

## The Tafsīr of Sūrah Nūn<sup>[1]</sup>

### (Chapter - 68)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ت وَالْقَالِ وَمَا يُظْهَرُونَ﴾ ١ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾  
وَلَيْكَ لَمَلٌ خُلْفَى عَظِيمٍ ﴿٤﴾ نَسْتَبِيرُ وَتَبْعِرُونَ ﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
يَمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

- ﴿1. Nūn. By the pen and by what they Yastur.﴾
- ﴿2. You, by the grace of your Lord, are not insane.﴾
- ﴿3. And verily, for you will be reward that is not Mamnūn.﴾
- ﴿4. And verily, you are on an exalted character.﴾
- ﴿5. You will see, and they will see,﴾
- ﴿6. Which of you is afflicted with madness.﴾
- ﴿7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.﴾

We have already discussed the special letters of the Arabic alphabet at the beginning of Sūrat Al-Baqarah. Thus, Allāh's saying,

﴿ت﴾

﴿Nūn﴾, is like Allāh's saying,

﴿س﴾

﴿Sād﴾, and Allāh's saying,

<sup>[1]</sup> Also called Sūrat Al-Qalam.

﴿ق﴾

﴿Qāf﴾, and similar to them from the individual letters that appear at the beginning of Qur'ānic chapters. This has been discussed at length previously and there is no need to repeat it here.

### The Explanation of the Pen

Concerning Allāh's statement,

﴿وَالْقَلَمِ﴾

﴿By the pen﴾ The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,

﴿اقْرَأْ رَبُّكَ الْأَكْرَمَ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾

﴿Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.﴾  
(96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,

﴿وَمَا يَسْطُرُونَ﴾

﴿and by what they Yastur.﴾ Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."<sup>[1]</sup> As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present *Ḥadīths* that have been reported about the Pen.

Ibn Abi Ḥātim recorded from Al-Walid bin 'Ubadah bin Aṣ-Ṣāmit that he said, "My father called for me when he was dying and he said to me: 'Verily, I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ»

<sup>[1]</sup> Aṭ-Ṭabari 23:527, 528.

«Verily, the first of what Allāh created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write?" He said: "Write the decree and whatever will throughout eternity."»<sup>[1]</sup>

This Ḥadīth has been recorded by Imām Aḥmad through various routes of transmission.<sup>[2]</sup> At-Tirmidhi also recorded it from a Ḥadīth of Abu Dāwud Aṭ-Ṭayālīsī and he (At-Tirmidhi) said about it, «Ḥasan Ṣaḥīḥ, Ḡarīb.»<sup>[3]</sup>

### Swearing by the Pen refers to the Greatness of the Prophet ﷺ

Allāh says,

﴿مَا أَنْتَ بِمَجْنُونٌ رَبِّكَ يَبْعَثُ عَلَيْكَ رِزْقًا﴾

«You, by the grace of your Lord, are not insane.»

meaning – and all praise is due to Allāh – ‘you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.’

﴿وَأَنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ﴾

«And verily, for you will be reward that is not Mamnūn.»

meaning, ‘for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.’ The meaning of:

﴿غَيْرَ مَمْنُونٍ﴾

«not Mamnūn» is that it will not be cut off. This is similar to Allāh’s statement,

﴿عَطَاةٌ غَيْرُ مَحْذُورٍ﴾

«a gift without an end.» (11:108)

and His statement,

﴿قُلْ هُوَ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

[1] Aṭ-Ṭabari 23:526.

[2] Aḥmad 5:317.

[3] Tuhfat Al-Aḥwadhī 9:232.

﴿Then they shall have a reward without end.﴾ (95:6)

Mujāhid said,

﴿عَبْرَ مَمْنُونٍ﴾

﴿Without Mamnūn﴾ means "Without reckoning."<sup>[1]</sup> And this refers back to what we have said before.

### **The Explanation of the Statement: "Verily, You are on an Exalted Character."**

Concerning Allāh's statement,

﴿وَأَنَّكَ لَمَلَّ خُلُقٍ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

Al-'Awfi reported from Ibn 'Abbās, "Verily, you are on a great religion, and it is Islām."<sup>[2]</sup> Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī' bin Anas.<sup>[3]</sup> Aḍ-Ḍaḥḥāk and Ibn Zayd also said this.<sup>[4]</sup> Sa'īd bin Abi 'Arūbah reported from Qatādah that he said concerning Allāh's statement,

﴿وَأَنَّكَ لَمَلَّ خُلُقٍ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

"It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allāh ﷺ, so she replied: 'Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said: 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.'<sup>[5]</sup> 'Abdur-Razzāq recorded similar to this<sup>[6]</sup> and Imām Muslim recorded it in his *Ṣaḥīḥ* on the authority of Qatādah in its full length.<sup>[7]</sup>

This means that he would act according to the commands and the prohibition in the Qur'ān. His nature and character were patterned according to the Qur'ān, and he abandoned his

[1] Aṭ-Ṭabari 23:528.

[2] Aṭ-Ṭabari 23:529.

[3] Aṭ-Ṭabari 23:529, and *Ad-Durr Al-Manthūr* 8:243.

[4] Aṭ-Ṭabari 23:530.

[5] Aṭ-Ṭabari 23:529.

[6] 'Abdur-Razzāq 3:307.

[7] Muslim 1:513.

natural disposition (i.e., the carnal nature). So whatever the Qur'an commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allāh gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two *Ṣaḥīḥs* that Anas said, "I served the Messenger of Allāh ﷺ for ten years, and he never said a word of displeasure to me (*Uff*), nor did he ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allāh ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allāh."<sup>[1]</sup>

Imām Al-Bukhārī recorded that Al-Barā' said, "The Messenger of Allāh ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."<sup>[2]</sup>

The *Ḥadīths* concerning this matter are numerous. Abu ʿĪsā At-Tirmidhi has a complete book on this subject called *Kitāb Ash-Shamā'il*.

