

The Tafsīr of Sūrat Al-Ḥijr (Chapter -15)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

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

﴿الرُّبَمَا يَكُونُ أَلَيْسَ بِالْحَقِّ وَقَدْ آتَيْنَاكَ الْكِتَابَ وَقُرْآنًا مُبِينًا ﴿١﴾ رَبُّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾ ذَرَهُمْ يَبْكُلُوا مِن ثَمَرِهِمْ وَيَسْتَمِعُوا وَاٰلِهِمْ اَلْأَمْلَ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾﴾

﴿1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.﴾

﴿2. How much would those who disbelieved wish that they had been Muslims.﴾

﴿3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Sūrahs. Allāh said:

﴿رَبُّمَا يَوَدُّ الَّذِينَ كَفَرُوا﴾

﴿How much would those who disbelieved wish﴾

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿رَبُّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za'rā', from 'Abdullāh, who said: "This is

about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell."^[1]

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims.»

Ibn Jarīr reported that Ibn ‘Abbās and Anas bin Mālik explained that this *Āyah* refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: “The idolators will say to them, ‘What you used to worship on earth has not helped you.’ Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims».”^[2]

﴿ذَرْنُمْ يَأْكُلُوا وَتَتَعْمَلُوا﴾

«Leave them to eat and enjoy» this is a stern and definitive threat for them, like His saying,

﴿قُلْ تَتَعْمَلُونَ فَإِنَّ مَعِيرَكُمْ إِلَى النَّارِ﴾

«Say: “Enjoy your brief life! But certainly, your destination is the Fire!”» [14:30]

﴿كُلُوا وَتَعْمَلُوا قَلِيلًا إِنَّكُمْ تُجْرَمُونَ﴾

«(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.» [77:46]

Allāh says:

﴿وَلْيُلْهِمِ الْأَمَلُ﴾

«let them be preoccupied with false hope.»

i.e., distracted from repentance and turning to Allāh, for

﴿فَسَوْفَ يَأْمُرُونَ﴾

[1] Aṭ-Ṭabari 17:62.

[2] Aṭ-Ṭabari 17:62.

سُورَةُ الْحَجَرِ ٢٦٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيْلَكَ مَا يَنْتِ الْكِتَابُ وَقُرْءَانِ مُبِينٍ ١ رُبَمَا يَوَدُّ
الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ٢ ذَرَّهُمْ يَأْكُلُوا
وَيَسْتَعْمُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ٣ وَمَا أَهْلَكْنَا
مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ٤ مَا تَسْقُ مِنْ أَمَةٍ
أَجَلُهَا وَمَا يَسْتَفْخِرُونَ ٥ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ٦ لَوْ مَا تَأْتِينَا بِالْمَلَكِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ٧ مَا نُنْزِلُ الْمَلَكِ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِذَا مُنْظَرِينَ ٨ إِنَّا عَنَّا نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَظِيرُونَ ٩
وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ١٠ وَمَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يُسْتَهْزِءُونَ ١١ كَذَلِكَ نَسْلُكُهُ فِي
قُلُوبِ الْمُجْرِمِينَ ١٢ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ
١٣ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ١٤

«They will soon come to know!» that is, their punishment.

«وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ٤ مَا تَسْقُ مِنْ أَمَةٍ أَمَةٍ أَجَلُهَا وَمَا يَسْتَفْخِرُونَ ٥»

44. And never did We destroy a township but there was a known decree for it. »

45. No nation can advance its term, nor delay it. »

Every Township has its allotted Time

Allāh is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When

the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

«وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ٦ لَوْ مَا تَأْتِينَا بِالْمَلَكِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٧ مَا نُنْزِلُ الْمَلَكِ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ٨ إِنَّا عَنَّا نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَظِيرُونَ ٩»

46. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman! »

47. "Why do you not bring angels to us if you are of the truthful?" »

﴿8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!﴾

﴿9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'ān) and surely We will guard it (from corruption).﴾

The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ﴾

﴿O you (Muḥammad) to whom the Dhikr (the Qur'ān) has been revealed!﴾ i.e., the one who claims to receive it.

﴿إِنَّكَ لَمَجْنُونٌ﴾

﴿Verily, you are a mad man!﴾ i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿لَوْ مَا تَأْتِينَا بِالْمَلَكِ﴾

﴿Why do you not bring angels to us﴾ i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿فَلَوْلَا أَلَيْنَ عَلَيْهِ سُورَةُ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَايِكَةُ مُقَرَّرِينَ﴾

﴿Why then are not golden bracelets bestowed on him, or angels sent along with him?﴾ (43:53).

And Allāh said:

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَايِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ آنَسْنَا بِرَبِّنَا أَنفُسِهِمْ﴾

﴿وَعَتَوْا عُتْوًا كَبِيرًا ۖ يَوْمَ يَرَوْنَ الْمَلَايِكَةَ لَا بُدَّ لَهُمْ يَوْمَئِذٍ لِلتَّخِرِمِينَ وَهُمْ يَقُولُونَ جَبَرًا تُعْجِرُونَ﴾

﴿And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."﴾ (25:21-22)

For this reason Allāh said:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُنْظَرُونَ﴾

«We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!»

Mujāhid said in this Āyah:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ﴾

«We do not send the angels down except with the truth»

“[i.e.,] with the Message and the punishment.”^[1] Then Allāh, may He be exalted, stated that He is the One Who revealed the *Dhikr* to him, which is the Qur’ān, and He is protecting it from being changed or altered.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُكُمْ فِي قُلُوبِ الْمُتَجَرِّمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ. وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾﴾

«10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.»

«11. And there never came a Messenger to them but that they mocked him.»

«12. Thus We allow it to enter the hearts of the guilty.»

«13. They would not believe in it (the Qur’ān); and already the example of the ancients has gone forth.»

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَلِكَ نَسْلُكُكُمْ فِي قُلُوبِ الْمُتَجَرِّمِينَ ﴿١٢﴾﴾

«Thus We allow it to enter the hearts of the guilty.»

[1] At-Ṭabari 17:68.

Anas and Al-Ḥasan Al-Baṣrī said that this referred to *Shirk*.^[1]

﴿وَقَدْ خَلَتْ مِنْهُ الْأَوَّلِينَ﴾

﴿and already the example of the ancients has gone forth.﴾

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

﴿رَأَوْا فَفَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾﴾

﴿14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).﴾

﴿15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."﴾

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّمَا سُكِّرَتْ أَبْصَارُنَا﴾

﴿Our eyes have been (as if) dazzled.﴾

Mujāhid, Ibn Kathīr and Aḍ-Ḍaḥḥāk said, "[this means] our vision has been blocked."^[2] Qatādah narrated that Ibn 'Abbās said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbās said, "[this means] we were confused and put under a spell."^[3]

﴿سُكِّرَتْ أَبْصَارُنَا﴾

﴿Our eyes have been (as if) dazzled.﴾

[1] Aṭ-Ṭabari 17:70.

[2] Aṭ-Ṭabari 17:74.

