

The Tafsīr of Sūrah Šād (Chapter - 38)

which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ الشَّادِ ٤٥٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقِي ﴿٢﴾
 كَرَاهَلِكُنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَ وَأَوَّلَاتٍ جِئْنَ مَنَاصِ ﴿٣﴾ وَنَجْبُوا
 أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ﴿٤﴾
 أَجْعَلْ لَنَا إِلَهًا وَاحِدًا إِنْ هَذَا الشَّيْءُ عَجَابٌ ﴿٥﴾ وَأَنْطَلِقُ لُمُلَا
 مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِهِمْ كُرْ إِنْ هَذَا الشَّيْءُ يُرَادُ ﴿٦﴾
 مَا سِغْنَاهُ بِهَذَا فِي آيَةٍ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾ أَمْ نَزَلُ
 عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُورُوا عَذَابِ
 أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٨﴾ أَمْ لَهُمْ
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿٩﴾
 جُحْدٌ مَا هُنَا لَكَ مَهْرُومٌ مِنَ الْأَحْزَابِ ﴿١٠﴾ كَذَبَتْ قَبْلَهُمْ قَوْمُ
 نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْبَادِ ﴿١١﴾ وَتَعُودُ وَقَوْمُ لُوطٍ وَأَصْحَبُ
 لَيْسَكُ أُولَئِكَ الْأَحْزَابِ ﴿١٢﴾ إِنْ كُلِّ إِلَّا كَذَبَ الرُّسُلُ
 فَحَقَّ عِقَابِ ﴿١٣﴾ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِمَّا لَهَا
 مِنْ فُورَاتٍ ﴿١٤﴾ وَقَالُوا رَبَّنَا عَجَلْنَا فَعِلْ لَنَا قِطْعًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٥﴾

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقِي ﴿٢﴾
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 مِنْ فُورَاتٍ ﴿١٤﴾ وَقَالُوا رَبَّنَا عَجَلْنَا فَعِلْ لَنَا قِطْعًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٥﴾

﴿1. Šād. By the Qur'ān full of reminding.﴾

﴿2. Those who disbelieve are in false pride and opposition.﴾

﴿3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.﴾

We have already discussed the separate letters in the the beginning of the Tafsīr of Sūrat Al-Baqarah, and there is no need to repeat it here.

﴿وَالْقُرْآنِ ذِي الذِّكْرِ﴾

﴿By the Qur'ān full of reminding.﴾ means, by the Qur'ān which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Ḍaḥḥāk said that the Āyah,

﴿ذِي الذِّكْرِ﴾

﴿full of reminding.﴾ is like the Āyah,

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum﴾ (21:10).

i.e., your reminder.^[1] This was also the view of Qatādah and of Ibn Jarīr.^[2] Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Ismā'īl bin Abi Khālid, Ibn 'Uyaynah, Abu Ḥuṣayn, Abu Ṣāliḥ and As-Suddi said:

﴿ذِي الذِّكْرِ﴾

﴿full of reminding.﴾ "Full of honor," i.e., of high standing.^[3] There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Āyah:

﴿إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾ (38:14).

Qatādah said, "The reason for it is to be found in the Āyah:

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا فِي غَرَرٍ وَشِقَاقٍ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾.^[4]

This was the view favored by Ibn Jarīr.^[5]

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا فِي غَرَرٍ وَشِقَاقٍ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾ means, in this Qur'ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] Aṭ-Ṭabari 21:140.

[2] Aṭ-Ṭabari 21:140.

[3] Aṭ-Ṭabari 21:139, 140.

[4] Aṭ-Ṭabari 21:140.

[5] Aṭ-Ṭabari 21:141.

but the disbelievers will not benefit from it because they

﴿فِي عِزٍّ﴾

﴿are in false pride﴾ meaning, arrogance and tribalism,

﴿وَشِقَاقٍ﴾

﴿and opposition.﴾ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿كَمْ أَمَلْنَا مِنْ قَبْلِهِمْ بَنٍ قَرْنٍ﴾

﴿How many a generation have We destroyed before them!﴾

meaning, disbelieving nations.

﴿فَنَادُوا﴾

﴿And they cried out﴾ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the Āyāt:

﴿فَلَمَّا أَحَسُوا بِأَسَآءِ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَسَـكِينَكُمْ ﴿١٤﴾ تَتَلَوْنَهَا ﴿١٥﴾﴾

﴿Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾ (21:12-13).

Abu Dāwud Aṭ-Ṭayālisi recorded that At-Tamīmi said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the Āyah:

﴿فَنَادُوا وَلَآئِكَ جِبْنَ مَنَاسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the Āyah:

﴿فَنَادُوا وَلَآئِكَ جِبْنَ مَنَاسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"They called for *Tawhīd* when their lives were over, and they resorted to repentance when their lives were over."^[1]

Qatādah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujāhid said:

﴿فَادَّأَوْا زِلَافَ جِيْنٍ مَّائِسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"It was not the time to flee or escape." Allāh says:

﴿وَلَا تَجِيْنُ مَّائِسٍ﴾

﴿when there was no longer time for escape.﴾

meaning, there was no time to escape or run away; and Allāh knows best.

﴿وَجَبَرُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ۖ أَجَعَلَ الْآيَةَ الْإِلَٰهَ إِلَٰهًا وَجِدًا ۚ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۚ وَانْطَلَقَ الْفُلَاُ مِنْهُمْ لِي أَنْشُرُوا وَاصِبُوا عَلَىٰ مَا هُم بِمُؤْمِنُونَ ۚ أَمْ يَكُنْ لَهُمْ الْآيَةُ الْأُخْرَىٰ ۚ إِنَّ هَذَا إِلَّا أَنْشَاءُ الْفُلَاُ ۚ أُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابَ ۙ أَرِ عَنْهُمْ خَرَائِبَ رُحْمَتِكَ الْعَرِيزِ الْوَقَابِ ۚ أَمْ لَهُمْ ثُلُكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْنَابِ ۚ جُنْدٌ مِمَّا هُنَالِكَ مَهْمُومٌ مِنَ الْآخِرَابِ ۚ﴾

44. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar."﴾

45. "Has he made the gods into One God. Verily, this is a curious thing!"﴾

46. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!"﴾

47. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!"﴾

48. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder!

[1] Ad-Durr Al-Manthūr 7:145.

Nay, but they have not tasted (My) torment!﴾

﴿9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

﴿10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!﴾

﴿11. They will be a defeated host like the Confederates of the old times.﴾

The Idolators were amazed at the Message, Tawḥīd and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the Āyah:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدْ صَدَّقَ عَنْ رَبِّهِمْ قَوْلَ الْكَافِرِينَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"﴾ (10:2).

And Allāh says here:

﴿وَيَحْسَبُونَ أَنَّ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ﴾

﴿And they wonder that a warner has come to them from among themselves.﴾

meaning, a human being like themselves.

﴿وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ﴿١٠﴾ لَجَعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا﴾

﴿And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God?"﴾

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators – may Allāh curse them – denounced that and were amazed at the idea of giving up *Shirk*, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۖ وَانْطَلَقَ الْكَلَّا مِنْهُمْ﴾

﴿“Has he made the gods into One God? Verily, this is a curious thing!” And the leaders among them went about﴾

meaning the chiefs and masters and nobles,

﴿أَنْشَرُوا﴾

﴿(saying): “Go on...”﴾ meaning, ‘persist in your religion,’

﴿وَأَسْبِرُوا عَلَىٰ آلِهِمْ﴾

﴿and remain constant to your gods!﴾, meaning, ‘do not respond to Muḥammad’s call to Tawḥīd.’