Imām Aḥmad recorded that ʿĀ'ishah said, "The Messenger of Allāh ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting *Jihād* in the cause of Allāh. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allāh were transgressed. Then, in that case he would avenge for the sake of Allāh."<sup>[3]</sup>

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

[1] *Faḥ Al-Bārī* 10:471, and Muslim 4:1814.

[2] *Faḥ Al-Bārī* 6:652.

[3] Aḥmad 6:232. Similar with Muslim 7:80.

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

«I have only been sent to perfect righteous behavior.»

Aḥmad was alone in recording this Ḥadīth.<sup>[1]</sup>

In reference to Allāh's statement,

﴿سَتَبَيِّرُ وَيُبَيِّرُونَ بِأَيِّكُمْ الْمَفْتُونُ﴾

«You will see, and they will see, which of you is afflicted with madness.»

then it means, 'you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.' This is like Allāh's statement,

﴿سَيَمْلَأُونَ غَدًا مَنَ الْكَذَّابِ الْآثِرُ﴾

«Tomorrow they will come to know who is the liar, the insolent one!» (54:26)

Allāh also says,

﴿وَلَوْ آتَاكُمْ لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾

«And verily (either) we or you are rightly guided or in plain error.» (34:24)

Ibn Jurayj reported from Ibn 'Abbās, it means "You will know and they will know on the Day of Judgement."<sup>[2]</sup> Al-'Awfi reported from Ibn 'Abbās;

﴿بِأَيِّكُمْ الْمَفْتُونُ﴾

«Which of you is Maftūn (afflicted with madness).»

means which of you is crazy.<sup>[3]</sup> This was also said by Mujāhid and others as well.<sup>[4]</sup> The literal meaning of *Maftūn* is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, 'so you will know and they will know,' or 'you will be informed and they will be informed, as to which of you is afflicted with madness.' And

[1] Aḥmad 2:381.

[2] Al-Qurṭubī 18:229.

[3] Aṭ-Ṭabarī 23:531.

[4] Aṭ-Ṭabarī 23:530.

Allāh knows best. Then Allāh says,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَهِينَ﴾

﴿Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.﴾

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

﴿فَلَا تَطِيعُ الْمُكْذِبِينَ﴾ ٨ ﴿وَدُّوا لَوْ تُدْهِنُ يَدْخُلُونَ﴾ ٩ ﴿وَلَا تَطِيعُ كُلَّ حَلَافٍ مِثْلِهِ﴾ ١٠ ﴿هَآؤُلَآءِكَ نَبِئِينَ﴾ ١١ ﴿مَنْعَ الْخَيْرِ لِمَنْعِهِمْ أَنِيبَ﴾ ١٢ ﴿عَلَّيْكَ بِذَلِكَ زَنِيمٌ﴾ ١٣ ﴿أَنْ كَانَ ذَا مَالٍ وَبَنِينَ﴾ ١٤ ﴿إِذَا تَنَادَى عَلَيْهِ مَا بَيْنَنَا قَالِ اسْتَطِيعُ الْآوِلِينَ﴾ ١٥ ﴿سَكُنْ عَلَى نَفْسِكَ﴾ ١٦

﴿8. So, do not obey the deniers.﴾

﴿9. They wish that you should compromise with them, so they (too) would compromise with you.﴾

﴿10. And do not obey every Hallāf Mahīn.﴾

﴿11. A Hammāz, going about with Namīm.﴾

﴿12. Hinderer of the good, transgressor, sinful.﴾

﴿13. 'Utul, and moreover Zanīm.﴾

﴿14. (He was so) because he had wealth and children.﴾

﴿15. When Our Āyāt are recited to him, he says: "Tales of the men of old!"﴾

﴿16. We shall brand him on the snout (nose)!﴾

### **Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path**

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character,'

﴿فَلَا تَطِيعُ الْمُكْذِبِينَ﴾ ٨ ﴿وَدُّوا لَوْ تُدْهِنُ يَدْخُلُونَ﴾ ٩

﴿So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.﴾

Ibn 'Abbās said, "That you would permit them (their idolatry)

and they also would permit you (to practice your religion).”<sup>[1]</sup> Mujaḥid said,

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

﴿They wish that you should compromise with them, so they (too) would compromise with you.﴾

“This means that you should be quiet about their gods and abandon the truth that you are upon.”<sup>[2]</sup> Then Allāh says,

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ﴾

﴿And do not obey every Ḥallāf (one who swears much) Mahīn (liar or worthless person).﴾

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allāh’s Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn ‘Abbās said, “*Al-Mahīn* means the liar.”<sup>[3]</sup>

Then Allāh says,

﴿هَمَّازٍ﴾

﴿A Hammāz,﴾ Ibn ‘Abbās and Qatādah both said, “This is slander.”<sup>[4]</sup>

﴿مَشَّاءٍ بِنَمِيمٍ﴾

﴿going about with Namīm,﴾ This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two *Ṣaḥīḥs* that Mujaḥid reported from Ṭāwus that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبُؤْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

«Verily, these two are being punished, and they are not being

[1] Aṭ-Ṭabari 23:533.

[2] Aṭ-Ṭabari 23:533.

[3] Aṭ-Ṭabari 23:533.

[4] Aṭ-Ṭabari 23:534.



punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namīmah.»<sup>[1]</sup>

This *Ḥadīth* has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid.<sup>[2]</sup>

Imām Aḥmad recorded that Ḥudhayfah said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَدْخُلُ الْجَنَّةَ فَتَاتٌ»

«The slanderer will not enter into Paradise.»<sup>[3]</sup>

This *Ḥadīth* has been reported by the Group except for Ibn Mājah.<sup>[4]</sup>

Concerning Allāh's statement,

﴿مَنْعَ لِلْعَبْرِ مُنْعَرٍ أَنِيرِ﴾

«Hinderer of good, transgressor, sinful,» it means, he refuses to give and withholds that which he has of good.

