

The Tafsīr of Sūrah Iqtarabat As-Sā'ah^[1] (Chapter - 54)

Which was revealed in Makkah

The *Hadūth* of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite Sūrah Qāf (chapter 53) and Iqtarabat As-Sā'ah (Al-Qamar, chapter 54), during (the 'Id Prayers of) Al-Aḍḥā and Al-Fiṭr. The Prophet ﷺ used to recite these two Sūrahs during major gatherings and occasions because they contain Allāh's promises and warnings, and information about the origin of creation, Resurrection, Tawḥīd, the affirmation of prophethood, and so forth among the great objectives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿أَفْتَرَيَ السَّاعَةَ وَأَتَذَكَّرُ ۚ إِنَّ بَرَزُوا مَائَةً يَوْمَئِذٍ يَمِرُّوْنَ وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۚ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۚ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ ۚ فَمَا تُصْنِ الْأَنْذُرُ ۚ ﴿٥﴾﴾

﴿1. The Hour has drawn near, and the moon has been cleft asunder.﴾

﴿2. And if they see an Āyah, they turn away and say: "This is magic, Mustamir."﴾

﴿3. They denied and followed their own lusts. And every matter will be settled.﴾

﴿4. And indeed there has come to them news wherein there is Muzdajar.﴾

﴿5. Perfect wisdom, but warners benefit them not.﴾

[1] Also called Sūrat Al-Qamar.

The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

﴿أَن أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

«The Event ordained by Allāh will come to pass, so seek not to hasten it.» (16:1),

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

«Draws near for mankind their reckoning, while they turn away in heedlessness.» (21:1)

Hadīths about the Last Hour

There are several *Hadīths* with this meaning. Al-Hāfiẓ Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ»

«By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.»

Anas said, "We could only see a small part of the setting sun at the time."^[1]

Another *Hadīth* that supports and explains the above *Hadīth* is recorded by Imām Aḥmad that 'Abdullāh bin 'Umar said, "We were sitting with the Prophet ﷺ while the sun was rising above Qu'ayqa'an,^[2] after 'Aṣr. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارٍ مَنْ مَضَى إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَى»

«What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.»^[3]

[1] *Majma' Az-Zawā'id* 10:311.

[2] A hill in Makkah near the *Hijr* of the *Ka'bah*.

[3] *Aḥmad* 2:115.

Imām Aḥmad recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

«I was sent like this with the Last Hour.»

and he pointed with his middle and index finger.^[1] The Two Ṣaḥīḥs also recorded this Ḥadīth.^[2]

Imām Aḥmad recorded that Wahb As-Suwā'ī said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَذِهِ مِنْ مَدَى، إِنْ كَادَتْ لَتَنْبَغُنِي»

«I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.»

Al-A'mash joined between his index and middle fingers while narrating this Ḥadīth.^[3]

Imām Aḥmad recorded that Al-Awzā'ī said that Isma'īl bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walīd bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, 'I heard the Messenger of Allāh ﷺ say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

«You and the Last Hour are as close as these two (fingers).»"

Only Imām Aḥmad collected this Ḥadīth.^[4] There is proof to support these Ḥadīths in the Ṣaḥīḥ listing, Al-Ḥāshir (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).^[5] Allāh's statement,

﴿وَأَنشَقَّ الْقَمَرَ﴾

«and the moon has been cleft asunder.» It occurred during the time

[1] Aḥmad 5:338.

[2] Faṭḥ Al-Bāri 11:355 and Muslim 4:2268.

[3] Aḥmad 4:309.

[4] Aḥmad 3:223.

[5] Faṭḥ Al-Bāri 6:641.

of Allāh's Messenger ﷺ, according to the authentic *Mutawātir Ḥadīths* the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allāh gave him.

Ḥadīths mentioning that the Moon was split

The Narration of Anas bin Mālīk

Imām Aḥmad recorded that Anas bin Mālīk said, "The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allāh said,

﴿أَقْرَبَ السَّاعَةُ وَأَسْنَى الْقَمَرُ﴾

«The Hour has drawn near, and the moon has been cleft asunder.»^[1] Muslim also collected this Ḥadīth.^[2]

Al-Bukhārī recorded that Anas bin Mālīk said, "The people of Makkah asked the Messenger of Allāh ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā' between them."^[3] This Ḥadīth is recorded in the Two *Ṣaḥīḥs* with various chains of narration.

The Narration of Jubayr bin Muṭ'im

Imām Aḥmad recorded that Jubayr bin Muṭ'im said, "The moon was split into two pieces during the time of Allāh's Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, 'Muḥammad ﷺ has taken us by his magic.' They then said, 'If he was able to take us by magic, he will not be able to do so with all people.'"^[4] Only Imām Aḥmad recorded this Ḥadīth with this chain of narration.

Al-Bayhaqī used another chain of narration in a similar Ḥadīth he collected in *Ad-Dalā'il*.^[5]

[1] Aḥmad 3:165.

[2] Muslim 4:2159.

[3] *Faṭḥ Al-Bārī* 7:221 and 8:484 and Muslim 4:2159.

[4] Aḥmad 4:81.

[5] *Dalā'il An-Nubuwwah* 2:268.

The Narration of ‘Abdullāh bin ‘Abbās

Al-Bukhārī recorded that Ibn ‘Abbās said, “The moon was split during the time of the Prophet ﷺ.”^[1] Al-Bukhārī and Muslim collected this *Ḥadīth*.^[2] Ibn Jarīr recorded that Ibn ‘Abbās commented on Allāh’s saying:

﴿أَقْرَبَ السَّاعَةُ وَأَسْنَقَ الْقَمَرُ﴾ وَإِنْ بَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٣﴾

«The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: “This is magic, Mustamir.”»

