾

«And verily, those who were made to inherit the Scripture after them,»

means, the later generation which came after the earlier

generation which had rejected the truth.

﴿لَيْسَ شَيْءٌ مِنْهُ مُرِبٍّ﴾

﴿are in grave doubt concerning it.﴾ means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

﴿فَإِلَيْكَ فَادُّعٍ وَأَسْتَقِيمُ كَمَا أُمِرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَا أَمَرْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ
كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ يَتَكَلَّمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ﴾

﴿15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."﴾

This Āyah includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'ān, apart from Āyat Al-Kursi [2:255], which also includes ten ideas.

﴿فَإِلَيْكَ فَادُّعٍ﴾

﴿So unto this then invite (people),﴾ means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of Sharī'ah] that were followed, such as the Messengers of strong will, and others.

﴿وَأَسْتَقِيمُ كَمَا أُمِرْتُ﴾

﴿and stand firm as you are commanded,﴾ means, 'adhere firmly, you and those who follow you, to the worship of Allāh as He has commanded you.'

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿and follow not their desires﴾ means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ ءَامَنْتُ بِمَا أُنْزِلَ اللَّهُ مِنْ كِتَابٍ﴾

﴿but say: "I believe in whatsoever Allāh has sent down of the Book..."﴾

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأُمرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

﴿and I am commanded to do justice among you.﴾ means, when judging according to the commands of Allāh.

﴿اللَّهُ رَبُّنَا وَرَبُّكُمْ﴾

﴿Allāh is our Lord and your Lord.﴾ means, 'He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَا أَعْمَلُ وَلَكُمْ أَعْمَلُ﴾

﴿For us our deeds and for you your deeds.﴾ means, 'we have nothing to do with you.' This is like the Āyah:

﴿وَإِنْ كَذَّبُوا فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِّئُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ وَمِمَّا تَعْمَلُونَ﴾



﴿And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41)

﴿لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ﴾

﴿There is no dispute between us and you.﴾ Mujāhid said, "This means, no argument."^[1] As-Suddi said, "This was before Āyah of the sword was revealed." This fits the context, because this Āyah was revealed in Makkah, and Āyah of the sword [22:39-40] was revealed after the Hijrah.

﴿اللَّهُ يَجْمَعُ بَيْنَنَا﴾

[1] At-Ṭabari 21:518.

٤٨٥

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ، جُنَّتْ عَنْهُمْ دَاحِضَةٌ عَنْ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَ لَا إِنَّ الَّذِينَ يُعَارَضُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ أَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الَّذِينَ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَفُصِّلَ يَتَّبِعُهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقَعُوا فِيهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

﴿Allāh will assemble us (all)﴾ means, on the Day of Resurrection. This is like the Āyah:

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾ ﴿٢٣﴾

﴿Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾ (34:26).

﴿وَالِإِيَّاهِ الْمَصِيرُ﴾

﴿and to Him is the final return.﴾ means, the final return on the Day of Reckoning.

﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ

جُنَّتْ عَنْهُمْ دَاحِضَةٌ عَنْ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَ لَا إِنَّ الَّذِينَ يُعَارَضُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

﴿16. And those who dispute concerning Allāh, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.﴾

﴿17. It is Allāh Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand?﴾

﴿18. Those who believe not therein seek to hasten it, while those

*who believe are fearful of it, and know that it is the very truth.
Verily, those who dispute concerning the Hour are certainly in
error far away.﴾*

A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path.

﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ﴾

﴿And those who dispute concerning Allāh, after it has been accepted,﴾

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿مُجْتَنِبِينَ دَاجِسَهُ عِنْدَ رَبِّهِمْ﴾

﴿no use is their dispute before their Lord﴾ means, it is futile before Allāh.

﴿وَعَلَيْهِمْ غَضَبٌ﴾

﴿and on them is wrath,﴾ means, from Him.

﴿وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿and for them will be a severe torment.﴾ means, on the Day of Resurrection. Ibn 'Abbās, may Allāh be pleased with him, and Mujāhid said, "They disputed with the believers after they responded to Allāh and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to *Jāhiliyyah*."^[1] Qatādah said, "These were the Jews and Christians who said to them, 'Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allāh than you.'^[2] This was nothing but lies.

Then Allāh says:

﴿اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ﴾

[1] At-Ṭabari 21 :518, 519.

[2] At-Ṭabari 21 :519.

«It is Allāh Who has sent down the Book in truth,» referring to all the Books which were revealed from Him to His Prophets.

﴿وَالْمِيزَانَ﴾

«and the Balance.» means, justice and fairness. This was the view of Mujāhid and Qatādah.^[1] This is like the Āyāt:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

«Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice» (57:25).

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الزُّكُوتَ بِالْقِسْطِ وَلَا تُغْنُوا الْمِيزَانَ ﴿٩﴾﴾

«And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.» (55:7-9)

﴿وَمَا يَذُرُّكَ لَعَلَّ السَّاعَةَ قَرِيبٌ﴾

«And what can make you know that perhaps the Hour is close at hand?»

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

«Those who believe not therein seek to hasten it,»

means, they say, 'when will this promise be fulfilled, if you are telling the truth?' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴿وَالَّذِينَ آمَنُوا مُتَشَفِّعُونَ لَهَا﴾

«while those who believe are fearful of it» means, they are afraid of it happening.