﴿إِنَّ هَذَا لَشَيْءٌ يُرَادُّ﴾

﴿Verily, this is a thing designed!﴾ Ibn Jarīr said, “The Tawḥīd to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.”^[1]

The Reason for the Revelation of These Āyāt

Abu Jaʿfar bin Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, ‘Your brother’s son is insulting our gods; he does such and such and says such and such. Why don’t you send for him and tell him not to do that?’ So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, ‘O son of my brother, why are your people complaining about you and claiming that you

^[1] Aṭ-Ṭabari 21 :152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

«يَا أَعْمَى إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ بِهِمُ الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ
بِهَا الْعَجَمُ الْجَزْيَةَ»

«O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.»

They were worried about what he said, so they said, 'One word? Yes, by your father, (we will say) ten words! What is it?' Abu Tālib said, 'What word is it, O son of my brother?' He ﷺ said,

«لَا إِلَهَ إِلَّا اللَّهُ»

«Lā ilāha illallāh.»

They stood up in agitation, brushing down their clothes, saying,

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

«Has he made the gods into One God. Verily, this is a curious thing!﴾

Then this passage was revealed, from this Āyah to the Āyah:

﴿بَلْ لَنَا بُدُوءُ عَذَابٍ﴾

«Nay, but they have not tasted (My) torment!﴾”

This is the wording of Abu Kurayb.^[1] Something similar was also recorded by Imām Aḥmad and An-Nasā'ī, and At-Tirmidhi said, “Ḥasan.”^[2]

﴿مَا سَمِعْنَا بِهَذَا فِي آلِئِلَةِ الْآخِرَةِ﴾

«We have not heard (the like) of this in the religion of these later days.﴾

means, ‘we have not heard anything like this Tawḥīd to which Muḥammad calls us in the religion of these later days.’

[1] At-Ṭabari 21:149.

[2] Aḥmad 1:362, An-Nasā'ī in Al-Kubrā 6:442, Tuḥfat Al-Aḥwadhī 9:99. A few scholars grade this narration weak, including Al-Arna'ut (Al-Musnad no. 3420) and Al-Albānī in Ḍa'īf Sunan At-Tirmidhi under the Tafsīr of this Āyah.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said, "We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'ān were true, the Christians would have told us about it."^[1]

﴿إِنْ هَذَا إِلَّا أَنْحِلُ﴾

﴿This is nothing but an invention!﴾ Mujāhid and Qatādah said, "A lie."^[2] Ibn 'Abbās said, "A fabrication."^[3]

﴿أَمْرٌ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا﴾

﴿Has the Reminder been sent down to him (alone) from among us?﴾

They thought it unlikely that he would be singled out from among them to receive the Qur'ān. This is like the *Āyāt*:

﴿لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"﴾ (43:31).

Allāh said:

﴿أَمْرٌ يُفْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّيْسَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

﴿Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks﴾ (43:32).

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'ān would be revealed to the Messenger ﷺ and not to somebody else.

﴿بَل لَّا يَذُوقُوا عَذَابٍ﴾

﴿Nay, but they have not tasted (My) torment!﴾

means, they say this because they have not yet tasted the punishment and vengeance of Allāh. But they will come to

[1] Aṭ-Ṭabari 21:152.

[2] Aṭ-Ṭabari 21:155.

[3] Aṭ-Ṭabari 21:154.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Rūḥ (Jibrīl) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَرَأَيْتُمْ خَزَائِنَ رَحْمَةِ رَبِّكَ الْعَمِيمِ ۝٤١﴾

﴿Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Āyah is like the Āyah:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَالِ إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝٤٢ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّا لَمْ يُغْنِي عَنْهُمْ مِّنَ آمَنٍ يَدِهِ وَفِيهِمْ مِّنْ صَدَقَةٍ وَكُنْ بِحُجَّتِهِمْ سَمِيرًا ۝٤٣﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).﴾ (4:53-55).

﴿قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا أَنْسَكُم خَسِيفَ الْإِنشَاءِ وَكَانَ الْإِنسُ قُتُورًا ۝٤٤﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"﴾ (17:100).

This is after Allāh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Ṣāliḥ, peace be upon him, said:

﴿أَتُنْفِى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ۚ سَيَعْلَمُونَ عَذَابَ الْكَذَّابِ الْآشِرِ ۝﴾

﴿"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!﴾ (54:25, 26)

﴿أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝﴾

﴿Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.﴾

means, if they have that, then let them ascend up with means. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Qatādah and others said, "The ways to the heaven."^[1] Aḍ-Ḍaḥḥāk, said, "Then let them ascend into the seventh heaven."^[2]

Then Allāh says,

﴿جُنُودٌ مِمَّا هُنَالِكَ مَهْزُومٌ يَوْمَ الْأَحْزَابِ ۝﴾

﴿they will be a defeated host like the Confederates of the old times.﴾

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Āyah is like the Āyah:

﴿أَمْ يَقُولُونَ كُلٌّ مِّنْ جَبَلٍ مُّشْقُوعٍ ۚ سَيَبْرُهُ لَجَمْعٌ وَلَوْلَا الذِّكْرُ ۝﴾

﴿Or say they: "We are a great multitude, victorious?" Their multitude will be put to flight, and they will show their backs.﴾ (54:44-45) – which is what happened on the day of Badr –

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْنَىٰ وَأَمْرٌ ۝﴾

﴿Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴾ (54:46)

^[1] Aṭ-Ṭabari 21:156.

^[2] Aṭ-Ṭabari 21:157.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾ إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا مَجْلٍ لَنَا فِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَى مَا يَقُولُونَ﴾

﴿12. Before them denied – the people of Nūh; and ‘Ād; and Fir‘awn the man of stakes,﴾

﴿13. And Thamūd, and the people of Lūṭ, and the Dwellers of Al-Aykah; such were the Confederates.﴾

﴿14. Not one of them but denied the Messengers; therefore My torment was justified.﴾

﴿15. And these only wait for a single Ṣayḥah there will be no pause or ending thereto.﴾

﴿16. They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"﴾

﴿17. Be patient of what they say...﴾

A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur‘ān). Allāh says:

﴿أُولَئِكَ الْأَحْزَابُ﴾

﴿such were the Confederates.﴾ meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾

'The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ﴾

﴿And these only wait for a single Ṣayḥah there will be no pause or ending thereto.﴾

Mālik narrated from Zayd bin Aslam; "There will none who can avert it,"^[1] i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Ṣayḥah is the blast on the Trumpet when Allāh will command Isrāfīl to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allāh spares.

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"﴾

Here Allāh denounces the idolators for calling for the punishment to be hastened upon themselves. Qiṭṭ refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said, "They asked for the punishment to be hastened."^[2] Qatādah added, this is like when they said:

﴿اللَّهُمَّ إِنْ كُنْتَ هُنَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مَدَادَ الْيَمِّ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ (8:32).^[3]

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarīr said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world."^[4] What he said is good, and A-Ḍaḥḥāk and Ismā'īl bin Abi Khālid based their views on it. And Allāh knows best.^[5] They said this by way of mockery

[1] 'Abdur-Razzāq 3:161.

[2] Aṭ-Ṭabari 21:164, Ad-Durr Al-Manthūr 7:148.

[3] Aṭ-Ṭabari 21:164.

[4] Aṭ-Ṭabari 21:165.

[5] Aṭ-Ṭabari 21:195.