“This occurred before the *Hijrah*; the moon was split and they saw it in two parts.”^[3]

The Narration of ‘Abdullāh bin ‘Umar

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī recorded that ‘Abdullāh bin ‘Umar commented on Allāh’s statement:

﴿أَقْرَبَ السَّاعَةُ وَأَسْنَقَ الْقَمَرُ﴾

«The Hour has drawn near, and the moon has been cleft asunder.»

“This occurred during the time of Allāh’s Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«اللَّهُمَّ اشْهَدْ»

«O Allāh! Be witness.»^[4]

This is the narration that Muslim and At-Tirmidhi collected.^[5] At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”

The Narration of ‘Abdullāh bin Mas‘ūd

Imām Aḥmad recorded that Ibn Mas‘ūd said, “The moon was split in two parts during the time of Allāh’s Messenger, and they saw its two parts. Allāh’s Messenger ﷺ said,

[1] *Fath Al-Bārī* 8:484.

[2] *Fath Al-Bārī* 7:221 and Muslim 4:2159.

[3] *Aṭ-Ṭabari* 22:569.

[4] *Dalā’il An-Nubuwwah* 2:267.

[5] Muslim 4:2158-2159 and *Tuhfat Al-Aḥwadhī* 9:175.

«أَشْهَدُوا»

«Be witnesses.»^[1] Al-Bukhārī and Muslim collected this *Hadīth*.^[2]

Ibn Jarīr recorded that ‘Abdullāh (Ibn Mas‘ūd) said, “I saw the mountain between the two parts of the moon when it was split.”^[3] Imām Aḥmad recorded that ‘Abdullāh said, “The moon was split during the time of Allāh’s Messenger ﷺ and I saw the mount between its two parts.”^[4]

The Stubbornness of the idolators

Allāh said,

﴿وَإِنْ يَرَوْا آيَةً﴾

«And if they see an Āyah», if they see proof, evidence and a sign,

﴿يَعْرِضُوا﴾

«they turn away», they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

﴿وَقَوْلُوا يَٰحَرُّ مُسْتَمِرٌّ﴾

«and say: “This is magic, Mustamir.”» They say, ‘the sign that we saw was magic, which was cast on us.’ *Mustamir*, means, ‘will soon go away’, according to Mujāhid, Qatādah^[5] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

﴿وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

«They denied and followed their own lusts.», they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allāh’s statement,

﴿وَكُلُّ أَمْرٍ مُّنتَقِرٌ﴾

[1] Aḥmad 1:377.

[2] *Fath Al-Bārī* 8:483 and Muslim 4:2158.

[3] Aṭ-Ṭabari 22:567.

[4] Aḥmad 1:413.

[5] Aṭ-Ṭabari 22:570.

﴿And every matter will be settled.﴾ means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatādah,^[1] while Ibn Jurayj said, "will settle according to its people."^[2] Mujāhid commented on the meaning of,

﴿وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ﴾

﴿And every matter will be settled.﴾ by saying, "On the Day of Resurrection." Allāh's statement,

﴿وَلَقَدْ جَاءَهُمْ مِنَ الْآيَاتِ﴾

﴿And indeed there has come to them news﴾; in this Qur'ān, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

﴿مَا فِيهِ مُرَذَّجٌ﴾

﴿wherein there is Muzdajjar﴾, wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

﴿حِكْمَةٌ بَالِغَةٌ﴾

﴿Perfect wisdom,﴾ in that Allāh guides whomever He wills and misguides whomever He wills,

﴿فَمَا تَنْفَعُ النَّذْرُ﴾

﴿but warners benefit them not.﴾ but the preaching of warnings does not benefit those upon whom Allāh has written misery and sealed their hearts. Who can guide such people after Allāh? This Āyah is similar to Allāh's statements,

﴿قُلْ لِلَّهِ الْحُكْمُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ﴾

﴿Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."﴾ (6:149) and,

﴿وَمَا تَنْفَعِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

﴿But neither Āyāt nor warners benefit those who believe not.﴾ (10:101)

[1] Aṭ-Ṭabari 22:572.

[2] Ad-Durr Al-Manthūr 7:673.

﴿قَتَلَ عَنْهُمُ يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ نُّكْرٍ ۖ﴾
 ﴿كَانَ جَرَادٌ مُنْتَبِئٌ ۖ مُنْهَاطِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَرِيرٌ ۝﴾

﴿6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.﴾

﴿7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,﴾

﴿8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."﴾

The terrible End the Disbelievers will meet on the Day of Resurrection

Allāh the Exalted says, 'O Muḥammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

﴿يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ نُّكْرٍ﴾

﴿The Day that the caller will call (them) to a terrible thing.﴾

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

﴿حُفَّتْ أَعْيُنُهُمْ﴾

﴿with humbled eyes﴾, their eyes will be covered with disgrace,

﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَبِئٌ﴾

﴿they will come forth from (their) graves as if they were locusts spread abroad.﴾