﴿وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

«and know that it is the very truth.» means, that it will

[1] At-Ṭabari 21 :520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Ṣaḥīḥ* and *Ḥasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أُعِدَّدْتَ لَهَا؟»

«Woe to you! It will most certainly come. What have you done to prepare for it?»

He said, "Love for Allāh and His Messenger." He ﷺ said:

«أَنْتَ مَعَ مَنْ أَحَبَّيْتَ»

«You will be with those whom you love.»^[1] According to another *Ḥadīth*:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«"A man will be with those whom he loves.»^[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

«أَلَا إِنَّ الَّذِينَ يُمَارُونَكَ فِي السَّاعَةِ»

«Verily, those who dispute concerning the Hour»

means, who dispute whether it will happen and think it is unlikely ever to come,

«لَنْ يَسْتَكِلَّ بَعِيدٌ»

«are certainly in error far away.» means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

[1] *Faḥ Al-Bāri* 10:573, *Muslim* 4:2033.

[2] *Muslim* 4:2034.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴾ (30:27).

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ. يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ
الْآخِرَةِ نَزَدَ لَمْ فِي حَرْثِهِ. وَمَنْ كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا نُفِثَ مِنْهَا وَمَا لَمْ فِي الْآخِرَةِ مِنْ
نَاصِبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْتِ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ
الْفَضْلِ لَفُصِّلَ بَيْنَهُمْ وَإِنَّ الْفَاطِلِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الْفَاطِلِينَ مُشْفِقِينَ وَمَا
كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾﴾

﴿19. Allāh is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.﴾

﴿20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾

﴿21. Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.﴾

﴿22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.﴾

The Provision of Allāh in this World and the Hereafter

Here Allāh speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allāh says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا وَمِمَّا تَنْتَفِعُونَ بِهَا لَكُمْ فِي كِتَابٍ

﴿ثُبِينَ﴾

﴿And no moving creature is there on the earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ (11:6)

And there are many similar Āyāt.

﴿رَزُقْ مَنْ يَشَاءُ﴾

﴿He gives provisions to whom He wills.﴾ means, He gives generously to whomsoever He wills.

﴿وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾

﴿And He is the All-Strong, the Almighty.﴾

means, there is nothing that can overpower Him. Then Allāh says:

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ﴾

﴿Whosoever desires the reward of the Hereafter,﴾ means, whoever does things for the sake of the Hereafter,

﴿نَزِدْ لَهُ فِي حَرْثِهِ﴾

﴿We give him increase in his reward,﴾ meaning, 'We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allāh wills.

﴿وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُفِذْ فِيهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾

﴿and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾

means, whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allāh will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Āyah is reinforced by the passage in Subhān (i.e., Sūrat Al-Isrā) in which Allāh says:

﴿مَنْ كَانَ يُرِيدُ الْمَالِجَةَ عَجَلًا لَمْ يَفِيضْ مَا يَشَاءُ لِمَنْ تُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَلْعُونًا ﴿١٧﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ

مَنْ شَكَرَ ۖ كَلَّا نُمِدَّ هَتًوْلَاهُ وَهَتًوْلَاهُ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

«Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer – then such are the ones whose striving shall be appreciated. On each – these as well as those – We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.» (17:18-21)

It was reported that Ubayy bin Ka'b, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّيِّئِ وَالرَّفْعَةِ وَالنَّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ
عَمَلَ الْآخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

«Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.»^[1]

Making Legislation for the Creatures is Shirk

Allāh says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

«Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained?»

means, they do not follow what Allāh has ordained for you of upright religion; on the contrary, they follow what their devils (Shayāṭīn), of men and Jinn, have prescribed for them. They instituted taboos, such as the *Bahīrah*, *Sā'ibah*, *Wasīlah* or *Hām*.^[2]

[1] Aḥmad 5:134.

[2] For an explanation of these, see volume three, the *Tafsīr* of *Sūrat Al-Mā'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيٍّ يَجُرُّ قُضْبَهُ فِي النَّارِ»

«I saw 'Amr bin Luhayy bin Qama'ah dragging his intestines in Hell»^[1] – because he had been the first one to introduce the idea of the *Sā'ibah*. This man was one of the kings of the Khuzā'ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:

﴿وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِنَ بِهِمْ﴾

«And had it not been for a decisive Word, the matter would have been judged between them.»

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«And verily, for the wrongdoers there is a painful torment.»

i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

﴿تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا﴾

«You will see the wrongdoers fearful of that which they have earned,»

means, in the arena of Resurrection.