تِلْكَ

٤٥٤

الْحِكْمَةِ

أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
 إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَخِّنُ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ
 مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ ۖ وَءَاتَيْنَاهُ الْحِكْمَةَ
 وَفَصْلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا
 الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
 خَصْمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَخَرُ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُ
 وَاهِدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً
 وَلِي نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِنِّي نَجَّيْتَهُ ۖ وَإِنْ كَثُرَ مِنْ الْخِلَاطِ يُبْعَثُ
 بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَفَلِيلُ
 مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ
 ﴿٢٤﴾ فَغَفَرْنَا لَهُ ۖ ذَٰلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ
 ﴿٢٥﴾ بِنْدَاوُدَ إِنَّا جَعَلْنَاهُ خَلِيفَةً فِي الْأَرْضِ فَأَخَذَ مِنْ النَّاسِ
 بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ
 عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ﴿٢٦﴾

and disbelief, so Allāh commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

﴿١٧﴾ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٨﴾ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَخِّنُ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٩﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿٢٠﴾ وَشَدَدْنَا مُلْكَهُ ۖ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢١﴾

﴿17. And remember Our slave Dāwud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.﴾

﴿18. Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.﴾

﴿19. And (so did) the birds assembled, all obedient to him.﴾

﴿20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.﴾

Dāwud, peace be upon him

Allāh tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. Al-Ayd means strength in knowledge and action. Ibn 'Abbās, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength."^[1]

[1] At-Ṭabari 21:166, 167.

recorded from 'Abdullāh bin Al-Hārith bin Nawfal that Ibn 'Abbās, may Allāh be pleased with him, did not pray *Aḍ-Ḍuḥā*. ['Abdullāh said:] "So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, 'Tell him what you told me.' She said, 'The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak'ahs*. This was *Aḍ-Ḍuḥā*, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn 'Abbās, may Allāh be pleased with him, left, saying, 'I have read the Qur'ān from cover to cover, and I never knew about *Ṣalat Aḍ-Ḍuḥā* until now!' Then he recited:

﴿يُسَبِّحُنَا بِالْغَيْثِ وَالْإِشْرَاقِ﴾

﴿glorify Our praises with him in the 'Ashī and Ishrāq.﴾

I used to say, "What is *Ṣalat Al-Ishrāq*, but now I know what it is."^[1]

﴿وَالطَّيْرُ مَحْشُورَةٌ﴾

﴿And (so did) the birds assembled,﴾ meaning, hovering in the air.

﴿كُلٌّ لَّهُ آوَاتٌ﴾

﴿all obedient to him.﴾ means, they obeyed him and followed him in glorifying Allāh. Sa'īd bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلٌّ لَّهُ آوَاتٌ﴾

﴿all obedient to him.﴾ means, "Following his commands."^[2]

﴿وَجَعَلْنَا مَلِكَهُ﴾

﴿We made his kingdom strong﴾ means, 'We gave him complete dominion with all that kings need.' Ibn Abi Najīh reported that Mujāhid said, "He was the strongest and most powerful of the people of this world."

﴿وَأَيَّدْنَاهُ بِحُكْمٍ﴾

[1] Aṭ-Ṭabari 21 :169.

[2] Aṭ-Ṭabari 21 :169.

﴿and gave him Al-Hikmah﴾ Mujāhid said, "This means understanding, reason and intelligence." Qatādah said, "The Book of Allāh and following what is in it." As-Suddi said:

﴿الْحِكْمَةُ﴾

﴿Al-Hikmah﴾ "Prophethood."^[1]

﴿وَقَصَلَ لِحَاطِبِ﴾

﴿and sound judgement﴾ Shurayḥ Al-Qāḍi and Ash-Sha'bi said, "Sound judgement is testimony and oaths."^[2] Qatādah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement."^[3] This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu 'Abdur-Raḥmān As-Sulami. Mujāhid and As-Suddi said, "It means passing the right judgement and understanding the case."^[4] Mujāhid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarīr.^[5]

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۖ﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ۖ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِيَ نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۖ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِنَّ يَعَاجِئَ وَإِنَّ كِبِيرًا مَنِ اللَّطَلَاءُ بَيْنِي وَبَيْنَهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقِيلَ مَا هُمْ وَلَقَدْ دَاوُدُ أَنَا فَتَنَّهُ فَاسْتَفْقَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۖ فَفَقَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۖ﴾

﴿21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (private chamber of worship);﴾

[1] Aṭ-Ṭabari 21:171.

[2] Aṭ-Ṭabari 21:173.

[3] Aṭ-Ṭabari 21:173.

[4] Aṭ-Ṭabari 21:172.

[5] Aṭ-Ṭabari 21:173.

﴿22. When they entered in upon Dāwud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.﴾

﴿23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."﴾

﴿24. [Dāwud] said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.﴾

The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īliyyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Ḥātim narrated a *Ḥadīth* whose chain of narration cannot be regarded as *Ṣaḥīḥ* because it is reported by Yazīd Ar-Raqāshi from Anas, may Allāh be pleased with him. Although Yazīd was one of the righteous, his *Ḥadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿فَقَرَعَ رِجْلَهُ﴾

﴿he was terrified of them.﴾ This was because he was in his *Mihrāb* (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Mihrāb* (private chamber) to ask him about their case.

﴿وَعَزَّنِي فِي الْخِطَابِ﴾

﴿and he overpowered me in speech.﴾ means, 'he defeated me.'

﴿وَلَقَدْ دَاوُدُ أَنَّمَا فَتَنَّاهُ﴾

﴿And Dāwud guessed that We have tried him﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that this means, “We tested him.”^[1]

﴿وَحَرَّ رَاكِعًا وَأَنَابَ﴾

﴿and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿فَغَفَرْنَا لَهُ ذَلِكَ﴾

﴿So, We forgave him that,﴾

The Sajdah in Sūrah Ṣād

The performance of *Sajdah* in *Sūrah Ṣād* is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Aḥmad from Ibn ‘Abbās, may Allāh be pleased with him, who said; “The prostration in *Sūrah Ṣād* is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this *Sūrah*.”^[2] This was also recorded by Al-Bukhārī, Abu Dāwud, At-Tirmidhi, and An-Nasā’ī in his *Tafsīr*. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[3] In his *Tafsīr* of this *Āyah*, An-Nasā’ī also recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “The Prophet ﷺ prostrated in *Ṣād*, and he said:

«سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَنَسَجَدُهَا شُكْرًا»

«Dāwud prostrated as an act of repentance and we prostrate as an act of thanks.»”

This was recorded only by An-Nasā’ī.^[4] The men of its chain of narration are all reliable.

In his *Tafsīr* of this *Āyah*, Al-Bukhārī recorded that Al-‘Awwām said that he asked Mujāhid about the prostration in *Sūrah Ṣād*. He said, “I asked Ibn ‘Abbās, may Allāh be pleased

[1] Aṭ-Ṭabari 21:181.

[2] Aḥmad 1:359.

[3] *Faṭḥ Al-Bāri* 2:643, Abu Dāwud 2:123, *Tuḥfat Al-Aḥwadhī* 3:176, An-Nasā’ī in *Al-Kubrā* 6:342.

[4] An-Nasā’ī 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read:

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his [Nūh's] progeny Dāwud, Sulaymān﴾ (6:84)

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْئِدَةً﴾

﴿They are those whom Allāh had guided. So follow their guidance﴾ (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dāwud prostrated here so the Messenger of Allāh ﷺ also prostrated here."^[1]

Abu Dāwud recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited *Ṣād* while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

﴿إِنَّمَا هِيَ تَوْبَةٌ نَبِيِّ، وَلَكِنِّي رَأَيْتُكُمْ تَسْرَتُمْ﴾

«This is repentance for a Prophet, but I see that you are preparing to prostrate.»

Then he came down (from the *Minbar*) and prostrated."^[2] This was recorded only by Abu Dāwud and its chain of narration meets the conditions of the Two *Ṣaḥīḥs*.

﴿وَإِنَّ لَنَا لَعِنْدَنَا زُلْفَىٰ وَحُسْنَ مَآبٍ﴾

﴿and verily, for him is a near access to Us, and a good place of (final) return.﴾

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Ṣaḥīḥ*:

﴿الْمُقْسِطُونَ عَلَىٰ مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكَلَّمَا يَدْنُو يَمِينِ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلَوْ﴾

[1] *Fath Al-Bāri* 8:405.

