

The Tafsīr of Surah Hūd

(Chapter - 11)

Which was Revealed in Makkah

Sūrah Hūd made the Prophet's Hair turn Gray

Abu 'Īsā At-Tirmidhi recorded from Ibn 'Abbās that Abu Bakr said, "O Messenger of Allāh, verily your hair has turned gray." The Prophet ﷺ replied,

«شَيْبَتِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

«Sūrahs Hūd, Al-Waqi'ah, Al-Mursalāt, 'Ammā Yatasā'lun [An-Nabā'] and Idhash-Shāmsu Kuwwirat [At-Takwir] have turned my hair gray.»

In another narration he ﷺ said,

«هُودٌ وَأَخَوَاتُهَا»

«Sūrah Hūd and its sisters...»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الرَّ كِتَابٌ أَنْعَمْتَ عَلَيْهِمْ ثُمَّ فَضَّلْتَ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُرَّ يَنُّهُ
بَلَدٌ وَبَيْتٌ ﴿٢﴾ وَإِنْ أَسْتَغْفِرُوا مِنْكُمْ ثَلَاثًا حَسَنًا إِلَيَّ أَمَلٌ مَسْمُومٌ وَتُؤْتِي كُلَّ
شَيْءٍ قَضَلٌ فَضْلُهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَهُ اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾﴾

﴿1. Alif Lam Ra. (This is) a Book, the Āyāt whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).﴾

[1] Tuhfat Al-Aḥwadhī, 9:184.

٢٢١

سُورَةُ الرَّحْمٰنِ

وَاِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٢٧﴾ قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مِنَ رَبِّكُمْ رَسُولٌ فَأَنِتَدِي فَأَنِتَدِي لِنَفْسِي وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٢٨﴾ وَأَنِتَدِي مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَخُفَّكَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٢٩﴾

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكِبِ أَخَذَتْ أَهْلَهُ ثُمَّ قُضِلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَفِيرٌ ﴿٤﴾ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ الْأَعْيُنَ يَنْتَفِشُونَ بِمَا هُمْ بَعْلَمٌ مَا يَسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلَيْهِمْ ذَاتُ الصُّدُورِ ﴿٥﴾

¶2. (Saying) worship none but Allāh. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings. ¶

¶3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day. ¶

¶4. To Allāh is your return, and He is able to do all things." ¶

The Qur'an and its Call to (worship) Allāh Alone

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of *Sūrat Al-Baqarah*. That discussion is sufficient without any need for repetition here. Concerning Allāh's statement,

﴿أَعَزَّتْ رَحْمَتُكَ يَا اللَّهُ﴾

﴿The Āyāt whereof are perfect and then explained in detail﴾

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujāhid and Qatādah,^[1] and Ibn Jarir [Aṭ-Ṭabari] preferred it.

[1] Aṭ-Ṭabari 15:227.

Concerning the meaning of Allāh's statement,

﴿وَمِن لَّدُنْ حَكِيمٌ خَبِيرٌ﴾

﴿from One (Allāh), Who is All-Wise, Well-Acquainted.﴾

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿أَلَا تَتَذَكَّرُونَ إِلَّا اللَّهَ﴾

﴿(Saying) worship none but Allāh.﴾

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيْ بِإِذْنِنَا إِلَىٰ هَٰذَا فَاعْبُدُوا اللَّهَ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.﴾ [21:25]

It is similar to Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّلَاطِ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Taghūt (calling false deities).﴾ [16:36]

In reference to Allāh's statement,

﴿إِنِّي لَكُرْهُنَّ نَذِيرٌ وَبَشِيرٌ﴾

﴿Verily, I am unto you from Him a warner and a bringer of glad tidings.﴾

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic Ḥadīth which states that the Messenger of Allāh ﷺ ascended mount Aṣ-Ṣafa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

«يَا مَعْشَرَ قُرَيْشٍ! أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصَبِّحُكُمْ أَلَسْتُمْ مُصَدِّقِي؟»

«O people of Quraysh, if I informed you that a cavalry was

going to attack you in the morning, would you not believe me?» They replied, "We have not found you to be a liar." He ﷺ said,

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ»

«Verily I am a warner unto you before a severe punishment.»^[1]

Concerning His statement,

﴿وَأَن أَسْتَغْفِرُوا رَبَّكَ ثُمَّ تَوْبُوا إِلَيْهِ يُبْعَثْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَتُؤْتَىٰ كُلُّ ذِي فَضْلٍ فَضْلُهُ﴾

«And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.»

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allāh from future sins, and thereafter you abide by that."

﴿يُبْعَثْكُمْ مَتَاعًا حَسَنًا﴾

«that He may grant you good enjoyment,»

This is in reference to this worldly life.

﴿إِلَىٰ أَجَلٍ مُّسَمًّى وَتُؤْتَىٰ كُلُّ ذِي فَضْلٍ فَضْلُهُ﴾

«for a term appointed, and bestow His abounding grace to every owner of grace.»

This refers to the Hereafter, according to Qatādah.^[2] "This is like the statement of Allāh,

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً﴾

«Whoever works righteousness – whether male or female – while a true believer, verily to him We will give a good life.» [16:97]

Concerning Allāh's statement,

﴿وَأَن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمُ عَذَابَ يَوْمٍ كَبِيرٍ﴾

^[1] Dalā'il An-Nubuwwah, 2:181, similar wording with Al-Bukhārī no. 4971, and Muslim no. 208.

^[2] Aṭ-Ṭabari 15:231.

﴿But if you turn away, then I fear for you the torment of a Great Day.﴾

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿To Allāh is your return,﴾

This is means your return on the Day of Judgement.

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things.﴾

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَا إِنَّهُمْ يَكْتُمُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا جِئَ يَسْتَفْشِفُونَ رَبَّهُمْ يَعْلَمُ مَا يُبْرُونَ وَمَا

يَعْلِنُونَ إِنَّهُمْ عَلَيْهِمْ يَدَاتِ السُّدُورِ ۝﴾

﴿5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.﴾

Allāh is Aware of All Things

Ibn 'Abbās said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse." Al-Bukhārī recorded by way of Ibn Jurayj, who reported from Muḥammad bin 'Abbād bin Ja'far who said, "Ibn 'Abbās recited,

(أَلَا إِنَّهُمْ تَكْتُمُونِ صُدُورَهُمْ)

"Behold their breasts did fold up."

So I said: 'O Abu Al-'Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿أَلَا إِنَّهُمْ يَمُوتُونَ سُدُورَهُ﴾

﴿No doubt! They did fold up their breasts,﴾ was revealed."^[1]

In another wording of this narration, Ibn 'Abbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them."^[2] Al-Bukhāri reported that Ibn 'Abbās said that

﴿يَسْتَفْشُونَ﴾

﴿they cover themselves﴾ means that they cover their heads.^[3]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

﴿6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾

Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. 'Ali bin Abi Ṭalḥah and others reported from Ibn 'Abbās that he said concerning the statement,

[1] *Faṭḥ Al-Bārī* 8:200.