﴿وَهُمْ رَاقِعٌ بِهِمْ﴾

«and it will surely befall them.» means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

[1] *Fath Al-Bāri* 6:633.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا
 اسْتَكْبَرُ عَلَيْهٖ أَجْرٌ إِلَّا أَلَمُوذَةُ فِي الْقُرَىٰ وَمَنْ يَقْرِفْ حَسَنَةً نَّزِدْ
 لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿١٦﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ
 كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَبِمَتَّعَ اللَّهُ الْبَاطِلَ وَيُخَوِّضُ الْخَوَّ
 بِكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٧﴾ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ
 عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿١٨﴾
 وَاسْتَجِبْ لِلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِدَّهُمْ مِنْ فَضْلِهِ
 وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿١٩﴾ وَلَوْ سَئَلُوكَ اللَّهَ الرَّزْقَ
 لِعَابَادِهِ لَبَعَا فِي الْأَرْضِ وَلَكِنْ يَزِلُّ بِقَدْرِ مَا يَشَاءُ إِنَّهُ بَعِيدٌ
 خَبِيرٌ ﴿٢٠﴾ وَهُوَ الَّذِي يُزِلُّ الْفَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
 وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢١﴾ وَمِنْ ءَايَاتِهِ خَلْقُ
 السَّمَكِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ
 إِذَا يَشَاءُ قَدِيرٌ ﴿٢٢﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا
 كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٢٣﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ
 فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٤﴾

of Resurrection; they will be in a state of utter fear and terror.

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ﴾

﴿But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.﴾

What comparison can there be between the former and the latter? How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the

gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allāh says:

﴿ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

﴿That is the supreme grace.﴾ means, the ultimate victory and complete blessing.

﴿ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا اسْتَكْبَرُ عَلَيْهٖ أَجْرٌ إِلَّا أَلَمُوذَةُ فِي الْقُرَىٰ وَمَنْ يَقْرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿١٦﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَبِمَتَّعَ اللَّهُ الْبَاطِلَ وَيُخَوِّضُ الْخَوَّ بِكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٧﴾﴾

﴿23. That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

﴿24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.﴾

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴿ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ كَانُوا يَعْمَلُونَ الصَّالِحِينَ﴾

﴿That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.﴾

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

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

means, 'say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhārī recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the Āyah:

﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

﴿except to be kind to me for my kinship with you.﴾

Sa'īd bin Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship.” Ibn ‘Abbās said, “Except that you uphold the ties of kinship that exist between me and you.” This was recorded by Al-Bukhārī.^[1] It was also recorded by Imām Aḥmad with a different chain of narration.^[2]

﴿وَمَن يَفْعَلْ حَسَنَةً نَّزِدْنَا لَهُ فِيهَا حَسَنًا﴾

﴿And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof﴾

means, ‘whoever does a good deed, We will increase him in good for it, i.e., in reward.’ This is like the Āyah:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ (4:40)

﴿إِنَّ اللَّهَ عَفُورٌ شَكُورٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet ﷺ fabricated the Qur’ān – and the Response to that

Allāh’s saying;

﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ إِنَّ يَسِّرَ اللَّهُ يَخْتَصِرَ عَلَىٰ قَلْبِكَ﴾

﴿Or say they: “He has invented a lie against Allāh?” If Allāh willed, He could have sealed up your heart.﴾

means, ‘if you had invented any lies against Him, as these ignorant people claim,’

﴿يَخْتَصِرَ عَلَىٰ قَلْبِكَ﴾

﴿He could have sealed up your heart.﴾

means, ‘and thus caused you to forget what had already come

[1] *Faṭḥ Al-Bārī* 8 :326.

[2] Aḥmad 1 :229.

to you of the Qur'ān.' This is like the Āyah:

﴿رَأَوْا فَكَلَّمَ عَلَيْنَا مَعْزًى الْأَقَابِلِ ۖ لَاحِظْنَا يَنَّهُ بِالْيَمِينِ ۖ ثُمَّ لَقَطْنَا يَنَّهُ الْوَتِينَ ۖ فَمَا يَسْكُرُ مِن
أَلَمٍ عَنَّا حَزِينٍ ۖ﴾

﴿And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.﴾ (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿وَيُحْيِي الْمَوْتَىٰ بِكَلِمَاتِهِ﴾

﴿and establishes the truth by His Word.﴾ means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Verily, He knows well what are in the breasts.﴾

means, all that is hidden in the hearts of men.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ۖ وَكَانَ يُنذِرُ
مَنْ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَلَوْ سَأَلَ اللَّهُ الزَّيْزِقَ
لِيُعَاوِدَهُ لَبَغَا فِي الْأَرْضِ وَلَكِنْ يَنْزِلُ يُعَذِّبُهُ مَا يَنْشَاءُ ۖ إِنَّهُمْ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۖ وَهُوَ الَّذِي يُنَزِّلُ
الْقَلَمَ مِنْ بَمْدٍ مَا فَتَحُوا وَيَنْشُرُ رَحْمَتَهُمْ وَهُوَ الْوَلِيُّ الْحَمِيدُ ۖ﴾

﴿25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.﴾

﴿26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.﴾

﴿27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

﴿28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Walī, Worthy of all praise.﴾

Allāh accepts Repentance and responds to Supplications

Here Allāh reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَمَلْ سُوْءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ۝﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.» (4:110)

It was reported in Ṣaḥīḥ Muslim that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«اللَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ - حِينَ يَتُوبُ إِلَيْهِ - مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ قَلَاةٍ، فَانْقَلَبَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، فَذُ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيَّنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، فَأَيْمَةً عَنْدَهُ، فَأَخَذَ بِخَطَائِمِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

«Allāh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allāh, You are my slave and I am Your Lord!" - i.e., he makes a mistake because of his great joy.»^[1]

A similar report was also narrated in the Ṣaḥīḥ from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.^[2]

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«And He it is Who accepts repentance from His servants,»

[1] Muslim 4:2104.

[2] Muslim 4:2103.