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allāh said,

﴿مُتَّعِطِينَ﴾

﴿Hastening﴾ meaning hurriedly,

﴿إِلَى الدَّاعِ﴾

﴿towards the caller.﴾ without being able to hesitate or slow down,

﴿يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَرِيرٌ﴾

خَشَعًا أَنْصَرُهُمْ يُخْرَجُونَ مِنَ الْأَعْيَادِ كَانَتْهُمْ جَرَادٌ مُنْتَشِرَةٌ ٧
 مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ٨ كَذَبَتْ
 قُلُوبُهُمْ يَوْمَ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ٩ فَدَعَا
 رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ١٠ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ
 ١١ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٢
 وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِّرَ ١٣ تَجَرَّى بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ
 كُفْرًا ١٤ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ١٥ فَكَيْفَ كَانَ
 عَذَابِي وَنُذْرٍ ١٦ وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
 ١٧ كَذَبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ١٨ إِنَّا أَنْزَلْنَاهُ عَلَيْهِمْ
 رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ١٩ تَنْزِيلُ النَّاسِ كَانَتْهُمْ أَعْجَارُ
 تَحُلٍ مُنْقَعِرٍ ٢٠ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ٢١ وَلَقَدْ يَسِّرْنَا الْقُرْآنَ
 لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ٢٢ كَذَبَتْ ثَمُودُ بِالنُّذُرِ ٢٣ فَقَالُوا ابْنِ
 إِسْمَاعِيلَ اجْعَلْ لَنَا نَبِيًّا إِنَّا إِذَا لَفِئَتِ سَلَسِلٍ مُسْعِرٍ ٢٤ أَهْلَى الذِّكْرِ عَلَيْهِ
 مِنْ بَيْنَانٍ هُوَ كَذَّابٌ أَشِرٌّ ٢٥ سَيَعْمُونَ عَذَابَ الْكَذَّابِ
 الْأَشِرِّ ٢٦ إِنَّا مَرْسُلُوا النَّاقَةِ فَيَنْتَهِ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ٢٧

¶The disbelievers will say: "This is a hard Day."¶, meaning, 'this is a hard, terrible, horrifying and distressful Day.'

فَذَلِكَ يَوْمٌ عَسِيرٌ ٩ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ١٠

¶Truly, that Day will be a Hard Day - far from easy for the disbelievers.¶ (74:9-10)

كَذَبَتْ قُلُوبُهُمْ يَوْمَ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ٩ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ١٠ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ١١ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٢ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِّرَ ١٣ تَجَرَّى بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفْرًا ١٤ وَلَقَدْ تَرَكْنَاهَا مَآيَةً

فَهَلْ مِنْ مُدَكِّرٍ ١٥ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ١٦ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ١٧

¶9. The people of Nūh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.¶

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

¶11. So, We opened the gates of the heaven with water Munhamir.¶

¶12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.¶

¶13. And We carried him on a (ship) made of planks and nails (Dusur)¶

¶14. Floating under Our Eyes, a reward for him who had been

rejected!﴾

﴿15. And indeed, We have left this as a sign. Then is there any that will remember?﴾

﴿16. Then how (terrible) was My torment and My warnings?﴾

﴿17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember?﴾

The Story of the People of Nūḥ and the Lesson from it

Allāh the Exalted said,

﴿كَذَّبَ﴾

﴿denied﴾ 'before your people, O Muḥammad,'

﴿قَوْمٌ نُوحٌ مَكْدُوبٌ عَبْدَانَا﴾

﴿the people of Nūḥ. They rejected Our servant﴾ means, they denied him categorically and accused him of madness,

﴿وَقَالُوا بِحُجُونٍ وَازْدُجِرَ﴾

﴿and said: "A madman!" Wazdujir.﴾ Mujāhid said about Wazdujir: "He was driven out accused on account of madness."^[1] It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

﴿لَئِنْ لَمْ تَنْتَهِ يَنْتُحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

﴿"If you do not stop O Nūḥ, you will be among those who will be stoned."﴾ [26:116]

This was said by Ibn Zayd,^[2] and it is sound.

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ﴾

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

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ﴾

﴿So, We opened the gates of the heaven with water

[1] Aṭ-Ṭabari 22:576.

[2] Aṭ-Ṭabari 22:577.

Munhamir.﴾

As-Suddi said about *Munhamir*, "It means abundant."^[1]

﴿وَفَجَّرْنَا الْأَرْضَ عُيُونًا﴾

﴿And We caused springs to gush forth from the earth.﴾

means, from every part of the earth, and even ovens in which fire was burning – water and springs gushed forth,

﴿فَالْتَقَى الْمَاءُ﴾

﴿So, the waters met﴾, means, of the heaven and the earth,

﴿عَلَىٰ أَمْرٍ قَدْ فُضِّرَ﴾

﴿for a matter predestined.﴾ Ibn Jurayj reported from Ibn 'Abbās:

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَا وَثَّقْنَا﴾

﴿So, We opened the gates of the heaven with water *Munhamir*﴾,

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained.^[2] Allāh said,

﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَدُسُرٍ﴾

﴿And We carried him on a (ship) made of planks and nails (*Dusur*)﴾,

Ibn 'Abbās, Sa'īd bin Jubayr, Al-Qurāzī, Qatādah and Ibn Zayd said that *Dusur* means nails.^[3] Ibn Jarīr preferred this view.^[4] Allāh's statement,

﴿نَحْنُ بِأَعْيُنِنَا﴾

﴿Floating under Our Eyes﴾, means, 'by Our command and under

[1] Al-Qurṭubī 17:131.

[2] *Ad-Durr Al-Manthūr* 7:675.

[3] Aṭ-Ṭabari 22:580 and Al-Qurṭubī 17:132.

[4] Aṭ-Ṭabari 22:578.