[2] *Ibid.*

[3] *Ibid.*

﴿وَمَا تَدْرِي مِنْ دَارَتِهِ﴾

﴿And He knows its dwelling place﴾ that it means where it resides. In reference to the statement,

﴿وَمَا تَدْرِي مِنْ دَارَتِهِ﴾

﴿and its deposit.﴾ he (Ibn 'Abbās) said it means where it will die.^[1]

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh's statement,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمُّ أُنْثَىٰ لَكُمْ مَا قَرَّبْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٧٨﴾﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾ [6:38], and

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا زَلْزَلَةٌ وَلَا بَابٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

﴿And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ يَلْبَسُكُمْ مِنْكُمْ لَحِيزٌ عَمَلًا وَلَكِنْ قُلْتَ إِنَّكُمْ تَبْغُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧٠﴾ وَلَكِنْ أَخْرَأْنَا عَنْهُمْ الْعَذَابَ إِلَّا أَنَّهُ مَمْدُودٌ لَيَقُولَنَّ مَا يَجِبُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧١﴾﴾

﴿7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say

[1] At-Ṭabari 15:241.

to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic." ﴿

﴿8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾

Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيم!»

«Accept the glad tidings, O tribe of Tamīm!»

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ»

«Accept the glad tidings, O people of Yemen!»

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللُّوحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ.»

«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»

Then a man came to me and said, "O 'Imrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left."^[1]

This Ḥadīth has been recorded in the Two Ṣaḥīḥs of Al-

[1] Aḥmad 4:431.

Bukhāri and Muslim with a variety of wordings.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Abdullah bin 'Amr bin Al-Āṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[2]

Under the explanation of this verse, Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أَنْفِقْ عَلَيْكَ»

«Allāh, the Mighty and Sublime, said, 'Spend and I will spend on you.'»

And he ﷺ said,

«بُذِيَ اللَّهُ مَلَأَى لَا يَنْقُصُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ»

«Allāh's Hand is full, and it is not diminished by spending throughout the night and the day.»

He ﷺ also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

«Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.»^[3]

Concerning Allāh's statement,

﴿يَنْتَظِرُ أَيْسَرَ أَتَيْنَ عَلَاكُمْ﴾

«that He might try you, which of you is the best in deeds.»

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

[1] *Faṭḥ Al-Bāri* 6:330, and *Muslim* 4:2041.

[2] *Muslim* 4:2044.

[3] *Faṭḥ Al-Bāri* 8:202.

worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ عَلَى الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ۝١٧﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

Allāh the Exalted, said,

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝١٨﴾ فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقَّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْثَى الْكَبِيرِ ۝١٩﴾

﴿Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!﴾ [23:115-116]

Allāh, the Exalted, said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ۝٥١﴾

﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾ [51:56]

Concerning the statement of Allāh,

﴿يَتْلُوكُمْ﴾

﴿that He might try you,﴾ It means so that He (Allāh) may test you.

Concerning the statement,

﴿أَيُّكُمْ أَمَرَ عَمَلًا﴾

﴿which of you is the best in deeds.﴾

It is important to note here that Allāh did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh

❦. Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَيْسَ ثَمَّ إِلَهُ إِلَّا اللَّهُ﴾

❦But if you were to say to them: "You shall indeed be raised up after death."❦

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ يَقُولُ اللَّهُ﴾

❦And if you ask them who created them, they will surely say: "Allāh."❦ [43:87]

Allāh says,

﴿وَلَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ يَقُولُ اللَّهُ﴾

❦And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allāh."❦ [29:61]

Even after their awareness of this (Allāh's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

❦And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.❦ [30:27]

Allāh also said,

﴿مَا خَلَقَكُمْ إِلَّا بِمِثْقَلٍ ذَرَّةٍ﴾

❦The creation of you all and the resurrection of you all are only

as (the creation and resurrection of) a single person.﴾ [31:28]

Concerning the statement,

﴿إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿This is nothing but obvious magic.﴾

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muḥammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh's statement,

﴿وَلَكِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أَتَمِّ مَعْدُودٍ﴾

﴿And if We delay the torment for them till a determined term,﴾

Allāh, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴿مَا يَجْبِسُهُ﴾

﴿What keeps it back?﴾

They mean by this, "What delays this torment from overtaking us?" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word *Ummah*

The word *Ummah* is used in the Qur'ān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴿إِلَّا أَتَمِّ مَعْدُودٍ﴾

﴿till a determined *Ummah* (term),﴾

This is also the meaning in the statement of Allāh in *Sūrah Yūsuf*,

﴿وَقَالَ الَّذِي نَجَّيْنَاهُ إِذْ ذُكِّرَ بِعَدِّ أُمَّةٍ﴾

﴿Then the man who was released, now after *Ummah* (some time) remembered.﴾ [12:45]

The word *Ummah* is also used to refer to the Imām (leader) who is followed. An example of this is in the statement of Allāh,

﴿إِنِّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِيَاً لِلَّهِ خَضِعاً وَارِءُكَ مِنَ الشِّرْكِ﴾

﴿Verily, Ibrāhīm was an Ummah, obedient to Allāh, Ḥanif, and he was not of those who were polytheists.﴾ [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allāh mentions concerning the polytheists, that they said,

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ﴾

﴿Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.﴾ [43:23]

The word *Ummah* is also used to mean a group (of people). This is as Allāh says,

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ﴾

﴿And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).﴾ [28:23]

Allāh also said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt."﴾ [16:36]

Allāh also said,

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.﴾ [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Ṣaḥīḥ Muslim*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

الْمَاءِ لِيَبْلُوكُمْ

﴿وَمِمَّنْ دَاخِلِيَ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرُّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ ﴿٦﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ إِنَّكُمْ أَنتُمْ أَخْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْحَرُكُمْ مِنْكُمْ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أَتَمِّ مَعْدُودٍ لَيَقُولُنَّ مَا بَحْبِثُكُمْ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾ وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهُ مِنْهُ إِنَّهُ لَيَكُونُ مِنْكُمْ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَدْقْنَاهُ نَعْمَةً بَعْدَ ضَرَرَةٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَمَّا كُنَّا تَارِكًا بَعْضُ مَا يُوْحَىٰ إِلَيْكَ وَضَائِقٌ يُدْرِكُ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allāh said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

«You (the followers of Prophet Muḥammad) are the best Ummah ever raised up for mankind.» [3:110]

In the Ṣaḥīḥ the Prophet ﷺ said,

«فَأَقُولُ: أُمَّتِي أُمَّتِي»

«Then I will say, "My Ummah (followers), my Ummah!"»^[2]

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

﴿وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْتَلُونَ﴾

«And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.» [7:159]

Likewise is His statement,

﴿مِنْ أَمَلٍ أَلْكَتِبُ أُمَّةٌ قَائِمَةٌ﴾

[1] Muslim 1:134.

[2] Muslim 1:183.

﴿A party of the People of the Scripture stand for the right.﴾
[3:113]

﴿وَلَيْنَ آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُوفُ ۖ كَافُورٌ ۝ وَلَيْنَ آدَقْتَهُ نِعْمَةً بِعَدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝﴾

﴿9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴾

﴿10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴾

﴿11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴾

The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴿لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي﴾

﴿he is sure to say, "Ills have departed from me."﴾

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴿إِنَّهُ لَفَرِحٌ فَخُورٌ﴾

﴿Surely, he is exultant and boastful (ungrateful to Allāh).﴾

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

﴿Except those who show patience﴾

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَمِلُوا الصَّالِحَاتِ﴾

﴿and do righteous good deeds﴾

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿أُولَئِكَ لَمْ يَغْفَرْهُ﴾

﴿those, theirs will be forgiveness﴾

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَجْرٌ كَبِيرٌ﴾

﴿and a great reward.﴾ This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Ḥadīth*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّرَكَةُ يُسَاكِنَهَا إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

«By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.»^[1]

In the *Ṣaḥīḥ* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

[1] Aḥmad 3:4.