It was reported that Az-Zuhri said, concerning this *Āyah*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لله أشد فرحاً بتوبة عبده من أحدكم يجد ضالته في المكان الذي يخاف أن يقتله فيه العطش»

«Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.»^[1]

Hammām bin Al-Ḥārith said, "Ibn Mas'ūd was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿And He it is Who accepts repentance from His servants﴾.^[2]

﴿وَيَغْفِرُ عَنِ السَّيِّئَاتِ﴾

﴿and forgives sins﴾ means, He will accept repentance in the future, and He forgives past sins.

﴿وَتَعْلَمُ مَا تَفْعَلُونَ﴾

﴿and He knows what you do﴾ means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

﴿وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And He answers those who believe and do righteous good deeds﴾

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarīr: "It means that He answers their supplication for themselves, their companions and their brothers."^[3]

﴿وَيَرْزُقُهُمْ مِنْ فَضْلِهِ﴾

[1] 'Abdur-Razzāq 3:191. This narration is supported by the previous.

[2] Aṭ-Ṭabari 21:533.

[3] Aṭ-Ṭabari 21:534.

﴿and gives them increase of His bounty.﴾

means, He answers their supplications and gives them more besides. Qatādah said, narrating from Ibrāhīm An-Nakhaʿī Al-Lakhmi about the Āyah:

﴿وَيَسْجِبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And He answers those who believe and do righteous good deeds,﴾

- (this means) they intercede for their brothers;

﴿وَيَرْيَدُكُمْ مِنْ فَسْلِهِ﴾

﴿and gives them increase of His bounty.﴾

- (this means) they intercede for their brothers' brothers.^[1]

﴿وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿And as for the disbelievers, theirs will be a severe torment.﴾

- having mentioned the believers and the great reward that is theirs, Allāh then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

﴿وَلَوْ سَـَّطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾

﴿And if Allāh were to extend the provision for His servants, they would surely rebel in the earth,﴾

means, 'if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

﴿وَلَكِنْ يَنْزِلُ بِقَدَرِ مَا يَشَاءُ إِنَّهُمْ بِبَصِيرٍ﴾

﴿but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

[1] Aṭ-Ṭabari 21 :534.

those who deserve to be poor.

﴿وَهُوَ الَّذِي يُزِلُّ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا﴾

﴿And He it is Who sends down the rain after they have despaired,﴾

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the Āyah:

﴿وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُزَلَّ عَلَيْهِمْ مِنْ قَبْلِهِ لَمَلِيئِينَ﴾

﴿And verily, before that (rain) – just before it was sent down upon them – they were in despair!﴾ (30:49)

﴿وَيَنْشُرُ رَحْمَتَهُ﴾

﴿and spreads His mercy.﴾ means, He bestows it upon all the people who live in that region. Qatādah said, "We were told that a man said to 'Umar bin Al-Khattāb, may Allāh be pleased with him, 'O Commander of the faithful, no rain has come and the people are in despair.' 'Umar, may Allāh be pleased with him, said, 'Rain will be sent upon you,' and he recited:

﴿وَهُوَ الَّذِي يُزِلُّ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

﴿And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise﴾.^[1]

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَكَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ

قَدِيرٌ﴾ ﴿وَمَا أَصْبَحْتُمْ مِنْ مُضِيكِهٖ فِيمَا كُنْتُمْ أَيْدِيكُمْ وَيَقْعُوا عَنْ كَثِيرٍ﴾ ﴿وَمَا أَنتُمْ

بِمُعْجِرَاتِهِ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿29. And among His Āyāt is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He

[1] At-Ṭabari 21:537.

wills.﴾

﴿30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾

﴿31. And you cannot escape from Allāh in the earth, and besides Allāh you have neither any protector nor any helper.﴾

Among the Signs of Allāh is the Creation of the Heavens and the Earth

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His Āyāt﴾ the signs which point to His great might and power,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.﴾

means, whatever He has created in them, i.e., in the heavens and the earth.

﴿وَمِنْ ذَاتَاتٍ﴾

﴿and whatever moving creatures﴾ this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

﴿وَهُوَ﴾

﴿And He﴾ means, yet despite all that,

﴿عَلَىٰ جَمِيعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

﴿is Able to assemble them whenever He wills.﴾

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

﴿وَمَا أَسْأَلُكُمْ مِنْ مَّوَدَّةٍ فِيمَا كُنْتُمْ لَا تَدْرِكُونَ﴾

﴿And whatever of misfortune befalls you, it is because of what your hands have earned.﴾

means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

﴿وَيَعْفُوا عَنْ كَثِيرٍ﴾

﴿And He pardons much.﴾ means, of sins; 'He does not punish you for them, rather He forgives you.'

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكُوا عَلَى ظُهُرِهِمْ مِنْ دَابَّةٍ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth﴾ (35:45).

According to a Ṣaḥīḥ Ḥadīth:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا»

«By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby – even a thorn which pricks him.»^[1]

Imām Aḥmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ إِلَّا كَفَّرَ اللَّهُ تَعَالَى عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

«No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.»^[2]

Imām Aḥmad also recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يَكْفُرُهَا، ابْتَلَاهُ اللَّهُ تَعَالَى بِالْحَزَنِ لِيَكْفُرَ مَا»

«If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will

[1] Aḥmad 2:303.