[2] Abu Dāwud no. 1410.

«Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahmān, and both His Hands are right Hands.»^[1]

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَتَّبِعُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ﴾

﴿26. O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.﴾

Advice to Rulers and Leaders

This is advice from Allāh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allāh. Allāh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Ḥātim recorded that Ibrāhīm Abu Zur'ah, who read the Scripture, reported that Al-Walīd bin 'Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah? You have read the first Scripture and the Qur'ān, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allāh." I said, "O Commander of the faithful, are you more dear to Allāh, or Dāwud, peace be upon him? For Allāh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿O Dāwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh﴾."

^[1] Muslim 3:1458.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
﴿٢٨﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى وَلَسْتَ تَرَى لُؤْلُؤًا
أَلْبَنٍ ﴿٢٩﴾ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ
﴿٣٠﴾ إِذْ عَرَضَ عَلَيْهِ بِالْعَنِيِّ الصُّغُفَتُ اللَّيَاقُ ﴿٣١﴾ فَقَالَ إِنِّي
أَخْبِئْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾
رُدُّوهُآ عَلَىٰ قَطْفِ مَسْحَاٍ السُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا
سُلَيْمَانَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ
لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ
كُلَّ بَنَاءٍ وَعَوَاصٍ ﴿٣٧﴾ وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَٰذَا
عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ
مَّكَابٍ ﴿٤٠﴾ وَآذِ كُرْ عِبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ إِنِّي مَسَّنِيَ الشَّيْطَانُ
بُخْسٍ وَعَدَّابٍ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

Ikrimah said:

﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ﴾

«(Those shall) have a severe torment, because they forgot the Day of Reckoning.»

“They will have a severe punishment on the Day of Reckoning because of what they forgot.”^[1] As-Suddi said, “They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.”^[2] This interpretation is more in accordance with the apparent meaning of the *Āyah*. And Allāh, may He be glorified and exalted,

is the Guide to the Truth.

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ
أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
﴿٢٧﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى وَلَسْتَ تَرَى لُؤْلُؤًا أَلْبَنٍ ﴿٢٨﴾ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٢٩﴾﴾

﴿27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾

﴿28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We

[1] At-Tabari 21:189.

[2] At-Tabari 21:189.

treat those who have Taqwā as the evildoers?﴾

﴿29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾

The Wisdom behind the Creation of This World

Allāh tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!﴾

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾

﴿Then woe to those who disbelieve from the Fire!﴾

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ

﴿كَالْمُفْسِدِينَ﴾

﴿Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwā as the evildoers?﴾

meaning, 'We shall not do that.' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'ān teaches sound aims based on a rational way of thinking, so Allāh says:

﴿كُنْزٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّذِكْرٍ لِلْعِبَادِ ۖ وَلِتَذَكَّرَ أُولُوا الْأَلْبَابِ ۝﴾

﴿(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.﴾

meaning, those who are possessed of wisdom and reason.

﴿وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ۝﴾ إِذْ عَرَضَ عَلَيْهِ الْغَنِي السِّفِينَتُ الْمِيمَاتُ ﴿۳۰﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿۳۱﴾ رُدُّوهُمَا عَلَيَّ فَطَفِيقٌ مَسْكَاً بِالسُّوفِ وَالْأَغْصَانِ ﴿۳۲﴾

﴿30. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!﴾

﴿31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.﴾

﴿32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).﴾

﴿33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.﴾

Sulaymān the Son of Dāwud

Allāh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿وَوَرِّثَ سُلَيْمَانُ دَاوُدَ ۝﴾

﴿And Sulaymān inherited Dāwud﴾ (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ۝﴾

«How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!»

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخَيَاطُ﴾

«When there were displayed before him, in the afternoon, well trained horses of the highest breed.»

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."^[1] This was also the view of several others among the Salaf. Abu Dāwud recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا عَائِشَةُ؟»

«What is this, O 'Ā'ishah?» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

«What is this that I see in the midst of them?»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«And what is this on it?» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

«A horse with two wings?» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

[1] At-Ṭabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."^[1]

﴿فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ۚ﴾

«He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)»

More than one of the Salaf and scholars of *Tafsīr* mentioned that he was so busy looking at the horses that he missed the time of 'Aṣr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray 'Aṣr and he prayed it after the sun had set. This was recorded in the Two *Ṣaḥīḥs* with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray 'Aṣr until the sun had almost set.' The Messenger of Allāh ﷺ said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

«By Allāh, I did not pray it either.»

He (Jābir) said, "So we got up and went to Buṭḥān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed 'Aṣr after the sun had set, then he prayed *Maghrib* after that."^[2]

﴿رُدُّوْهُمَا عَلَيَّ نَفْلِيْنَ مَسْنَاً بِالسَّوْقِ وَالْأَعْنَاقِ ۚ﴾

«Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.»

Al-Ḥasan Al-Baṣri said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."^[3] This was also the view of Qatādah. As-Suddi said, "Their necks and hamstrings were

[1] Abu Dāwud 5:227.

[2] *Faṭḥ Al-Bāri* 2:82, Muslim 1:438.

[3] Aṭ-Ṭabari 21:195.

struck with swords.”^[1]

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said, “He began patting the horses’ heads and legs out of love for them.”^[2] This is the view that was favored by Ibn Jarīr. He said, “Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals’ fault.”

This view which Ibn Jarīr thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allāh for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allāh, Allāh compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month’s (journey), and its afternoon lasted a month’s (journey). This was faster and better than horses.

Imām Aḥmad recorded that Abu Qatādah and Abu Ad-Dahmā’, who traveled a lot to the Ka’bah, said, “We met a man from among the bedouins who said to us: The Messenger of Allāh ﷺ took my hand and started teaching me some of that which Allāh had taught him. He said,

«إِنَّكَ لَا تَدْعُ شَيْئًا اتَّقَاهُ اللَّهُ تَعَالَى إِلَّا أَغْطَاكَ اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

‘You do not give up anything for the sake of Allāh, but Allāh will give you something better than it.’»^[3]

﴿وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اجْعَلْ لِي وَهَبًا لِي مَلَكًا لَا يُبْدِي لِيَ الْإِحْسَانَ ﴿٣٥﴾ ثَمَّ بَدَيْتُ إِلَيْكَ أَنْتَ الرَّحْمَنُ ﴿٣٦﴾ فَخَرْنَا لَهُ الرِّيحَ تَحْرِي يَأْمُرُ. رُحَاءَ حَيْثُ سَابَ ﴿٣٧﴾ وَالْقَلِيلَ كُلِّ بَلَاءٍ ﴿٣٨﴾ وَعَوَّاصٍ ﴿٣٩﴾ وَمَلْعُونٍ مُقْرَّنٍ فِي الْأَصْفَادِ ﴿٤٠﴾ هَذَا عَطَاؤُنَا فَانْتَرِ أَوْ أُنَبِّئْكَ بِشَيْءٍ حَسَابٍ ﴿٤١﴾ وَإِنَّ لَكُمْ عِنْدَنَا لَآلِقًا وَهَسَنَ مَنَاقِبَ ﴿٤٢﴾﴾

﴿34. And indeed, We tried Sulaymān and We placed on his throne Jasad (a body), and he returned.﴾

[1] At-Ṭabari 21:195.

[2] At-Ṭabari 21:196.

[3] Aḥmad 5:78.