«By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.»^[1]

For this reason, Allāh, the Exalted, says,

﴿وَالصَّابِرِينَ إِنَّا الْإِنْسَانَ لِرَبِّهِ خَشِيرٌ ۚ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۚ﴾

«By Al-'Aṣr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.»
[103:1-3]

Allāh also says,

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝﴾

«Verily, man was created very impatient.» [70:19]

﴿فَلَمَّا تَرَكَ تَارِكًا بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَصَاحِبًا يَدُّكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۖ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأَنذَرْتُكُمْ سُورَةَ النَّازِعَاتِ ۚ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أُنْتِظَرُ ۚ

«12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allāh is a Guardian over all things.»

«13. Or they say, "He forged it." Say: "Bring you then ten forged Sūrahs like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"»

«14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god

^[1] Muslim 4:2295.

besides Him! Will you then be Muslims?﴾

The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَتَشَاوِرُ فِي الْأَشْيَاءِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَبُكِّرَتْ مَعَهُ نَذِيرَاتٍ ۚ أَوْ بَلُّغْ إِلَيْهِ كِتَابٌ أَوْ تَكُونَ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾ [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ﴾

﴿Indeed, We know that your breast is straitened at what they say.﴾ [15:97]

Allāh says in this verse,

﴿فَلَمَّا كُنَا بِكُمْ بِمَآ يُوْحَىٰ إِلَيْكَ وَصَائِبُ يَدِ صَدْرِكَ أَنْ يَقُولُوا﴾

﴿So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...﴾

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You (Muḥammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them."

An Explanation concerning the Miracle of the Qur'ān

Then Allāh, the Exalted, explains the miracle of the Qur'ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴿يَا أَمْ بَلَّغْتُمُونَا لَكُمْ﴾

﴿If then they answer you not,﴾

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴿وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ﴾

﴿and that there is no God besides Him! Will you then be Muslims?﴾

﴿مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسِرُونَ ﴿١٥﴾
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَبَّغُوا فِيهَا وَمَبُطِّلَ مَا كَانُوا
يَعْمَلُونَ ﴿١٦﴾﴾

﴿15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾

﴿16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴾

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-'Awfi reported that Ibn 'Abbās said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn 'Abbās continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allāh says, 'Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers."^[1] A similar narration has been reported from Mujāhid, Aḍ-Ḍaḥḥāk and many others.^[2]

Anas bin Mālīk and Al-Ḥasan both said, "This verse was revealed concerning the Jews and the Christians."^[3] Mujāhid and others said, "This verse was revealed concerning the people who perform deeds to be seen."^[4] Qatādah said, "Whoever's concern, intention and goal is this worldly life, then Allāh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well."^[5]

Allāh, the Exalted, says,

﴿مَنْ كَانَ يُرِيدُ الْمَالَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْمُورًا ۚ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۚ كُلًّا نُّبْدِ هَذِهِ لَهُمْ يَتَوَلَّوْنَ وَيَتَوَلَّوْنَ مِنْ عَذَابِ رَبِّكَ وَمَا كَانَ عَذَابُ رَبِّكَ يُحَاطَرُ ۚ أَنْظَرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَالْآخِرَةُ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ۝﴾

«Whoever desires the quick-passing (transitory enjoyment of this

[1] Aṭ-Ṭabari 15:263.

[2] Aṭ-Ṭabari 15:264, 265.

[3] Aṭ-Ṭabari 15:265.

[4] Aṭ-Ṭabari 15:266.

[5] Aṭ-Ṭabari 15:264.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٣

الْحَمْدُ لِلَّهِ

أَمْ يَقُولُونَ أَفْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ
وَأَدْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿١٧﴾
فَإِنَّمَا يَسْتَجِيبُ لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَهَ
إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٨﴾ مَن كَانَ يُرِيدِ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْنَا أَعْمَلَهُمْ فِيهَا وَهَرَفْنَا لَا يَتُخَشَّصُونَ
﴿١٩﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ
مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ أَفَمَن كَانَ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ يَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ
مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ قَالُوا مَوْعِدُهُمْ فَلَا تَكُ فِي مَرْيَمَ مِنْهُ إِنَّهُ أَخْلَقَ
مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢١﴾ وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ أَلَّا شَهِدْتُمْ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٢٢﴾ الَّذِينَ يَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٣﴾

world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy. ﴿17:18-21﴾

Allāh, the Exalted, says,

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ. وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُفِثْ مِنْهَا وَمَا
لَهُ فِي الْآخِرَةِ مِنْ شَيْءٍ ﴿٢٠﴾

«Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter. ﴿42:20﴾

«أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ. فَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً
أُولَئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ قَالُوا مَوْعِدُهُمْ فَلَا تَكُ فِي مَرْيَمَ مِنْهُ إِنَّهُ
أَخْلَقَ مِنْ رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢١﴾»

«17. Can they who rely on a clear proof from their Lord, and

whom a witness from Him recites (follows) it; and before it, came the Book of Mūsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.﴾

The One Who believes in the Qur'ān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh's statement,

﴿فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

﴿So set you your face towards the religion, Ḥanīfan. Allāh's Fīṭrah with which He has created mankind.﴾^[1] [30:30],

In the Two Ṣaḥīḥs it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ كَمَا نُوْلِدُ الْبَهِيمَةَ بِهَيْمَةٍ جَمْعَاءَ هَلْ تُحْشَرُونَ فِيهَا مِنْ جَذَعَاءَ؟»

«Every child is born upon the Fīṭrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?»^[2]

In Ṣaḥīḥ Muslim it is recorded that 'Iyād bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَخَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا»

«Allāh, the Exalted, says, 'Verily, I created my servants Ḥunafā', but the devils came to them and distracted them from

[1] The meaning of this Āyah is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

[2] Faṭḥ Al-Bārī 3:290, and Muslim 4:2047.

their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.»^[1]

Therefore, the believer is one who remains upon this *Fiṭrah*. Concerning Allāh's statement,

﴿وَتَلُوهُ شَاهِدٌ مِنْهُ﴾

﴿and whom a witness from Him recites (follows) it;﴾

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Shari'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The *Fiṭrah* accepts the *Shari'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ. وَيَتْلُوهُ شَاهِدٌ مِنْهُ﴾

﴿Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;﴾

This clear proof which is recited is the Qur'ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ﴾

﴿and before it, came the Book of Mūsā,﴾

This means that before the Qur'ān, there was the Book of Mūsā, the Tawrah.

﴿إِنَّمَا رِزْقُكَ﴾

﴿a guidance and a mercy﴾ This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'ān as well. For this reason Allāh said,

﴿أَوَلَيْكَ يُؤْمِنُونَ بِهِ﴾

[1] Muslim 4:2197.