Our protection and observation,'

﴿جَزَاءَ لِمَن كَانَ كَفِرًا﴾

﴿a reward for him who had been rejected!﴾ meaning, as recompense for them because of their disbelief in Allāh and as reward for Nūḥ, peace be upon him.

Allāh the Exalted said,

﴿وَلَقَدْ زَكَّيْنَاهَا نَائِبَةً﴾

﴿And indeed, We have left this as a sign.﴾ Qatādah said, "Allāh left the ship of Nūḥ intact until the first generation of this Ummah were able to see it."^[1]

However, it appears that the meaning here is that Allāh kept ships as a sign. For instance, Allāh the Exalted said,

﴿وَمَا يَكُونُ لَكُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِ الْمَخْجُونِ ۖ وَلَقَدْ نَمَرْنَا لَكُمْ بَيْنَ يَدَيْهِ مَا يَرْكَبُونَ﴾

﴿And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾(36:41-42),

﴿إِنَّا لَنَّا عَلَمًا آتَيْنَا حَمَلَتُكَ فِي الْبَارِيَةِ ۖ لِيَعْلَمَهَا لَكَ نَذِيرًا ۚ وَنَبِيًّا أَدْنَىٰ رَيْبَةٍ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾(69:11-12)

Allāh's statement here,

﴿هَلْ يَنْتَذِرُكَ﴾

﴿Then is there any that will remember?﴾ means, 'is there any that will receive admonition and reminder.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ recited to me,

﴿هَلْ يَنْتَذِرُكَ﴾

﴿Then is there any that will remember?﴾^[2]

Al-Bukhārī collected a similar Ḥadīth from 'Abdullāh that he said, "I recited to the Prophet ﷺ

[1] Aṭ-Ṭabari 22 :582.

[2] Faṭḥ Al-Bārī 8 :485.

(فَهَلْ مِنْ مُدَكِّرٍ)

(then is there any that will remember) and the Prophet ﷺ said,^[1]

﴿هَلْ مِنْ مُدَكِّرٍ﴾

﴿Then is there any that will remember?﴾”

Allāh's statement,

﴿كَيْفَ كَانَ عَذَابِي وَنُذُرِي﴾

﴿Then how (terrible) was My torment and My warnings?﴾

means, 'how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ﴾

﴿And We have indeed made the Qur'ān easy to understand and remember﴾;

meaning, 'We have made the Qur'ān easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allāh said,

﴿كُتِبَ عَلَيْكَ أَنْ تُبَيِّنَ لِلنَّاسِ آيَاتِهِ وَلِتُزَكَّرَ أُولُوا الْأَلْبَابِ﴾

﴿(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.﴾(38:29),

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَيِّنَ بِهِ الْغُفِيرَ وَتُنذِرَ بِهِ قَوْمًا لَدُنَّا﴾

﴿So We have made this (the Qur'ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.﴾(19:97)

Allāh said,

﴿هَلْ مِنْ مُدَكِّرٍ﴾

﴿then is there any that will remember﴾, meaning, 'is there anyone who will remember through this Qur'ān, which We made easy

[1] Fath Al-Bāri 8:484.

to memorize and easy to understand?' Muḥammad bin Ka'b Al-Quraẓī commented on this Āyah, "Is there anyone who will avoid evil?"^[1]

﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۚ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ۚ يَنْفِخُ النَّاسُ ظَنَانَهُمْ كَانْتَهُمْ أَعْمَارُهُمْ تَخِلَفُ مُنْفِقِيرٍ ۚ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۚ وَلَقَدْ يَمَنَّا الْقُرْآنَ لِلذِّكْرِ فَهَذَا مِنْ مَّذْكُرِي ۚ﴾

﴿18. 'Ād denied; then how was My torment and My warnings?﴾

﴿19. Verily, We sent against them a violently cold (Ṣarṣar) wind on a day of calamity, continuous.﴾

﴿20. Plucking out men as if they were uprooted stems of date palms.﴾

﴿21. Then, how was My torment and My warnings?﴾

﴿22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of 'Ād

Allāh states that 'Ād, the People of Hūd, denied their Messenger, just as the people of Nūḥ did. So, Allāh sent on them,

﴿عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴿against them a violently cold (Ṣarṣar) wind﴾, means, a bitterly cold and furious wind,

﴿فِي يَوْمِ نَحْسٍ﴾

﴿on a day of calamity﴾, against them, according to Aḍ-Ḍaḥḥāk, Qatādah and As-Suddī,^[2]

﴿مُسْتَمِرٍّ﴾

﴿continuous﴾, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

[1] Ad-Durr Al-Manthūr 7 :676.

[2] Aṭ-Ṭabari 22 :587.

﴿تَرَى النَّاسَ كَأَنَّهُمْ أَعْمَادُ تَخَلٍ مُّشْعِرٍ ۚ﴾

﴿Plucking out men as if they were uprooted stems of date palms.﴾

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

﴿كَأَنَّهُمْ أَعْمَادُ تَخَلٍ مُّشْعِرٍ ۚ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ۚ وَلَقَدْ بَيَّنَّا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۚ﴾