[2] Aḥmad 4:98. Similar was recorded by Muslim no. 6567.

سُورَةُ الْاَنْعَامِ

٤٨٧

سُورَةُ الْاَنْعَامِ

expiate for
them. ﴿٤١﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنَّ بِنَاءَ بُسْطَانٍ الرَّيْحِ
فَيُظَلِّلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣٣﴾ أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ
يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٥﴾ فَأُوتِيتُمْ مِنْ شَيْءٍ مَوْفَعٍ
الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَحْمَةٍ
يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَحْلِفُونَ كَذِبًا لِيُتْرَكُوا أَفَأَنْتُمْ تَحْشَوْنَ إِيَّاهُمْ
عَضِبُوا لَهُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ
الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنِ انْتَصَرَ
بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنِ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ
﴿٤٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ يَعْتَدِيهِ وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ
كَالْأَعْلَامِ﴾ ﴿٣٢﴾ إِنَّ بِنَاءَ بُسْطَانٍ الرَّيْحِ
فَيُظَلِّلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾
أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَيَعْفُ عَنْ
كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي
آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٥﴾

﴿32. And among His signs are the ships in the sea like mountains.﴾

﴿33. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.﴾

﴿34. Or He may

destroy them because of that which their (people) have earned. And He pardons much.﴾

﴿35. And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

Ships are also among the Signs of Allāh

Allāh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujāhid, Al-Ḥasan, As-Suddi and Aḍ-Ḍaḥḥāk. In other words, these ships on the sea

[1] Aḥmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.^[1]

﴿إِنْ يَشَأْ يُسْكِنِ الرِّيحَ﴾

﴿If He wills, He causes the wind to cease,﴾ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ﴾

﴿Verily, in this are signs for everyone patient﴾

means, who is patient in the face of adversity

﴿شَاكِرٍ﴾

﴿and grateful.﴾ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَوْ يُرْسِدَهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَيَغْفِرَ عَنْ كَثِيرٍ﴾

﴿And He pardons much.﴾ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the Āyah

﴿أَوْ يُرْسِدَهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

[1] At-Ṭabari 21 :541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allāh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمُ الَّذِينَ يُحْدِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّجْرٍ﴾

﴿And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿مَا أَوْفَيْتُمْ مِنْ شَيْءٍ فَتَنَحَّيْوا دُونَ الْآيَةِ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَرْجِعُونَ ﴿٣٦﴾ وَالَّذِينَ يَعْثُبُونَ عَلَىٰ آلِهِمْ وَالْوَحِشَ وَلَئِذَا مَا عَصُوا هُمْ يَقْفُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنزَلُوا مِنْ شُورَىٰ إِلَيْهِمْ وَمَا رَفَعْتَهُمْ يُفْتَنُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَبُونَ ﴿٣٩﴾﴾

﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord.﴾

﴿37. And those who shun the greater sins, and Al-Fawāhish, and when they are angry, they forgive.﴾

﴿38. And those who answer the Call of their Lord, and perform the Ṣalāh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.﴾

﴿39. And those who, when an oppressive wrong is done to them, take revenge.﴾

The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿مَا أُوْتِيتُمْ مِنْ شَيْءٍ فَهُوَ لَكَيْفَ الدُّنْيَا﴾

﴿So whatever you have been given is but (a passing) enjoyment for this worldly life.﴾

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى﴾

﴿but that which is with Allāh is better and more lasting﴾

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِلَّذِينَ آمَنُوا﴾

﴿for those who believe﴾ means, for those who are patient in forgoing the pleasures of this world,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿and put their trust in their Lord.﴾ means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allāh says:

﴿وَالَّذِينَ يَتَّبِعُونَ كِبْرَ الْإِثْمِ وَالْفَوَاحِشِ﴾

﴿And those who shun the greater sins, and Al-Fawāhish,﴾

We have already discussed sin and Al-Fawāhish in Sūrat Al-A'rāf.^[1]

﴿وَلِذَا مَا عَصَبُوا لَهُمْ يَغْفِرُونَ﴾

﴿and when they are angry, they forgive.﴾ means, their nature dictates that they should forgive people and be tolerant.

[1] See Sūrat Al-A'rāf 7:33.

Vengeance is not in their nature. It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ never took revenge for his own sake, only when the sacred Laws of Allāh were violated.^[1]

﴿وَالَّذِينَ استَجَابُوا لِرَبِّهِمْ﴾

﴿And those who answer the Call of their Lord,﴾

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَأَقَامُوا الصَّلَاةَ﴾

﴿and perform Aṣ-Ṣalāh﴾ – which is the greatest act of worship of Allāh, may He be glorified.

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾

﴿and who (conduct) their affairs by mutual consultation,﴾

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the *Āyah*:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

﴿and consult them in the affairs﴾ (3:159). The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confident. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalīfah to six people who were to be consulted. They were 'Uthmān, 'Alī, Ṭalḥah, Az-Zubayr, Sa'īd and 'Abdur-Raḥmān bin 'Awf, may Allāh be pleased with them all. Then all of the Companions, may Allāh be pleased with them, agreed to appoint 'Uthmān as their leader.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

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

this means kindly treating the creation of Allāh, starting with those who are closest, then the next closest, and so on.