﴿they believe therein﴾ Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لَا تُذَكِّرُكُمْ بِهِ، وَمَنْ يَنْفُكْ﴾

﴿that I may therewith warn you and whomsoever it may reach.﴾ [6:19]

Allāh, the Exalted, said,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِيئًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."﴾

Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾

In *Ṣaḥīḥ Muslim* it is recorded that Abu Mūsā Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ! [أَوْ] نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

^[1] Muslim 1:135.

Every Ḥadīth is confirmed by the Qur'ān

Ayyūb As-Sakhtiyāni reported from Sa'īd bin Jubayr that he said, "I did not hear any Ḥadīth of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, "Or he said, 'I found its verification in the Qur'ān.'") Thus, it reached me that the Prophet ﷺ said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.»

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'ān.' Then I found this verse,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.»

And this means from all religions." [1]

Then Allāh says,

﴿فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾

«So be not in doubt about it. Verily, it is the truth from your Lord.»

This means that the Qur'ān is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

﴿الَّذِي أَنْزَلَ الْكِتَابَ لَا رَيْبَ فِيهِ مِنَ رَبِّ الْمَلَكِينَ﴾

«Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!» [32:1-2]

Allāh, the Exalted, says,

﴿الَّذِي أَنْزَلَ الْكِتَابَ لَا رَيْبَ فِيهِ﴾

[1] At-Ṭabari 15:280.

﴿Alif Lām Mīm. This is the Book in which there is no doubt.﴾
[2:1-2]

The Āyah;

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَفْقَهُونَ﴾

﴿but most of mankind believe not.﴾

is similar to Allāh's statement,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾[12:103]

Likewise, Allāh says,

﴿وَلَنْ تُلَاقُوا أَكْثَرَ مِنْ هَٰؤُلَاءِ بِأَرْضٍ بَعْضُهَا عَنْ سَبِيلِ اللَّهِ﴾

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

Allāh also says,

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِلَهُسَ ظَنُّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ﴾

﴿And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.﴾[34:20]

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْزَمُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٨﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانُوا لَهُمْ دُونِ اللَّهِ مِنْ أَوْلِيَائَةٍ يَضَعُفُهُمْ الْقَدَابُ مَا كَانُوا يَسْتَظِيلُونَ أَلَسَمَعَ وَمَا كَانُوا يَتَّبِعُونَ ﴿١٩﴾ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٢٠﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿٢١﴾﴾

﴿18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.﴾

﴿19. Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter.﴾

﴿20. By no means will they escape on earth, nor have they

protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).﴾

﴿21. They are those who have lost their own selves, and that which they invented eluded them.﴾

﴿22. Certainly, they are those who will be the greatest losers in the Hereafter.﴾

Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, "I was holding the hand of Ibn 'Umar when a man was brought to him. The man said, 'How did you hear the Messenger of Allāh ﷺ describe *An-Najwā* (secret counsel or confidential talk) on the Day of Resurrection?' Ibn 'Umar said, 'I heard him say,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُذْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيَقْرُرُهُ بِذُنُوبِهِ وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَعْفِرُهَا لَكَ الْيَوْمَ»

«Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,»

﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

﴿These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers﴾.^[1]

Both Al-Bukhārī and Muslim recorded this narration in the Two Ṣaḥīḥs.^[2]

Concerning Allāh's statement,

﴿الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا﴾

﴿Those who hinder (others) from the path of Allāh, and seek a crookedness therein,﴾

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh's statement,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴿and seek a crookedness therein,﴾ This means that they want their path to be crooked and uneven.

Then, Allāh's statement,

﴿وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

﴿while they are disbelievers in the Hereafter.﴾

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

﴿أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ﴾

﴿By no means will they escape on earth, nor have they protectors besides Allāh!﴾

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

﴿إِنَّمَا يُؤَخِّرُهُمْ إِلَى يَوْمٍ تَخْصُ فِيهِ الْآبَسْرُ﴾

﴿but He gives them respite up to a Day when the eyes will

[1] Aḥmad 2:74.

[2] Faṭḥ Al-Bāri 8:204, and Muslim 4:2120.

stare in horror. ﴿[14:42]

In the Two Ṣaḥīḥs it is recorded that the Prophet ﷺ said,

«إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him.»^[1]

For this reason Allāh says,

﴿يُضَاعَفْ لَهُمُ الْعَذَابُ﴾

«Their torment will be doubled!» This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

«And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"»

Allāh also says,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ﴾

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment.» [16:88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ﴾

«They are those who have lost their own selves, and that which they invented eluded them.»

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

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

﴿كَلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ۝١٧﴾

﴿Whenever it abates, We shall increase for them the fierceness of the Fire.﴾[17:97]

Concerning the statement,

﴿وَصَلَّ عَنْهُمْ﴾

﴿eluded them.﴾ meaning that it has left them.

﴿مَا كَانُوا يَفْقَرُونَ﴾

﴿that which they invented﴾ besides Allāh, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allāh says,

﴿وَإِذَا خَيْرُ النَّاسِ كَانُوا لَهُمْ أَعْدَاءُ وَكَانُوا بِمَا كَانُوا يَكْفُرُونَ ۝١﴾

﴿And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾[46:6]

Allāh says,

﴿وَإِذَا نَسَرَّ الَّذِينَ أَتَيْمُوا مِنْ الَّذِينَ أَتَيْمُوا وَرَأَوْا الْعَذَابَ وَتَقَفَتِ بِهِمُ الْأَصَابُ ۝٢﴾

﴿When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.﴾[2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allāh says,

﴿لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخِرُونَ ۝١١﴾

﴿Certainly, they are those who will be the greatest losers in the Hereafter.﴾ [11:22]

In this verse Allāh informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely

maidens. They preferred *Hāwiyah* (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ ٣٣ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٤﴾

﴿23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.﴾

﴿24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾

Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

﴿مَثَلُ الْفَرِيقَيْنِ﴾

﴿The likeness of the two parties﴾

This refers to those disbelievers whom Allāh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allāh says,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿Will you not then take heed?﴾

This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allāh mentions in another verse,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾[59:20]

Allāh also says,

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۖ وَلَا الظُّلُمَةُ وَلَا النُّورُ ۖ وَلَا الظِّلُّ وَلَا الْحَرُورُ ۖ وَمَا يَسْتَوِي الْأَخْيَرُ وَلَا الْأَمْرُ ۚ إِنَّ اللَّهَ بِسَمْعٍ مِّنْ بَنَاءٍ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۚ إِنَّ أَنتَ إِلَّا نَذِيرٌ ۚ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۚ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٤

الْحَقُّ

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانُوا لَهُمْ مِّنْ دُونِ اللَّهِ مِن أَوْلِيَاءَ يُضَعِّفُ لَهُمْ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٥﴾ أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٦﴾ لَّا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾ ﴿٢٩﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٣١﴾ أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْإِسْرِ ﴿٣٢﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بَاوِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٣٣﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُمْ عَلَىٰ يَتَقَرُّونَ مِن رَّبِّي وَهِيَ النَّارُ رَحْمَةً مِنِّي عَلَيْهِمْ فَصَعَبَتْ عَلَيْهِمْ أَنَّا نَكْفُرُ بِكُمْ هَا وَاتَّخَذُوا كُرْهُونَ ﴿٣٤﴾

