

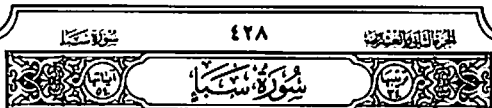
## The Tafsīr of Sūrah Saba'

### (Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ  
فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْغَفِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ  
قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مَقَالٌ  
ذَرَفَ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ  
وَلَا أَكْثَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ لِيَجْزِيَ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ ﴿٤﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ  
لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٍ ﴿٥﴾ وَبَرَىٰ الَّذِينَ أُوتُوا الْعِلْمَ  
الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ  
الْعَزِيزِ الْحَمِيدِ ﴿٦﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُكَّرُ عَلَىٰ جَدِيلٍ  
يُنَبِّئُكُمْ إِذَا مُرِفْتُمْ كُلَّ مَرْجَفٍ إِنَّا كُنَّا لَبِئْسَ مَا تَدْعُو لِيُخْلَقَ جَدِيدٌ ﴿٧﴾

﴿١﴾ الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ  
فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ  
الْغَفِيرُ ﴿٢﴾ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ  
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
الرَّحِيمُ الْغَفُورُ ﴿٣﴾

﴿1. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.﴾

﴿2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is

the Most Merciful, the Oft-Forgiving.﴾

**All Praise and the Knowledge of the Unseen belong to Allāh Alone**

Allāh tells us that all praise belongs to Him alone in this world

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَمَرْءُ اللَّهِ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُكْمُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُجْعَلُونَ﴾

﴿And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.﴾ (28:70).

Allāh says:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.﴾

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَلَنَا لِلْآخِرَةِ وَالْأُولَى﴾

﴿And truly, unto Us (belong) the last (Hereafter) and the first (this world)﴾ (92:13).

Then Allāh says:

﴿وَلَهُ الْحَمْدُ فِي الْآخِرَةِ﴾

﴿His is all praise in the Hereafter,﴾

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَمَرْءُ الْكَرِيمِ﴾

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

﴿الْخَبِيرِ﴾

﴿the All-Aware,﴾ from Whom nothing at all is hidden or concealed. Mālik narrated that Az-Zuhri said, "He is All-Aware of His creation, All-Wise in His commands." Allāh says:

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

﴿He knows that which goes into the earth and that which comes forth from it,﴾

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿وَمَا يَزِلُّ مِنَ السَّمَاءِ﴾

﴿and that which descends from the heaven﴾

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ الرَّحِيمُ الْغَفُورُ﴾

﴿And He is the Most Merciful, the Oft-Forgiving.﴾

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَلَىٰ الْغَيْبِ لَا يُعَذِّبُهُ عَنْهُ شَيْءٌ وَدَرَّ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ۝٢٠ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَجْلِيكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٢١ وَالَّذِينَ سَعَوْا فِي مَالِنَا مَعْجِرِينَ أَجْلِيكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ۝٢٢ وَبَرَىٰ الَّذِينَ أَوْتَوْا أَلْعَلَّمَ ۝٢٣ أَنزَلَ إِلَيْكَ مِنَ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝٢٤﴾

﴿3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."﴾

﴿4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.﴾

﴿5. But those who strive against Our Āyāt to frustrate them – those, for them will be a severe painful torment.﴾

﴿6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

### **The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds**

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَسْتَئْتِيَهُمْ آخِزٌ مِّمَّنْ قُلْ إِي رَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتَ بِمُعْجِزٍ﴾

﴿And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"﴾ (10:53).

The second of these *Āyāt* is this one:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ رَبِّي لَا تَأْتِيَنَا﴾

﴿Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."﴾.

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذِّبَهُمُ اللَّهُ بِمَا كَانُوا يَكُونُونَ قُلْ لَّيْسَ بِمَعْلُومٍ لِّمَنْ عِنْدَ رَبِّي لَعْنَتُهُمْ بِمَا كَانُوا يَكُونُونَ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh"﴾ (64:7).

And Allāh says here:

﴿قُلْ بَلَىٰ رَبِّي لَا تَأْتِيَنَا﴾

﴿Say: "Yes, by my Lord, it will come to you..."﴾

Then Allāh is described in a manner that affirms that:

﴿عَلَيْهِ الْقَيْدُ لَا يَغْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.﴾

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him.”<sup>[1]</sup> In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿لَنَجْزِيَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَجْرًا لَّهُمْ مَغْفِرَةٌ رِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا عَلَيْنَا فَيَنبَغِ عَلَيْهِمْ ۝﴾

◀That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Āyāt to frustrate them▶

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ﴾

◀those, for them will be a severe painful torment.▶

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Āyah:

﴿لَا يَسْتَوِي أَعْمَى النَّارِ وَأَعْمَى الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْكَافِرُونَ ۝﴾

◀Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.▶ (59:20)

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۝﴾

◀Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?▶ (38:28)

﴿وَبَرَىٰ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ﴾

◀And those who have been given knowledge see that what is revealed to you from your Lord is the truth,▶

[1] Aṭ-Ṭabari 20:350

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢٩

الْمُرْسَلِينَ

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ  
 وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُخِيفْ بِهِمُ  
 الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ  
 لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ وَقَدْ آتَيْنَا دَاوُدَ دِمْنًا فَضْلًا  
 يَنْجَالُ أَوْيَ مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْحَدِيدُ ﴿١٠﴾ إِنْ أَعْمَلَ  
 سَفِيفَتٍ وَقَدَّرَ فِي السَّيِّئِ مَا تَعْمَلُونَ  
 بَصِيرٌ ﴿١١﴾ وَلَسَلِمْنَا مِنَ الرِّيحِ غَدُوًّا وَهَاشِرًا وَرَوَّاحَهَا شَهْرًا  
 وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ  
 رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نَذَرُهُ مِنَ عَذَابِ السَّعِيرِ ﴿١٢﴾  
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرُوبٍ وَتَمَثَّلُوا بِحَفَافٍ كَالْجَوَابِ  
 وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ  
 الشَّكُورُ ﴿١٣﴾ فَلَمَّا أَفْضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ  
 إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِن سَعَانِهِ فَلَمَّا خِرَّ بَيْنَ يُدُيْ  
 أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allāh and which they are now seeing with their own eyes, they will say:

﴿لَقَدْ جَاءَتْ رُسُلَنَا بِالْحَقِّ﴾

﴿Indeed, the Messengers of our Lord did come with the truth﴾ (7:43).

And it will be said:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

﴿This is what the Most Gracious had promised, and the Messengers spoke truth!﴾ [36:52]

﴿لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ﴾

﴿Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection﴾ (30:56),

﴿وَرَبِّیَ الَّذِينَ أَوْفُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَیَهْدِي إِلَى صِرَاطٍ مُّبِينٍ﴾

﴿الْحَمْدُ لِلَّهِ﴾

﴿And those who have been given knowledge see that what is

revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise. ﴿

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكَمْ إِذَا مَزَقْتَ كُلَّ مَرْجٍ إِنَّكُمْ لَئِي خَلْقٍ جَدِيدٍ ۝٧ أَفَدَّ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝٨ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنَّ نَسْأًا خَفِيفٌ بِهِمُ الْأَرْضُ أَوْ نَقُوطٌ عَلَيْهِمْ كَمَا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ ۝٩﴾

﴿7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"﴾

﴿8. Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

﴿9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allāh) in repentance.﴾

### The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكَمْ إِذَا مَزَقْتَ كُلَّ مَرْجٍ﴾

﴿Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿إِنكُمْ﴾

﴿then you﴾ means, after this has happened,

﴿لَنُخْلِقَنَّ جَدِيدًا﴾

﴿will be created (again) anew﴾

means, you will be restored to life and will receive provision anew. 'By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allāh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ﴾

﴿Has he invented a lie against Allāh, or is there a madness in him?﴾

Allāh said, refuting their words:

﴿بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ﴾

﴿Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

meaning, the matter is not as they claim or as they think; on the contrary, Muḥammad ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿فِي الْعَذَابِ﴾

﴿are themselves) in a torment,﴾ means, their disbelief, which will lead them to the torment of Allāh.