﴿مُنْعَرٍ﴾

«transgressor,» this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

﴿أَنِيرِ﴾

«sinful,» meaning, he delves into the forbidden things. Concerning Allāh's statement,

﴿عَنْلٍ بَعْدَ ذَلِكَ زَنِيمٍ﴾

«'Utul, and moreover Zanīm.»

'Utul means one who is cruel, harsh, strong, greedy and stingy. Imām Aḥmad recorded from Al-Ḥārithah bin Wahb that the Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bāri* 1:358, and Muslim 1:240.

[2] Abu Dāwud 1:25, *Tuḥfat Al-Aḥwadhil*:232, An-Nasā'ī 1:28 and 4:412, *Al-Kubrā* 6:496, and Ibn Mājah 1:125.

[3] Aḥmad 5:382.

[4] *Faṭḥ Al-Bāri* 10:487, Muslim 1:101, Abu Dāwud 5:190, *Tuḥfat Al-Aḥwadhil* 6:172, and An-Nasā'ī in *Al-Kubrā* 6:496.

«أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرَهُ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ غُلٍّ جَوَّازٍ مُسْتَكْبِرٍ»

«Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāz and arrogant person.»<sup>[1]</sup>

Al-Waki' said, "It ('Utul) is every *Jawwāz*, *Ja'zari* and arrogant person." Both Al-Bukhāri and Muslim recorded this in their Two *Ṣaḥīḥs*, as well as the rest of the Group, except for Abu Dāwud. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'īd bin Khālid.<sup>[2]</sup>

The scholars of Arabic language have said that *Ja'zari* means rude and harsh, while *Jawwāz* means greedy and stingy.

Concerning the word *Zanīm*, Al-Bukhāri recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿عَنْلٍ بَعْدَ ذَلِكَ زَنِيمٍ﴾

﴿'Utul (cruel), and moreover Zanīm.﴾

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."<sup>[3]</sup> The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the *Zanīm* is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this.

Concerning Allāh's statement,

﴿أَن كَانَ ذَا مَالٍ وَبَنِينَ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

﴿(He was so) because he had wealth and children. When Our Āyāt are recited to him, he says: "Tales of the men of old!"﴾

Allāh is saying, 'this is how he responds to the favors that

<sup>[1]</sup> Aḥmad 5:306.

<sup>[2]</sup> *Faṭḥ Al-Bāri* 8:530, *Muslim* 4:2190, *Tuḥfat Al-Aḥwadhī* 7:331, *An-Nasā'ī in Al-Kubrā* 6:497, and *Ibn Mājah* 2:1378.

<sup>[3]</sup> Al-Bukhāri no. 4917.

Allāh has bestowed upon him of wealth and children, by disbelieving in Allāh's *Āyāt* and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allāh's statement,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۚ وَبَيْنَ شُهُودًا ۚ وَمَهَّدْتُ لَهُ تَهْجِدًا ۚ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينًا ۚ سَأُضِلُّهُمْ صُغُورًا ۚ إِنَّهُ فَكَّرَ وَقَدَّرَ ۖ فَقِيلَ كَيْفَ قَدَّرَ ۚ ثُمَّ نُظِرَ ۚ ثُمَّ عَبَسَ وَبَسَرَ ۚ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۚ فَفَالَ إِنْ هَذَا إِلَّا يَحْمِرُ يُوَزَّرَ ۚ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۚ سَأُضِلُّهُ سَقَرًا ۚ وَمَا أَزِيدُهُ مَا سَقَرٌ ۚ لَا يَقِي وَلَا نَذَرُ ۚ لَوَاقِعٌ لِلنَّارِ ۚ عَلَيْهَا نِصْمَةٌ عَشْرَ ۚ﴾

﴿Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). 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! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you know what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).﴾ [74:11-30]

Then Allāh said here,

﴿سَنَسِفُهُ عَلَى الْفَرْطُورِ ۚ﴾

﴿We shall brand him on the snout!﴾

Ibn Jarīr said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)."<sup>[1]</sup>

Others have said,

﴿سَنَسِفُهُ﴾

[1] At-Ṭabari 23:541.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٦٥

الْقَارِعَةُ

سَنَسِفُهُ عَلَى الْحَرُوطِ ﴿١٧﴾ إِنَّا بَلَوْتُهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ ﴿١٨﴾ وَلَا يَسْتَوُونَ ﴿١٩﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿٢٠﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢١﴾ فَتَنَادُوا مُصْبِحِينَ ﴿٢٢﴾ أَنْ أَغْدُوا عَلَى حَرْزِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَأَنطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٤﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٥﴾ وَغَدَا عَلَى حَرٍِّ قَدِيرٍ ﴿٢٦﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَأَصَاوِرُ ﴿٢٧﴾ بَلْ غَشَى عُورُهُمْ قُلُوبُهُمْ ﴿٢٨﴾ قَالُوا لَئِنْ كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُذُونَ ﴿٣٠﴾ قَالُوا إِنَّا نَبَأُ كُنَّا ظَالِمِينَ ﴿٣١﴾ فَتَنَادَى رَبُّنَا إِلَى رَبِّنَا رَاغِبِينَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ وَلَمْ تُدْرِكُوا الْآخِرَ وَآخِرَ مَا تُكَلِّمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ أَفَتَجْعَلُ لِلْمُتَّقِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنْ لَكُمْ فِیهِ مَا تَخْتَفُونَ ﴿٣٨﴾ أَمْ تَكْرَاهُونَ عَلَيْنَا بَلْعَةً إِلَى يَوْمِ الْقِيَامَةِ إِنْ لَكُمْ مَا تَحْكُمُونَ ﴿٣٩﴾ سَلِّمُوا لَهُمْ فِي ذَلِكَ رُغْمًا ﴿٤٠﴾ أَمْ لَكُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

﴿We shall brand him﴾

This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgment,' and the face has been referred to here as snout.