[3] Aṭ-Ṭabari 17:75.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ﴿١٦﴾
وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِمْ ﴿١٧﴾ إِلَّا مَنْ اسْتَرَفَ السَّمْعَ
فَاتَّبَعَهُ شَهَابٌ مُبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رُوسًا وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا الْكُرْ فِيهَا
مَعِيشَ وَمِنْ لَشْتُمْ لَهُمْ بَرَزَيْنَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا
خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ
لَوُفِّعَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَا كُنُوزَهُ وَمَا أَنْشَدُهُمْ
بِخَزَائِنِهِ ﴿٢٢﴾ وَإِنَّا لَآخِذُونَ بِحُكْمٍ وَثِيبٍ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْسُونٍ ﴿٢٦﴾ وَالْجِبَانَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ
السُّمُورِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ
صَلْصَلٍ مِنْ حَمَلٍ مَنْسُونٍ ﴿٢٨﴾ فإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ
رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا
وَرَزَقْنَا السَّيِّدِينَ ﴿١٦﴾ وَحَفَظْنَاهَا
مِنْ كُلِّ شَاطِئِنٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مِنْ
أَسْتَرَقَ السَّعَ فَأَتَيْنَهُ بِهِابٌ
ثُمِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا
فِيهَا رَواسِيَ وَأَلْبَسْنَا فِيهَا مِنْ كُلِّ
شَيْءٍ ثَمَرًا مَوْزُونًا ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا
مَعْيِشًا وَمَنْ لَكُمْ لِمِ بَرَزِينَ ﴿٢٠﴾﴾

¶16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.¶

﴿17. And We have guarded it (near heaven) from every outcast Shay-tān (devil).﴾

¶18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.¶

¶19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.¶

¶20. And in it We have provided means of living, for you and for those whom you provide not.¶

The Power of Allāh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allāh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatādah said that *Burūj* [big stars] refers to the heavenly bodies.^[1] (I say): This is like the *Āyah* :

﴿بَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا﴾

«Blessed be He Who has placed the big stars in the heavens.»
[25:61]

‘Atīyah Al-‘Awfi said: “*Burūj* here refers to sentinel fortresses.”^[2] He made the “shooting stars” to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear “shooting star” comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Ṣaḥīḥ*.

Explaining this *Āyah*, Al-Bukhāri reported from Abu Hurayrah that the Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ
سِيلَسِلَةٌ عَلَى صَفْوَانٍ»

«When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.”»

(‘Ali and other subnarrators said, “The sound reaches them.”) “When the fright leaves their (angels’) hearts, they (angels) are asked: ‘What did your Lord say?’ They respond: ‘The truth. And He is the Most High, the Most Great.’ So those who hope to hear something listen, and they are standing one above the other.” Sufyān [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. “Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

[1] Aṭ-Ṭabari 17:77.

[2] Al-Baghawi 3:45.

so he brings it to the earth." Perhaps Sufyān said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'"^[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿مِنْ كُلِّ شَيْءٍ مَّزْجُونٌ﴾

﴿all kinds of things in due proportion.﴾

Ibn 'Abbās said that this means with their predetermined proportions. This was also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Mujāhid, Al-Ḥākim bin 'Uṭaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatādah.^[2]

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَةً﴾

﴿And We have provided therein means of living, for you﴾

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَنْ أَنتُمْ لَمْ يَرْزُقْ﴾

﴿and for those whom you provide not.﴾

Mujāhid said, "This refers to the riding animals and the cattle."^[3] Ibn Jarīr said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allāh alone."^[4]

[1] *Faṭḥ Al-Bārī* 8:231.

[2] *Aṭ-Ṭabari* 17:79-81.

[3] *Aṭ-Ṭabari* 17:82.

[4] *Aṭ-Ṭabari* 17:82.

﴿وَلَا يَنْفَعُ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾ ٢١ ﴿وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَاذْلًا مِنَ السَّمَاءِ مَاءً فَالْتَقَيْنَهُمْ وَكَأ أَن شَدَّ لَهُمْ بِحُزْنٍ﴾ ٢٢ ﴿وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ﴾ ٢٣ ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقِيمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَعْجِلِينَ﴾ ٢٤ ﴿وَإِنَّ رَبَّكَ هُوَ بِحُجَّتِهِمْ إِنَّهُمُ حَكِيمٌ عَلِيمٌ﴾ ٢٥

﴿21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴾

﴿22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴾

﴿23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴾

﴿24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.﴾

﴿25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴾

The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

﴿وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

﴿and We do not send it down but in a known measure.﴾

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazīd bin Abi Ziyād reported from Abu Juḥayfah that ‘Abdullāh said: “No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَلَا يَنْفَعُ إِلَّا عِنْدَنَا خَزَائِنُهُ﴾

﴿And there is not a thing, but the supplies for it are with Us...﴾

Reported by Ibn Jarīr.^[1]

Benefits of the Winds

﴿وَأَرْسَلْنَا الرِّيحَ لَرْفِعَ﴾

﴿And We send the winds fertilizing.﴾

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rīḥ Al-'Aqīm*, see *Adh-Dhāriyāt* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَأَرْسَلْنَا الرِّيحَ لَرْفِعَ﴾

﴿And We sent the winds fertilizing.﴾

'Abdullāh bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."^[2] This was also the opinion of Ibn 'Abbās, Ibrāhīm An-Nakha'i and Qatādah.^[3] Aḍ-Ḍaḥḥāk said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."^[4] Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَأَرْسَلْنَا الرِّيحَ لَرْفِعَ﴾

﴿And We sent the winds fertilizing,﴾^[5]

[1] Aṭ-Ṭabari 17:84.

[2] Aṭ-Ṭabari 17:86.

[3] Aṭ-Ṭabari 17:87-88.

[4] Aṭ-Ṭabari 17:88

[5] Ibid.

Fresh Water is a Blessing from Allāh

﴿وَلَقَدْ نَكَّرُوهُ﴾

﴿and We give it to you to drink,﴾ This means, “and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)”, as Allāh points out in another Āyah in Sūrat Al-Wāqī‘ah, where He says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أَمْلَحًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾

﴿Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?﴾ (56:68-70).

And Allāh says:

﴿مَنْ أَلْقَى الْمَاءَ لَكَ مِنْ السَّمَاءِ مَاءً لَكَ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُبُوتُونَ ﴿١٠﴾﴾

﴿He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.﴾ (16:10)

﴿وَمَا أَنتُمْ لَهُ بِخَدِيرِينَ﴾

﴿and it is not you who are the owners of its supply.﴾

The meaning is, “You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth.” If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allāh to initiate and renew Creation

﴿وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ﴾

﴿And certainly We! We it is Who give life, and cause death,﴾

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ مِنْكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away...﴾.

Ibn 'Abbās said, "The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection."^[1]

Something similar was narrated from 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Muḥammad bin Ka'b, Ash-Sha'bi and others.^[2]

Ibn Jarīr reported from Muḥammad bin Abi Ma'shar, from his father, that he heard 'Awn bin 'Abdullāh discussing the following Āyah with Muḥammad bin Ka'b:

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْآخِرِينَ﴾

﴿And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards﴾,

and it was stated that it refers to the rows for prayer. Muḥammad bin Ka'b said, "This is not the case.

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ مِنْكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away﴾ it refers to those who are dead or have been killed, and;

﴿الْآخِرِينَ﴾

﴿and also those who will come afterwards﴾ meaning those who have yet to be created.

﴿وَإِنَّ رَبَّكَ هُوَ بِحَسْرَتِهِمْ إِنَّهُ حَكِيمٌ عَلِيمٌ﴾

[1] Aṭ-Ṭabari 17:91.

[2] Aṭ-Ṭabari 17:90-92.

﴿And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing﴾.”