﴿وَالضَّلَالِ الْبَعِيدِ﴾

﴿and in far error.﴾ far from the truth in this world.

Then Allāh warns them of His power in the creation of heavens and earth, as He says:

﴿أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ سَمَاءٍ وَالْأَرْضِ﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth?﴾

meaning, wherever they go, in whatever direction, the heavens



are above them and the earth is beneath them. This is like the Āyah:

﴿وَالسَّمَاءَ بَنَيْنَا بِمَنَازِلٍ وَإِنَّا لَمُوْسِعُونَ ۝٧ وَالْأَرْضَ فَشَعْنَاهَا بِمِمَّا فِيهَا وَالْحُدُودَ ۝٨﴾

﴿With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!﴾ (51:47-48)

﴿إِن نَّشَاءُ نَحْنَفْ بِهِمُ الْأَرْضَ أَوْ نَنفُثَ عَلَيْهِمْ كَيْفًا مِنَ السَّمَاءِ﴾

﴿If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.﴾

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

﴿Verily, in this is a sign for every Munīb servant.﴾

Ma'mar narrating from Qatādah, said that *Al-Munīb* means every one who repents.<sup>[1]</sup> Sufyān narrated from Qatādah, that *Al-Munīb* is the one who turns to Allāh.<sup>[2]</sup> This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the Āyāt:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ﴾

﴿Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!﴾ (36:81)

﴿لَخَلَقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ ۝٩﴾

[1] 'Abdur-Razzāq 3:126.

[2] Aṭ-Ṭabari 20:356

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

﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجْعَالُ آيَاتٍ مَعَهُ وَالطَّيْرُ وَالْجِبَالُ لَهُ الْحَمْدُ ۚ إِنَّ أَعْيُنَ مَنَاجِبَ  
وَقَدَّرَ فِي السَّمَاءِ مَا تَعْمَلُونَ ۚ﴾

﴿10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."﴾

﴿11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."﴾

### The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أَوْتِيَ هَذَا بِزَمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the sweet melodious voices of the Prophet Dāwud.»<sup>[1]</sup>

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."<sup>[2]</sup>

[1] Muslim 1 :546.

[2] *Faḍā'il Al-Qur'ān* by Abu 'Ubayd p. 79.

﴿أَرِى﴾

﴿Glorify﴾ means, glorify Allāh. This was the view of Ibn ‘Abbās, Mujāhid and others.<sup>[1]</sup> The root of this word [Ta’wīb] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَأَلَّأَ لَهُ الْحَدِيدَ﴾

﴿And We made the iron soft for him.﴾ Al-Ḥasan Al-Baṣri, Qatādah, Al-A’mash and others said, “He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread.”<sup>[2]</sup> Allāh said:

﴿أَنْ أَعْمَلَ سَيِّغَتٍ﴾

﴿Saying: “Make you perfect coats of mail...”﴾, which means chain mail. Qatādah said, “He was the first person ever to make chain mail; before that, they used to wear plated armor.”<sup>[3]</sup>

﴿وَقَدَّرَ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

This is how Allāh taught His Prophet Dāwud, peace be upon him, to make coats of mail. Mujāhid said concerning the Āyah:

﴿وَقَدَّرَ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

“Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right.”<sup>[4]</sup> ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “Sard refers to a ring of iron.” Some of them said, “Chain mail is called Masrūd if it is held together with rivets.”

﴿وَأَعْمَلُوا صَالِحًا﴾

﴿and work you (men) righteousness.﴾ means, with regard to what

[1] Aṭ-Ṭabari 20:357.

[2] Aṭ-Ṭabari 20:359.

[3] Aṭ-Ṭabari 20:359.

[4] Aṭ-Ṭabari 20:361.

Allāh has given you of blessings.

﴿إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿Truly, I am All-Seer of what you do.﴾ means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلِسَلْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن بَعَلَ بَيْنَ بَدْيِهِ يَلْذَن رِيْدٌ وَمَن يَرْجُ مِنْهُمْ عَن آمْرِنَا نَذْفُهُ مِنْ عَذَابِ السَّعِيرِ ۝١٢﴾  
 مِن تَحْلِيْبٍ وَتَمْثِيلٍ وَحَقَّانِ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ ۝١٣﴾

﴿12. And to Sulaymān (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qiṭr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.﴾

﴿13. They worked for him as he desired on Maḥārib, Tamāthil, large basins like Jawāb and Qudūr Rāsiyāt. "Work you, O family of Dāwud, with thanks!" But few of My servants are grateful.﴾

### The Favors which Allāh bestowed upon Sulaymān

Having mentioned the blessings with which He favored Dāwud, Allāh follows this by mentioning what He gave to Dāwud's son Sulaymān (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Ḥasan Al-Baṣri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kābil."<sup>[1]</sup> Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kābul is an entire month's travel for a swift rider.

﴿وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ﴾

﴿And We caused a fount Qiṭr to flow for him,﴾

[1] Aṭ-Ṭabari 20:362.

Ibn ‘Abbās, may Allāh be pleased with him, Mujāhid, Ṭkrimah, ‘Aṭā’ Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, ‘Abdur-Raḥmān bin Zayd bin Aslam and others said, “Qīṭr means copper.”<sup>[1]</sup> Qatādah said, “It was in Yemen.”<sup>[2]</sup> Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ﴾

﴿and there were Jinn that worked in front of him, by the leave of his Lord.﴾

means, ‘We subjugated the Jinn to work in front of him,’ by the permission of his Lord, i.e., by Allāh’s decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمَن يَزِغْ يَتَّخِذْهُمُ عَنْ أَمْرِنَا﴾

﴿And whosoever of them turned aside from Our command,﴾  
means, whoever among them tried to rebel and disobey,

﴿نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ﴾

﴿We shall cause him to taste of the torment of the blazing Fire.﴾

which means, burning.

﴿يَعْمَلُونَ لِمَا يُشَاءُ مِن حَاجَاتٍ مِّثْلَ مَا يُرِيدُ﴾

﴿They worked for him as he desired on Maḥārīb, Tamāthīl,﴾

Maḥārīb refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, “This means dwellings.”<sup>[3]</sup> With regard to “Tamāthīl,” ‘Aṭiyah Al-‘Awfi, Aḍ-Ḍaḥḥāk and As-Suddi said that Tamāthīl means pictures.<sup>[4]</sup>

﴿وَحَفَافٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ﴾

﴿large basins like Jawāb and Qudūr Rāsiyāt.﴾

Jawāb, the plural form of Jabiyah, refers to cisterns or tanks

[1] Aṭ-Ṭabari 20:363, 364.

[2] Aṭ-Ṭabari 20:363.

[3] Aṭ-Ṭabari 20:365.

[4] Aṭ-Ṭabari 20:366.

in which water is held, and *Qudūr Rāsiyāt* are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others.<sup>[1]</sup>

﴿أَعْمَلُوا مَالَ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwud, with thanks!﴾

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu 'Abdur-Raḥmān Al-Ḥubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.<sup>[2]</sup> In the Two *Ṣaḥīḥs*, it is reported that the Messenger of Allāh ﷺ said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَتَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَتَامُ سُدُسَهُ، وَأَحَبَّ الصِّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَغِيرُ إِذَا لَاقَى»

«The most beloved of prayer to Allāh is the prayer of Dāwud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwud. He used to fast for a day then not fast for a day, and he never fled the battlefield.»<sup>[3]</sup>

Ibn Abi Hātim narrated that Fuḍayl said concerning the *Āyah*:

﴿أَعْمَلُوا مَالَ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwud, with thanks!﴾

Dāwud said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."<sup>[4]</sup>

[1] Aṭ-Ṭabari 20:367.