﴿as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۚ فَقَالُوا أَبَشَرًا مِنَّا وَجِدًا نُنِيعُهُ ۚ إِنَّا إِذَا لَبِىَّ سَلِيلٍ مُّسْمَرٍ ۚ أَذَلَّيْنَا الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ۚ سَيَعْلَمُونَ عَذَابَ مِنَ الْكَذَّابِ الْآثِيرِ ۚ إِنَّا مُرْسِلُوا السَّاعَةِ فَبِئْسَ لَهُمْ تَأْوِيلُهُمْ وَأَصْلَحُوا ۚ وَبَيَّنَّاهُمْ أَنَّ الْآلَةَ فِيسَمَاءَ بَيْنَهُمْ كُلٌّ يَتْرِبُوهُ مُتَحَفِّرِينَ ۚ فَادَّأَبَا صَاحِبَهُمْ فَتَعَاطَى فَمَقَرَّ ۚ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ۚ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْعَةً رَّجِدَةً فَكَانُوا كَهَنَبٍ ۚ الْحَظِيرِ ۚ وَلَقَدْ بَيَّنَّا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۚ﴾

﴿23. Thamūd denied the warnings.﴾

﴿24. And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"﴾

﴿25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"﴾

﴿26. Tomorrow they will come to know who is the liar, the insolent one!﴾

﴿27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!﴾

﴿28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).﴾

﴿29. But they called their comrade and he took (a sword) and killed (her).﴾

﴿30. Then, how was My torment and My warnings?﴾

﴿31. Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥṭazir.﴾

﴿32. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of Thamūd

Allāh states here that the people of Thamūd denied their Messenger Ṣāliḥ,

﴿فَقَالُوا أَأُتْرَكُ بِمَا وَجَدْنَا نَتَّبِعُهُ إِنَّا إِذَا لَبِئْسَ فَتْلٌ وَشُرٌّ﴾

﴿And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"﴾

They said, 'We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

﴿بَلْ هُوَ كَذَّابٌ أَفِرٌ﴾

﴿Nay, he is an insolent liar!﴾, means, he has trespassed the limits in his lies. Allāh the Exalted responded,

﴿سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْآفِرُ﴾

﴿Tomorrow they will come to know who is the liar, the insolent one!﴾,

thus warning and threatening them and delivering a sure promise to them,

﴿إِنَّا مَرْسِلُوا الْفَاقِ وَفَنَّا لَهُمْ﴾

﴿Verily, We are sending the she-camel as a test for them.﴾

To test and try the people of Thamūd, Allāh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allāh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Ṣāliḥ, peace be upon him. Allāh ordered His servant and Messenger Ṣāliḥ,

﴿فَاتَّبِعْنِي وَأَطِيعُوا أَمْرِي﴾

﴿So watch them, and be patient!﴾ Allāh commanded, 'await, O Ṣāliḥ, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

﴿وَيُنَبِّئُهُمُ أَنَّ الْمَاءَ فِصْمَةٌ بَيْنَهُمْ﴾

﴿And inform them that the water is to be shared between them﴾
one day for her to drink and one day for them to drink,

﴿قَالَ هَٰذِهِ نَافَةٌ لِّمَا يَشَاءُ وَلَكِنْ شَرِبَ يَوْمَ تَأْمُرُونَ﴾

﴿He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known."﴾ (26:155)

Allāh's statement,

﴿كُلُّ شَرِبٍ تَحْضَرُ﴾

﴿each one's right to drink being established.﴾ Mujāhid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." ^[1]

Allāh the Exalted said;

﴿فَادَّأَىٰ سَاحِمٌ فَنَاطَلَىٰ فَمَقَرَّ﴾

﴿But they called their comrade and he took and killed.﴾

According to the Scholars of *Tafsīr*, his name was Qudār bin Sālif; he was the vilest among them,

﴿إِذْ أُنْبِتَ أَشْقَاهَا﴾

﴿When the most wicked man among them went forth (to kill the she-camel).﴾ (91:12)

Allāh said here,

﴿فَنَاطَلَىٰ﴾

﴿and he took﴾ meaning to harm,

﴿فَمَقَرَّ﴾ ﴿كَيْفَ كَانَ عَذَابِي وَنُذُرِي﴾

﴿and killed (her). Then, how was My torment and My warnings?﴾,

I tormented them, so how was the torment I sent on them

^[1] Aṭ-Ṭabari 22:592.

سورة القمر

٥٣٠

الْقَمَرِ

وَنَبِّئُهُمْ أَنَّ الْمَاءَ فُتِسَهُ بَيْنَهُمْ كُلٌّ شَرْبٌ خِضْرٌ ﴿٣٨﴾ فَادَّوَّاصِحَهُمْ
فَنَعَاطَى فَقَعَرُ ﴿٣٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرُ ﴿٤٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
صَيْحَةً وَاحِدَةً فَكَانُوا كَهَيْبَةِ الْخُنْطَرِ ﴿٤١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٢﴾ كَذَبْتَ قَوْمٌ لَوْطٍ بِالنَّذْرِ ﴿٤٣﴾ إِنَّا أَرْسَلْنَا
عَلَيْهِمْ حَاصِبًا إِلَّا هَال لُوطٍ نَجَّيْنَاهُ بِسَحَرٍ ﴿٤٤﴾ نِعْمَةً مِنْ عِنْدِنَا
كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٤٥﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا
بِالنَّذْرِ ﴿٤٦﴾ وَلَقَدْ رَاودُوهُ عَنْ صَيفِيهِ فَمَطَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنَذِيرُ ﴿٤٧﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٤٨﴾
فَذُوقُوا عَذَابِي وَنَذِيرُ ﴿٤٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
﴿٥٠﴾ وَلَقَدْ جَاءَ هَالُ فِرْعَوْنَ النَّذِيرُ ﴿٥١﴾ كَذَّبُوا بِآيَاتِنَا كَذَّبَتْهَا فَأَخَذْنَا مِنْ
أَخَذِ عَزِيزٍ مُقَدِّرٍ ﴿٥٢﴾ أَكْفَارًا كَرِهَ مِنْ أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ
فِي الزُّبُرِ ﴿٥٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ ﴿٥٤﴾ سُبْحَرُومُ الْجَمْعِ
وَيَقُولُونَ الدُّبُرُ ﴿٥٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدهَى وَأَمْرُ
﴿٥٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ مُسْعِرٍ ﴿٥٧﴾ يَوْمَ يُسْجَنُونَ فِي النَّارِ
عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٥٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْتُمْ بِقَدْرِ ﴿٥٩﴾

because of their disbelief in Me and denying My Messenger?’