‘Awn bin ‘Abdullāh said, “May Allāh help you and reward you with good.”^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ مَّلَصَلٍ مِنْ حَمَلٍ مَّنْثُورٍ ۖ وَاللَّامَانَ عَلَقْتَهُ مِنْ بَلَدٍ مِنْ نَّارٍ ۖ﴾
 ﴿الشُّمُورِ ۖ﴾

﴿26. And indeed, We created man from dried (sounding) clay of altered mud.﴾

﴿27. And the Jinn, We created earlier from the smokeless flame of fire.﴾

The Substances from which Mankind and Jinns were created

Ibn ‘Abbās, Mujāhid and Qatādah said that *Ṣalṣāl* means dry mud.^[2] The apparent meaning is similar to the *Āyah*:

﴿خَلَقَ الْإِنْسَانَ مِنْ مَّلَصَلٍ كَالْفَخَّارِ ۖ وَخَلَقَ الْجَانَّ مِنْ نَّارٍ ۖ﴾

﴿He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.﴾
 (55:14-15)

It was also reported from Mujāhid that,

﴿مَلَصَلٍ﴾

﴿dried (sounding) clay﴾ means “putrid”,^[3] but it is more appropriate to interpret an *Āyah* with another *Āyah*.

﴿مِنْ حَمَلٍ مَّنْثُورٍ﴾

﴿of altered mud﴾ means the dried clay that comes from mud, which is soil. “Altered” here means smooth.

﴿وَاللَّامَانَ عَلَقْتَهُ مِنْ بَلَدٍ﴾

﴿And the Jinn, We created earlier﴾ means before creating humans.

[1] At-Tabari 17:90.

[2] At-Tabari 17:96.

[3] At-Tabari 17:97.

﴿مِنْ نَّارٍ أَلْطُمُورِ﴾

«from the smokeless flame of fire.» Ibn 'Abbās said, "It is the smokeless flame that kills."^[1] Abu Dāwud Aṭ-Ṭayālisi said that Shu'bah narrated to them from Abu Ishāq, who said: "I visited 'Umar Al-Aṣamm when he was sick, and he said: 'Shall I not tell you a Ḥadīth that I heard from 'Abdullāh bin Mas'ūd? He said: This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn were created. Then he recited,

﴿وَلَمَّا نَ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَّارٍ أَلْطُمُورِ﴾

«And the Jinn, We created earlier from the smokeless flame of fire»."^[2]

The following is found in the Ṣaḥīḥ,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَتِ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِنْمَا وَصِفَ لَكُمْ»

«The angels were created from light, the Jinn were created from a smokeless flame of fire, and Ādam was created from that which has been described to you.»^[3]

The Āyah is intended to point out the noble nature, good essence and pure origin of Ādam.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْشُورٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ قَالَ يَبْتَائِيسَ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِشَيْءٍ خَلَقْتُمْ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْشُورٍ ﴿٣٣﴾﴾

﴿28. And (remember) when your Lord said to the angels: "I am going to create a man (Ādam) from dried (sounding) clay of altered mud."﴾

﴿29. "So, when I have fashioned him completely and breathed into him (Ādam) of My spirit (the soul which I created for

[1] Aṭ-Ṭabari 17:99.

[2] Aṭ-Ṭabari 16:21.

[3] Muslim 4:2294.

him,) then fall down, prostrating yourselves before him.”﴾

﴿30. So the angels prostrated themselves, all of them together.﴾

﴿31. Except Iblīs (Shayṭān) - he refused to be among the prostrate.﴾

﴿32. (Allāh) said: "O Iblīs! What is your reason for not being among the prostrate?"

﴿33. [Iblīs] said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud."﴾

The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblīs

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblīs, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblīs said:

﴿لَمْ أَكُنْ لَأَسْجُدَ لِإِنْسٍ خَلَقْتُمْ مِنْ صَلْصَلٍ مِنْ حَمَلٍ نَسْتُونَ﴾

﴿I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.﴾

this is like when he said,

﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتُمْ مِنْ طِينٍ﴾

﴿I am better than him (Ādam), You created me from Fire and him You created from clay.﴾(7:12)

and

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ﴾

﴿“Do you see this one whom You have honored above me...”﴾
[17:62]

﴿قَالَ فَامْضُ مِنْهَا إِنَّكَ رَجِيمٌ ۖ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِنْ يَوَّرَ الْيَوْرَ ۖ قَالَ رَبِّ فَأَنْظِرْنِي﴾

﴿إِنْ يَوَّرَ يَسْتُونَ ۖ قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ۖ إِنْ يَوَّرَ الْوَقْتَ الْمَطْلُورَ ۖ﴾

﴿34. (Allāh) said: "Then leave, for verily, you are an outcast.”﴾

﴿35. "And verily, the curse shall be upon you until the Day of Recompense."﴾

﴿36. [Iblīs] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."﴾

﴿37. Allāh said: "Then verily, you are of those reprieved,"﴾

﴿38. "Until the Day of the time appointed."﴾

The Expulsion of Iblīs from Jannah, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblīs to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Saʿīd bin Jubayr said: "When Allāh cursed Iblīs, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hātim.

﴿قَالَ رَبِّ إِنِّي أَخَوَيْتُكَ لَأَزِيدَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغَيِّرُهُمْ إِلَىٰ إِلَهِكَ إِلَّا بِإِذْنِكَ إِنَّ عِبَادِي لَكِن لَّيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ ابْتَعَكَ مِنَ الْفَاسِقِينَ﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَتَمِّينَ ﴿١٢﴾ لَمَّا سَبَعُ أَتَوَىٰ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْشُورٌ ﴿١٣﴾﴾

﴿39. [Iblīs] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."﴾

﴿40. "Except Your chosen (guided) servants among them."﴾

﴿41. (Allāh) said: "This is the way which will lead straight to Me."﴾

﴿42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."﴾

﴿43. And surely, Hell is the place promised for them all.﴾

﴿44. It has seven gates, for each of those gates is a class assigned.﴾

The Threat of Iblīs to tempt Mankind, and Allāh's Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord:

﴿يَا أَغْوَيْنِي﴾

﴿Because You misled me,﴾ i.e., because You misled me and misguided me.

﴿لَأَزَيِّنَنَّ لَهُمْ﴾

﴿I shall indeed adorn the path of error for them﴾ meaning, for the progeny of Ādam.

﴿فِي الْأَرْضِ﴾

﴿on the earth,﴾ meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَأَغْوِيَنَّهُمْ أَجْمَعِينَ﴾

﴿and I shall mislead them all.﴾ meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

﴿Except Your chosen, (guided) servants among them.﴾ This is like the Āyah:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْنَنَنَّكَ دُرَيْتَهُ إِلَّا

﴿فَلَا ۝۱۷﴾

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

﴿قَالَ﴾

﴿(Allāh) said﴾, i.e., threatening and warning Iblīs.

﴿هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾

﴿This is the way which will lead straight to Me.﴾

means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.'

This is like the *Āyah*:

﴿إِنَّ رَبَّكَ لَبَازِعٌۭ بِمَا لَمْ يَرْصُدْ﴾

﴿Verily, your Lord is ever watchful.﴾ (89:14)

and

﴿وَعَلَى اللَّهِ فَصْدُ الْبَيْتِ﴾

﴿And it is up to Allāh to show the right way.﴾ (16:9)

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

﴿Certainly, you shall have no authority over My servants﴾ meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

﴿except those of the astray who follow you.﴾

Ibn Jarīr mentioned that Yazīd bin Qusayṭ said: "The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*.' [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!'] The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*]', and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

﴿Certainly, you shall have no authority over My servants, except those of the astray who follow you.﴾

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,

﴿وَلَمَّا بَزَغْنَاكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَوَىٰ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And if an evil whisper comes to you from Shayṭān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing﴾ (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.' The enemy of Allāh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Ādam.' He said, 'I seize him at times of anger and times of desire.'^[1]

﴿إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَتَمِّينَ﴾

﴿And surely, Hell is the place promised for them all.﴾

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur'ān:

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place.﴾ (11:17)

The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

﴿لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾

﴿for each of those gates is a (special) class (of sinners) assigned.﴾

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Ḥatim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾

[1] Aṭ-Ṭabari 17:105.