[2] Aṭ-Ṭabari 20:369.

[3] *Faṭḥ Al-Bāri* 6:525, Muslim 2:816.

[4] *Ad-Durr Al-Manthūr* 6:680.

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

﴿But few of My servants are grateful.﴾ This is a reflection of reality.

﴿فَلَمَّا فَصَيَّنَا عَلَيْهِ الْمَوْتَ مَا دَلَّمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

﴿14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴾

### The Death of Sulaymān

Allāh tells us how Sulaymān, peace be upon him, died and how Allāh concealed his death from the *Jinn* who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn ‘Abbās may Allāh be pleased with him, Mujāhid, Al-Ḥasan, Qatādah and others said.<sup>[1]</sup> He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to *Jinn* and men alike that the *Jinn* do not know the Unseen as they (the *Jinn*) used to imagine and tried to deceive people. This is what Allāh says:

﴿مَا دَلَّمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

﴿nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴾

meaning, it became clear to the people that they (the *Jinn*) were lying.

[1] Aṭ-Ṭabari 20:370.

### The Disbelief of Saba' (Sheba) and Their Punishment

Saba' refers to the kings and people of the Yemen. At-Tababba'ah (Rubba) [surname of the ancient kings of Yemen], and Bilqis, the queen who met Sulaymān, were part of them, and Bilqis, the queen who met Sulaymān, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allah sent them messengers telling them to eat of

417. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). ﴿٤١٧﴾

against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athil, and some away, so We sent

416. But they turned an Off-Forgiving Lord ﴿٤١٦﴾

Lord, and be grateful to the provision of your said to them: "Eat of on the left; (and it was gardens on the right and dwelling place - two for Saba' a sign in their

415. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١٥﴾

414. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١٤﴾

413. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١٣﴾

412. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١٢﴾

411. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١١﴾

410. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤١٠﴾

409. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤٠٩﴾

408. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤٠٨﴾

407. Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them: "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Off-Forgiving Lord) ﴿٤٠٧﴾



His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghuṭayfi, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ، وَلَكِنَّهُ رَجُلٌ وَلَدَ لَهُ عَشْرَةَ مِنَ الْوَلَدِ، فَيَاَمَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَغَامِلَةٌ وَغَسَّانٌ، وَأَمَّا الَّذِينَ تَيَامَنُوا: فَكِنْدَةُ وَالْأَشْعَرِيُّونَ وَالْأَزْدُ وَمَذْحِجٌ وَحِمْيَرٌ وَأَنْمَارٌ»

*«It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash-Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhhij, Ḥimyar and Anmār.»*

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خَنْعَمٌ وَبَجِلَةٌ»

*«Those among whom are Khath'am and Bajilah.»<sup>[1]</sup>*

This was recorded by At-Tirmidhi in his *Jāmi'* [Sunan] in more detail than this; then he said, "This is a *Ḥasan Gharīb Ḥadīth*."<sup>[2]</sup>

The genealogists – including Muḥammad bin Ishāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rub bin Qaḥṭān; he was called *Saba'* because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'ish*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'ish*; because the Arabs call wealth *Rīsh* or *Riyāsh*.

They differ over Qaḥṭān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

[1] Aṭ-Ṭabari 20:375.

[2] *Tuḥfat Al-Aḥwadhī* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā'il bin Ibrāhīm Al-Khalīl, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu 'Umar bin 'Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh 'Alā Dhikr Uṣūl Al-Qabā'il Ar-Ruwāt*.

The meaning of the Prophet's words,

«كَانَ رَجُلًا مِّنَ الْعَرَبِ»

«He was a man among the Arabs.»<sup>[1]</sup>

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Ṣaḥīḥ Al-Bukhārī*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا»

«Shoot, O sons of Ismā'il, for your father was an archer.»<sup>[2]</sup>

Aslam was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped – it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

[1] Aṭ-Ṭabari no. 28782.

[2] *Fath Al-Bāri* 6:261.

and our water is Ghassān."

«وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ»

«He had ten sons among the Arabs.»<sup>[1]</sup>

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

«فَتَيَّامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

«Six of whom went south and four of whom went north.»<sup>[2]</sup>

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

### **The Dam of Ma'ārib and the Flood**

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel – such as is used for gathering fruit – on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.<sup>[3]</sup>

This was the dam of Ma'ārib, a land between which and San'ā' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

[1] Aṭ-Ṭabari no. 28782.

[2] Aṭ-Ṭabari no. 28782.

[3] Aṭ-Ṭabari 20:376.

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةً﴾

﴿Indeed there was for Saba' (Sheba) a sign in their dwelling place﴾

Then He explains this by saying:

﴿جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ﴾

﴿two gardens on the right and on the left;﴾

meaning, the two sides where the mountains were, and their land was in between them.

﴿كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَمْ بَلَدَةٍ طَيِّبَةٍ رَبُّهَا غَفُورٌ﴾

﴿(and it was said to them :) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!﴾

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَأَعْرَضُوا﴾

﴿But they turned away,﴾ means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulaymān, peace be upon him:

﴿وَجِئْتُكَ مِنْ سَبَإٍ بِنْتَرٍ يَبِينُ ۖ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ۖ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَقَهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾

﴿"I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."﴾ (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْمَرْمِ﴾

﴿so We sent against them flood released from the dam,﴾

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Aḍ-Ḍaḥḥāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.<sup>[1]</sup> Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."<sup>[2]</sup> Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path – buildings, trees, etc."<sup>[3]</sup>

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَبَدَّلْنَاهُمْ بِجَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ﴾

﴿and We converted their two gardens into gardens producing bitter bad fruit (ukul khamṭ),﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."<sup>[4]</sup>

﴿وَأَثَلٍ﴾

﴿and Athl,﴾ 'Al-'Awfi and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَشَقِيقَ لَوْلٍ﴾

﴿and some few lote trees.﴾ Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

[1] Aṭ-Ṭabari 20:378, 380.

[2] Aṭ-Ṭabari 20:381.

[3] Aṭ-Ṭabari 20:381.

[4] Aṭ-Ṭabari 20: 382, 383.

﴿وَمِنَ شَجَرٍ لَّيْلٍ﴾

﴿and some few lote trees.﴾ This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allāh, and because they denied the truth and turned towards falsehood. Allāh said:

﴿ذَٰلِكَ جَزَاءُ مَا كَفَرُواْ وَهَلْ جُزِئُ إِلَّا الْكَفُورُ﴾

﴿Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.﴾

meaning, 'We punished them for their disbelief.' Mujāhid said, "He does not punish anyone except the disbelievers."<sup>[1]</sup>

Al-Ḥasan Al-Baṣrī said, "Allāh the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُؤَى ظَهْرَهُ وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالٍ وَنَازِحَاتٍ ۚ فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ لَأَٰوِيَةً وَمَرْفَقَتُهُمْ كُلٌّ مَّرْفَقٌ لِّذِي ذَٰلِكَ لَا تَسْتَكْبِرُ لِلْكَلِّ صَبَٰرٌ شُكُورٌ﴾

﴿18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."﴾

﴿19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).﴾

### The Trade of Saba' and Their Destruction

Allāh tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was

<sup>[1]</sup> Al-Baghawi 3:555.