﴿Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.﴾ [35:19-24]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٣١﴾ أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْإِسْرِ ﴿٣٢﴾ فَقَالَ الْمَلَأُ الَّذِينَ

كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بَاوِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٣٣﴾

﴿25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."﴾

﴿26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."﴾

﴿27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."﴾

The Story of Nūḥ and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūḥ. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūḥ) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴿I have come to you as a plain warner.﴾

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allāh. Thus, Nūḥ said,

﴿أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ﴾

﴿That you worship none but Allāh;﴾

This can also be seen in his statement,

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

﴿surely, I fear for you the torment of a painful Day.﴾

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

﴿The chiefs who disbelieved among his people said;﴾

The word 'chiefs' (Al-Mala'u) here means the leaders and the heads of the disbelievers. They said,

﴿مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا﴾

﴿We see you but a man like ourselves,﴾

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

﴿وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِكَ بِكُودًا أَلَّا يَكُونَ﴾

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

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿And we do not see in you any merit above us, in fact we think you are liars.﴾

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

﴿بَلْ نَحْكُمُكُمْ كَذِبًا﴾

﴿in fact we think you are liars.﴾ This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūḥ and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ ٱلَّذِى ٱرْسَلْنَا عَلَيْهِم مُّفْسَدُونَ ﴿١٣﴾﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾[43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān

Sakhr bin Harb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyan said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."^[1]

Concerning their statement,

﴿بَادِيَ الرَّأْيِ﴾

﴿without thinking.﴾

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh's statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿And we do not see in you any merit above us,﴾

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkneses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿قَالَ يَقُولُوا لَهُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَحْمَةٍ مِّنْ عِنْدِي فَلْيَقُولُوا عَلَيْنَا أَنزَلْنَاهَا وَأَنْتُمْ لَهَا كَرِهُونَ﴾

﴿28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?﴾

^[1] Fath Al-Bāri 1:42.

The Response of Nūh

Allāh says, informing about the response of Nūh to his people,

﴿أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَدَيْنِ مِنْ رَبِّي﴾

﴿Tell me, if I have a clear proof from my Lord,﴾

Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūh) and them (his people).

﴿فَعَبِثَ عَلَيْكُمْ﴾

﴿but that (mercy) has been obscured from your sight.﴾

“Obscured from your sight” in this verse means, ‘it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.’

﴿أَنزَلْنَاهُمْ﴾

﴿Shall we compel you (to accept) it﴾

This means, “Should we force you to accept it, while you actually detest it.”

﴿وَنَقُورَ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجَرَىٰ إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِظَالِمٍ ظَالِمٍ مَّاسُوا إِنَّهُمْ
مُتْلِفُوا رَبِّهِمْ وَلَكِنْ أَتَىٰكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٩﴾ وَنَقُورَ مَنْ يَضُرُّنِي مِنَ اللَّهِ إِنْ ظَرَفْتُمْ أَفَلَا
تَذَكَّرُونَ ﴿٣٠﴾﴾

﴿29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.﴾

﴿30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?﴾

Nūh says to his people, “I do not ask you for any wealth in return for my sincere advice to you.” Wealth (*Mal*) here means, “payment that I take from you.” Nūh means, “I am only seeking the reward from Allāh, the Mighty and Sublime.”

Concerning the statement,

﴿وَمَا أَنَا بِظَالِمٍ ظَالِمٍ مَّاسُوا﴾

﴿I am not going to drive away those who have believed.﴾

This alludes to the fact that they (the disbelievers) requested Nūḥ to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers ﷺ to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet ﷺ to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَىٰ وَالْعَشَىٰ﴾

﴿And turn not away those who invoke their Lord, morning and afternoon.﴾

Allāh also says,

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

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

﴿وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَوِيَ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَّيِّنٌ عَلَىٰ الظَّالِمِينَ﴾

﴿31. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.﴾

Nūḥ is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,

وَلَا إِلَهَ إِلَّا اللَّهُ ٢٢٥ وَالْحَمْدُ لِلَّهِ

وَيَقُولُوا لَا آتَيْنَاكُمْ عَلَيْهِ مَا لَا إِنْ أَخْرَىٰ إِلَّا عَلَىٰ اللَّهِ وَمَا
 أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَقَوْنَ بِهِمْ وَلَكِنِّي أَنَا
 قَوْمًا فَجْهَلُونَ ﴿٣٢﴾ وَيَقُولُوا مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ
 أَفَلَا تَذَكَّرُونَ ﴿٣٣﴾ وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا
 أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي
 أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنْ إِذَا
 لَمِنَ الظَّالِمِينَ ﴿٣٤﴾ قَالُوا يَنْتَوِيحُ قَدْ جَدَلْنَا فَاكْثَرَتْ
 جِدْلَنَا فَأَيْنَا بِنَا قَدْ تَدَانَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٥﴾ قَالَ
 إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٦﴾ وَلَا يَنْفَعُكُمْ
 نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ
 هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾ أَمْ يَقُولُونَ أَفَرَأَيْنَا
 قُلُوبَ إِنْ أَفْتَرَيْنَاهُ فَعَلَىٰ بِإِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا يَشْكُرُونَ ﴿٣٨﴾
 وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِرَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ
 فَلَا تَتَّبِعِ الْبَاطِلَ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٩﴾ وَأَصْحَ الْفَالِكِ بِأَعْيُنِنَا
 وَوَحِّسْنَا وَلَا تَحْطِطْ بِنَفْسِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٤٠﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿قَالُوا يَنْتَوِيحُ قَدْ جَدَلْنَا فَاكْثَرَتْ جِدْلَنَا فَأَيْنَا بِنَا قَدْ تَدَانَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾
 قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٦﴾ وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ
 لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾

﴿32. They said: "O Nūh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."﴾

﴿33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."﴾

﴿34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."﴾

The People's Request of Nūḥ to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūḥ sought to hasten Allāh's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴿قَالُوا يَنْتُحُ قَدْ جَدَلْنَا فَاكْثَرَ مِنَّا جَدَلًا﴾

﴿They said: "O Nūḥ! You have disputed with us and much have you prolonged the dispute with us..."﴾

They meant by this, "You (Nūḥ) have argued with us long enough, and we are still not going to follow you."

﴿ثُمَّ إِنَّا يَمَّا تَدُلُّا﴾

﴿now bring upon us what you threaten us with,﴾

What he (Nūḥ) promised is referring to the vengeance and torment (from Allāh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِن كُنْتُمْ مِنَ الصّٰدِقِیْنَ ﴿٣٣﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللّٰهُ إِن شَاءَ وَمَا أَنتُمْ بِمُعْجِزِیْنَ ﴿٣٤﴾﴾

﴿"...if you are of the truthful." (In reply to this,) He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾[11:32-33]

This means, 'It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَصْحَ لَكُمْ إِنْ كَانَ اللّٰهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.﴾

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِنْ كَانَ اللّٰهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿if Allāh's will is to keep you astray.﴾

This means: your deception and your ultimate destruction.

﴿هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿He is your Lord! and to Him you shall return.﴾

He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُمْ فَعَلَىٰ إِبْرَاهِيمَ وَإِنَّا بِرَيْءٍ مِّنَ الْمُجْرِمِينَ ۝٣٥﴾

﴿35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.﴾

An Interruption to verify the Truthfulness of the Prophet ﷺ

This is presented in the middle of the story to affirm the story itself. It is as if Allāh, the Exalted, is saying to Muḥammad ﷺ, "Or do these obstinate disbelievers say that he fabricated this and invented it himself?"