قَالَ يٰٓإِبْرٰهِيْمُ مَا لَكَ اَلَّا تَكُوْنُ مَعَ السَّجْدِيْنَ ﴿٣٦﴾ قَالَ لَمْ اَكُنْ
لَا سَجْدًا لِّشَيْءٍ خَلَقْتَهُ مِنْ صَلَٰصَلٍ مِنْ حَمَلٍ مَّسْتُوْنٍ ﴿٣٧﴾ قَالَ
فَاَخْرِجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٣٨﴾ وَاِنْ عَلٰىكَ اللّٰعْنَةُ يَوْمَ
الَّذِيْنَ ﴿٣٩﴾ قَالَ رَبِّ اَنْظِرْنِيْ اِلَى يَوْمٍ يُبْعَثُوْنَ ﴿٤٠﴾ قَالَ فَاِنَّكَ
مِنَ الْمُنْظَرِيْنَ ﴿٤١﴾ اِلَى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٤٢﴾ قَالَ رَبِّ بِمَا
اَغْوَيْتَنِيْ لِاُزَيِّنَ لَهُمْ فِي الْاَرْضِ وَلَا غَوِيْتَهُمْ اَجْمَعِيْنَ ﴿٤٣﴾
اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٤٤﴾ قَالَ هٰذَا صِرَاطٌ عَلٰى
مُسْتَقِيْمٍ ﴿٤٥﴾ اِنَّ عِبَادِيْ لَيَكُوْنَنَّ لَكَ عَلَيْنِهِمْ سُلْطٰنٌ اِلَّا مَنِ
اَتَعَلَكَ مِنَ الْغَاوِيْنَ ﴿٤٦﴾ وَاِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿٤٧﴾
لَهَا سَبْعَةُ اَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿٤٨﴾ اِنَّ
الْمُتَّقِيْنَ فِيْ جَنَّٰتٍ وَعُيُوْنٍ ﴿٤٩﴾ اَدْخُلُوْهَا بِسَلٰمٍ اٰمِيْنٍ ﴿٥٠﴾
وَنَزَعْنَا مَا فِى صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْرٰنَا عَلٰى سُرُرٍ مُّقْفِلِيْنَ
﴿٥١﴾ لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِيْنَ ﴿٥٢﴾
نَجَّيْ عِبَادِيْ اَيُّ اَنَا الْغٰفُوْرُ الرَّحِيْمُ ﴿٥٣﴾ وَاَنْ عَذَابِيْ
هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥٤﴾ وَنَبِّهْنَاهُمْ عَنْ ضَلٰلِ اٰبَرٰهِيْمَ ﴿٥٥﴾

﴿for each of those gates is a class assigned.﴾

He said,

«إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ
النَّارُ إِلَى مَخْبِيَّتِهِ، وَإِنْ مِنْهُمْ مَنْ
تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ،
وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى
تَرَاقِيهِ»

«Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.»

The degree of which will depend upon their deeds. This is like the *Āyah*;

﴿لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ
مَّقْسُوْمٌ﴾

﴿for each of those gates is a class assigned.﴾

﴿إِنَّ الْمُتَّقِيْنَ فِيْ جَنَّٰتٍ وَعُيُوْنٍ ﴿٥٠﴾ اَدْخُلُوْهَا بِسَلٰمٍ اٰمِيْنٍ ﴿٥١﴾ وَنَزَعْنَا مَا فِى صُدُوْرِهِمْ مِّنْ غِلٍّ
اِخْرٰنَا عَلٰى سُرُرٍ مُّقْفِلِيْنَ ﴿٥٢﴾ لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِيْنَ ﴿٥٣﴾ نَجَّيْ
عِبَادِيْ اَيُّ اَنَا الْغٰفُوْرُ الرَّحِيْمُ ﴿٥٤﴾ وَاَنْ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥٥﴾﴾

﴿45. Truly, those who have Taqwa, will dwell in Gardens and water springs.﴾

﴿46. (It will be said to them): "Enter it in peace and security."﴾

﴿47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

﴿48. No sense of fatigue shall touch them, nor shall they be asked to leave it.

﴿49. Declare to My servants that I am truly the Forgiving, the Most Merciful.﴾

﴿50. And that My torment is indeed the most painful torment.﴾

Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿أَدْخُلُوهَا بِسَلَامٍ﴾

﴿Enter it in peace﴾ meaning free of all problems.

﴿مَأْمُونِينَ﴾

﴿and security﴾ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."^[1] Then he recited:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts.﴾

This is how it was narrated in this report, but Al-Qāsim bin 'Abdur-Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the Ṣaḥīḥ where

[1] Aṭ-Ṭabari 17:107.

Qatādah says, "Abu Al-Mutawakkil An-Nāji told us that Abu Sa'īd Al-Khudri told them that the Messenger of Allāh ﷺ said:

«يُخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُخَبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصَرُ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِبُوا وَنُقُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»^[1]

﴿لَا يَسُؤُهُمْ فِيهَا نَصَبٌ﴾

«No sense of fatigue shall touch them» meaning no harm or hardship, as was reported in the Ṣaḥīḥs:

«أَنَّ اللَّهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِنْتِ فِي الْجَنَّةِ مِنْ نَصَبٍ لَا صَحَبَ فِيهِ وَلَا نَصَبٌ»

«Allāh commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»^[2]

﴿وَمَا هُمْ بِتَنَابُؤٍ يُسْأَرُونَ﴾

«nor shall they (ever) be asked to leave it.» As was reported in the Ḥadīth:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهَرُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَنْظُمُوا أَبَدًا»

«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.»^[3]

[1] Al-Bukhārī no. 6535.

[2] Faḥ Al-Bārī 7:166, Muslim 4:1887.

[3] Muslim 4:2182.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٥

الْحَاقَّةُ

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥١﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٢﴾ قَالَ أَبَشْرُكُمْ نِعْنِي عَلَىٰ أَنْ مَسَّنِيَ الْكَفْرُ فِيمَ تُبَشِّرُونَ ﴿٥٣﴾ قَالُوا ابْشِرْ نَكَ بِالْحَقِّ فَلَا تَكُن مِنَ الْقَانِطِينَ ﴿٥٤﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الصَّاَلُونَ ﴿٥٥﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٦﴾ قَالُوا إِنَّا أَنْزَلْنَاهُ إِلَىٰ قَوْمٍ ثَغْوِيكُم ﴿٥٧﴾ إِلَّا إِلَىٰ آلِ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٨﴾ إِلَّا أَمْرَانَهُ قَدَرْنَا إِنَّمَا لِيَوْمِ الْغَيْرِيكُم ﴿٥٩﴾ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦٠﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦١﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٢﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٣﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْقَئُ مِنْكَ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٤﴾ وَفَضَّلْنَا إِبْرَاهِيمَ ذَلِكَ الْأَمْرَاتِ دَائِرَهُنَّوَلَّاهُ مَقْطُوعَ مُصْحِحِينَ ﴿٦٥﴾ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٦﴾ قَالَ إِنَّ هُنَّوَلَّاهُ ضَبَفِي فَلَا تَقْضُحُونَ ﴿٦٧﴾ وَاقْرَأُوا اللَّهَ وَلَا تُخْزَوْنَ ﴿٦٨﴾ قَالُوا أَوَلَمْ تَنْهَكْ عَنِ الْعَالَمِينَ ﴿٦٩﴾

Allāh says:

﴿خَلِيلِينَ فِيهَا لَا يَتَعَوَّنَ عَنْهَا جَوْلًا﴾

﴿Wherein they shall dwell (forever). They will have no desire to be removed from it.﴾ (18:108)

﴿نَجِيٍّ يَكَادِي إِلَيَّ أَنَا الْغَفُورُ الرَّحِيمُ﴾ وَأَنَّ عَنَّا هُوَ الْعَذَابُ الْأَلِيمُ ﴿٦٠﴾

﴿Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾

meaning, 'O Muḥammad, tell My servants that I am the source of mercy and I

am the source of punishment.' Similar Āyāt to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh's mercy) and fear (of His punishment).