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allāh says:

﴿وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقَرْىِ الَّتِي بَارَكْنَا فِيهَا﴾

﴿And We placed, between them and the towns which We had blessed,﴾

Mujāhid, Al-Ḥasan, Saʿīd bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Aḍ-Ḍaḥḥāk, As-Suddī, Ibn Zayd and others – all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.<sup>[1]</sup> Al-ʿAwfī reported that Ibn ʿAbbās said, "The towns which We had blessed by putting Jerusalem among them."<sup>[2]</sup>

﴿قَرْىِ ظَهْرَةٍ﴾

﴿towns easy to be seen,﴾ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَقَدَرْنَا فِيهَا السَّيْرَ﴾

﴿and We made the stages (of journey) between them easy﴾ meaning, 'We made it in a way that met the needs of the travelers.'

﴿سَيَرُوا فِيهَا لَيْلًا وَنَازًا وَأَيْمَانًا مَّيْمِنًا﴾

﴿Travel in them safely both by night and day.﴾

means, those who travel in them will be safe both by night and by day.

﴿فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ﴾

﴿But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;﴾

[1] Aṭ-Ṭabari 20:386, 387.

[2] Aṭ-Ṭabari 20:386.

They failed to appreciate this blessing, as Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَزَفَنَاهُمْ كُلَّ مَرْقٍ﴾

﴿so We made them as tales (in the land), and We dispersed them all totally.﴾

means, 'We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿Verily, in this are indeed signs for every steadfast, grateful.﴾

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«عَجِبْتُ مِنْ قَضَاءِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ امْرَأَتِهِ»

'I am amazed at what Allāh has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.'<sup>[1]</sup>

This was also recorded by An-Nasā'ī in *Al-Yawm wal-*

[1] Aḥmad 1:173.



Laylah.<sup>[1]</sup> There is a corroborating report in the Two Ṣaḥīḥs, where a Ḥadīth narrated by Abu Hurayrah, may Allāh be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ تَعَالَى لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ  
فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا  
لِلْمُؤْمِنِ»

«How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.»<sup>[2]</sup>

It was reported that Qatādah said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿Verily, in this are indeed signs for every steadfast, grateful.﴾

It was Muṭarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."<sup>[3]</sup>

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِلَهُسْ ظَنُّهُمْ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ  
مِّنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ فِي شَكٍّ مِّنْ رَّبِّكَ عَلَىٰ كُلِّ شَيْءٍ  
حَفِيظٌ ﴿٢١﴾﴾

﴿20. And indeed Iblīs did prove true his thought about them, and they followed him, all except a group of true believers.﴾

﴿21. And he had no authority over them, – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.﴾

### How Iblīs' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the Shayṭān, Allāh tells us about their counterparts

[1] An-Nasā'ī in Al-Kubrā 6:263.

[2] Faṭḥ Al-Bāri 10:107.

[3] Muslim 4:1992.

among those who follow Iblīs and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ﴾

﴿And indeed Iblīs did prove true his thought about them,﴾

Ibn 'Abbās, may Allāh be pleased with him, and others<sup>[1]</sup> said that this Āyah is like the Āyah where Allāh tells us about how Iblīs refused to prostrate to Ādam, peace be upon him, then said:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَنِي إِلَى يَوْمِ الْفَيْصَةِ لأُخَنِّكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا﴾

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

﴿ثُمَّ لَأَيْتَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴾ (7:17)

And there are many Āyāt which refer to this matter.

﴿وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ﴾

﴿And he (Iblīs) had no authority over them,﴾

Ibn 'Abbās, may Allāh be pleased with him said, "This means, he had no proof."

﴿إِلَّا لِنَعْلَمَ مَنْ يُوْثِقُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ﴾

﴿except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴾

means, 'We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world – and to distinguish these believers from those who are in doubt about the Hereafter.

[1] At-Ṭabari 20:392.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣١

الْحَمْدُ لِلَّهِ الَّذِي

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ. حَقَّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٣﴾ لَا تَسْتَلُوكَ عَمَّا أَجْرَمْنَا وَلَا تَسْتَلْ عَمَّا نَعْمَلُونَ ﴿٢٤﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٥﴾ قُلْ أَرُونِي الَّذِينَ أَهْوَيْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَعِجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٢٩﴾ وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهِذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ أَذِنَ لَهُمْ قُلُوبُهُمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

﴿رَبُّكَ عَلَى كُلِّ شَيْءٍ حَافِظٌ﴾

﴿And your Lord is a Watchful over everything.﴾

means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ يَنْفَال ذَرَّةً فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهيرٍ﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَقَّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

﴿22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴾

﴿23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴾

### The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ﴾

﴿Say: "Call upon those whom you assert besides Allāh..."﴾  
meaning, the gods who are worshipped besides Allāh.

﴿لَا يَمْلِكُونَ شَيْئًا ذَرَّةً فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿they possess not even the weight of a speck of dust, either in the heavens or on the earth,﴾

This is like the Āyah:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmīr<sup>[1]</sup>﴾ (35:13).

﴿وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ﴾

﴿nor have they any share in either,﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُ مِنْهُمْ بَيْنَ ظَهْرِ﴾

﴿nor there is for Him any supporter from among them.﴾

means, nor does Allāh have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allāh says:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allāh says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255),

[1] The thin membrane over the date stone.

﴿وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُفْنِي سَفْعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ  
وَرَضَى﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.» (53:26)

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ﴾

«and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him» (21:28).

It was reported in the Two *Ṣaḥīḥs* through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Maḥmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ لِلَّهِ تَعَالَىٰ فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، وَيَفْتَحَ عَلَيَّ بِمَحَامِدٍ لَا أَحْصِيهَا  
الْآنَ، ثُمَّ يُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ تُسْمِعُ، وَاسْمِعْ تُسْمِعُ،

«Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."»<sup>[1]</sup>

﴿حَقٌّ إِنَّا مُنِجٌ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾

«So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.»

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.<sup>[2]</sup>

<sup>[1]</sup> *Faṭḥ Al-Bārī* 8:248, Muslim 1:185.

<sup>[2]</sup> *Aṭ-Ṭabari* 20:396.

﴿حَقَّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ﴾

﴿So much so that when fear is banished from their hearts,﴾

means, when the fear leaves their hearts. Ibn 'Abbās, Ibn 'Umar, Abu 'Abdur-Raḥmān As-Sulami, Ash-Sha'bi, Ibrāhīm An-Nakha'i, Ad-Dḥaḥḥāk, Al-Ḥasan and Qatādah said concerning the Āyah,

﴿حَقَّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾

﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾

"When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say?" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allāh says,

﴿قَالُوا الْحَقُّ﴾

﴿They say the truth.﴾ meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

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

In his Tafsīr of this Āyah in his Ṣaḥīḥ, Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him said, "The Prophet of Allāh ﷺ said:

«إِذَا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْقِقُ السَّمْعِ، وَمُسْتَرْقِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَوَصَفَ سَفِيَانُ بِيَدِهِ فَحَرَّفَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاجِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَذْرَكَ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يَذْرُكَهُ، فَيَكْذِبُ مَعَهَا مِائَةً كَذِبَةٍ فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيَصْدَقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَتْ مِنَ السَّمَاءِ»

«When Allāh decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said?" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other» – Sufyān [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. «So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of the one thing which was heard from heaven.»

This was recorded by Al-Bukhāri, not by Muslim.<sup>[1]</sup> Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it.<sup>[2]</sup> And Allāh knows best.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنْ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَمَلَكٌ مُدَيُّ أَوْ فِي صَلَاحٍ مُبِينٍ ۝ قُلْ لَا تَتَّبِعُوا عَمَّا أَجْرَمْنَا وَلَا تَتَّبِعُوا عَمَّا تَعْمَلُونَ ۝ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ۝ قُلْ أَرَأَيْتِ إِلَهِكَ الْفَقِيرُ ۝ ثَرْكَاءَ ۝ كَلَّا بَلْ هُوَ اللَّهُ الْغَنِيُّ ۝﴾

﴿24. Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."﴾

﴿25. Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

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

﴿27. Say: "Show me those whom you have joined with Him as

[1] *Faṭḥ Al-Bārī* 8:398.