﴿وَالَّذِينَ إِذَا أَنَسَهُمُ الْآيَةُ مِمَّنْ يَتَّبِعُونَ﴾

^[1] *Faṭḥ Al-Bārī* 10:541.

﴿And those who, when an oppressive wrong is done to them, take revenge.﴾

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yūsuf, peace be upon him, said to his brothers:

﴿لَا تَنْرِبْ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ﴾

﴿No reproach on you this day; may Allāh forgive you﴾ (12:92).

even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allāh ﷺ forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tanīm. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Hārith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet ﷺ woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allāh ﷺ picked up the sword and called his Companions. He told them what had happened, and he forgave the man. There are many similar Ḥadīths and reports. And Allāh knows best.

﴿وَمَنْ ذَا مَنَعَهُ سِنَتْهُ نَفْلَهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّا أَلَّيْنَاهُ عَلَى الَّذِينَ يَظْلِمُونَ أَنْتَاصَ وَيَعُونُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾﴾

﴿40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the wrongdoers.﴾

﴿41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾

﴿42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a

painful torment.﴾

﴿43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴾

Forgiving or exacting Revenge on Wrongdoers

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

﴿The recompense for an evil is an evil like thereof﴾. This is like the Āyāt:

﴿مَنْ أَغْتَابَكَ عَلَىٰ ظَنٍّ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا آغْتَابَكَ عَلَيْهِ﴾

﴿Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ (2:194), and

﴿وَأِنْ عَاقَبْتُمْ فَمَا قَبُولُ بِمِثْلِ مَا عُوبِتُمْ بِهِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted﴾ (16:126).

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says:

﴿وَالْجُرُوحُ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation﴾ (5:45).

Allāh says here:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

﴿but whoever forgives and makes reconciliation, his reward is with Allāh.﴾

means, that will not be wasted with Allāh. As it says in a *Ṣaḥīḥ Ḥadīth*:

﴿وَمَا زَادَ اللَّهُ تَعَالَىٰ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا﴾

«Allāh does not increase the person who forgives except in honor.»^[1]

[1] Muslim 4 :2001 .

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

«Verily, He likes not the wrongdoers.» means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمَنْ أَتَمَرَ بَدَّ ظُلْمِهِ فَأَوَّلَتْكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ﴾

«And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.»

means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا السَّبِيلُ﴾

«The way» means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَتَوَكَّبُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

«is only against those who oppress men and rebel in the earth without justification;»

means, those who initiate wrongful actions against others, as it says in the Ṣaḥīḥ Ḥadīth:

«الْمُسْتَبَانِ مَا قَالَا فَعَلَى الْبَادِي، مَا لَمْ يَغْتَدِ الْمَظْلُومُ»

«When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.»^[1]

﴿أَوَّلَتْكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«for such there will be a painful torment.» means, intense and agonizing. It was reported that Muḥammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al-Muhallab, who was the governor of Baṣrah. He said, 'What do you need, O Abu 'Abdullāh?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

^[1] Muslim 4:2000 .

﴿الَّذِينَ يَدْعُونَ إِلَى الْخَيْرِ وَالْإِيمَانِ وَالنَّهْيِ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَالَّذِينَ أَدَّبُوا بِرِجَالِهِمْ﴾ ٤٨٨ ﴿الَّذِينَ يَدْعُونَ إِلَى الْخَيْرِ وَالْإِيمَانِ وَالنَّهْيِ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَالَّذِينَ أَدَّبُوا بِرِجَالِهِمْ﴾

وَرَنَّهُمْ يُعْرِضُونَ عَلَيْهِمْ خَشِيعَةً مِنَ الدَّلِيلِ يَنْظُرُونَ
 مِنْ طَرَفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَشِيعَةَ الَّذِينَ
 خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا إِنَّ الظَّالِمِينَ
 فِي عَذَابٍ مُقِيمٍ ﴿٤٩﴾ وَمَا كَانَتْ لَهُمْ مِنْ أُولِيَاءَ يَنْصُرُونَهُمْ
 مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٥٠﴾ اسْتَجِبُوا
 لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنَ اللَّهِ مَا لَكُمْ
 مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٥١﴾ فَإِنْ أَعْرَضُوا
 فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا
 أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبَهُ بِمَا آوَيْنَا لَهُمْ سِيتَةً
 بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٥٢﴾ لِلَّهِ مُلْكُ
 السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِ شَاءَ
 وَيَهَبُ لِمَنْ يَشَاءُ الذَّكُورَ ﴿٥٣﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنِ شَاءَ
 وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٤﴾ وَمَا كَانَ
 لِنَبِيِّ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيًّا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ رُسُلَ
 رَسُولًا فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥٥﴾

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you -

﴿إِنَّمَا النَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
 النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ
 الْحَقِّ ۖ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.»

Marwān said, 'He spoke the truth, by Allāh, and gave sincere advice.' Then he said, 'What do you need, O Abu

'Abdullāh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'^[1] This was recorded by Ibn Abi Hātim.

When Allāh condemned wrongdoing and the people who do it, and prescribed *Al-Qiṣās*, He encouraged forgiveness:

﴿وَلَكِنْ صَبْرٌ وَعَفْرٌ﴾

«And verily, whosoever shows patience and forgives,»

meaning, whoever bears the insult with patience and conceals the evil action,

﴿إِنَّ ذَٰلِكَ لَمِنْ عَزْرِ الْأَمْرِ﴾

«that would truly be from the things recommended by Allāh.»