﴿وَنَبِّئُهُمْ عَنْ ضَبَفِ إِبْرَاهِيمَ﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥١﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٢﴾ قَالَ أَبَشْرُكُمْ نِعْنِي عَلَىٰ أَنْ مَسَّنِيَ الْكَفْرُ فِيمَ تُبَشِّرُونَ ﴿٥٣﴾ قَالُوا ابْشِرْ نَكَ بِالْحَقِّ فَلَا تَكُن مِنَ الْقَانِطِينَ ﴿٥٤﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الصَّاَلُونَ ﴿٥٥﴾

﴿51. And tell them about the guests (i.e., the angels) of Ibrāhīm.﴾

﴿52. When they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."﴾

﴿53. They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."﴾

﴿54. He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"﴾

﴿55. They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿56. He said: "And who despairs of the mercy of his Lord except those who are astray?"﴾

The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: Tell them, O Muḥammad, about the story of

﴿صَيفِ إِبْرَاهِيمَ﴾

﴿the guests of Ibrāhīm.﴾

﴿دَعَاؤُهُ عَلَيْهِمْ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَدُونَ﴾

﴿they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."﴾

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿قَالُوا لَا تَزَلْ﴾

﴿They said: "Do not be afraid!..."﴾ meaning, do not be scared.

﴿وَنَشْرُوهُ بِكُلِّمْ عَلَيْهِ﴾

﴿We bring you the good news of a boy possessing much knowledge and wisdom.﴾

this refers to Ishāq, as was previously mentioned in Sūrat Hūd. Then

﴿قَالَ﴾

﴿He said﴾ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿أَبَشَّرْتُنِي بِعَلَى أَن مَّيِّ الْكَافِرِ فِيمَ تَبَشِّرُونَ﴾

﴿Do you give me this good news while old age has overtaken me? Of what then is your news about?﴾

They responded by confirming the good news they had brought, good news after good news:

﴿قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا نَكُ مِنَ الْفَاطِينَ﴾

﴿They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿قَالَ فَمَا خَطْبُكُمْ إِلَيَّ الْمُرْسَلُونَ﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿إِلَّا مَا لُوطُ إِنَّا لَنُجَوِّهُمَ أَجْمَعِينَ﴾ ﴿إِلَّا أَنْزَلْنَاهُ فَعَزَّزْنَا بِهِنَّ الْغَالِيُونَ﴾

﴿57. He said: "What then is the business for which you have come, O messengers?"﴾

﴿58. They said: "We have been sent to a guilty people."﴾

﴿59. "(All) except the family of Lūṭ, all of whom we are to save (from the destruction).">﴾

﴿60. "Except for his wife, of whom We have^[1] decreed that she shall be of those who remain behind."﴾

The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ﴾

﴿We have been sent to a guilty people.﴾

meaning the people of Lūṭ. They told him that they were going to save the family of Lūṭ from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِلَّا أَنْزَلْنَاهُ فَعَزَّزْنَا بِهِنَّ الْغَالِيُونَ﴾

[1] "Qaddarnā" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of Aṭ-Ṭabari.

«Except for his wife, of whom We have decreed that she shall be of those who remain behind.»

i.e., she was one of those who would be left behind and will be destroyed.

﴿فَلَمَّا جَاءَ آلَ لُوطَ الْمُرْسَلُونَ﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّشْكُرُونَ ﴿١٦﴾ قَالُوا بَلْ جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٧﴾ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَمُتَذَكِّرُونَ ﴿١٨﴾

461. Then when the messengers (the angels) came to the family of Lūt

462. He (Lūt) said: "Verily, you are people unknown to me."

463. They said: "Nay, we have come to you with that (torment) which they have been doubting."

464. "And we have brought you the truth and certainly we tell the truth."

The Angels coming to Lūt

Allāh tells us about when the angels came to Lūt in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ مُّشْكُرُونَ﴾ قَالُوا بَلْ جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٦﴾

«"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting."»

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَأَتَيْنَكَ بِالْحَقِّ﴾

«And we have brought you the truth» is like the Āyah,

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ﴾

«We do not send the angels down except with the truth» [15:8] and

﴿وَإِنَّا لَمُتَذَكِّرُونَ﴾

«and certainly, we tell the truth.»

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿فَأَسْرِ بِأَهْلِكَ بِفِطْحٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْحِحِينَ ﴿٦٦﴾﴾

﴿65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴾

﴿66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴾

Lūt is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lūt to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ﴾

﴿and let no one amongst you look back,﴾

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَامْضُوا حَيْثُ تُؤْمَرُونَ﴾

﴿but go on to where you are ordered.﴾ - it is as if they had a guide with them to show them the way.

﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ﴾

﴿And We made this decree known to him﴾ meaning - We already told him about that.

﴿أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْحِحِينَ﴾

﴿that those (sinners) would be rooted out in the early morning.﴾ meaning in the morning, as in another Āyah:

﴿إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾ [11:81]

﴿وَمَاءَ أَمْلَأَ الْمَدِينَةَ بِشَتِيرُونَ﴾ ٧٦ قَالَ إِنَّ هَذِهِ حَبِيبِي فَلَا تَقْضَحُونِ ٧٧ وَأَقْرَأُوا اللَّهَ وَلَا تَغْزُرُونِ ٧٨ قَالُوا أَرْأَيْتَ تَنْهَكَ عَنِ الْمَلَائِكَةِ ٧٩ قَالَ هَذِهِ بَنَاتِي إِنْ كُنْتُمْ فَعِيلِينَ ٨٠ لَعَنُوكَ إِيَّاهُمْ لَيْ سَكْرَتِهِمْ يَمْهَرُونَ ٨١﴾

﴿67. And the inhabitants of the city came rejoicing.﴾

﴿68. [Lūṭ] said: "Verily, these are my guests, so do not shame me."﴾

﴿69. "And have Taqwā of Allāh, and do not disgrace me."﴾

﴿70. They said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴾

﴿71. [Lūṭ] said: "These are my daughters, if you must act (so)."﴾

﴿72. Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lūṭ's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

﴿قَالَ إِنَّ هَذِهِ حَبِيبِي فَلَا تَقْضَحُونِ ٧٧ وَأَقْرَأُوا اللَّهَ وَلَا تَغْزُرُونِ ٧٨﴾

﴿[Lūṭ] said: "Verily, these are my guests, so do not shame me. And have Taqwā of Allāh, and do not disgrace me."﴾

This is what Lūṭ said to them before he knew that his guests were messengers from Allāh, as mentioned in *Sūrat Hūd*, but here (in this *Sūrah*), we have already been told that they are messengers from Allāh, and this is followed by an account of Lūṭ's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