﴿٣٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
﴿٣٩﴾ فَكَانُوا كَهَيْبَةِ الْخُنْطَرِ ﴿٤٠﴾

﴿Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muhtazir.﴾

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, “The Arabs used

to erect fences (Hīzar, from which the word, Al-Muhtazir, is derived) made of dried bushes, around their camels and cattle, so Allāh said,

﴿كَهَيْبَةِ الْخُنْطَرِ﴾

﴿like straw Al-Muhtazir.﴾

﴿كَذَبْتَ قَوْمٌ لَوْطٍ بِالنَّذْرِ﴾ ﴿٣٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا هَال لُوطٍ نَجَّيْنَاهُ بِسَحَرٍ ﴿٣٩﴾ نِعْمَةً مِنْ
عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٤٠﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ﴿٤١﴾ وَلَقَدْ رَاودُوهُ عَنْ
صَيفِيهِ فَمَطَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذِيرُ ﴿٤٢﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٤٣﴾ فَذُوقُوا
عَذَابِي وَنَذِيرُ ﴿٤٤﴾ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٥﴾

﴿33. The people of Lūt denied the warnings.﴾

﴿34. Verily, We sent against them Hāṣib (a violent storm of

stones), except the family of Lūṭ, them We saved in the last hour of the night.﴾

﴿35. As a favor from Us. Thus do We reward him who gives thanks.﴾

﴿36. And he indeed had warned them of Our punishment, but they doubted the warnings!﴾

﴿37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾

﴿38. And verily, an abiding torment seized them early in the morning.﴾

﴿39. Then taste you My torment and My warnings.﴾

﴿40. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of the People of the Prophet Lūṭ

Allāh the Exalted states that the people of Lūṭ defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibrīl, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked *Sijjil*.^[1] So He said here:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا نَالَ لُوطٌ نَجَاتِهِمْ يَوْمَ﴾

﴿Verily, We sent against them *Hāṣib* (a violent storm of stones) except the family of Lūṭ, them We saved in the last hour of the night.﴾

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lūṭ. And even Lūṭ's wife suffered the same end as her people. Allāh's Prophet Lūṭ left Sodom with his daughters in safety, unharmed. Allāh said,

^[1] See the *Tafsīr* of *Sūrah Hūd*.

﴿كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ ۖ وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا﴾

﴿Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,﴾

meaning, before the torment struck his people, he warned them of Allāh's torment and punishment. They did not heed the warning, nor listen to Lūṭ, but instead doubted and disputed the warning.

﴿وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ﴾

﴿And they indeed sought to shame his guests﴾ that is the night the angels Jibrīl, Mikā'il and Isrāfīl came to him in the shape of handsome young men, as a test from Allāh for Lūṭ's people. Lūṭ hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūṭ's guests. They came to him in haste from every direction, and Lūṭ had to close the door in their faces. They came during the night and tried to break the door; Lūṭ tried to fend them off, while shielding his guests from them, saying,

﴿هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ﴾

﴿These are my daughters, if you must act (so).﴾ (15:71), in reference to their women,

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

﴿They said: "Surely, you know that we have neither any desire nor need of your daughters!"﴾ (11:79),
meaning, 'we do not have any desire for women,'

﴿وَأَنَّكَ لَتَعْلَمُ مَا نُرِيدُ﴾

﴿and indeed you know well what we want!﴾ (11:79)

When the situation became serious and they insisted on coming in, Jibrīl went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūṭ with what would befall him in the morning. Allāh the Exalted said,

﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ﴾

﴿And verily, an abiding torment seized them early in the morning.﴾

meaning, a torment that they had no way of escaping or avoiding,

﴿تَذَرُوا عَذَابِي وَيَذُرُوا ۚ وَلَقَدْ بَرَرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ ۝﴾

﴿Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember?﴾

﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ۝ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ ۝ أَكْفَارُهُ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ۝ سَيَوْمَ نَبْسَعُهُمْ دُحُلُونَ ۝ أَلَمْ يَأْتِ الْوَيْلَ الْوَيْلُ ۝ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ۝﴾

﴿41. And indeed, warnings came to the people of Fir'awn.﴾

﴿42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.﴾

﴿43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?﴾

﴿44. Or say they: "We are a great multitude, victorious?"﴾

﴿45. Their multitude will be put to flight, and they will show their backs.﴾

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

The Story of Fir'awn and His People

Allāh the Exalted narrates to us the story of Fir'awn and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir'awn and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh

Allāh said,

﴿الْكَافِرُونَ﴾

﴿Are your disbelievers﴾ meaning, 'O idolators of the Quraysh,'

﴿خَيْرٌ مِنْ أُولَئِكَ﴾

﴿better than these?﴾ meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these?'