﴿قُلْ إِنِ افْتَرَيْتُمْ فَعَلَىٰ إِبْرَاهِيمَ﴾

﴿Say: "If I have fabricated it, upon me be my crimes..."﴾

This means: such sin would be mine alone.

﴿وَأَنَا بَرِيءٌ مِّنَ الْمُجْرِمِينَ﴾

﴿but I am innocent of (all) those crimes which you commit.﴾

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allāh for one who lies on Allāh.

﴿وَأَوْحَىٰ إِلَيْكَ نُوحٌ أَنَّهُ لَنْ يُؤْمِتَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَتَّخِذْ بِمَا كَانُوا يَفْعَلُونَ ۝٣٦ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطِئْ لِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ۝٣٧ وَصْنَعِ الْفُلَكَ وَكَلَّمَا مَرْ عَلَىٰ مَلَأَ مِنْ قَوْمِهِ سَجِرُوا مِنْهُ قَالَ إِنْ تَسْحَرُوا مِنَّا فَإِنَّا نَسْحَرُ مِنْكُمْ كَمَا تَسْحَرُونَ ۝٣٨ فَتَوَقَّ الْمَلَكُ مِنْ يَأْيِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّثِيرٌ ۝٣٩﴾

﴿36. And it was revealed to Nūh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.﴾

﴿37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."﴾

﴿38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."﴾

﴿39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."﴾

The Revelation to Nūḥ concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūḥ when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūḥ supplicated against them, as Allāh mentioned, when He said;

﴿رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذِكْرًا﴾

﴿My Lord! Leave not one of the disbelievers inhabiting the earth!﴾ [71:26]

And he said,

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ [54:10]

At this point Allāh revealed to him,

﴿إِنَّكُمْ لَنْ يُّؤْمِنُوا إِلَّا مَن قَدْ آمَنَ﴾

﴿None of your people will believe except those who have believed already.﴾

Therefore, do not grieve over them and do not be concerned with their affair.

﴿وَأَصْنَعُ الْفُلَ﴾

﴿And construct the ship.﴾ The word *Fulk* here means ship.

﴿وَأَعِيزْنَا﴾

﴿under Our Eyes﴾ This means under Our vision.

﴿وَرَحْمَةً﴾

﴿and with Our revelation,﴾ This means, "We will teach you (Nūh) what to do."

﴿وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ﴾

﴿and address Me not on behalf of those who did wrong; they are surely to be drowned.﴾

Muḥammad bin Ishāq mentioned from the Tawrah, "Allāh commanded him (Nūh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship."^[1]

Concerning Allāh's statement,

﴿وَتَسْمَعُ الْفُلُكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ﴾

﴿And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.﴾

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴿قَالَ إِنْ تَسَخَرُوا مِنَّا إِنَّا نَسَخَرُ مِنْكُمْ﴾

﴿He said: "If you mock at us, so do we mock at you likewise..."﴾

This is a severe threat and a serious warning.

﴿مَنْ يَأْتِ عَذَابَ يُجْرِدُ﴾

^[1] This narration is clearly from the *Isra'iliyat* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Ḥadīths* of the Prophet ﷺ.

سورة نوح

٢٢٦

المرسلات

وَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأْنَا مِنْ قَوْمِهِ سَخِرُوا
 مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٢٨﴾
 فَسَوْفَ نَعْلَمُوتُ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْمِلُ عَلَيْهِ عِدَابٌ
 مُقِيمٌ ﴿٢٩﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا
 مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ
 وَمَنْ ءَامَنَ وَمَنْ ءَامَنَ مَعَهُ إِلَّا لَاقِلِيلٌ ﴿٣٠﴾ وَقَالَ ارْكَبُوا
 فِيهَا بِسْمِ اللَّهِ نُحْرِجُكُمْ بِهَا وَنُورِثُهَا لَكُمْ إِن رَأَيْتُمْ أَنَّ كُرْسِيَّ
 يُخْرَجُ بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ أَتَبْتَؤُكَ
 فِي مَعْرَلٍ يَبْتُؤُكَ أَزْكَبَ مَعْنًا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٣١﴾
 قَالَ سَتَأْتِي إِلَى جِبَلٍ يَفْصِلُ بَيْنَ الْمَاءِ قَالَ لَا عَاصِمَ
 الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ
 مِنَ الْمُغْرَقِينَ ﴿٣٢﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَبَسِّمَاءَهُ
 أَقْلِي وَغِيصَ الْمَاءُ وَفُصِّي الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ
 بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٣٣﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ
 ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٣٤﴾

«who it is on whom will come a torment that will cover him with disgrace» This means that it (the torment) will humiliate him in this life.

﴿وَيَحْمِلُ عَلَيْهِ عِدَابٌ مُقِيمٌ﴾

«and on whom will fall a lasting torment.» that is continuous and everlasting.

﴿حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَنْ ءَامَنَ مَعَهُ إِلَّا لَاقِلِيلٌ﴾

«40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the

earth). We said: "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few."»

The beginning of the Flood and Nūh loads Every Creature in Pairs upon the Ship

This was the promise of Allāh to Nūh ٢٢٦, when the command of Allāh came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allāh said,

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ۖ وَفَجَرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ فُورٍ ۚ﴾

﴿وَحَلَّلْنَاهُ عَلَى نَابِ الْأَرْجِ وَدَسَّرَ ۚ﴾ ﴿١٧﴾ يُخْرِجُ بِأَعْيُنِنَا جَرَاءَهُ لِمَنْ كَانَ كَذِبًا ﴿١٨﴾﴾

«So We opened the gates of the heaven with water pouring

forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! ﴿54:11-14﴾

In reference to Allāh's statement,

﴿وَفَارَ الْفُجْرُ﴾

﴿and the oven gushed forth.﴾ It is related from Ibn 'Abbās that he said, "At-Tannur is the face of the earth."^[1] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the *Tanānīr*, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ﴾

﴿and your family - except him against whom the Word has already gone forth﴾

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمِنَ آمَنَ﴾

﴿and those who believe.﴾ from your people.

[1] Aṭ-Ṭabari 15:318.

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few.﴾

This means that only a very small number believed, even after the long period of time that he (Nūḥ) was among them – nine hundred and fifty years. It is reported from Ibn 'Abbās that he said, "They were eighty people including their women."^[1]

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّبُهَا وَفَرَسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ۝ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَقَرٍّ يَتَنَزَّلُ أَرْكَبْ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ۝ قَالَ سَأْلَوْنِي إِنْ جَبَلَ يَمْصُرُنِي مِنَ الْغَلَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعُ ۝ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ۝﴾

41. And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."﴿

42. So it (the ship) sailed with them amidst waves like mountains, and Nūḥ called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."﴿

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūḥ said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴿

The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūḥ, that he said to those whom he was commanded to carry them with him in the ship,

﴿ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّبُهَا وَفَرَسَهَا﴾

﴿Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.﴾

This means that its sailing upon the surface of the water, the

[1] At-Tabari 15:326.