﴿أَرْأَيْتَ تَنْهَكَ عَنِ الْمَلَائِكَةِ﴾

﴿Did we not forbid you from entertaining (or protecting) any of the 'Ālamīn?﴾

meaning, 'did we not tell you that you should not have anyone

as a guest?' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.^[1] All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَمَّا تَرَاكَ إِنَّمَا لَيْسَ سَكْرَتِهِمْ بِمَعْنُونٍ﴾

﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. 'Amr bin Mālik An-Nakari reported from Abu Al-Jawzā' that Ibn 'Abbās said: "Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَمَّا تَرَاكَ إِنَّمَا لَيْسَ سَكْرَتِهِمْ بِمَعْنُونٍ﴾

﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

meaning, by your life and the length of your stay in this world,

﴿إِنَّمَا لَيْسَ سَكْرَتِهِمْ بِمَعْنُونٍ﴾

﴿in their wild intoxication, they were wandering blindly.﴾^[2]

This was reported by Ibn Jarīr. Qatādah said:

﴿لَيْسَ سَكْرَتِهِمْ﴾

﴿in their wild intoxication﴾ "It means - in their misguided state;

﴿يَمْعُونُ﴾

﴿they were wandering blindly﴾ means - they were playing."^[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿لَمَّا تَرَاكَ﴾

[1] See the *Tafsīr* of Sūrah Hūd.

[2] Aṭ-Ṭabari 17:118.

[3] Aṭ-Ṭabari 17:119.

﴿Verily, by your life,
means by your life, and

﴿إني أحييكم﴾

﴿in their wild intoxication, they were wandering blindly﴾ means that they were confused.

﴿73. So the Shayyah overlooked them at the time of sunrise.﴾
﴿74. And We turned them upside down and rained stones of baked clay upon them.﴾

﴿75. Surely, in this are signs for those who see.﴾
﴿76. And verily, they were right on the highroad.﴾
﴿77. Surely, there is indeed a sign in that for the believers.﴾

The Destruction of the People of Lut

Allah said:

﴿الأنبياء﴾

﴿So the Shayyah overlooked them﴾

This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside

[1] Similar is recorded by Al-Tabari.

down, and stones of baked clay (As-Sijjil) raining down upon them. The discussion of As-Sijjil in Sūrah Hūd is a sufficient explanation.

Allāh said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ﴾

﴿Surely, in this are signs for those who see.﴾

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿لِّلْمُتَوَسِّمِينَ﴾

﴿those who see﴾ he said, "those who have insight and discernment."^[1]

It was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.^[2] Qatādah said: "those who learn lessons".^[3]

﴿لِّلْمُتَوَسِّمِينَ﴾

﴿those who see﴾ therefore the meaning is "those who ponder".

The City of Sodom on the Highroad

﴿وَأَنَّا لِسَبِيلِ مُقِيمٍ﴾

﴿And verily, they were right on the highroad.﴾

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Āyah,

﴿وَأَنَّا لَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾ وَأَنَّا لَمُرُونَ أَنَا مَقُولُونَ ﴿١٣٨﴾﴾

﴿Verily, you pass by them in the morning, and at night. Will you not then reflect?﴾ (37:137-138).

[1] Aṭ-Ṭabari 17:120.

[2] Aṭ-Ṭabari 17:121.

[3] Aṭ-Ṭabari 17:121.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ﴾

﴿Surely, there is indeed a sign in that for the believers.﴾

meaning, 'All that We did to the people of Lūt, from the destruction and the vengeance, to how We saved Lūt and his family, these are clear signs to those who believe in Allāh and His Messengers.'

﴿وَلَمَّا أَصْحَبَ الْأَيْكَةَ ظَالِمِينَ ۖ فَاَتَيْنَا مِنْهُم مِّنْ أَمَامٍ مُّبِينٍ﴾

﴿78. And the Dwellers of Al-Aykah, were also wrongdoers.﴾

﴿79. So, We took vengeance on them. They are both on an open route, plain to see.﴾

The Destruction of the Dwellers of Al-Aykah, the People of Shu'ayb

The Dwellers of Al-Aykah, were the people of Shu'ayb. Aḍ-Ḍaḥḥāk, Qatādah and others said that Al-Aykah refers to intertwined trees.^[1] Their evildoing included associating partners with Allāh (Shirk), banditry and cheating in weights and measures. Allāh punished them with the Ṣayḥah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.^[2] They lived near the people of Lūt, but at a later time, and the people of Lūt were known to them, which is why Allāh says,

﴿وَلَمَّا لَبِثَا لِيَامًا تُبِينَ﴾

﴿They are both on an open route, plain to see.﴾

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others said, "a visible route."^[3] This is why, when Shu'ayb warned his people, he said to them,

﴿وَمَا قَوْمٌ لُّوطٌ يَّعْبُدُونَ﴾

﴿And the people of Lūt are not far off from you!﴾ [11:89]

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ آلِ يُعْرٍ الْمُرْسَلِينَ ۖ وَأَنفَتَهُمْ مَّا بَيْنَنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ۖ وَكَانُوا

[1] Aṭ-Ṭabari 17:125.

[2] Ibn Kathīr explains this later in the Tafsīr of Sūrat Ash-Shu'arā'.

[3] Aṭ-Ṭabari 17:125.

يَجْتَوْنَ مِنَ الْجِبَالِ يُوْتًا مَّائِيَةً ﴿٨٠﴾ فَأَخَذْتَهُمُ الصَّيْحَةُ مُضْجِينَ ﴿٨١﴾ فَآغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

﴿80. And verily, the Dwellers of Al-Hijr denied the Messengers.﴾

﴿81. And We gave them Our signs, but they were averse to them.﴾

﴿82. And they used to hew out dwellings from the mountains, (feeling) secure.﴾

﴿83. But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴾

﴿84. And all that they used to earn availed them not.﴾

The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamūd

The Dwellers of the Al-Hijr were the people of Thamūd who rejected their Prophet, Ṣālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allāh tells us that he (Ṣālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Ṣālih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

﴿نَسْمَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ﴾

﴿"Enjoy yourselves in your homes for three days. This is a promise which will not be belied."﴾ [11:65]

Allāh said:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance.﴾ [41:17]

Allāh tells us that,

﴿وَكَانُوا يَجْتَوْنَ مِنَ الْجِبَالِ يُوْتًا مَّائِيَةً﴾

﴿And they used to hew out dwellings from the mountains, (feeling) secure.﴾

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the *Al-Hijr* through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُرُوا خَشْيَةً أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ»

«Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.»^[1]

﴿فَاعَذَّتْهُمْ الصَّبْحَةُ مُصْبِحِينَ﴾

﴿But the *Ṣayḥah* (torment - awful cry) overtook them in the early morning.﴾ meaning in the morning of the fourth day.

﴿فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾

﴿And all that they used to earn availed them not.﴾

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾ إِنَّ رَبَّكَ هُوَ الْمَلَكُ الْعَلِيمُ ﴿٨٥﴾

﴿85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.﴾

﴿86. Verily, your Lord is the Knowing Creator.﴾

[1] Aḥmad 2:91.

The World has been created for some Purpose, then the Hour will come

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

﴿And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming﴾, i.e., with justice to -

﴿لِيَجْزِيَ الَّذِينَ أَسَفُوا بِمَا عَمِلُوا﴾

﴿requite those who do evil with that which they have done﴾
[53:31]

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا وَلَئِنْ كُنَّا إِلَّا لَنُفَصِّلَنَّ الْأَمْرَ﴾

﴿And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!﴾(38:27)

﴿أَمْحَسِبْتُمْ أَنَّا خَلَقْنَكُمْ عَبَثًا وَأَنْتُمْ عَلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَعَمَلِ اللَّهُ الْمَلِكِ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْثَى الْكَبِيرِ ﴿١١٦﴾﴾

﴿"Did you think that We created you in play, and that you would not be brought back to Us?" So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!﴾(23:115-116).