﴿إِنَّا بَلَوْتُهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ﴾

﴿أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ﴾ وَلَا

﴿يَسْتَوُونَ﴾ ﴿١٩﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ

﴿رَبِّكَ وَهُمْ نَائِمُونَ﴾ ﴿٢٠﴾ فَأَصْبَحَتْ

﴿كَالْصَّرِيمِ﴾ ﴿٢١﴾ فَتَنَادُوا مُصْبِحِينَ ﴿٢٢﴾

﴿أَنْ أَغْدُوا عَلَى حَرْزِكُمْ إِنْ كُنْتُمْ

﴿صَادِقِينَ﴾ ﴿٢٣﴾ فَأَنطَلَقُوا وَهُمْ

﴿يَتَخَفَتُونَ﴾ ﴿٢٤﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ

﴿عَلَيْكُمْ مَسْكِينٌ﴾ ﴿٢٥﴾ وَغَدَا عَلَى حَرٍِّ

﴿قَدِيرٍ﴾ ﴿٢٦﴾ فَلَمَّا رَأَوْهَا قَالُوا

﴿إِنَّا لَأَصَاوِرُ﴾ ﴿٢٧﴾ ﴿بَلْ غَشَى عُورُهُمْ

﴿قُلُوبُهُمْ﴾ ﴿٢٨﴾ ﴿قَالُوا لَئِنْ كُنَّا

﴿ظَالِمِينَ﴾ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى

﴿بَعْضٍ يَتْلَمُذُونَ﴾ ﴿٣٠﴾ ﴿قَالُوا إِنَّا

﴿نَبَأُ كُنَّا ظَالِمِينَ﴾ ﴿٣١﴾ فَتَنَادَى رَبُّنَا

﴿إِلَى رَبِّنَا رَاغِبِينَ﴾ ﴿٣٢﴾ ﴿كَذَلِكَ

﴿الْعَذَابُ وَلَمْ تُدْرِكُوا الْآخِرَ وَآخِرَ مَا

﴿تُكَلِّمُونَ﴾ ﴿٣٣﴾ ﴿إِنَّ لِلْمُتَّقِينَ

﴿17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,﴾

﴿18. Without (saying: "If Allāh wills.")﴾

﴿19. Then there passed over it a Tā'if from your Lord while they were asleep.﴾

﴿20. So by the morning, it became like Aş-Şarīm.﴾

﴿21. Then they called out (one to another as soon) as the morning broke.﴾

﴿22. Saying: "Go to your tilth in the morning, if you would

*pluck (the fruits)."* ﴿﴾

﴿23. So they departed, and they were whispering :﴾

﴿24. "No poor person shall enter upon you into it today."﴾

﴿25. And they went in the morning with Ḥard Qādirīn.﴾

﴿26. But when they saw it, they said: "Verily, we have gone astray."﴾

﴿27. "Nay! Indeed we are deprived!"﴾

﴿28. The Awsaṭ among them said; "Did I not tell you, 'Why do you not Tusabbihūn.' "﴾

﴿29. They said: "Glory to Our Lord! Verily, we have been wrongdoers."﴾

﴿30. Then they turned one against another, blaming.﴾

﴿31. They said: "Woe to us! Verily, we were Ṭāghīn."﴾

﴿32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord."﴾

﴿33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.﴾

### **A Parable of the Removal of the Earnings of the Disbelievers**

This is a parable that Allāh made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muḥammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allāh says,

﴿إِنَّا بَلَوْنَهُمْ﴾

﴿Verily, We have tried them﴾ meaning, 'We have tested them.'

﴿كَأَنَّا بَلَوْنَا أَصْنَابَ لُؤْلُؤٍ﴾

﴿as We tried the People of the Garden,﴾

This refers to a garden containing different types of fruits and vegetation.

﴿إِذْ أَقْسَمُوا لَصُرَّتْنَا مُمْسِجِينَ﴾

﴿when they swore to pluck the fruits of the (garden) in the morning,﴾

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

﴿لَا يَسْتَفْتُونَ﴾

﴿Without (saying : "If Allāh wills.")﴾

meaning their vow that they made. Therefore, Allāh broke their vow. He then said,

﴿طَلَأَ عَلَيْنَا لَآئِكٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ﴾

﴿Then there passed over it a Tā'if from your Lord while they were asleep.﴾

meaning, it was afflicted with some heavenly destruction.

﴿فَأَصْبَحَتْ كَالصَّرِيمِ﴾

﴿So by the morning it became like Aş-Şarīm.﴾

Ibn 'Abbās said, "Like the dark night."<sup>[1]</sup> Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

﴿فَنَادَوْا مُصْبِحِينَ﴾

﴿Then they called out (one to another as soon) as the morning broke.﴾

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allāh said,

﴿أَنْ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿(Saying :) "Go to your tilth in the morning, if you would pluck (the fruits).">

meaning, 'if you want to pluck your harvest fruit.'

﴿فَاتَّخَفَتُوا وَهُمْ يَنْخَفَتُونَ﴾

﴿So they departed, and they were whispering :﴾

meaning, they spoke privately about what they were doing so

[1] Aţ-Ṭabari 23 :544.

that no one could hear what they were saying. Then Allāh, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

﴿فَاسْلُكُوا وَهُمْ يَخْتَفُونَ ﴿١٣﴾ أَنْ لَا يَدْخُلَنَّ الْيَوْمَ عَلَيْكُمْ فُسَقَاءٌ مُنِكِينَ ﴿١٤﴾﴾

﴿So they departed, and they were whispering : "No poor person shall enter upon you into it today."﴾

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allāh then said,

﴿وَعَدُوا عَلَىٰ حَزْرٍ﴾

﴿And they went in the morning with *Hard*﴾ meaning, with strength and power.

﴿قَدِيرِينَ﴾

﴿*Qādirīn*﴾ meaning, they thought they had power to do what they claimed and what they were desiring.