﴿35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

﴿36. So, We subjected to him the wind; it blew gently by his order wherever he willed,﴾

﴿37. And the Shayāṭīn, from every kind of builder and diver,﴾

﴿38. And also others bound in fetters.﴾

﴿39. [Allāh said to Sulaymān]: "This is Our gift, so spend you or withhold, no account will be asked of you."﴾

﴿40. And verily, for him is a near access to Us, and a good (final) return.﴾

How Allāh tested Sulaymān then made Things easy for Him

Allāh says,

﴿وَلَقَدْ فَتَنَّا سُلَيْمَانَ﴾

﴿And indeed, We tried Sulaymān﴾ meaning, 'We tested him.'

﴿وَأَلَيْنَا عَلَى كُرْسِيِّهِ جَسَداً﴾

﴿and We placed on his throne Jasad (a body)﴾.^[1]

﴿ثُمَّ أَنَابَ﴾

﴿and he returned.﴾ means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

﴿قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْغِي لِي أَحَدٌ مِنْ بَعْدِي إِنَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

[1] Allāh does not explain exactly what this Jasad was which He placed on his throne. We believe that Allāh tested him by placing this Jasad on his throne, even though we do not know what it was. Everything that has been said concerning it has been taken from the *Isrā'ūiyāt*, and we do not know what is true. (Since the word means "corporeal" interpretations centered around some form of Jinn.) Allāh knows best.

Some of them said, "No one after me will have the right to ask Allāh for such a kingdom." This is the apparent meaning from the context of the *Āyah*, and several *Ḥadīths* with a similar meaning have been narrated from the Messenger of Allāh ﷺ. In his *Tafsīr* of this *Āyah*, Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ عِفْرِيَّتًا مِنَ الْجِنِّ تَقْلَقُ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لَيَقْطَعُ عَلَيَّ الصَّلَاةَ فَأَمْكُنِّي اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَزِدُّ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُضَيِّحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾»

«An 'Ifrit from among the Jinn came and bothered me last night- or he said something similar -Trying to stop me from praying. Allāh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulaymān said, «My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me»»

Rawḥ said, "so he let him go, humiliated." ^[1] This was also recorded by Muslim and An-Nasā'ī.^[2] In his *Ṣaḥīḥ*, Muslim recorded that Abu Ad-Dardā', may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ stood up to pray and we heard him say,

«أَعُوذُ بِاللَّهِ مِنْكَ»

«I seek refuge with Allāh from you.» Then he said,

«الْعَنُكَ بِلَعْنَةِ اللَّهِ»

«I curse you with the curse of Allāh.» three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allāh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said:

^[1] *Faḥ Al-Bārī* 1 :660.

^[2] Muslim 1 :384, An-Nasā'ī in *Al-Kubrā* 6 :443.

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ أَخْذَهُ، وَاللَّهِ لَوْ لَا دَعْوَةُ أَخِيئَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ»

«The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, "I seek refuge with Allāh from you" three times, then I said, "I curse you with the complete curse of Allāh," but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah.»^[1]

Allāh says:

﴿نَسَخَرْنَا لَهُ الرِّيحَ تَجْرَى بِأَمْرِهِ رُفًا حَيْثُ أَسَاءَ﴾

«So, We subjected to him the wind; it blew gently by his order wherever he willed.»

Al-Ḥasan Al-Baṣri, may Allāh have mercy on him, said, "When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."^[2]

﴿حَيْثُ أَسَاءَ﴾

«wherever he willed.» means, wherever in the world he wanted.

﴿وَالشَّاطِطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ﴾

«And also the Shayāṭīn, from every kind of builder and diver,»

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

[1] Muslim 1:385.

[2] Aṭ-Ṭabari 21:201.

which cannot be found anywhere else.

﴿وَمَآخَرِينَ مُقَرَّبِينَ فِي الْأَسْفَادِ﴾

﴿And also others bound in fetters.﴾ means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

﴿هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ﴾

﴿[Allāh said to Sulaymān]: "This is Our Gift, so spend you or withhold, no account will be asked of you."﴾

means, 'this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two *Ṣaḥīḥs* that when the Messenger of Allāh ﷺ was given the choice between being a servant and a Messenger – who does what he is commanded to do and distributes things among the people as Allāh commands him to do – or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibrīl, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allāh and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allāh tells us what He gave to Sulaymān, peace be upon him, in this world, He tells us that he will have a great share with Allāh on the Day of Resurrection. He says:

﴿وَلَنْ لَّمْ عِنْدَنَا لُزْزٌ وَحَسَنَ مَّكَابٍ﴾

﴿And verily, for him is a near access to Us, and a good (final) return.﴾

meaning, in this world and the Hereafter.

﴿وَأَذْكُرْ عَبْدًا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَلَيْسَ الْغَيْبُ لُنَّ يُصْبِرُ وَعَنَابٍ﴾⁽¹⁾ أَرْكَضَ بِرَبِّكَ هَذَا مُنْقَلَبًا بَارِدًا
وَشَرِبًا⁽²⁾ وَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذَكَرَ لِلْأُولَى الْأَلْبَنِي⁽³⁾ وَخُذْ يَدَكَ مِنَّا فَخُذْ فَاغْرِبْ بِهِ.
وَلَا تَحْسَبْ إِنَّا وَجَدْنَاهُ صَابِرًا نَقِمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾⁽⁴⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٥٦

الْحَمْدُ لِلَّهِ الَّذِي

وَوَهَبْنَا لَهُ أَهْلَهُ وَمَنْ لَهُمْ مَعَهُمْ رَحْمَةً مَّا وَدَّكَرَىٰ لِأُولَىٰ الْأَنْبِيَاءِ
 ﴿٤١﴾ وَخَذَّ بِكَ لَصِقَةً فَأَصْرَبَ بِهِ ۖ وَلَا تَحْنُثْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا
 نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٢﴾ وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ ۖ وَإِسْحَاقَ وَيَعْقُوبَ
 أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٣﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى
 الدَّارِ ﴿٤٤﴾ وَإَتَيْنَاهُمْ عِنْدَ الْبَيْتِ الْمُسْتَقِيمِ الْأَخْيَارِ ﴿٤٥﴾ وَأَذْكُرْ
 إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٦﴾ هَذَا ذِكْرٌ
 وَإِنَّا لِلْمُتَّقِينَ لَحَسَنٌ مَّثَابٌ ﴿٤٧﴾ جَنَّتٍ عَدْنٍ مِّنْ مَّقْصُودِهِمْ الْأَنْبُوبُ
 ﴿٤٨﴾ مُتَكِبِينَ فِيهَا يُدْعَوْنَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَّابٍ ﴿٤٩﴾
 وَعِنْدَهُمْ قَصِيرَاتُ الْكَافِرِ أَنْزَابٌ ﴿٥٠﴾ هَذَا مَا تُوْعَدُونَ يَوْمَ
 الْحِسَابِ ﴿٥١﴾ إِنَّ هَذَا لَرْزُقُنَا مَالَهُ مِنْ شَدِيدِ ﴿٥٢﴾ هَذَا ذِكْرٌ
 لِلطَّالِفِينَ لَشَرِّ مَثَابٍ ﴿٥٣﴾ جَهَنَّمَ بَصُلُوتَهَا فَيَنْسِفُهَا ذَا
 فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٤﴾ وَآخِرُ مِمَّنْ شَكَّلَهُ أَزْوَاجٌ ﴿٥٥﴾
 هَذَا فَوْجٌ مُّقْتَدِمٌ مَّعَكُمْ لَا مَرْجَا بِهُمْ ۖ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٦﴾
 قَالُوا بَلْ أَنتُمْ لَا مَرْجَا بِكُمْ ۖ أَنتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَمْسُ الْقَرَارُ ﴿٥٧﴾
 قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٥٨﴾

﴿41. And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"﴾

﴿42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."﴾

﴿43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.﴾

﴿44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath."

Truly, We found him

patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allāh be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyūb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿أَيُّ مَسِّئَةٍ أَصَابْتُ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ (21:83)

﴿Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.﴾ (21:83).