Then Allāh informed His Prophet ﷺ about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

﴿فَاصْفَعْ عَنْهُمْ وَقُلْ سَلَامٌ ﴿٨٩﴾ يَوْمَئِذٍ يَكْفُرُونَ ﴿٩٠﴾﴾

﴿So turn away from them, and say: "Salām (Peace!)." But they will come to know﴾ (43:89).

Mujāhid, Qatādah and others said: "This was before fighting was prescribed". It is as they said, because this Sūrah was revealed in Makkah and fighting was prescribed after the Hijrah.

﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾

﴿Verily, your Lord is the Knowing Creator﴾(15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾ (٨٦) *إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ* ﴿٨٧﴾ *مُسَبِّحِينَ الَّذِي يَدُورُ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ* ﴿٨٨﴾

﴿Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.﴾(36:81-83).

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾ (٨٧) *لَا تَحْزَنْ عَلَيْهِ إِنْ مَا مَتَعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَافِضَ جَنَاحَكَ لِلْمُؤْمِنِينَ* ﴿٨٨﴾

﴿87. And indeed, We have bestowed upon you seven of the Mathānī,^[1] and the Grand Qur'ān.﴾

﴿88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.﴾

A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

^[1] Mathānī means "often recited."

rejection of you and their opposition to your religion.

﴿وَلَنُفِضَ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

﴿And lower your wings to the believers who follow you﴾
(26:215) meaning - be gentle with them, like the Āyah,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful﴾(9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathānī*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others said that they are the seven long (*Sūrahs*), meaning *Al-Baqarah*, *Al-Imrān*, *An-Nisā'*, *Al-Mā'idah*, *Al-An'ām*, *Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbās and Sa'īd bin Jubayr. Sa'īd said: "In them, Allāh explains the obligations, the *Hudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."^[1]

The second opinion is that they (the seven of the *Mathānī*) are *Al-Fātiḥah*, which is composed of seven Āyāt. This was reported from 'Ali, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said: "The *Bismillāh*,^[2] is completing seven Āyah, which Allāh has given exclusively to you (Muslims)."^[3] This is also the opinion of Ibrāhīm An-Nakha'ī, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shaḥr bin Ḥawshab, Al-Ḥasan Al-Baṣri and Mujāhid.^[4]

Al-Bukhārī, may Allāh have mercy on him, recorded two *Hadīths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'allā, who said: "The Prophet ﷺ passed by me while I

[1] Aṭ-Ṭabari 17:130-132.

[2] That is the statement "*Bismillāhir-Raḥmānir-Raḥīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fātiḥah* comprises seven Āyāt.

[3] Aṭ-Ṭabari 17:133.

[4] Aṭ-Ṭabari 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

«What stopped you from coming to me?» I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللَّهُ

«Did not Allāh say

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾

«O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you...?» [8:24]

«أَلَا أَعْلَمُكَ أَغْطَمَ سُورَةَ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟»

«Shall I not teach you the most magnificent Sūrah before I leave the Masjid?»

Then the Prophet ﷺ went to leave the Masjid, and I reminded him, so he said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«"Al-Hamdu Lillāhi Rabbil-'Ālamīn [All praises and thanks be to Allāh, the Lord of all that exists]» (1:2).

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيَتْهُ»

«This is the seven of the Mathāni and the Qur'ān which I have been given.»

(The second Ḥadīth) was reported from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«Umm Al-Qur'ān (the Mother or the Essence of the Qur'ān,) is the seven Mathāni, and the Grand Qur'ān.»^[1]

This means that Al-Fātiḥah is the seven Mathāni and the Grand Qur'ān, but this does not contradict the statement that the seven Mathāni are the seven long Sūrahs, because they also share these attributes, as does the whole Qur'ān. As Allāh

[1] Faṭḥ Al-Bāri 8:232.

says,

﴿اللَّهُ زَلَّ أَحْسَنَ الْكَلِمِ كِتَابًا مُتَنَبِّهَا مَنَابِ﴾

﴿Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-recited﴾ (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'ān.

﴿لَا تَدْنُ عَيْنُكَ إِنْ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ﴾

﴿Look not with your eyes ambitiously at what We have given to certain classes of them﴾ [20:131]

meaning, be content with the Grand Qur'ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

﴿لَا تَدْنُ عَيْنُكَ﴾

﴿Look not with your eyes ambitiously﴾

Al-'Awfī reported that Ibn 'Abbās said: "He [in this Āyah] forbade a man to wish for what his companion has."^[1]

﴿إِنْ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ﴾

﴿at what We have given to certain classes of them,﴾

Mujāhid said: "This refers to the rich."^[2]

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾ كَمَا أَرْسَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٢٨﴾ الَّذِينَ جَمَلُوا الْقُرْآنَ عِيسِينَ ﴿٢٩﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٣٠﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٣١﴾﴾

﴿89. And say (O Muḥammad): "I am indeed a plain warner."﴾

﴿90. As We have sent down on the Muqtasimīn (conspiring confederates),﴾

﴿91. Who have made the Qur'ān into parts.﴾

﴿92. So, by your Lord, We shall certainly call all of them to account.﴾

﴿93. For all that they used to do.﴾

[1] Aṭ-Ṭabari 17:141.

[2] Aṭ-Ṭabari 17:141.

The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people:

﴿إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾

«I am indeed a plain warner»

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمُ! إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالْتَّجَاءُ النَّجَاءَ، فَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَذْلَجُوا وَانْطَلَقُوا عَلَى مُهْلِهِمْ فَتَجَّوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَضْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاخَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

«The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.»^[1]

Explanation of “Al-Muqtasimīn”

﴿الْمُقْتَسِمِينَ﴾

«the Muqtasimīn» refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ﴾

[1] *Fath Al-Bārī* 13:264, *Muslim* 4:1788.

﴿They said, "Swear to one another [Taḳāsamu] by Allāh that we shall make a secret night attack on him and his household"﴾ [27:49]

i.e., they plotted to kill him at night. Mujāhid said "Taḳāsamu means they swore an oath."

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies﴾ (16:38).

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِن قَبْلُ﴾

﴿(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)﴾ (14:44)

﴿أَمْتَوَلَّوْا الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy﴾ [7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Muḳtasimīn*.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴿Who have made the Qur'ān into parts.﴾

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhārī reported that Ibn 'Abbās said,

﴿جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴿Who have made the Qur'ān into parts.﴾

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."^[1] Some have said that *Al-Mutaḳasimīn* refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

[1] *Faṭḥ Al-Bārī* 8 :233.

opinion was also reported from Aḍ-Ḍaḥḥāk and others.