[2] Abu Dāwud 4:288, *Tuḥfat Al-Aḥwadhī*, 9:90, Ibn Mājah 1:69.

partners. Nay! But He is Allāh, the Almighty, the All-Wise."﴿

### **Allāh has no partner in anything whatsoever**

Allāh tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿وَلَا أَرْىٰكُمْ لَكُمْ لَهْدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

'One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawhīd* which indicates that your *Shirk* must be false.' Allāh says:

﴿وَلَا أَرْىٰكُمْ لَكُمْ لَهْدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

Qatādah said, "The Companions of Muḥammad ﷺ said this to the idolators: 'By Allāh, we and you cannot be following the same thing, only one of us can be truly guided.'"<sup>[1]</sup> Ṭkrimah and Ziyād bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."<sup>[2]</sup>

﴿قُلْ لَا تَسْأَلُونَنَا عَنْ آثَرِنَا وَلَا تَسْأَلُونَنَا عَنْ تَعْمَلُونَ﴾

﴿Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

This indicates disowning them, saying, 'you do not belong to us and we do not belong to you, because we call people to Allāh, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

[1] Aṭ-Ṭabari 20:401.

[2] Aṭ-Ṭabari 20:401.



you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Āyat:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ إِنِّي عَنْكُمْ عَمِلُكُمْ أَنتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّنَّا تَعْمَلُونَ

﴿١١﴾

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

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ﴾

﴿Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."﴾ (104:1-6).

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا﴾

﴿Say: "Our Lord will assemble us all together..."﴾

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says:

﴿وَنَوْمَ نَقُومُ السَّاعَةَ يُوبَقُ الَّذِينَ يَكْفُرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْحَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ

﴿مُحْضَرُونَ ﴿١٦﴾﴾

﴿And on the Day when the Hour will be established - that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾ (30:14-16).

Allāh says:

﴿وَهُوَ الْغَفَّارُ الْغَلِيْبُ﴾

﴿And He is the Just Judge, the All-Knower of the true state of affairs.﴾

﴿قُلْ أَرُونِي الَّذِينَ أَنْعَمْتُ بِهِمْ شُرَكَاءَ﴾

﴿Say: "Show me those whom you have joined with Him as partners..."﴾

means, 'show me those gods whom you made as rivals and equals to Allāh.'

﴿لَا﴾

﴿Nay﴾ means, He has no peer, rival, partner or equal. Allāh says:

﴿بَلْ مَوْ اللَّهِ﴾

﴿But He is Allāh,﴾ meaning, the One and Only God Who has no partner.

﴿الْمُزِيرُ لِفَكْرِهُ﴾

﴿the Almighty, the All-Wise.﴾ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allāh knows best.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَئِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾<sup>(٢٨)</sup>  
 وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِيزُونَ عَنْهُ  
 سَاعَةً وَلَا تَسْتَقِيمُونَ ﴿٣٠﴾

﴿28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.﴾

﴿29. And they say: "When is this promise if you are truthful?"﴾

﴿30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾

### The Prophet ﷺ was sent to all of Mankind

Allāh says to His servant and Messenger Muḥammad ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿And We have not sent you except as a giver of glad tidings and a warner to all mankind﴾

i.e., to all of creation among those who are accountable for their deeds. This is like the *Āyah*:

﴿قَدْ يَأْتِيهَا الْنَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158)

﴿بَشَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ. لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures﴾ (25:1)

﴿بَشِيرًا وَنَذِيرًا﴾

﴿a giver of glad tidings and a warner﴾ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the *Āyāt*:

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿and most of men know not﴾

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

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

﴿وَلَنْ تُلَاقَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ (6:116).

Muḥammad bin Ka'b said concerning the *Āyah*:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ﴾

﴿And We have not sent you except to all mankind﴾

meaning, to all the people. Qatādah said concerning this *Āyah*, "Allāh, may He be exalted, sent Muḥammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."<sup>[1]</sup>

[1] Aṭ-Ṭabari 20:405.

In the Two *Ṣaḥīḥs* it was reported that Jābir, may Allāh be pleased with him said, "The Messenger of Allāh ﷺ said:

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنِ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهْرًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتَهُ الصَّلَاةُ فَلْيُصَلِّ، وَأَجَلْتُ لِيَ الْغَنَائِمَ وَلَمْ تَجَلْ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشُّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُئِنْتُ إِلَى النَّاسِ عَامَّةً»

*"I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind."*<sup>[1]</sup>

It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«بُئِنْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

*"I have been sent to the black and the red."*

Mujāhid said, "This means to the *Jinn* and to mankind."<sup>[2]</sup>

Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

### **How the Disbelievers asked about when the Resurrection would happen, and the Response to Them**

Allāh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

﴿And they say: "When is this promise if you are truthful?"﴾

This is like the *Āyah*:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

[1] *Faṭḥ Al-Bārī* 1:519, Muslim 1:370.

[2] *Aḥmad* 5:145.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعِفُوا أَنَحْنُ صَدَدْنَاكُمْ  
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ تُخْرِمُونَ ﴿٢٢﴾ وَقَالَ الَّذِينَ  
اسْتَضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْإِنِّ وَالنَّهَارِ إِذْ  
تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرُوا النَّدَامَةَ  
لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَعْلَافَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا  
هَلْ يُخْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ  
مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾  
وَقَالُوا أَنَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٢٥﴾  
قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٢٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِندَنَا  
زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَلِئكَ لَهُمْ جَزَاءٌ أَضْعَافٌ  
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامُونَ ﴿٢٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي  
ءَابِئِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٢٨﴾ قُلْ  
إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا  
أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٢٩﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...﴾ (42:18)

Then Allāh says:

﴿قُلْ لَّكُمْ يَمِيعَاتُ يَوْمٍ لَا تَسْتَجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْقِطُونَ﴾

﴿Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward."﴾

meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as

Allāh says:

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴾

﴿Verily, the term of Allāh when it comes, cannot be delayed﴾ (71:4).

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١١﴾ يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُقِرٌ وَسَمِيعٌ ﴿١٢﴾﴾

﴿And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾ (11:104-105).

﴿وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِرَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ رَرَىٰ إِذْ

الظَّالِمُونَ مَوْفُوتٌ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنْتُمْ مَكْدُونٌ عَنِ الْهَدَى بَعْدَ إِذْ جَاءَكُمْ بِكُمْ كُنتُمْ تُخْرِمُونَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرَأُ النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْطَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

﴿31. And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"﴾

﴿32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."﴾

﴿33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾

### **How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection**

Allāh tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'ān and what it tells them about the Resurrection. Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ﴾

﴿And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it."﴾

Allāh threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another:

﴿يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ بِقَوْلِ الَّذِينَ اسْتَظْفَعُوا﴾

﴿how they will cast the (blaming) word one to another! Those who were deemed weak﴾

this refers to the followers –

﴿لِلَّذِينَ اسْتَكْبَرُوا﴾

﴿to those who were arrogant﴾ – this refers to the leaders and masters –

﴿لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾

﴿Had it not been for you, we should certainly have been believers!﴾

meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

﴿أَمْحُزُّ صَدَدْنَكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ﴾

﴿Did we keep you back from guidance after it had come to you?﴾

meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

﴿بَلْ كُنتُمْ ثَٰغِرِينَ ۚ وَقَالَ الَّذِينَ اسْتَظْفَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ الْأَيْلِ وَالنَّهَارِ﴾

﴿"...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..."﴾

meaning, 'you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatādah and Ibn Zayd said:

﴿بَلْ مَكْرَ الْأَيْلِ وَالنَّهَارِ﴾

﴿Nay, but it was your plotting by night and day,﴾

means, "You plotted by night and day."<sup>[1]</sup> Mālik narrated something similar from Zayd bin Aslam.<sup>[2]</sup>

﴿إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا﴾

﴿when you ordered us to disbelieve in Allāh and set up rivals to Him!﴾

means, 'to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

﴿وَأَسْرُوا الْعَذَابَ لَنَا رَأَوْا الْعَذَابَ﴾

﴿And each of them (parties) will conceal their own regrets, when they behold the torment.﴾

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا﴾

﴿And We shall put iron collars round the necks of those who disbelieved.﴾

This is a chain which will tie their hands to their necks.