﴿فَإِنَّمَا رَأَيْنَا قَالُوا إِنَّا لَمَسْأُونٌ ﴿١٥﴾﴾

﴿But when they saw it, they said : "Verily, we have gone astray."﴾ meaning, when they arrived at it and came upon it, and it was in the condition which Allāh changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

﴿إِنَّا لَمَسْأُونٌ﴾

﴿*Verily, we have gone astray.*﴾ meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbās and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

﴿يَا نَعْنُ نَعْرُومُونَ ﴿١٦﴾﴾

﴿*Nay! Indeed we are deprived (of the fruits)!*﴾

meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

﴿قَالَ أَوْسَطُهُمْ﴾

«The Awsaṭ among them said,» Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr, ‘Ikrimah, Muḥammad bin Ka‘b, Ar-Rabī’ bin Anas, Aḍ-Ḍaḥḥāk and Qatādah all said, “This means the most just of them and the best of them.”<sup>[1]</sup>

﴿أَزَلْتُ لَكُمْ وَلَا تُسَبِّحُونَ﴾

«Did I not tell you, ‘Why do you not Tusabbihūn?’»

Mujāhid, As-Suddi and Ibn Jurayj all said that,

﴿وَلَا تُسَبِّحُونَ﴾

«Why do you not Tusabbihūn?» this means “why do you not say, ‘If Allāh will?’”<sup>[2]</sup> As-Suddi said, “Their making exception due to the will of Allāh in that time was by glorifying Allāh (*Tasbīḥ*).” Ibn Jarīr said, “It is a person’s saying, ‘If Allāh will.’”<sup>[3]</sup> It has also been said that it means that the best of them said to them, “Did I not tell you, why don’t you glorify Allāh and thank Him for what He has given you and favored you with?”

﴿قَالُوا سُبْحَنَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ﴾

«They said: “Glory to Our Lord! Verily, we have been wrongdoers.”»

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

﴿إِنَّا كُنَّا ظَالِمِينَ﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَامَنُونَ ﴿٢٤﴾

«“...Verily, we have been wrongdoers.” Then they turned one against another, blaming.»

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

﴿قَالُوا يَتَوَلَّآ إِنَّا كُنَّا ظَالِمِينَ﴾

«They said: “Woe to us! Verily, we were Tāghīn.”»

[1] Aṭ-Ṭabari 23:550.

[2] Aṭ-Ṭabari 23:551, and *Ad-Durr Al-Manthūr* 8:253.

[3] Aṭ-Ṭabari 23:550.



meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

﴿عَسَىٰ رَبُّنَا أَنْ يُؤْتِيََنَا خَيْرًا مِّمَّا أَتَيْنَا ۚ إِنَّ رَبَّنَا شَرُّونَ﴾

﴿We hope that our Lord will give us in exchange better than it.  
Truly, we hope in our Lord.﴾

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allāh knows best. Some of the Salaf mentioned that these people were from Yemen. Saʿīd bin Jubayr said, "They were from a village that was called Ḍarawān which was six miles from Ṣanʿā' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allāh took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allāh then says,

﴿كَذَٰلِكَ الْعَذَابُ﴾

﴿Such is the punishment,﴾ meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allāh's blessings upon him with ungratefulness (or disbelief).

﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

﴿but truly, the punishment of the Hereafter is greater if they but knew.﴾

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ أَتَجْعَلُ السَّيِّئِينَ كَالْمُحْسِنِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنْ لَكُمْ بِهِ لَا عَزَازَةٌ ﴿٣٨﴾ أَمْ لَكُمْ أُبُونٌ عَلَيْنَا يُلْقُهُ إِلَى بُورٍ أُلْقِيَتْهُ إِنْ لَكُمْ لَا عَاقِبَةُ ﴿٣٩﴾ سَلَمَةٌ أُنْهَىٰ بِذَلِكَ رُجُومٌ ﴿٤٠﴾ أَمْ لَمْ شُرَكَاؤُهُمْ فَيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾﴾

﴿34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.﴾

﴿35. Shall We then treat the Muslims like the criminals?﴾

﴿36. What is the matter with you? How judge you?﴾

﴿37. Or have you a Book wherein you learn,﴾

﴿38. That you shall therein have all that you choose?﴾

﴿39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴾

﴿40. Ask them, which of them will stand as surety for that!﴾

﴿41. Or have they "partners"? Then let them bring their "partners" if they are truthful!﴾

### **The Reward of Those Who have Taqwā and that They will not be treated like the Criminals**

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has Taqwā of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

﴿أَتَجْعَلُ السَّيِّئِينَ كَالْمُحْسِنِينَ ﴿٣٥﴾﴾

﴿Shall We then treat the Muslims like the criminals?﴾

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾﴾

﴿What is the matter with you? How do you judge?﴾

meaning, 'how can you think that?' Then He says,

﴿أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنْ لَكُمْ بِهِ لَا عَزَازَةٌ ﴿٣٨﴾﴾

﴿Or have you a Book wherein you learn that you shall therein have all that you choose?﴾

Allāh is saying in this, 'is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?'

﴿إِنْ لَكُمْ فِيهِ لَا مَعْبُودٌ ۖ أَمْ لَكُمْ أُسْنُ عَلَيْنَا يَوْمَ الْحِسَابِ إِنَّ لَكُمْ لَّا تَعْمَلُونَ ۝﴾

﴿That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴾

meaning, 'do you have covenants and confirmed agreements with Us?'

﴿إِنْ لَكُمْ لَّا تَعْمَلُونَ﴾

﴿that yours will be what you judge?﴾ meaning, 'that you will attain all that you want and desire.'

﴿سَأَلَهُمْ أَفَهُمْ بِذَلِكَ زَعِيمٌ ۝﴾

﴿Ask them, which of them will stand as surety for that!﴾ meaning, say to them, "Who is the sponsor to guarantee this?" Ibn 'Abbās said that it means, "Which of them will be a guarantor for that."<sup>[1]</sup>

﴿أَمْ لَهُمْ شُرَكَاءُ﴾

﴿Or have they "partners"?﴾ meaning, 'do they have idols and rivals gods (besides Allāh)?'