And according to this Āyah:

﴿وَاذْكُرْ عَبْدًا نُّؤُوبًا إِذْ نَادَىٰ رَبَّهُ أَيُّ مَسِّئَةٍ أَصَابْتُ وَغَابَ﴾

﴿And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"﴾

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allāh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allāh caused another spring to flow, and Ayyūb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allāh says:

﴿ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرِبٌ﴾

﴿Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾

Ibn Jarīr and Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ فِي بَلَاوَةٍ ثَمَانِي عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَحْصَىٰ إِخْوَانِهِ بِهِ، كَانَا يَنْدَوَانِ إِلَيْهِ وَيُرْوَحَانِ،

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: نَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ فَيَكْشِفْ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَضِرَّ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَذْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعْ إِلَى بَيْتِي فَأَكْفُرْ عَنْهُمَا غَرَاهِيَّةً أَنْ يُذَكَّرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا أَمْسَكَتْ أَمْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ ﴿اكَفُفْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ۝﴾ فَاسْتَبْطَأَتْهُ ﴿فَنَقَلَتْهُ﴾ تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارَكَ اللَّهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُتَبَلَّى، فَوَاللَّهِ عَلَى ذَلِكَ مَا رَأَيْتُ رَجُلًا أَشَبَّ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتْ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ حَتَّى فَاضَ

«Allāh's Prophet Ayyūb, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, «Strike the ground

with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾ She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,^[1] one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.﴾ This is the wording of Ibn Jarīr, may Allāh have mercy on him.^[2]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَبْنِمَا أُيُوبُ يَغْتَسِلُ عُرْيَاتًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أُيُوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْتُو فِي ثَوْبِهِ، فَتَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أُيُوبُ، أَلَمْ أَكُنْ أَغْنِيكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَاتِكَ»

«While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"»

This was only recorded by Al-Bukhārī.^[3]

﴿وَرَعَيْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لِأُولِي الْأَلْبَابِ﴾

﴿And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.﴾

Al-Ḥasan and Qatādah said, "Allāh brought his family

[1] An area where the husks are removed from grains.

[2] At-Ṭabari 21 :211. Similar was recorded by Al-Ḥākim no. 4115, and others.

[3] Al-Bukhārī no. 279, 3391, 7493.

themselves back to life, and added others like them.”^[1]

﴿رَحْمَةً مِنَّا﴾

﴿as a mercy from Us,﴾ means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَذِكْرَىٰ لَأُولَىٰ الْأَلْبَابِ﴾

﴿and a reminder for those who understand.﴾

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَحُذِّ بِيدِكَ ضِفْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنَتْ﴾

﴿And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.﴾

Anyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had *Taqwā* of Allāh and turned to Him in repentance. Allāh says:

﴿إِنَّا وَجَدْنَاهُ صَادِقًا نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

Allāh praised and commanded him, saying,

﴿نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

Allāh says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَنَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

^[1] Aṭ-Ṭabari 21 :212.

حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرُهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٣﴾

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

﴿وَأَذْكُرْ عِبَادًا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا اخْتَلَفْتُمْ بِالْمِثَقِ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾ هَذَا ذِكْرٌ﴾

﴿45. And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.﴾

﴿46. Verily, We did choose them by granting them the remembrance of the Abode.﴾

﴿47. And they are with Us, verily, of the chosen and the best!﴾

﴿48. And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.﴾

﴿49. This is a Reminder...﴾

The Chosen and the Best among the Prophets

Allāh tells us about the virtues of His servants the Messengers and His Prophets:

﴿وَأَذْكُرْ عِبَادًا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾﴾

﴿And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.﴾

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Alī bin Abi Ṭalhah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿أُولَى الْأَيْدِي﴾

﴿Ulil-Aydi﴾ "Of great strength and worship;

﴿وَالْأَبْصَارِ﴾

﴿wal-Absār﴾ means, understanding of the religion.”^[1] Qatādah and As-Suddi said, “They were given strength in worship and understanding of the religion.”

﴿إِنَّا اخْتَصَمُ بِمَالِهِ ذَكَرَى الدَّارِ ۝﴾

﴿Verily, We did choose them by granting them the remembrance of the Abode.﴾

Mujāhid said, “This means: We made them strive for the Hereafter, and there is nothing else for them besides that.”^[2] As-Suddi also said, “The remembrance of the Hereafter and striving for it.”^[3] Mālik bin Dīnār said, “Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter.” Qatādah said, “They used to remind the people about the Abode of the Hereafter and to strive for it.”^[4]

﴿وَلَهُمْ عِنْدَنَا لَئِن الْمُصْطَفَيْنَ الْآخِبَارِ ۝﴾

﴿And they are with Us, verily, of the chosen and the best!﴾

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْآخِبَارِ ۝﴾

﴿And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.﴾

We have already discussed their characteristics and stories in detail in Sūrat Al-Anbiyā', may peace be upon them, and there is no need to repeat it here.

﴿مَنَّا ذَكَرُ ۝﴾

﴿This is a Reminder﴾ means, a reminder to those who will be reminded. As-Suddi said, “This means the Holy Qur'ān.”^[5]

﴿وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَنَازٍ ۝ جَنَّاتٍ عِدْنٍ مِّنْهُنَّ لَمْ يَكُن فِيهَا مِنُكِبٌ ۝ فِيهَا يَدْخُلُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝ وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ الْأَرَابُ ۝ هُنَا مَا تُوعَدُونَ لِيَوْمٍ يُنْفَخُ كُنُوزُهُمْ وَنُزَابُ ۝﴾

[1] At-Ṭabari 21:215.

[2] At-Ṭabari 21:218.

[3] At-Ṭabari 21:218.

[4] At-Ṭabari 21:217.

[5] At-Ṭabari 2:220.

لِيَسَابِ ۖ إِنَّ هَذَا لِرِزْقِنَا مَا لَمْ يَنْفَدِ ۖ ﴿٤٩﴾

449. And verily, for those who have Taqwā is a good final return.﴾

450. 'Adn Paradise, whose doors will be opened for them.﴾

451. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾

452. And beside them will be Qāṣirāt-aṭ-Ṭarf, (and) of equal ages.﴾

453. This it is what you are promised for the Day of Reckoning!﴾

454. (It will be said to them)! Verily, this is Our provision which will never finish.﴾

The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّتٍ عَدْنٍ﴾

﴿'Adn Gardens﴾ meaning, eternal gardens (of Paradise),

﴿تُفْتَحُ لَهُمُ الْأَبْوَابُ﴾

﴿whose doors will be opened for them.﴾ means, when they come to them (these gardens), their gates will open for them.

﴿سُكَّيْنٍ فِيهَا﴾

﴿Therein they will recline;﴾ It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَدْعُونَ فِيهَا بِشَيْءٍ مُّكْتَفَرٍ﴾

• ﴿therein they will call for fruits in abundance﴾

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَسَرَابٍ﴾

﴿and drinks;﴾ means, whatever kind of drink they want, the servants will bring it to them,

﴿يَا كُوبَ وَالْيَارِينَ وَكَأْسٍ مِّن مَّعِينٍ﴾

﴿With cups, and jugs, and a glass of flowing wine.﴾ (56:18).

﴿وَعِنْدَهُمْ قَصِيرَاتُ الْفَرْفِ﴾

﴿And beside them will be Qāṣirāt-aṭ-Ṭarf (chaste females)﴾

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَنْزَابُ﴾

﴿(and) of equal ages.﴾ means, they will all be of the same age. This is the understanding of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Muḥammad bin Ka'b and As-Suddi.^[1]

﴿هَذَا مَا نُوْعِدُونَ لِيَوْمِ الْحِسَابِ﴾

﴿This it is what you are promised for the Day of Reckoning!﴾

means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّ هَذَا لَرِزْقُنَا مَا لَمْ يَنْفَادْ﴾

﴿Verily, this is Our provision which will never finish.﴾ This is like the Āyāt:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿Whatever is with you, will be exhausted, and whatever is with Allāh will remain﴾ (16:96).