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-'Uṭāridi recited it,

(بِسْمِ اللَّهِ مُجْرِبُهَا وَمُرْسِيهَا)

"In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor."^[1]

Allāh, the Exalted, said,

﴿إِنَّا أَسْتَوْتُمْ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَاحِ فَقُلْ تَلَوْدُ لِلَّهِ الَّذِي بَحَثْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَقُلْ رَبِّ أَرْزُقْنِي مَرْزَأًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمَرْزُقِينَ ۝﴾

«And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allāh, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."»[23:28-29]

For this reason, it is preferred to mention the Name of Allāh (*Bismillāh*) at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝ إِنْسَبُوا عَلَىٰ ظُهُورِهِمْ﴾

«And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.»[43:12-13]

This practice (mentioning Allāh's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Sūrat Az-Zukhruf (43), if Allāh wills.

In reference to Allāh's statement,

﴿إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾

«Surely, my Lord is Oft-Forgiving, Most Merciful.»

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūh) mentions that His Lord is Oft Forgiving, Most Merciful.

[1] Aṭ-Ṭabari 15:328.

This is similar to Allāh's statement,

﴿إِنَّ رَبَّكَ لَسَرِيعٌ أَلْفَابٌ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾ [7:167]

He also says,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ أَلْفَابٍ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴾ [13:6]

Likewise, there are many other verses that combine Allāh's mercy and His vengeance.

Concerning Allāh's statement,

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ﴾

﴿So it sailed with them amidst waves like mountains,﴾

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allāh. It moved under His shade, His help, His protection and His blessing. This is as Allāh, the Exalted, said,

﴿إِنَّا لَنَّا طَمَأُ النَّاسَ حَمَلْنَاكَ فِي الْبَارِيَةِ ۖ لِنَجْعَلَهَا لَكَ تَذَكُّرًا وَرَبِّمَا أَذُنٌ دَعِيَّةٌ ۚ﴾

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

Allāh also said,

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۖ يُعْرَىٰ بِأَعْيُنِنَا جَزَاءُ لِمَن كَانَ كُفِرًا ۚ وَلَقَدْ زَكَّيْنَاهَا ۖ إِنَّهُ فُهْلٌ

مِنْ مُذَكِّرٍ ۚ﴾

﴿And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?﴾[54:13-15]

The Story of the drowning of Nūḥ's Disbelieving Son

Allāh continues the story, saying,

﴿وَنَادَى نُوحٌ ابْنَهُ﴾

﴿and Nūh called out to his son,﴾

This was the fourth son of Nūḥ. His name was Yām and he was a disbeliever. His father, Nūḥ, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

﴿قَالَ سَآوِىٔ إِلَىٰ جَبَلٍ يَعْصِيٓنِى مِنَ الْمَآءِ﴾

﴿The son replied: "I will betake myself to some mountain, it will save me from the water."﴾

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūḥ, said to him,

﴿لَا عَاصِمَ الْيَوْمَ مِن أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَهُ﴾

﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾

This means that nothing will be saved today from the command of Allāh.

﴿وَمَالَ يَبْتَغِى الْمَوْجُ فَكَانَ مِنَ الْمُهْلَكِينَ﴾

﴿And waves came in between them, so he (the son) was among the drowned.﴾

﴿وَقِيلَ يَتَٰرُخْ أَهْلِي مَآءِكَ وَنَحْسَتَهُ أَهْلِي وَيْضَ الْمَآءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ﴾

﴿وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ﴾

﴿44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdi, and it was said: "Away with the people who are wrongdoing!"﴾

The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿وَوَيْضَ الْمَاءِ﴾

﴿And the water was made to subside﴾ This means that it (the water) began to decrease.

﴿وَقَضَى الْأَمْرَ﴾

﴿and the decree was fulfilled.﴾ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

﴿وَأَسْرَوَتْ﴾

﴿And it (the ship) rested﴾ This is referring to the ship and those who were in it.

﴿عَلَى الْجُودَى﴾

﴿on (Mount) Jūdi.﴾ Mujāhid said, "Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūḥ's ship anchored upon it."^[1] Qatādah said, "The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it." Qatādah also said, "Allāh made Nūḥ's ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign."^[2] Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَقِيلَ بَعْدَ الْفُورِ الظَّالِمِينَ﴾

[1] Aṭ-Ṭabari 15:337.

[2] Aṭ-Ṭabari 15:338.

﴿and it was said: "Away with the people who are wrongdoing!"﴾

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَكْبَرُ الْمُنْكَرِينَ ﴿٤٥﴾
قَالَ يَنْتُحِ إِيَّاهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتْلُو مَا يَتْلُو لَكَ بِهِ. عَلَّمَ ابْنِي أُعْطِكَ
أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْهَكَ مَا لَيْسَ لِي بِهِ. عَلَّمَ وَلَا
تَفْزِرْ لِي وَتَرْحَمَنِي أَكْثَرَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾﴾

﴿45. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."﴾

﴿46. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."﴾

﴿47. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."﴾

A Return to the Story of the Son of Nūh and mentioning what transpired between Nūh and Allāh concerning Him

This was a request for information and an inquiry from Nūh concerning the circumstances of his son's drowning.

﴿فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي﴾

﴿and said, "O my Lord! Verily, my son is of my family!"﴾

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴿قَالَ يَنْتُحِ إِيَّاهُ لَيْسَ مِنْ أَهْلِكَ﴾

﴿He (Allāh) said: "O Nūh! Surely, he is not of your family..."﴾

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

﴿وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ﴾

﴿and your family except him against whom the Word has already gone forth.﴾ [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allāh, Nūh, peace be upon him.

Concerning Allāh's statement,

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

﴿Surely, he is not of your family;﴾

meaning that he (Nūh's son) was not among those whom Allāh promised to save.

'Abdur-Razzāq recorded that Ibn 'Abbās said, "He was the son of Nūh, but he opposed him in deeds and intention." 'Ikrimah said in some of the modes of recitation it said here,

(إِنَّهُ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ)

"Verily, he (Nūh's son) worked deeds that were not righteous."^[1]

﴿قِيلَ يَتْرُكُ أَهْلَكَ يَأْخُذْ بِكَ وَرَكَّتْ عَلَيْكَ وَعَلَىٰ أُمِّهِ وَنَحْنُ مُعَلِّكُ وَأَمَّا سَنُتَعْتِمُهُمْ ثُمَّ يَمْسُهُمْ رَبُّنَا عَذَابٌ أَلِيمٌ﴾

﴿48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾

The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūh when the ship anchored on Mount Jūdi, peace be upon him, peace

^[1] Aṭ-Ṭabari 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.^[1] Muḥammad bin Ishāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿وَقِيلَ يَتَّأَرْضُ الْبَلَىٰ مَا لَكَ﴾

﴿And it was said: "O earth! Swallow up your water..."﴾
[11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdi. The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

[1] Aṭ-Ṭabari 15:353.