﴿أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ﴾

﴿Or have you immunity in the Divine Scriptures?﴾,
'do you have immunity from Allāh that the torment and punishment will not touch you?' Allāh said about the Quraysh,

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ﴾

﴿Or say they: "We are a great multitude, victorious?"﴾
stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allāh the Exalted responded,

﴿سَيَبْهَتُهُمُ الْجَمْعُ وَهُمْ عَلَى الْخُرْبِ﴾

﴿Their multitude will be put to flight, and they will show their backs.﴾

affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhārī recorded that Ibn 'Abbās said, "The Prophet ﷺ, while in a dome-shaped tent on the day of the battle of Badr, said,

«أَتَشُدُّكَ عَيْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبِدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

«O Allāh! I ask you for the fulfillment of Your covenant and promise. O Allāh! If You wish (to destroy the believers), You will never be worshipped on the earth after today.»

Abu Bakr caught him by the hand and said, 'This is sufficient, O Allāh's Messenger! You have sufficiently asked and petitioned Allāh.' The Prophet ﷺ was clad in his armor at that time and went out, saying,

﴿سَيَبْهَتُهُمُ الْجَمْعُ وَهُمْ عَلَى الْخُرْبِ﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ ﴿١١﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥١﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٥٢﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ
 فِي الزُّبُرِ ﴿٥٣﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٤﴾ إِنَّ الْتَّافِينَ
 فِي جَهَنَّمَ وَنَهَرٍ ﴿٥٥﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقَدِّرٍ ﴿٥٦﴾

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾
 عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ
 وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
 أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
 وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
 فِيهَا فَتْكُهُمْ وَالتَّخَلُّذَاتُ الْأَكَادِمُ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ
 وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آيَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ
 الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ
 مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آيَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

﴿Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.﴾^[1]

Al-Bukhārī also recorded that Yūsuf bin Māhak said, "I was with the Mother of the faithful, 'Ā'ishah, when she said, 'When I was still a young playful girl in Makkah, this Āyah was revealed to Muḥammad ﷺ,

﴿يَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْخَى
 وَأَمْرٌ﴾

﴿Nay, but the Hour is their appointed time and that Hour will be more

grievous and more bitter.﴾"

This is the abridged narration that Al-Bukhārī collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'ān.^[2] Muslim did not collect this Ḥadīth.

﴿إِنَّ النَّارَ هِيَ مَوْعِدُهُمْ ذُوقُوا مِنْ سَعِيرٍ ﴿١٨﴾ إِنَّا
 كُلُّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ ﴿١٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٢٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ
 فَهَلْ مِنْ مَذْكَرٍ ﴿٢١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٢٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٢٣﴾ إِنَّ
 الْتَّافِينَ فِي جَهَنَّمَ وَنَهَرٍ ﴿٢٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقَدِّرٍ ﴿٢٥﴾﴾

﴿47. Verily, the criminals are in error and will burn.﴾

[1] Fath Al-Bārī 8:485-486.

[2] Fath Al-Bārī 8:486 and 8:655.

﴿48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"﴾

﴿49. Verily, We have created all things with Qadar.﴾

﴿50. And Our commandment is but one as the twinkling of an eye.﴾

﴿51. And indeed, We have destroyed your likes; then is there any that will remember?﴾

﴿52. And everything they have done is noted in Az-Zubur.﴾

﴿53. And everything, small and large, is written down.﴾

﴿54. Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴾

﴿55. In a seat of truth, near the Muqtadir King.﴾

The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ﴾

﴿The Day they will be dragged on their faces into the Fire﴾,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿ذُوقُوا مَسَّ سَقَرَ﴾

﴿"Taste you the touch of Hell!"﴾

Everything was created with Qadar

Allāh's statement,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

﴿Verily, We have created all things with Qadar.﴾ is similar to several other Āyāt,

﴿وَخَلَقَ كُلَّ شَيْءٍ قَدَرًا نَّقِيرًا﴾

﴿He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdīr).﴾ (25:2) and,

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسَوَّى ۝ وَالَّذِي قَدَّرَ فَهَدَى ۝﴾

﴿Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.﴾ (87:1-3),

i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imāms of the *Sunnah* relied on this honorable *Āyah* as evidence that Allāh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this *Āyah* and similar *Āyāt* and *Ḥadīths* to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of *Ṣaḥīḥ Al-Bukhārī*. I will mention here some *Ḥadīths* pertaining to this honorable *Āyah*.

Imām Aḥmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allāh ﷺ arguing with him and discounting the Qadar. This *Āyah* was revealed,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ ۝﴾

﴿The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾^[1]

Muslim, At-Tirmidhi and Ibn Mājah collected this *Ḥadīth*.^[2] Al-Bazzār recorded that 'Amr bin Shu'ayb said that his father narrated that his grandfather said, "These *Āyāt* were revealed about those who deny Al-Qadar,

﴿إِنَّ الْمُتَكِبِينَ فِي صَلَاتِهِمْ وَنُسُكِهِمْ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْتَهُ بِقَدَرٍ ۝﴾

[1] Aḥmad 1:444.

[2] Muslim 4:2046, *Tuḥfat Al-Aḥwadhī* 9:176 and Ibn Mājah 1:32.