﴿عَطْلَةٌ غَيْرُ مَحْدُودٍ﴾

﴿a gift without an end.﴾ (11:108)

﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

﴿for them is a reward that will never come to an end.﴾ (84:25).

﴿أَكُلُوا دَاهِبُوا وَلْيَاكُفْ عَذَابُ الْكَافِرِينَ النَّارُ﴾

^[1] Aṭ-Ṭabari 21 :223.

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كَمَا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿١٢﴾ أَتَعَذَّلْتُمْ عَنْ سِخْرِيَا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿١٣﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿١٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١٥﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿١٦﴾ قُلْ هُوَ يَبُوءُ بِالْعِظِيمِ ﴿١٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿١٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْيُنِ إِذْ يَخْتَصِمُونَ ﴿١٩﴾ إِنْ يُؤْتَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَلِقُ بَشَرًا مِنْ طِينٍ ﴿٢١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٢﴾ فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَسْجُودًا ﴿٢٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٤﴾ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٢٥﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٢٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٢٧﴾ وَإِنْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٢٨﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٢٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٠﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٢﴾ إِلَّا إِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٣٣﴾

its provision is eternal and so is its shade; this is the end of those who have Taqwā, and the end (final destination) of the disbelievers is Fire. (13:35).

And there are many similar Āyāt.

﴿هَذَا وَارِثُكَ لِلطَّغْيَيْنِ لَنَرَىٰ مَنَابِ ٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَنَسِ الْمَهَادِ ٥٦﴾ هَذَا قَلْبُ دُفُوهُ حَيْثُ وَغَاشَا ٥٧﴾ وَآخِرُ مِنْ شَكْلِهِ أَرْوَحَ ٥٨﴾ هَذَا قَوْجٌ مُتَّحِمٌ مَعَكُمْ لَا مَرَجًا يَوْمَ إِلَهُمْ صَلَاوُا النَّارَ ٥٩﴾ قَالُوا بَلْ أَشْرَ لَا مَرَجًا يَكُوْا أَشْرَ قَدْ مَشَوْهُ لَمَّا فَنَسَ الْفَرَارُ ٦٠﴾ قَالُوا رَمًا مِنْ قَدَمٍ لَنَا هَذَا قَرْوَةُ عَذَابٍ ضَعُفًا فِي النَّارِ ٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كَمَا نَعُدُّهُمْ مِنْ

الْأَشْرَارِ ٦٢﴾ أَتَعَذَّلْتُمْ عَنْ سِخْرِيَا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ٦٣﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ٦٤﴾

455. This is so! And for the Tāghīn will be an evil final return.﴾

456. Hell! Where they will enter it, and worst (indeed) is that place to rest!﴾

457. This is so! Then let them taste it - Hamīm and Ghassāq.﴾

458. And other of similar kind - all together!﴾

459. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!﴾

460. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!"﴾

﴿61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾

﴿62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"﴾

﴿63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

﴿64. Verily, that is the very truth – the mutual dispute of the people of the Fire!﴾

The Final Return of the Doomed

Having mentioned the final of the blessed, Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿هَذَا وَارِكٌ لِلظَّالِمِينَ﴾

﴿This is so! And for the Tāghīn﴾, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿لَأَنزِلَنَّ مَنَابٍ﴾

﴿will be an evil final return.﴾ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمَ بَسُورَتِهَا﴾

﴿Hell! Where they will enter﴾ means, they will enter it and it will overwhelm them on all sides.

﴿يَنْزِلُ الْمَهَادُ ۝ هَذَا فَلْيَذُوقُوا حَيْثُ رَعَسَاقُ ۝﴾

﴿and worst (indeed) is that place to rest! This is so! Then let them taste it – Hamīm and Ghassāq.﴾

Hamīm is something that has been heated to the ultimate degree, and Ghassāq is the opposite, something that is so intensely cold that it is unbearable.

Allāh says:

﴿وَرَوَاخِرٌ مِنْ شَكْلِهِ ۝ أَرْوَاحٌ ۝﴾

﴿And other of similar kind (opposite pairs) – all together!﴾ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Ḥasan Al-Baṣri said, concerning the Āyah:

﴿وَأَخْرَجُوا مِنْ شَكْلِهِ أَزْوَاجًا﴾

﴿And other of similar kind - all together!﴾ "Different kinds of punishments."^[1] Others said, such as intense cold and intense heat, and drinking *Ḥamīm* and eating the bitter tree of *Az-Zaqqūm*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

﴿مَنْذَرًا فَوْجٌ مُّقْتَصِمٌ مِّنْكُمْ لَا مَرْجَا يَوْمَ يُنَادِيهِمْ سَالُوا النَّارَ﴾

﴿This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!﴾

Here Allāh tells us what the people of Hell will say to one another. This is like the *Āyah*:

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّنَا لَئِن لَّمْ يَأْتِنَا بِآيَةٍ﴾

﴿Every time a new nation enters, it curses its sister nation (that went before)﴾ (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿مَنْذَرًا فَوْجٌ مُّقْتَصِمٌ مِّنْكُمْ لَا مَرْجَا يَوْمَ يُنَادِيهِمْ سَالُوا النَّارَ﴾

﴿This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!﴾

meaning, because they are of the people of Hell.

﴿قَالُوا بَلْ أَنتُمْ لَا مَرْجَا يَوْمَ﴾

﴿Nay, you (too)! No welcome for you!﴾ means, those who are coming in will say,

﴿بَلْ أَنتُمْ لَا مَرْجَا يَوْمَ أَنتُمْ قَدْ ضَلَلْتُمْ لَنَا﴾

﴿Nay, you (too)! No welcome for you! It is you who brought this upon us,﴾

meaning, 'you called us to that which led us to this fate.'

^[1] Aṭ-Ṭabari 21:230.

﴿يَنْسَ الْقَرَارُ﴾

﴿so evil is this place to stay in!﴾ means, evil is this abode and this destination.

﴿قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ﴾

﴿They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾.

This is like the Āyah,

﴿قَالَتْ أَخْرِجْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَصَلُّوا فَنَاتَيْنَهُمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ﴾

﴿The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."﴾ (7:38),

which means that each of them will be punished as he deserves.

﴿وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كَمَا نَعُدُّهُم مِّنَ الْأَشْرَارِ ۚ أَتُخَذُّهُمْ سِخْرِيًا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ﴾

﴿And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Ṣuhayb and so-and-so...?'^[1] This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا نَرَىٰ رِجَالًا كَمَا نَعُدُّهُم مِّنَ الْأَشْرَارِ ۚ أَتُخَذُّهُمْ سِخْرِيًا﴾

^[1] Aṭ-Ṭabari 21:232.