^[1] Ibn Abi Shaybah 7:245.

Sa'īd bin Jubayr said, "This means, one of the things enjoined by Allāh," i.e., good actions for which there will be a great reward and much praise.

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُوا هَلْ لَنَا مِنْ سَبِيلٍ ۖ﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الَّذِينَ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِرَاتِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ۖ ﴿٤٤﴾ وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يُنصِرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٥﴾

﴿44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴾

﴿45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.﴾

﴿46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.﴾

The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿وَمَنْ يُضِلِلِ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْسِدًا﴾

﴿but he whom He sends astray, for him you will find no protecting to lead him.﴾ (18:17).

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لَمَّا رَأَوْا الْعَذَابَ﴾

﴿when they behold the torment,﴾ i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُونَ هَلْ لَنَا مَرْجِعٌ مِنْ سَبِيلِ﴾

﴿they will say: "Is there any way of return?"﴾

This is like the Āyah:

﴿وَلَوْ تَرَىٰ إِذْ نُفِخُوا عَلَى النَّارِ فَقَالُوا يَلَيْلَتُنَا نَرُدُّ وَلَا نَكُذِّبُ بِآيَاتِ رَبِّنَا وَكَفُورَ مِنَ الْكَافِرِينَ ﴿٢٧﴾ بَلْ
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

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

﴿وَرَبَّنَّهُمْ يَمْرُضُونَ عَلَيْهَا﴾

﴿And you will see them brought forward to it﴾ means, to the Fire.

﴿خٰشِعِينَ مِنَ الذَّلِيلِ﴾

﴿made humble by disgrace﴾ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنْظُرُونَ مِنْ تَلْفِيفٍ خَفِيٍّ﴾

﴿(and) looking with stealthy glance﴾ Mujāhid said, "In a humiliated manner."^[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالَ الَّذِينَ آمَنُوا﴾

﴿And those who believe will say﴾ means, on the Day of Resurrection they will say:

﴿إِنَّ الْخٰسِرِينَ﴾

﴿Verily, the losers...﴾ means, the greatest losers.

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيٰمَةِ﴾

[1] At-Ṭabari 21:553.

﴿are they who lose themselves and their families on the Day of Resurrection.﴾

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴿أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ﴾

﴿Verily, the wrongdoers will be in a lasting torment.﴾ means, everlasting and eternal, with no way out and no escape.

﴿وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ﴾

﴿And they will have no protectors to help them other than Allāh.﴾

means, no one to save them from the punishment and torment which they are suffering.

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ﴾

﴿And he whom Allāh sends astray, for him there is no way.﴾

means, no salvation.

﴿اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلَجٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِلَّا أَلْبَسْتُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَجَحَّ بِهَا وَإِنْ نَضَاهُمْ سَيْفَةً يَمَا فَدَمَتْ أَيْدِيَهُمْ فَإِنَّ إِلَيْنَا كُفْرًا ﴿٤٨﴾﴾

﴿47. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.﴾

﴿48. But if they turn away, We have not sent you as a Ḥafīẓ over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!﴾

Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ﴾

﴿Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted.﴾

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

﴿مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ﴾

﴿You will have no refuge on that Day nor there will be for you any denying.﴾

means, you will have no stronghold in which to take refuge, no place in which to hide from Allāh, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَئِنَّ الْآخِرَةَ كَالْأُولَىٰ ۚ كَلَّا لَا وَدَّ ۚ إِنَّ رَبَّهُ لَسَمِعُ مَا يَقُولُ﴾

﴿On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:10-12)

﴿فَإِنْ أَعْرَضُوا﴾

﴿But if they turn away,﴾ refers to the idolators,

﴿فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

﴿We have not sent you as a Hafiz over them.﴾

means, 'you have no power over them.' And Allāh says elsewhere:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills﴾ (2:272).

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning﴾ (13:40).

And Allāh says here:

﴿إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ﴾

«Your duty is to convey.» meaning, 'all that We require you to do is to convey the Message of Allāh to them.'

﴿وَرِئَاءَ إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَيَّ بِهَا﴾

«And verily, when We cause man to taste of mercy from Us, he rejoices there at;»

means, when a time of ease and comfort comes to him, he is happy about it.

﴿وَلِنْ تُصِيبَهُمْ﴾

«but when befalls them» means mankind.

﴿سَيِّئَةً﴾

«some evil» means, drought, punishment, tribulation or difficulty,

﴿فَإِنَّ الْإِنْسَانَ كَفُورٌ﴾

«then verily, man (becomes) ingrate!» means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

«O women, give in charity, for I have seen that you form the majority of the people of Hell.»