﴿هَلْ يَجْزُونَ إِلَّا مَا كَانُوا يَمْكُونُ﴾

﴿Are they requited aught except what they used to do?﴾

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ﴾

﴿He will say: "For each one there is double (torment), but you know not."﴾ (7:38).

Ibn Abi Hātim recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَايَهَا، ثُمَّ لَتَحَتْهُمْ لَفَحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْغُرُقُوبِ»

[1] Aṭ-Ṭabari 20:408.

[2] Aṭ-Ṭabari 20:408.



«When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.»<sup>[1]</sup>

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا قَالَ مُتَرَفِّعِينَ إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾ وَقَالُوا مَن أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَئِكَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَلْأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامُونَ ﴿وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿

434. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with."﴾

435. And they say: "We are more in wealth and in children, and we are not going to be punished."﴾

436. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not."﴾

437. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.﴾

438. And those who strive against Our Āyāt, to frustrate them, they will be brought to the torment.﴾

439. Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything, He will replace it. And He is the Best of providers."﴾

### **How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children**

Allāh is consoling His Prophet ﷺ and commanding him to

[1] Ḥilyat Al-Awliyā' 4:363, where Abu Nu'aym indicates that it is probably Mawqūf.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūḥ, peace be upon him, said to him:

﴿أَتُؤْمِنُ لَكَ وَأَتَّبِعَكَ الْأَظْهَلُونَ﴾

﴿Shall we believe in you, when the weakest (of the people) follow you?﴾ (26:110)

﴿وَمَا رَأَيْنَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَأَيْنَا بِأَدَى الْأَعْيُنِ﴾

﴿nor do we see any follow you but the meanest among us and they (too) followed you without thinking﴾ (11:27).

The leaders among the people of Ṣāliḥ said:

﴿يَلَيْدِينَ اسْتَضِعُّوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَمْلِكُونَ أَنْ صَالِحًا مَرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ أَنْتَكُمُورٌ إِنَّا بِالَّذِي ءَامَنُمْ بِهِ كَفِرُونَ ﴿٧٦﴾﴾

﴿to those who were counted weak - to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾ (7:75-76).

And Allāh said:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَتْلُوا أَهْوَاءَ مَنْ ءَاتَىٰ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِعَٰلِمٍ بِالسَّخِرِينَ ﴿٥٣﴾﴾

﴿Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from among us?" Does not Allāh know best those who are grateful?﴾ (6:53),

﴿وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِينَ لِيَتَكُونُوا فِيهَا﴾

﴿And thus We have set up in every town great ones of its wicked people to plot therein﴾ (6:123), and

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَدُوا فِيهَا فَحَقَّ عَلَيْنَا الْقَوْلُ فَنَدْمْنَاهَا نَدْمِيرًا ﴿٦١﴾﴾

﴿And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life

of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction» (17:16).

And Allāh says here:

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ﴾

«And We did not send a warner to a township» meaning a Prophet or a Messenger,

﴿إِلَّا قَالِ مُزُودَهَا﴾

«but those who were given the worldly wealth and luxuries among them»

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, "They are their tyrants, chiefs and leaders in evil."<sup>11</sup>

﴿إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

«We believe not in the (Message) with which you have been sent.»

means, 'we do not believe in it and we will not follow it.'

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

﴿وَقَالُوا غَنٍّ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا غَنٍّ بِمُعَذِّينَ﴾

«And they say: "We are more in wealth and in children, and we are not going to be punished."»

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allāh says:

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّحُ بِهِ مِنْ مَّالٍ وَإِنَّهُمْ لَمِنَ الْغَافِلِينَ ﴿٥٥﴾ نُسَبِّحُ لَهُمْ فِي الْغَيْثِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾﴾

«Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, but they perceive not.» (23:55-56)

<sup>[1]</sup> Aṭ-Ṭabari 20:409.

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْفُقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾ ﴿٩٥﴾

«So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.» (9:55), and

﴿ذُرِّيٍّ وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَيْنَ يَدَيْهِ شُهُودًا ۖ وَمَهْدُتٌ لَّهُ تَهْنِئَةً ۖ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينًا ۖ سَاءَ مَعُودًا ۖ﴾ ﴿٩٦﴾

«Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!» (74:11-17)

And Allāh has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

«Say: "Verily, my Lord expands the provision to whom He wills and restricts..."»

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«but most men know not.»

Then Allāh says:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ﴾

«And it is not your wealth, nor your children that bring you nearer to Us,»

meaning, 'these things are not a sign that We love you or care

for you.' Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

*«Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.»<sup>[1]</sup>*

Muslim and Ibn Mājah also recorded this.<sup>[2]</sup> Allāh says:

﴿إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

*﴿but only he who believes, and does righteous deeds﴾*

meaning, 'only faith and righteous deeds will bring you closer to Us.'

﴿فَأَرْزَقَهُمْ جَزَاءَ الصَّغِيرِ بِمَا عَمِلُوا﴾

*﴿as for such, there will be multiple rewards for what they did﴾*

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِي الْفُؤَادِ مَأْمُونُونَ﴾

*﴿and they will reside in the high dwellings in peace and security﴾*

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Ḥātim recorded that 'Ali, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَعُرْفًا تَرَى ظُهُورَهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا»

*«In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.»*

A bedouin asked, "Who are they for?" He ﷺ said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

*«For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.»<sup>[3]</sup>*

[1] Aḥmad 2:539.

[2] Muslim 4:1987, Ibn Mājah 2:1388.

[3] Ibn Abi Shaybah 8:437.

﴿وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ﴾

﴿And those who strive against Our Āyāt, to frustrate them,﴾

means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ﴾

﴿they will be brought to the torment.﴾ means, they will all be punished for their deeds, each one accordingly.

﴿قُلْ إِنْ رَّبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ﴾

﴿Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the Āyah:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

﴿قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَفَتَّعَهُ اللَّهُ بِمَا آتَاهُ﴾

«He truly succeeds who becomes Muslim and is given just enough provision and Allāh makes him content with what He has given.»

It was recorded by Muslim.<sup>[1]</sup>

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

﴿and whatsoever you spend of anything, He will replace it.﴾

[1] Muslim 2:730.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣٣

سَبَا

وَيَوْمَ يَحْشُرُهُمْ جِيعًا ثُمَّ يَقُولُ لِلْمَالِكَةِ أَهْتُولَاءُ بِمَا كَفَرْتُمْ كَأَنَّهُمْ  
يَعْبُدُونَ ﴿١١﴾ قَالُوا سُبْحَنَكَ أَنْتَ وَلِيسَ مِن دُونِهِمْ بَلْ كَانُوا  
يَعْبُدُونَ الْإِجْنَ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿١٢﴾ قَالُوا لِمَ لَا يَمْلِكُ  
بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ  
النَّارِ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿١٣﴾ وَإِذَا نَسِيتُمْ عَلَيْكُمْ بَيْتَاتِنَا يَنْتَسِبُ  
قَالُوا مَا هَذَا إِلَّا لَرَجُلٍ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤُكُمْ  
وَقَالُوا مَا هَذَا إِلَّا إِنْكَافُؤُكَ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا  
جَاءَهُمْ إِنَّ هَذَا إِلَّا أَسْخَرُومِينَ ﴿١٤﴾ وَمَاءَ الْيَنْبُوتِ مِمَّنْ كُتِبَ  
بِذُرُوتِهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٥﴾ وَكَذَّبَ  
الَّذِينَ مِنْ قَبْلِهِمْ وَمَا يُلْقُوا مِمَّا بَيْنَ يَدَيْهِمْ فَكَذَّبُوا رَسُولِيَّ  
فَكَيْفَ كَانَ نَكِيرِ ﴿١٦﴾ قُلْ إِنَّمَا أُعْطِيكُمْ بِهِمْ يَوْمَ حِسَابٍ أَنْ  
تَقُومُوا لِلَّهِ مِثْلَ خِيَالٍ وَقَدْ رَدَى ثَمَرُ نَفْسِكُمْ وَأَمَّا بِصَاحِبِكُمْ  
مِنْ جَنَّةٍ إِنَّهُ لَا يَنْذِرُكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٧﴾  
قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنِّي أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ ﴿١٨﴾ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَ الْغُيُوبِ ﴿١٩﴾

means, 'whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

«Allāh says: "Spend, I will spend on you."»