﴿كُلُّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ ۝﴾

﴿Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾^[1]

Ibn Abi Hātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this Āyah,

﴿ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلُّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ ۝﴾

﴿"Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾

and then said,

﴿نَزَلْتُ فِي أَنَاسٍ مِّنْ أُمَّتِي يَكُونُونَ فِي آخِرِ الزَّمَانِ يَكْذِبُونَ بِقَدْرِ اللَّهِ﴾

«These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.»^[2]

Atā' bin Abi Rabāh said, "I went to Ibn 'Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, 'They talked about Al-Qadar (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allāh! This Āyah was revealed only about them,

﴿ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلُّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ ۝﴾

﴿"Taste you the touch of Hell!" Verily, We have created all things with Qadar.﴾

They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.»^[3]

Imām Aḥmad recorded that Nāfi' said, " 'Abdullāh bin 'Umar had a friend in the area of Ash-Shām who used to write to him. 'Abdullāh bin 'Umar wrote to him, 'I was told that you

[1] Kashf Al-Astār 3:72, there is a slight deficiency in its chain of narration.

[2] Aṭ-Ṭabarānī 5:276.

[3] Ibn Abi Hātim no. 18715, Juz' Al-Ḥasan bin 'Arafah 46.

started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allāh ﷺ say,

«سَبَّحُونَ فِي أُمَّتِي أَفْرَامَ يُكَذِّبُونَ بِالْقَدَرِ»

«There will be some members of my Ummah who will deny *Al-Qadar*.»^[1]

Abu Dāwud collected this *Hadīth* from Ahmad bin Hanbal.^[2] Imām Ahmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ»

«Every thing is predetermined, even laziness and intelligence.»^[3]

Muslim collected this *Hadīth* using a chain of narration through Imām Mālik.^[4] There is also an authentic *Hadīth* in which the Messenger of Allāh ﷺ said,

«اسْتَعِذْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

«Seek the help of Allāh and do not succumb to feebleness. And when an affliction strikes you, say, "Allāh has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytān.»^[5]

In a *Hadīth* from ‘Abbās, the Messenger of Allāh ﷺ said to him,

«وَاغْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتِبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتِبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، حَقَّتْ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

«Know that if the Ummah were to all gather their strength to

[1] Ahmad 2:90.

[2] Abu Dāwud 5:20.

[3] Ahmad 2:110.

[4] Muslim 4:2045.

[5] Muslim 4:2052.

cause you some benefit that Allāh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allāh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.»^[1]

Imām Aḥmad recorded that Ubādah bin Al-Walid bin Ubādah said that his father said to him, "I went to 'Ubādah when he was ill, and I thought that he was going to die. So I said, 'O my father, advise us and make the best effort in this regard.' He said, 'Help me sit up,' and when he was helped up, he said, 'O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allāh until you believe in *Al-Qadar*, the good and the not so good parts of it.' I asked, 'O my father! How can I know (or believe in) *Al-Qadar*, the good and the not so good parts of it?' He said, 'When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing Allāh created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.»

O my son! If you die not having this belief, you will enter the Hellfire.»^[2] At-Tirmidhi also recorded it and said: "*Ḥasan Ṣaḥīḥ Gharīb.*"^[3]

It is confirmed in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«Verily, Allāh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.» Ibn Wahb added,

[1] *Tuḥfat Al-Aḥwadhī* 7:219.

[2] *Aḥmad* 5:317.

[3] *Tuḥfat Al-Aḥwadhī* 6:368.

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

﴿And His Throne was over the water.﴾(11:7)

At-Tirmidhi also recorded it, and he said: "Ḥasan, Ṣaḥīḥ Gharīb."^[1]

A Warning to beware of Allāh's Threats

Allāh said,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ﴾

﴿And Our commandment is but one﴾

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allāh said,

﴿وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ﴾

﴿And indeed, We have destroyed your likes﴾, i.e. the earlier nations who denied their Messengers,

﴿فَهَلْ مِنْ مُدَكِّيرٍ﴾

﴿then is there any that will remember?﴾ meaning, is there any that will receive admonition by remembering the humiliation and torment that Allāh decreed for them?

﴿وَجِلَّ يَوْمَئِذٍ لِلَّذِينَ لَا حِجَابَ لَئِيْلٍ﴾

﴿And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.﴾(34:54)

Allāh's statement,

[1] Tuḥfat Al-Aḥwadhī 6:370.

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ﴾

﴿And everything they have done is noted in Az-Zubur.﴾

meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ﴾

﴿And everything, small and large,﴾ meaning, of their actions,

﴿مُنْتَظَرٍ﴾

﴿is written down.﴾ everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Aḥmad recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«يَا عَائِشَةُ إِنَّا لَكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنْ اللَّهِ طَالِيًا»

«O 'Ā'ishah! Beware of small sins, because there is someone assigned by Allāh who records them.»^[1]

An-Nasā'ī and Ibn Mājah also collected this Ḥadīth.^[2]

The Good End for Those with Taqwā

Allāh said,

﴿إِنَّ الْأَتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ﴾

﴿Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴾,

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

﴿فِي مَقْعَدٍ صِدْقٍ﴾

﴿In a seat of truth,﴾ in the Dwelling of Allāh's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

[1] Aḥmad 6:151.

[2] Tuhfat Al-Ashraf 12:250 and Ibn Mājah 2:1417.

﴿عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

﴿near the Muqtadir King.﴾ meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said that the Prophet ﷺ said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنِ الْيَمِينِ الرَّحْمَنُ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَغْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْ»

«Verily, the just will be with Allāh on podiums of light, to the right of Ar-Raḥmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.»^[1]

Muslim and An-Nasā’ī also recorded this Ḥadīth.^[2]

This is the end of the Tafsīr of Sūrah Iqtarabat (Al-Qamar). All praise and thanks are due to Allāh, and success and immunity from error come from Him.

[1] Aḥmad 2:160.

[2] Muslim 3:1458 and An-Nasā’ī, 8:221.