A woman asked, "Why is that, O Messenger of Allāh?" He said:

«لِأَنَّكُنَّ تَكْثِرْنَ الشَّكَايَةَ وَتَكْفُرْنَ الْعَبِيرَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتَ يَوْمًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

«Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!'»^[1]

[1] Muslim 1:86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ،
وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»^[1]

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِينَ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ
الذكور﴾ أَوْ يَزْوِجُهُمْ ذَكَرًا وَإِنثًا فَيَجْعَلُ مَن يَشَاءُ عَاقِبَةً إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٤٩﴾

﴿49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.﴾

﴿50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).﴾

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

﴿يَهَبُ لِمَن يَشَاءُ إِنثًا﴾

﴿He bestows female upon whom He wills.﴾ means, He gives them daughters only. Al-Baghawi said, “And among them (those who were given daughters only) was Lūt, peace be upon him.”^[2]

﴿وَيَهَبُ لِمَن يَشَاءُ الذَّكَرَ﴾

﴿and bestows male upon whom He wills.﴾ means, He gives them sons only. Al-Baghawi said, “Like Ibrāhīm Al-Khalīl, peace be

[1] Muslim 4:2295.

[2] Al-Baghawi 4:132.

upon him, who did not have any daughters."^[1]

﴿أَزْ بَرِّهِمْ ذَكَرْنَا وَإِنَّا﴾

﴿Or He bestows both males and females,﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muḥammad ﷺ."^[2]

﴿وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا﴾

﴿and He renders barren whom He wills.﴾ means, so that he has no children at all. Al-Baghawi said, "Like Yaḥyā and ʿĪsā, peace be upon them."^[3] So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

﴿إِنَّهُ عَلِيمٌ﴾

﴿Verily, He is the All-Knower﴾ means, He knows who deserves to be in which of these categories.

﴿قَدِيرٌ﴾

﴿and is Able (to do all things).﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Āyah where Allāh says of ʿĪsā, peace be upon him:

﴿وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21):

i.e., proof for them of His power, for He created people in four different ways. Ādam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā', peace be upon her, was created from a male without a female. All other people, besides ʿĪsā, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of ʿĪsā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ﴾

[1] Al-Baghawi 4:132.

[2] Al-Baghawi 4:132.

[3] Al-Baghawi 4:132.

٤٨٩

سُورَةُ الشُّرُوحِ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾ صِرَاطُ اللَّهِ الَّذِي لَهُ
مَافِي السَّمٰوٰتِ وَمَافِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

سُورَةُ الشُّرُوحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿٥١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٥٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٣﴾ وَإِنَّهُ فِي أُولَى الْكِتَابِ لَدِينَا
لَعَلَّيْكُمْ حَكِيمٌ ﴿٥٤﴾ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا
أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ
أَوَّلِينَ ﴿٥٦﴾ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ
﴿٥٧﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ
﴿٥٨﴾ وَلَئِن سَأَلْتَهُمْ مَّن خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٥٩﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
مَهْدًا وَجَعَلَ لَكُم فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿٦٠﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21).

This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلِمَهُ
اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٌ
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا
مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي
بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

﴿51. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.﴾

﴿52. And thus We have sent to you Rūḥ of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.﴾

﴿53. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.﴾

How the Revelation comes down

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in *Ṣaḥīḥ Ibn Hibbān* that the Messenger of Allāh ﷺ said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا،
فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ»

«Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.»^[1]

﴿أَوْ مِنْ وَرَائِ حِجَابٍ﴾

﴿or from behind a veil﴾ – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the *Ṣaḥīḥ*, it recorded that the Messenger of Allāh ﷺ said to Jābir bin ‘Abdullāh, may Allāh be pleased with him:

«مَا كَلَّمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

«Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.»^[2]

This is how it was stated in the *Ḥadīth*. He [Jābir's father] was killed on the day of Uḥud, but this refers to the realm of *Al-Barzakh*, whereas the *Āyah* speaks of this earthly realm.

﴿أَوْ بِرِسَالٍ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ﴾

﴿or (that) He sends a Messenger to reveal what He wills by His leave.﴾

as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

﴿إِنَّهُ عَلَىٰ حَكِيمٍ﴾

﴿Verily, He is Most High, Most Wise.﴾ He is Most High, All-Knowing, Most Wise.

^[1] *Musnad Ash-Shihāb* 2 :185.

^[2] *Tuḥfat Al-Aḥwadhī* 8 :360.

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾

﴿And thus We have sent to you Rūḥ of Our command.﴾
means, the Qur'ān.

﴿مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

﴿You knew not what is the Book, nor what is Faith.﴾
means, 'in the details which were given to you in the Qur'ān.'

﴿وَلَكِنْ جَعَلْنَاهُ﴾

﴿But We have made it﴾ means, the Qur'ān,

﴿ثَوْرًا نَهْدِي بِهِ. مَنْ نَشَاءُ مِنْ عِبَادِنَا﴾

﴿a light wherewith We guide whosoever of Our servants We will.﴾
This is like the Āyah:

﴿قُلْ مَوْءِدُ الَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."﴾ (41:44).

﴿وَإِنَّكَ﴾

﴿And verily, you﴾ means, 'O Muḥammad,'

﴿تَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿are indeed guiding to a straight path.﴾ means, the correct behavior. Then Allāh explains this further by saying:

﴿صِرَاطِ اللَّهِ﴾

﴿The path of Allāh﴾ meaning, His Laws which He enjoins.

﴿الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿to Whom belongs all that is in the heavens and all that is on the earth.﴾

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿إِلَّا إِلَى اللَّهِ نَصِيرُ الْأُمُورِ﴾

﴿Verily, all matters at the end go to Allāh.﴾ means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of Sūrat Ash-Shūrā]