﴿What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery,﴾

means, in this world,

﴿أَمْ زَاغَتْ عَنْهُمْ الْبَصَرُ﴾

﴿or have (our) eyes failed to perceive them?﴾

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allāh says:

﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنِ ادْعُوا رَبَّنَا فَهَلْ وَدَّعْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا وَمَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾﴾

﴿And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."﴾ until:

﴿ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٥﴾﴾

﴿Enter Paradise, no fear shall be on you, nor shall you grieve.﴾
(7:44-49)

﴿إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٤٦﴾﴾

﴿Verily, that is the very truth – the mutual dispute of the people of the Fire!﴾

means, 'this that We have told you, O Muḥammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٧﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْفَتَّارُ ﴿٤٨﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٤٩﴾ أَنْتُمْ مَعْرُضُونَ ﴿٥٠﴾ مَا كَانَ لِي مِن عِلْمٍ بِاللَّيْلِ إِذَا يَأْعُظُونَ ﴿٥١﴾ إِنْ يَرَوْهُ كِسْفٌ مِّنَ النُّجُومِ ﴿٥٢﴾ إِنْ يَرَوْهُ كِسْفٌ مِّنَ النُّجُومِ ﴿٥٣﴾﴾

465. Say: "I am only a warner and there is no God (worthy of worship) except Allāh the One, the Irresistible,"﴾

﴿66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving."﴾

﴿67. Say: "That is a great news,"﴾

﴿68. "From which you turn away!"﴾

﴿69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."﴾

﴿70. "Only this has been revealed to me, that I am a plain warner."﴾

The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: 'I am a warner, I am not as you claim.'

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿and there is no God (worthy of worship) except Allāh, the One, the Irresistible,﴾

means, He Alone has subjugated and controlled everything.

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿The Lord of the heavens and the earth and all that is between them,﴾

means, He is the Sovereign of all that and is in control of it.

﴿الْقَرِيرُ الْمَغْتَرُ﴾

﴿the Almighty, the Oft-Forgiving.﴾ means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

﴿قُلْ هُوَ نَبَأٌ عَظِيمٌ﴾

﴿Say: "That (this Qur'ān) is a great news,"﴾

means, 'something very important, which is that Allāh has sent me to you.

﴿أَنْتُمْ عَنْهُ مُعْرِضُونَ﴾

﴿From which you turn away!﴾ means, 'you neglect it.'

﴿مَا كَانَ لِي مِنْ عِلْمٍ وَاللَّيْلِ الْأَوَّلَ إِذْ يَخْتَصِمُونَ﴾

﴿I had no knowledge of the chiefs (angels) on high when they were

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٦﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٧﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٨﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٩﴾ وَلَنَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ ﴿٩٠﴾

سُورَةُ الْاَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ الْعِلَّ عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى الْعِلِّ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

and disputing and discussing.﴾

meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādam, peace be upon him, and how Iblīs refused to prostrate to him and argued with his Lord because He preferred him (Ādam) over him. This is what Allāh says:

﴿إِذ قَالَ رَبِّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خٰلِقٌۢ بَشَرٌ مِّنْ طِيْنٍ ۖ فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ۝۶۱ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰمِعُوْنَ ۝۶۲ اِلَّا اِبْلِیْسَ﴾

اَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِيْنَ ﴿٦١﴾ قَالَ بَلٰٓئِیْسَ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیْ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعٰلِیْنَ ﴿٦٢﴾ قَالَ اَنَا خَيْرٌ مِّنْهُ خَلَقْنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ ﴿٦٣﴾ قَالَ فَاَنْزِلْ مِنْهَا فَاِنَّكَ رَجِیْمٌ ﴿٦٤﴾ وَاِنَّ عَلَیْكَ لَعْنَتِیْ اِیَّ یَوْمَ الدِّیْنِ ﴿٦٥﴾ قَالَ رَبِّ اَنْظِرْنِیْ اِلٰی یَوْمِ یُعْصَوْنَ ﴿٦٦﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٦٧﴾ اِیَّ یَوْمَ الْوَقْتِ الْمَعْلُوْمِ ﴿٦٨﴾ قَالَ فَبِعِزَّتِكَ لَأَعْرِضَنَّهُمْ اٰمِعِیْنَ ﴿٦٩﴾ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِیْنَ ﴿٧٠﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٧١﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ اٰمِعِیْنَ ﴿٧٢﴾

﴿71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."﴾

﴿72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."﴾

- ﴿73. So, the angels prostrated themselves, all of them,﴾
 ﴿74. Except Iblīs, he was proud and was one of the disbelievers.﴾
 ﴿75. (Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"﴾
 ﴿76. [Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."﴾
 ﴿77. (Allāh) said: "Then get out from here; for verily, you are outcast."﴾
 ﴿78. "And verily, My curse is on you till the Day of Recompense."﴾
 ﴿79. [Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."﴾
 ﴿80. (Allāh) said: "Verily, you are of those allowed respite,"﴾
 ﴿81. "Till the Day of the time appointed."﴾
 ﴿82. [Iblīs] said: "By Your might, then I will surely mislead them all,"﴾
 ﴿83. "Except Your true servants amongst them."﴾
 ﴿84. (Allāh) said: "The truth is - the truth I say - "﴾
 ﴿85. "That I will fill Hell with you and those of them (mankind) that follow you, together."﴾

The Story of Ādam and Iblīs

Allāh mentions this story in Sūrat Al-Baqarah, at the beginning of Sūrat Al-A'raf, in Sūrat Al-Hijr, Al-Isrā', Al-Kahf and here. Before creating Ādam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the *Jinn*, and his nature betrayed him at his time of greatest need. He refused to prostrate to Ādam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allāh, thus committing the sin of disbelief. So Allāh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblīs" symbolizing that he had *Ablasa min Ar-Raḥmah* (despaired of mercy) – that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblīs asked Allāh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٦١﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٦٢﴾﴾

﴿[Iblīs] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them."﴾

This is like the Āyāt:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٣﴾﴾

﴿[Iblīs] said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"﴾ (17:62).

These few are the ones who are excepted in another Āyah, which is:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٤﴾﴾

﴿Verily, My servants – you have no authority over them. And All-Sufficient is your Lord as a Guardian.﴾ (17:65)

﴿قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٦٥﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٦٦﴾﴾

﴿(Allāh) said: "The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together."﴾

Some of them, including Mujāhid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujāhid, it means, "The truth is from Me and I

speak the truth."^[1] Others, such as As-Suddi, interpreted it as being an oath sworn by Allāh.^[2] This Āyah is like the Āyāt:

﴿وَلَكِنَّ حَقَّ الْقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾^[3]

﴿but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾ (32:13), and

﴿قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ فَرَأَوْهُ مُتَوَلِّيًا﴾^[4]

﴿(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.﴾ (17:63).

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾^[5] إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٦﴾ وَلَتَلْمِزُنَّ نِسَاءَ

بَعْدَ حِينٍ ﴿٨٧﴾

﴿86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."﴾

﴿87. "It is only a Reminder for all the creatures."﴾

﴿88. "And you shall certainly know the truth of it after a while."﴾

Allāh says: 'Say, O Muḥammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

﴿nor am I one of the Mutakallifin.﴾ means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allāh and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Aḍ-Ḍuḥā that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best.'"^[3] It is part of

[1] Aṭ-Ṭabari 21 :242.

[2] Aṭ-Ṭabari 21 :242.

[3] Al-Quṭubi 15 :230.

knowledge, when one does not know, to say "Allāh knows best." For Allāh said to your Prophet ﷺ:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."﴾

This was reported by Al-Bukhārī and Muslim.^[1]

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

﴿It is only a Reminder for all the creatures.﴾

means, the Qur'ān is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn 'Abbās, may Allāh be pleased with him. This Āyah is like the Āyāt:

﴿لَا يُذِرُكُمْ بِهِ، وَمَنْ يَلْعَنَّ﴾

﴿that I may therewith warn you and whomsoever it may reach﴾ (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَالْنَارُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾ (11:17).

﴿وَلَتَعْلَمَنَّ بَنَاءُ﴾

﴿And you shall certainly know the truth of it﴾ means, 'you will see confirmation that what he says is true.'

﴿بَعْدَ حِينٍ﴾

﴿after a while.﴾ means, soon. Qatādah said, "After death. 'Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsīr of Sūrah Ṣād. All praise and gratitude is due to Allāh, and Allāh may He be glorified and exalted, knows best.

[1] Fath Al-Bārī 8:409, Muslim 2:2155.