Muḥammad bin Ishāq reported from Ibn 'Abbās that Al-Walid bin Al-Mughīrah - holding a noble position among the people - rallied a group of Quraysh behind him when *Al-Mawṣim* (the time for pilgrims to meet in Makkah for Ḥajj) had come. He said to them, "O people of Quraysh! The time of *Al-Mawṣim* has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shāms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allāh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allāh revealed concerning them:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِشِينَ﴾

﴿Who have made the Qur'ān into parts.﴾ meaning, of different types, and

﴿قَوْلِكَ لَسْتَنَّهُمْ جَمِيعِينَ ﴿١٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do﴾

Those were the group who said that about the Messenger of Allāh ﷺ.^[1]

﴿قَوْلِكَ لَسْتَنَّهُمْ جَمِيعِينَ ﴿١٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾

[1] *Sīrah Ibn Hishām*, 1:288. This narration is not authentic due to one of the narrators being unknown.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٧

الْحِجْر

الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿١١﴾ فَوَرَّيْكَ لَنَشْتَلَنَّهُمْ
 أَجْمَعِينَ ﴿١٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ
 عَنِ الْمُشْرِكِينَ ﴿١٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿١٥﴾ الَّذِينَ
 يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾ وَلَقَدْ نَعْلَمُ
 أَنَّكَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ رَكْعَتًا
 مِّنَ اللَّيْلِ وَرَكْعَتًا مِّنَ النَّهَارِ وَكُن مِّنَ السَّجْدِينَ ﴿١٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

سُورَةُ الْحِجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَنِّي أَمَرَ اللَّهَ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
 يُزِيلُ الْمَلَكُةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
 أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمَوَاتِ
 وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ
 الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَالْأَنْدَادُ
 خَلَقَهَا لَكُمْ فِيهَا دَفٌّ وَمَنْعُوعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

Abu Ja'far reported from Ar-Rabi' that Abu Al-'Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."^[1] 'Ali bin Abi Talhah reported that Ibn 'Abbās said,

﴿فَوَرَّيْكَ لَنَشْتَلَنَّهُمْ أَجْمَعِينَ﴾
 ﴿عَمَّا كَانُوا يَعْمَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» then he said:

﴿فَيَوْمَئِذٍ لَا يُشْفَعُ عَنْ دُؤْبَاهِ إِذٍ﴾
 ﴿وَلَا جُنَاحَ﴾

«So on that Day no question will be asked of man or Jinn as to his sin» (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"^[2]

﴿فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ ﴿١٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿١٥﴾ الَّذِينَ
 يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
 رَكْعَتًا مِّنَ اللَّيْلِ وَرَكْعَتًا مِّنَ النَّهَارِ وَكُن مِّنَ السَّجْدِينَ ﴿١٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

494. Therefore openly proclaim what you have been

[1] At-Ṭabari 17:150.

[2] At-Ṭabari 17:150.

commanded, and turn away from the idolators.﴾

﴿95. Truly, We will suffice you against the mockers,﴾

﴿96. Who make another god along with Allāh; but they will come to know.﴾

﴿97. Indeed, We know that your breast becomes tight because of what they say.﴾

﴿98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).﴾

﴿99. And worship your Lord until the certainty (i.e. death) comes to you.﴾

The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the *Āyah*,

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

﴿Therefore openly proclaim that what you have been commanded,﴾

means, "Go ahead with it."^[1] According to another report it means,

(افْعَلْ مَا تُؤْمَرُ)

"Therefore proclaim that which you commanded."

Mujāhid said, "It is reciting the Qur'ān aloud during prayer."^[2] Abu 'Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this *Āyah* was revealed:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

﴿Therefore openly proclaim that which you are commanded﴾

then he and his Companions came out into the open."^[3]

[1] Aṭ-Ṭabari 17:151.

[2] Aṭ-Ṭabari 17:151.

[3] Aṭ-Ṭabari 17:152.

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعِزَّ عَنِ الْمُشْرِكِينَ ۚ إِنَّا كَفَيْتَكَ الْمُسْتَهْزِئِينَ﴾

﴿and turn away from idolators. Truly, We will suffice you against the mockers.﴾

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

﴿They wish that you should compromise for them, so that they would compromise for you﴾ (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the Āyah:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

﴿O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.﴾
[5:67]

Muḥammad bin Ishāq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin 'Abd Al-'Uzzā bin Quṣayy there was Al-Aswad bin Al-Muttālib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

«اللَّهُمَّ أَعْمِ بَصَرَهُ، وَأَنْكِدْهُ وَلَدَهُ»

«O Allāh, make him blind and take (the life of) his son.»

From Banī Zahrah there was Al-Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manāf bin Zahrah. From Banī Makhzūm there was Al-Walīd bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm. From Banī Sahm bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Āṣ bin Wā'il bin Hishām bin Sa'īd bin Sa'd. From Khuzā'ah there was Al-Ḥārith bin At-Ṭalāṭilah bin 'Amr bin Al-Ḥārith bin 'Abd 'Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh ﷺ went too far, Allāh revealed:

﴿فَاصْنَعِ مَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۖ إِنَّا كُنْزُكَ السَّمَوَاتِ ۖ وَالَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا مَآخِرَ فَسَوْفَ يَعْلَمُونَ﴾^[1]

«Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.»

Ibn Ishāq said: Yazīd bin Rūmān told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibrīl came to the Messenger of Allāh ﷺ when he was performing *Tawāf* around the House (the Ka'bah). He stood and the Messenger of Allāh ﷺ stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yaghūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walid bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Ās bin Wā'il passed by, and he pointed to the instep of his foot. He (Al-'Ās) set off on his donkey, heading for At-Ṭā'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him.^[1]

﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا مَآخِرَ فَسَوْفَ يَعْلَمُونَ﴾^[1]

«Who make another god along with Allāh; but they will come

[1] *Sīrah Ibn Hishām* 1:409, 410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabi, (See *As-Siyar*).

to know.﴾

This is a strong warning and grave threat against those who have other deities along with Allāh.

Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٧٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٧٨﴾﴾

﴿Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).﴾

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٧٨﴾﴾

﴿So glorify the praises of your Lord and be of those who prostrate themselves (to Him)﴾

Imām Aḥmad reported from Nu'aym bin Hammār that he heard the Messenger of Allāh ﷺ say: ‘

«قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ! لَا تَغْزُ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَغْفِرَ لَكَ»

«Allāh said, "O son of Ādam! It is not too difficult for you to perform four Rak'āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."»^[1]

﴿وَارْعُدْ رَبِّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٧٩﴾﴾

﴿And worship your Lord until the certainty comes to you﴾ (15:99).

Al-Bukhārī said: "Sālim said, '(This means) death.'"^[2] This

^[1] Aḥmad 5:286.

^[2] Faṭḥ Al-Bāri 8:235.

Sālim is Sālim bin 'Abdullāh bin 'Umar. Ibn Jarīr also recorded from Sālim bin 'Abdullāh,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the Yaqīn comes to you.»

He said, "Death."^[1] It is reported in the *Ṣaḥīḥ* from Umm Al-'Alā' - one of the women of the Anṣār - that when the Messenger of Allāh ﷺ entered upon 'Uthmān bin Maẓ'ūn after he had died, Umm Al-'Alā' said, "May the mercy of Allāh be upon you, Abu As-Sā'ib. My testimony over you is that Allāh has honored you." The Messenger of Allāh ﷺ said,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟»

«How do you know that Allāh has honored him?»

I said, "May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?" He said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

«As far as he is concerned, the death has come to him, and I hope for good for him.»^[2] This is evidence that the meaning of this *Āyah*,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the certainty comes to you.»

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Ṣaḥīḥ Al-Bukhārī* from 'Imrān bin Ḥuṣayn that the Messenger of Allāh ﷺ said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»^[3]

From this we may understand that it is a mistake to interpret *Yaqīn* (the certainty) as *Ma'rifah* ("spiritual knowing")

[1] *Aṭ-Ṭabari* 17:160.

[2] *Faṭḥ Al-Bārī* 3:137.

[3] *Faṭḥ Al-Bārī* 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the *Tafsīr* of *Sūrat Al-Hijr*. Praise be to Allāh, the Lord of all that exists.