﴿فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ﴾

﴿Then let them bring their "partners" if they are truthful!﴾

﴿يَوْمَ يَكُنَّفُ عَنْ سَائِي وَيَدْعُونَ إِلَى الشُّجُودِ فَلَا يَسْتَجِيبُونَ ۝﴾ خَتَمَةُ الْقُرْآنِ رَفَعَهُمُ اللَّهُ وَقَدْ كَانُوا يَدْعُونَ إِلَى الشُّجُودِ وَهُمْ سَالِمُونَ ۝﴾ نَذَرِي وَمَنْ يَكْذِبْ يَنْذِرُ لَأُولَئِكَ سَنَذِيبُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ ۝﴾ وَأَتْلَى لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝﴾ أَمْ تَتْلُوهُمْ أَمْ تَتْلُوهُمْ مِنْ مَقَرٍّ يَتَنَزَّلُونَ ۝﴾ أَمْ عَنْهُمْ الْقَتِيبُ فَهُمْ يَكْفُرُونَ ۝﴾

[1] Aṭ-Ṭabari 23:554.

﴿42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

﴿43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.﴾

﴿44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.﴾

﴿45. And I will grant them a respite. Verily, My plan is strong.﴾

﴿46. Or is it that you ask them a wage, so that they are heavily burdened with debt?﴾

﴿47. Or that the Unseen is in their hands, so that they can write it down?﴾

### The Terror of the Day of Judgement

After Allāh mentions that those who have *Taqwā*, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴿يَوْمَ يُكْفِ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى الشُّجُورِ فَلَا يَسْتَطِيعُونَ﴾

﴿The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that he heard the Prophet ﷺ saying,

«يُكْفِ رُبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَشُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاجِدًا»

«Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff

*plate (the bone will not bend or flex).»*

This *Hadith* was recorded in the Two *Ṣaḥīḥs* and other books from different routes of transmission with various wordings. It is a long *Hadith* that is very popular.<sup>[1]</sup>

Concerning Allāh's statement,

﴿خَنِيعةً أَبْصَرُهُمْ يَرَافُهُمْ ذُلٌّ﴾

﴿*Their eyes will be cast down and ignominy will cover them;*﴾

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

### **For Whoever denies the Qur'ān**

Then Allāh says,

﴿تَذَرُنِي وَأَنْ يَكْذِبَ بَيْنَا لِلْيَمِينِ﴾

﴿*Then leave Me alone with such as belie this narration.*﴾

meaning, the Qur'ān. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allāh says,

﴿سَنَنْتَلِيهِمْ مِنْ حَيْثُ لَا يَسْلَمُونَ﴾

﴿*We shall punish them gradually from directions they perceive not.*﴾

meaning, and they will not even be aware of it. Rather, they

[1] *Faḥ Al-Bāri* 8:531, 532, and *Muslim* 1:167.

will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh's statement,

﴿أَيَحْسَبُونَ أَنَّمَا نُسَبِّحُ بِهِ مِنْ مَّالٍ وَسَعْيٍ ۚ سُبْحٌ لَّكُمْ فِي الْغَيْبِ بَلْ لَا تَشْعُرُونَ ۝٥٦﴾

﴿Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.﴾ (23:55,56)

Allāh also said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ۝٥٧﴾

﴿So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

Therefore, Allāh says here,

﴿وَأَنبِئْ لَهُمْ إِنَّ كَيِّدِي مَبِينٌ ۝٥٨﴾

﴿And I will grant them a respite. Verily, My plan is strong.﴾

meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allāh says,

﴿إِنَّ كَيِّدِي مَبِينٌ ۝٥٩﴾

﴿Verily, My plan is strong.﴾

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

In the Two *Ṣaḥīḥs* it is recorded from the Messenger of Allāh ﷺ that he said,

﴿إِنَّ اللَّهَ تَعَالَىٰ لَيَمْلِكُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ ۖ﴾

«Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.»

Then he recited,

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْفَرْقَ وَهَىٰ ظَلِيمَةً ۚ إِنَّ أَخَذَهُ أَيسَرُ شَيْدٍ ۝٦٠﴾

خِصَّةَ أَبْصَرْتُمْ زَهْفَهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿١٠٩﴾ فَذَرْنِي وَمَنْ يُكَذِّبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١١٠﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١١١﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿١١٢﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿١١٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿١١٤﴾ نَوْلَا أَنْ تَدْرِكَهُ نِعْمَةُ رَبِّهِ لِيَذِبَ آلَ الْعَمَاءِ وَهُوَ مَذْمُومٌ ﴿١١٥﴾ فَاجْنِبْ رِبِّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿١١٦﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿١١٧﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١١٨﴾

سُورَةُ الْحَاقَّةِ ﴿١١٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَالِيَةٍ ﴿٦﴾ سَفَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَفُتْنِيَهُمْ آيَاتِي خُشُوفًا قَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَارٌ نَحْلٌ خَاوِيَةٌ ﴿٧﴾ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾

«Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.» (11:102)<sup>[1]</sup>

In reference to Allāh's statement,

﴿أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿١١٢﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿١١٣﴾﴾

«Or is it that you ask them for a wage, so that they are heavily burdened with debt? Or that the Unseen is in their hands, so that they can write it down?»

the explanation of these two Āyāt preceded in Sūrat At-Tūr.<sup>[2]</sup>

The meaning of it is,

'you, O Muḥammad, call them to Allāh without taking any wages from them. rather, you hope for the reward with Allāh. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿١١٤﴾ نَوْلَا أَنْ تَدْرِكَهُ نِعْمَةُ رَبِّهِ لِيَذِبَ آلَ الْعَمَاءِ وَهُوَ مَذْمُومٌ ﴿١١٥﴾ فَاجْنِبْ رِبِّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿١١٦﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿١١٧﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١١٨﴾﴾

448. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzūm.﴾

[1] Fath Al-Bārī 8 :205, and Muslim 4 :1997.