In another *Hadīth* it is reported that every morning, two angels come, and one says, "O Allāh, bring destruction upon the one who withholds

(does not spend)." The other one says, "O Allāh, give compensation to the one who spends."<sup>[1]</sup>

And the Messenger of Allāh ﷺ said:

«أَنْفِقْ بِلَالٌ، وَلَا تَخَشَّ مِنْ ذِي الْعَرْشِ إِفْلَاحًا»

«Spend, O Bilāl, and do not fear that the One Who is on the Throne will withhold from you.»<sup>[2]</sup>

«وَيَوْمَ يَحْشُرُهُمْ جِيعًا ثُمَّ يَقُولُ لِلْمَالِكَةِ أَهْتُولَاءُ بِمَا كَفَرْتُمْ كَأَنَّهُمْ يَعْبُدُونَ ﴿١١﴾ قَالُوا سُبْحَنَكَ أَنْتَ وَلِيسَ مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْإِجْنَ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿١٢﴾ قَالُوا لِمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿١٣﴾»

[1] Muslim 1:700.

[2] Aṭ-Ṭabarānī 10:191.

440. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" ﴿﴾

441. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them." ﴿﴾

442. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny." ﴿﴾

### **The Angels will disown Their Worshippers on the Day of Resurrection**

Allāh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allāh. He will ask the angels:

﴿أَمْتَلَأْتُمْ إِبْرَآءِيكَم مِّنْ عِبَادِي﴾

﴿Was it you that these people used to worship?﴾

meaning, 'did you command them to worship you?' Allāh says in Sūrat Al-Furqān:

﴿وَأَنذَرْتُمْ أَهْلَهُمْ عَذَابِي هَٰؤُلَاءِ أَمْ مِّنْكُمْ مَّنْ هَدَىٰ السَّبِيلَ﴾ ﴿٢٥﴾

﴿Was it you who misled these My servants or did they (themselves) stray from the (right) path?﴾ (25:17).

And He will say to 'Isā, peace be upon him:

﴿وَأَنْتَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَأَطِيعُوا أَمْرَ اللَّهِ فَإِنْ شِئْتُمْ بِمَعُونَتِي﴾ ﴿٥١﴾

﴿Did you say unto men: "Worship me and my mother as two gods besides Allāh?," He will say: "Glory be to You! It was not for me to say what I had no right (to say)."﴾ (5:116).

Similarly, the angels will say:

﴿سُبْحَانَكَ﴾

﴿Glorified be You!﴾ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You.'





﴿443. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴾

﴿444. And We had not given them Scriptures that they could study, nor sent to them before you any warner.﴾

﴿445. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!﴾

### **The Saying of the Disbelievers about the Prophets, and its refutation**

Allāh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكَ عَنْ مَا كَانَ آبَاؤُكَ﴾

﴿They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship."﴾

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false – may the curse of Allāh be upon them and their fathers!

﴿وَقَالُوا مَا هَذَا إِلَّا إِنْكَارٌ مِمَّنْ قَدْ شَاءَ﴾

﴿And they say: "This is nothing but an invented lie."﴾

referring to the Qur'ān.

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴾

Allāh says:

﴿وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ﴾

﴿And We had not given them Scriptures that they could study, nor sent to them before you any warner﴾

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allāh says:

﴿وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿And those before them denied;﴾ meaning, other nations.

﴿وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ﴾

﴿these have not received even a tenth of what We had granted to those (of old);﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."<sup>[1]</sup> This was also the view of Qatādah, As-Suddi and Ibn Zayd.<sup>[2]</sup> This is like the Āyāt:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَمْجَدُونَ بِبَابِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!﴾ (46:26)

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِمَّنْ وَأَشَدَّ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

but that did not protect them from the punishment of Allāh,

<sup>[1]</sup> Aṭ-Ṭabari 20:416.

<sup>[2]</sup> Aṭ-Ṭabari 20:416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿كَذَّبُوا رُسُلًا فَكَيْفَ كَانَ نَكِيرِ﴾

﴿yet they denied My Messengers. Then how (terrible) was My denial!﴾

meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَنِئْ وَفَرْدَىٰ ثُمَّ تَنَفَّكُرُوا مَا يَصَاحِبُكُمْ مِنْ حِجْتٍ  
إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾﴾

﴿46. Say: "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."﴾

### Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says: 'Say, O Muḥammad, to these disbelievers who claim that you are crazy,'

﴿إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ﴾

﴿I exhort you to one (thing) only,﴾ meaning, 'I am only telling you to one thing,' and that is:

﴿أَنْ تَقُومُوا لِلَّهِ مَنِئْ وَفَرْدَىٰ ثُمَّ تَنَفَّكُرُوا مَا يَصَاحِبُكُمْ مِنْ حِجْتٍ﴾

﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾

meaning, 'stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muḥammad crazy? Advise one another,'

﴿ثُمَّ تَنَفَّكُرُوا﴾

﴿and reflect﴾ means, let each person look within himself concerning the matter of Muḥammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿أَنْ تَقُومُوا لِلَّهِ مَنِئْ وَفَرْدَىٰ ثُمَّ تَنَفَّكُرُوا مَا يَصَاحِبُكُمْ مِنْ حِجْتٍ﴾

﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾

This meaning was stated by Mujāhid, Muḥammad bin Ka'b, As-Suddi, Qatādah and others.<sup>[1]</sup> This is what is meant by the Āyah.

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾

Al-Bukhārī recorded that Ibn 'Abbās, may Allāh be pleased with him, commented on this Āyah: "One day, the Prophet ﷺ climbed up Aṣ-Ṣafā' and shouted,

يَا صَبَاحَا

«O people!» The Quraysh gathered around him, and said, 'What is the matter with you?' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يَصْبِحُكُمْ أَوْ يَمَسُّكُمْ أَمَا كُنتُمْ تُصَدِّقُونِي»

«What do you think? If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?»

They said, 'Of course.' He ﷺ said:

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«I am a warner to you in the face of a severe punishment.»

Abu Lahab said, 'May you perish! You have called us together only to tell us this?' Then Allāh revealed:

﴿نَبَتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝۱﴾

﴿Perish the two hands of Abū Lahab and perish he!﴾ (111:1)

We have already discussed this in our Tafsīr of the Āyah:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝۲﴾

﴿And warn your tribe of near kindred﴾<sup>[2]</sup> (26:214).

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَعْرَضَ عَنْهُ فَلَيْسَ بِنَذِيرٍ لَّكُمْ ۝۱﴾ قُلْ إِنْ رَّبِّي يَقْذِفُ بِالْمَقِ عِلْمَ الْغُيُوبِ ۝۲ قُلْ جَاءَ لِقَايَ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُبْدِيُ ۝۳ قُلْ إِنْ ضَلَّكُ فَإِنَّا أَضِلُّ

[1] Aṭ-Ṭabari 20:418.