[2] See volume nine, the Tafsīr of Sūrat At-Tūr (52 :40).

﴿49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.﴾

﴿50. Then his Lord chose him and made him of the righteous.﴾

﴿51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he is a madman!"﴾

﴿52. But it is nothing else than a Reminder to all the creatures ('Ālamīn).﴾

### **The Command to be Patient and to refrain from being Hasty like Yūnus was**

Allāh says,

﴿يٰٓأَيُّهَا

﴿So wait with patience﴾ 'O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

﴿وَلَا تَكُن كَصَاحِبِ النَّوْثِ﴾

﴿and be not like the Companion of the Fish﴾

meaning, Dhun-Nūn, who was Yūnus bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnus) called out from the layers of darkness,

﴿أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

﴿"That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers."﴾ (21:87)

Then Allāh said concerning him,



﴿فَأَسَجَّيْنَا لَهُ مِنْ فَخْرِهِ الْفَرْءَ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

«So We answered his call, and delivered him from the distress. And thus We do deliver the believers.» (21:88)

Allāh also says,

﴿قُلُوبًا أَنْتُمْ كَانُمْ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَيْتَ فِي بَطْنِهِ إِنْ يَوْمَ يُعْتَرُونَ ﴿١٤٤﴾﴾

«Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.» (37:143,144)

So here (in this Sūrah), Allāh says,

﴿إِذْ نَادَىٰ وَفُو مَكْزُومٌ﴾

«when he cried out (to Us) while he was Makzūm.»

Ibn ‘Abbās, Mujāhid and As-Suddi, all said, “while he was distressed.”<sup>[1]</sup> Then Allāh goes on to say,

﴿فَأَجَبْنَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿١٤٥﴾﴾

«Then his Lord chose him and made him of the righteous.»

Imām Aḥmad recorded from ‘Abdullāh that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»

«It is not befitting for anyone to say that I am better than Yūnus bin Mattā.»<sup>[2]</sup>

Al-Bukhārī recorded this Ḥadīth<sup>[3]</sup> and it is in the Two Ṣaḥīḥs reported from Abu Hurayrah.<sup>[4]</sup>

Concerning Allāh’s statement,

﴿وَلَا يَكْدُ الَّذِينَ كَفَرُوا لَنِزْلَتَكَ بِأَصْرِهِمْ﴾

«And verily, those who disbelieve would almost make you slip with their eyes»

Ibn ‘Abbās, Mujāhid and others have said,

[1] Aṭ-Ṭabari 23:563.

[2] Aḥmad 1:390.

[3] Faṭḥ Al-Bārī 6:519.

[4] Faṭḥ Al-Bārī 8:144, and Muslim 4:1846.

﴿لِيُرْفُوكَ﴾

﴿would make you slip﴾ "In order to have some effect on you."<sup>[1]</sup>

﴿بِأَسْوَغِهَا﴾

﴿with their eyes﴾ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you).'

### The Effect of the Evil Eye is Real

In this *Āyah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Ḥadīths* have been reported concerning this through numerous routes of transmission.

### The Ḥadīth of Buraydah bin Al-Ḥuṣayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«There is no Ruqyah<sup>[2]</sup> except to cure the evil eye and the sting.»<sup>[3]</sup>

This is how Ibn Mājah recorded this *Ḥadīth*. Imām Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ* Muslim),<sup>[4]</sup> and At-Tirmidhi recorded the *Ḥadīth* in this manner (like Muslim's version).<sup>[5]</sup> This *Ḥadīth* has also been recorded by Imām Al-Bukhārī, Abu Dāwud and At-Tirmidhi on the authority of 'Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. 'Imrān's wording is,

[1] Aṭ-Ṭabari 23:564,565.

[2] Prayer formula for healing.

[3] Ibn Mājah 2:1161.

[4] Muslim 1:199.

[5] *Tuḥfat Al-Aḥwadhī* 6:217.

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«There is no Ruqyah except to cure the evil eye and the sting.»<sup>[1]</sup>

Muslim recorded in his *Ṣaḥīḥ* from Ibn 'Abbās that the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْ الْعَيْنُ وَإِذَا اسْتَنْغَسِلْتُمْ فَأَغْسِلُوا»

«The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.»<sup>[2]</sup>

Muslim was alone in recording this *Ḥadīth*, as Al-Bukhārī did not mention it. It is reported from Ibn 'Abbās that he said, "The Messenger of Allāh ﷺ used to invoke Allāh's protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

«أَعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَآمَةٍ»

«I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil.»

Then he would say:

«مَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ»

«Thus, did Ibrāhīm used to seek protection for Ishāq and Ismā'il (his sons).»

This *Ḥadīth* was recorded by Al-Bukhārī and the *Sunan* compilers.<sup>[3]</sup>

### **The *Ḥadīth* of Abu Umāmah As'ad bin Sahl bin Ḥunayf**

Ibn Mājah recorded from Abu Umamah As'ad bin Sahl bin Ḥunayf that 'Amir bin Rabī'ah passed by Sahl bin Ḥunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

[1] *Faṭḥ Al-Bāri* 10:163, *Abu Dāwud* 4:213, and *Tuḥfat Al-Aḥwadhi* 6:217.

[2] *Muslim* 4:1719.

[3] *Faṭḥ Al-Bāri* 6:470, *Abu Dāwud* 5:104, *Tuḥfat Al-Aḥwadhi* 6:220, *An-Nasā'i in Al-Kubrā* 6:250, and *Ibn Mājah* 2:1164.

commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«مَنْ تَتَّبِعُونَ بِهِ؟»

«Who do you blame (or hold responsible) for this?»

The people replied, "Āmir bin Rabi'ah." Then the Prophet ﷺ said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُغْنِيهِ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

«Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.»

Then the Prophet ﷺ called for some water and he commanded 'Āmir to perform *Wuḍu'* with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his *Izār*. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma'mar related from Az-Zuhri that he said, "The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."<sup>[1]</sup> An-Nasā'ī recorded this *Ḥadīth* through different routes from Abu Umāmah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."<sup>[2]</sup>

### The Ḥadīth of Abu Sa'īd Al-Khudri

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *Jinns* and the evil eye of humans. Then when the *Mu'awwidhatān*<sup>[3]</sup> were revealed, he used them (for seeking protection) and abandoned everything else."<sup>[4]</sup>

This was recorded by At-Tirmidhi, and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan*."<sup>[5]</sup>

[1] *Sunan Ibn Mājah* no. 3509.

[2] An-Nasā'ī in *Al-Kubrā* no. 7617-7619.

[3] *Sūrat Al-Falāq* (113) and *Sūrat An-Nās* (114).

[4] *Ibn Mājah* 2:1161.

[5] *Tuḥfat Al-Aḥwadhī* 6:218, and An-Nasā'ī 8:271.

### Another Ḥadīth from Abu Sa'īd

Imām Aḥmad recorded from Abu Sa'īd that Jibrīl came to the Prophet ﷺ and said, "O Muḥammad, are you suffering from any ailment?" The Prophet ﷺ said,

«نَعَمْ»

«Yes». Then Jibrīl said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تُنْهِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

*"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing."*<sup>[1]</sup>

This Ḥadīth has been recorded by Muslim and the Sunan compilers except for Abu Dāwūd.<sup>[2]</sup>

Imām Aḥmad also recorded from Abu Sa'īd or Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يَشْفِيكَ»

*"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you."*<sup>[3]</sup>

### The Ḥadīth of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَيْنَ حَقٌّ»

*"Verily the evil eye is real."*<sup>[4]</sup>

Both Al-Bukhārī and Muslim recorded this Ḥadīth as well.<sup>[5]</sup>

[1] Aḥmad 3:28, 56.

[2] Muslim 4:1718, *Tuḥfat Al-Aḥwadhī* 4:46, and An-Nasā'ī in *Al-Kubrā* 6:249, and Ibn Mājah 2:1164.

[3] Aḥmad 3:58, 75.

[4] Aḥmad 2:319.

[5] *Fath Al-Bārī* 10:213, and Muslim 4:1719.

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْعَيْنُ حَقٌّ»

«The evil eye is real.»<sup>[1]</sup>

Ibn Mājah was alone in recording this Ḥadīth.

### The Ḥadīth of Asmā' bint 'Umays

Imām Aḥmad recorded from 'Ubayd bin Rifā'ah Az-Zuraqi that Asmā' said, "O Messenger of Allāh! Verily, Bani Ja'far are afflicted with the evil eye; should I seek to have *Ruqyah*?" The Prophet ﷺ replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَنْبِغُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ»

«Yes, for if anything could overcome the divine decree, it would be the evil eye.»<sup>[2]</sup>

This Ḥadīth has been recorded like this by At-Tirmidhi, Ibn Mājah,<sup>[3]</sup> and An-Nasā'ī. At-Tirmidhi said concerning it, "Ḥasan Ṣaḥīḥ."<sup>[4]</sup>

### The Ḥadīth of 'Ā'ishah

Ibn Mājah recorded from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have *Ruqyah* performed as a cure against the evil eye.<sup>[5]</sup> This was reported by Al-Bukhāri and Muslim.<sup>[6]</sup>

### The Ḥadīth of Sahl bin Ḥunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Ḥunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juhfah. They stopped there and

[1] Ibn Mājah 2:1159.

[2] Aḥmad 6:438.

[3] *Tuhfat Al-Aḥwadhi* 6:219, and Ibn Mājah 2:1160.

[4] *Tuhfat Al-Aḥwadhi* 6:220.

[5] Ibn Mājah 2:1161.

[6] *Fath Al-Bāri* 10:210, and Muslim 4:1725.

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani 'Ādi bin Ka'b, 'Āmir bin Rabī'ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allāh ﷺ and it was said to him, "O Messenger of Allāh! Can you do anything for Sahl? By Allāh, he has not lifted his head nor has he regained consciousness." The Prophet ﷺ then said,

«مَلَّ تَنْهَمُونَ فِيهِ مِنْ أَحَدٍ؟»

*«Do you all blame (or hold responsible) anyone for what has happened to him?»*

They said, "Āmir bin Rabī'ah looked at him." So the Prophet ﷺ called 'Āmir and he was very angry with him. He said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، مَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَكْتَ؟»

*«Would one of you knowingly kill his brother? Why don't you ask Allāh to bless your brother when you see something (of him) that you like?»*

Then the Prophet ﷺ said,

«اغْتَسِلْ لَهُ»

*«Bathe for him.»*

So he ('Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his *Izār* (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."<sup>[1]</sup>

### **The Ḥadīth of 'Āmir bin Rabī'ah**

Imām Aḥmad recorded in his *Musnad* that 'Ubaydullāh bin 'Āmir said, "Āmir bin Rabī'ah and Sahl bin Ḥanayf went off together intending to bathe. So they went about their business

[1] Aḥmad 3:486.

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اضْرِبْ عَنْهُ حَرًّا وَمَا وَصَّيَهَا»

«O Allāh! Remove from him its heat, its cold and its pain.»

He (Sahl) then stood up, and Allāh's Messenger ﷺ said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيَبْرِكْ فَإِنَّ الْعَيْنَ حَقٌّ»

«If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allāh to bless it, for verily, the evil eye is real.»<sup>[1]</sup>

### The Accusation of the Disbelievers and the Reply to Them

Allāh says,

﴿وَقَوْلُونَ إِنَّهُ لَمَجْنُونٌ﴾

﴿and they say: "Verily, he is a madman!"﴾

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'ān. Allāh then says,

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

﴿But it is nothing else but a Reminder to all the creatures ('Ālamīn).﴾

This is the end of the explanation (Tafsīr) of Sūrah Nūn (or Al-Qalam), and all praise and blessing belong to Allāh.

[1] Aḥmad 3:447.