[2] Faṭḥ Al-Bārī 8:400.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٤٣٤

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلَ وَمَا يَعْبُدُ ﴿٤٧﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٨﴾ وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَاتَّخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٩﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ اتِّسَاعُ أَبْنَانٍ مِّنْ مَّكَانٍ يَّعْبُدُونَ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ يَّعْبُدُونَ ﴿٥٠﴾ وَجِئِلَ بَيْنَهُمُ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّريبٍ ﴿٥١﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ رُسُلًا أُولَٰئِكَ أَجْنَحُهُمْ مَقْنَنٌ وَثُلُثٌ رَّبِّعٌ يُزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنْ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهَا مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ يَا أَيُّهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تَوْفُكُورٌ ﴿٣﴾

عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ  
إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

447. Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." ﴿

448. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen." ﴿

449. Say: "The truth has come, and the falsehood can neither create anything nor resurrect." ﴿

450. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer,

Ever Near." ﴿

### I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

﴿مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ﴾

﴿Whatever wage I might have asked of you is yours.﴾

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

﴿إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ﴾

﴿My wage is from Allāh only,﴾ means, 'rather I will seek the reward for that with Allāh.'

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿and He is a Witness over all things.﴾ means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ إِنَّ رَبِّي يَنْزِلُ بِالْحَقِّ عَلَّمَ الْغُيُوبِ﴾

﴿Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."﴾ This is like the Āyah:

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿He sends the Revelation by His command to any of His servants He wills﴾ (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

﴿Say: "The truth has come, and the falsehood can neither create anything nor resurrect."﴾

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the Āyah:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished﴾ (21:18).

When the Messenger of Allāh ﷺ entered Al-Masjid Al-Harām on the day of the conquest of Makkah, and found those idols standing around the Ka'bah, he started to hit the idols with his bow, reciting,

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوًّا﴾

﴿And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish."﴾ (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

﴿Say: "The truth has come, and the falsehood can neither create anything nor resurrect."﴾

This was recorded by Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī.<sup>[1]</sup>

﴿قُلْ إِنْ مَلَئْتُ لَكُمْ أَيْدِيَ آبِلَ عَلَى نَفْسِي لَنْ أَهْتَدِي بِمَا يُوحَىٰ إِلَيَّ رَبِّ﴾

﴿Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me..."﴾

means, all good comes from Allāh, and in what Allāh sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allāh, and if it is wrong, then it is from me and from the *Shayṭān*, and Allāh and His Messenger have nothing to do with it."<sup>[2]</sup>

﴿إِنَّهُ سَمِيعٌ قَرِيبٌ﴾

﴿Truly, He is All-Hearer, Ever Near.﴾ means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasā'ī recorded the *Ḥadīth* of Abu Mūsā which also appears in the Two *Ṣaḥīḥs*:

﴿إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مُجِيبًا﴾

«You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.»<sup>[3]</sup>

﴿وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَاتَّخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ۝١٠ وَقَالُوا مَآءًا يَهُدَىٰ وَأَنْ لَّهُمْ أَلْسِنَةٌ مِنْ مَّكَانٍ بَعِيدٍ ۝١١ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْقَلْبِ مِنْ مَّكَانٍ بَعِيدٍ ۝١٢ وَجِئَ لِيَتْتَمَّ بِهِمَا مَا بُشِّرُونَا كَمَا قَوْلَ إِبْرَاهِيمَ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُبِينٍ ۝١٣﴾

[1] *Faḥḥ Al-Bārī* 8:252, *Muslim* 3:1409, *Tuḥfat Al-Aḥwadhī* 8:573, An-Nasā'ī in *Al-Kubrā* 6:483.

[2] *Abu Dāwud* 2:589.

[3] An-Nasā'ī in *Al-Kubrā* 6:438, *Faḥḥ Al-Bārī* 9:157, *Muslim* 4:2076.



﴿51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.﴾

﴿52. And they will say: "We do believe (now);" but how could they receive (Tanāwush) from a place so far off.﴾

﴿53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.﴾

﴿54. 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. Verily, they have been in grave doubt.﴾

Here Allāh says: 'if only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

﴿وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ﴾

﴿and they will be seized from a near place.﴾

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Hasan Al-Baṣri said: "When they come forth from their graves."<sup>[1]</sup>

﴿وَقَالُوا آمَنَّا بِهِ﴾

﴿And they will say: "We do believe (now);"﴾

means, on the Day of Resurrection, they will say, 'we believe in Allāh and His angels, Books and Messengers.' This is like the Āyah:

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِحُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَاتُخَفْنَا نَعْمَلْ

صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴾ (32:12)

Allāh says:

﴿وَأَن لَّهُمُ الْفَاوْشُ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿but how could they receive from a place so far off?﴾

[1] Aṭ-Ṭabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujāhid said:

﴿وَأَن لَّهُمُ الْتَأْوُشُ﴾

﴿but how could they At-Tanāwush?﴾ means, "How could they attain that?"<sup>[1]</sup> Az-Zuhri said, "They will wish to attain faith when they have reached the Hereafter and are cut off from this world." Al-Ḥasan Al-Baṣri said, "They will seek something when they have no way of attaining it, they will seek faith from a distant place."

﴿وَقَدْ كَفَرُوا بِدِينِهِ مِنْ قَبْلُ﴾

﴿Indeed they did disbelieve before,﴾ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴿وَيَقْدِرُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿and they (used to) conjecture about the Unseen from a far place.﴾

Mālik narrated from Zayd bin Aslam that he said:

﴿وَيَقْدِرُونَ بِالْغَيْبِ﴾

﴿and they (used to) conjecture about the Unseen,﴾ means, "By guessing." as Allāh says,

﴿رَبِّمَا بِالْغَيْبِ﴾

﴿guessing at the Unseen﴾ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴿إِنْ نَحْنُ إِلَّا ظَنٌّ وَمَا نَحْنُ بِمُصْبِحِينَ﴾

[1] Ad-Durr Al-Manthūr 6:714.

﴿we do not think it but as a conjecture, and we have no firm convincing belief.﴾ (45:32).

Qatādah and Mujāhid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."<sup>[1]</sup>

﴿وَجِلَّ يَنَّهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

Al-Hasan Al-Baṣri, Aḍ-Ḍaḥḥāk and others, "This means faith."<sup>[2]</sup> As-Suddi said:

﴿وَجِلَّ يَنَّهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means "Repentance."<sup>[3]</sup> This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴿وَجِلَّ يَنَّهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means, "This world and its wealth, luxuries and people."<sup>[4]</sup> Something similar was narrated from Ibn 'Umar, Ibn 'Abbās and Ar-Rabī' bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhāri and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴿كَأَفْعُولَ بِأَنبِيَائِهِمْ مِن قَبْلُ﴾

﴿as was done in the past with the people of their kind.﴾

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

[1] Aṭ-Ṭabari 20:429.

[2] Aṭ-Ṭabari 20:430.

[3] Ad-Durr Al-Manthūr 6:715.

[4] Aṭ-Ṭabari 20:431.

them, they wished that they had believed, but this was not accepted from them.

﴿لَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَمَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ ۞ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَبَّكَ اللَّهُ الْبَاطِلَ قَدْ خَلَّتْ فِي عِبَادِهِ وَخَيْرَ هُنَالِكَ الْكَافِرُونَ﴾ ۞

﴿So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.﴾ (40:84-85).

﴿إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ﴾

﴿Verily, they have been in grave doubt.﴾ means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qatādah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the *Tafsīr* of *Sūrah Saba'*. Allāh, may He be glorified and exalted, is the Guide to the right way.