قَالَ يَنْتُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَنْتَهِ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٦١﴾
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْكَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا
تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٦٢﴾ قِيلَ يَنْتُحُ
أَهَيْطُ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ
وَأُمَمٌ سَتُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٦٣﴾ تِلْكَ
مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ
مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذِيبَةَ لِلْمُنْفِقِينَ ﴿٦٤﴾ وَإِلَى عَادِ
أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ
غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٦٥﴾ يَنْقُورِ لَا أَتَانِكَ عَلَيْنَا
أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٦٦﴾
وَيَنْقُورِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ مِّنْ قُوَّةٍ إِنْ تُؤْمِنُكُمْ وَلَا تَنْتَوَلُوا
مُجْرِمِينَ ﴿٦٧﴾ قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِ هَارُونَ قَوْلًا وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٦٨﴾

(good) end is for those who have Taqwā. ﴿﴾

The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿مِنْ أَنْبَاءِ الْغَيْبِ﴾

﴿of the news of the Unseen﴾ from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

[1] It must be kept in mind that this is related from the Tawrah (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allah knows best.

[2] At-Ṭabari 15:338.

visible. This is when Nūḥ uncovered the opening of the ship. During the second month of the second year, after twenty six nights,^[1]

﴿قِيلَ يَنْتُحُ أَهَيْطُ بِسَلَامٍ مِنَّا﴾

﴿It was said: "O Nūḥ! Come down (from the ship) with peace from Us﴾^[2]

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذِيبَةَ لِلْمُنْفِقِينَ﴾

449. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the

that it occurred, as if he witnessed it himself.

﴿فُوحِيًّا إِلَيْكَ﴾

﴿which We reveal unto you;﴾ This means, "We teach it to you (Muḥammad) as revelation from Us to you."

﴿مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا﴾

﴿neither you nor your people knew it before this.﴾

This means that neither you (Muḥammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe.﴾

Allāh also said,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِإِبْرَاهِيمَ الْكَافِرِينَ ﴿١٧١﴾ إِنَّهُمْ لَمُتَّصِرُونَ ﴿١٧٢﴾﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.﴾ [37:171-172]

Then, Allāh says,

﴿فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلصَّابِرِينَ﴾

﴿So be patient. Surely, the (good) end is for those who have Taqwā.﴾

﴿وَالَّذِينَ آمَنُوا هُمْ أَهْلُ الْإِيمَانِ قَالُوا بِقَوْلِ اللَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿١٧٣﴾ يَقُولُونَ لَا تَنْتَظِرُوا عَلَيْهِ أَجْرًا إِنْ أَنْتُمْ إِلَّا عَلَى الْآلِ الْفَاطِمَةِ أَفَلَا تَعْقِلُونَ ﴿١٧٤﴾ وَتَقُولُوا أَنْتُمْ تَزِيدُوا رَبَّكُمْ ثُمَّ قُولُوا إِلَهُهُ بُرْسِلَ إِلَيْكُمْ يَذَارِكُمْ رَبُّكُمْ قَوْلًا إِلَى قَوْمِكُمْ وَلَا تَقُولُوا مَجْرِمِينَ ﴿١٧٥﴾﴾

﴿50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!﴾

﴿51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"﴾

﴿52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."﴾

The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introductory to what is implied: "Verily, We sent."

﴿إِلَىٰ عَادَ أَخَاهُ هُودًا﴾

﴿to the 'Ād (people) their brother Hūd.﴾

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him.

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴿يُرْسِلُ السَّلَٰةَ عَلَيْكُمْ يَذَرَاكُمْ﴾

﴿He will send you (from the sky) abundant rain,﴾

﴿قَالُوا بَدَّهُوا مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهِنَا بِسُوءٍ قَالَ إِنْ أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَيَكْذِبُونَ جَبَابًا ثُمَّ لَا تُنْظَرُونَ ﴿٥٥﴾ إِنْ تَوَلَّيْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكَ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِأَمِينَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾﴾

﴿53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.﴾

﴿54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,﴾

﴿55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."﴾

﴿56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).﴾

The Conversation between (the People of) 'Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

﴿مَا جِئْتَنَا بِبَيِّنَةٍ﴾

﴿No evidence have you brought us.﴾

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

﴿وَمَا نَحْنُ بِتَارِكِي آلِهِنَا عَنْ قَوْلِكَ﴾

﴿and we shall not leave our gods for your (mere) saying!﴾

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

﴿and we are not believers in you.﴾

This means that they did not believe what he was saying was true.

﴿إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّ﴾

﴿All that we say is that some of our gods have seized you with evil.﴾

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿قَالَ إِنْ أُنْشِدُ اللَّهَ وَأَنْهَدَا أَنِي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ﴾

﴿He said: "I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).﴾ [11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

﴿تَكِيدُونِي يَمِينًا﴾

﴿So plot against me, all of you,﴾ you and your gods if they are true."

﴿نَنْتَرُ لَا نُنْظِرُونَ﴾

﴿and give me no respite.﴾ the blinking of an eye."

Then, Allāh says,

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آَخِذٌ بِأَصْبِعِنَا﴾

﴿I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.﴾

Every creature is under His (Allāh's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners. He is the One in Whose Hand is the sovereignty and

تِلْكَ آيَاتُ

٢٢٨

الْحُرُوفِ

٥٧ إِنْ نَقُولُ إِلَّا أَعْرَضَكَ بَعْضُ آلِهَتِنَا بِسُوءِ قَالَ إِنِّي أُشْهِدُ اللَّهَ
 وَأَشْهَدُ أَنَّي بَرِيٌّ مِمَّا تَعْبُدُونَ ٥٨ مِنْ دُونِهِ فَكَيْدُونِي
 جَمِيعًا لَأَنْظُرُونَ ٥٩ إِنِّي قَوَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا
 مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ
 ٦٠ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَنَسَخْتُ خَلْفَ
 رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ
 ٦١ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ
 مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ٦٢ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِنَا
 رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ٦٣ وَأَتَّبَعُوا
 فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ إِلَّا إِنْ عَادَا كَفَرُوا رَبَّهُمْ أَلَا
 بُعْدُ لِلْعَادِ قَوْمِ هُودٍ ٦٤ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
 يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ
 وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتَوَبُّوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ
 ٦٥ قَالُوا لَا يَنْصَلِحُ فَكَذَّبَتْ فِيمَا تَرْجُو قَبْلَ هَذَا أَتَنْهَنَّا أَنْ
 نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ٦٦

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

٥٧ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ
 بِهِ إِلَيْكُمْ وَنَسَخْتُ خَلْفَ رَبِّي قَوْمًا
 غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى
 كُلِّ شَيْءٍ حَفِيفٌ ٥٨ وَلَمَّا جَاءَ
 أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
 بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ
 غَلِيظٍ ٥٩ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِنَا
 رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ
 كُلِّ جَبَّارٍ عَنِيدٍ ٦٠ وَأَتَّبَعُوا
 فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ إِلَّا
 إِنْ عَادَا كَفَرُوا رَبَّهُمْ أَلَا بُعْدُ لِلْعَادِ
 قَوْمِ هُودٍ ٦١ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا

457. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things. ﴿

458. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. ﴿

459. Such were [the people of] 'Ād. They rejected the Āyāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). ﴿

﴿60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴾

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴿وَسَنَخْلُفُ رَبِّي قَوْمًا غَيْرَكُمْ﴾

﴿My Lord will make another people succeed you,﴾

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴿إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِیْظٌ﴾

﴿Surely, my Lord is Guardian over all things.﴾

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

﴿وَلَمَّا جَاءَ أَمْرُنَا﴾

﴿And when Our commandment came,﴾

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴿وَمَا كَانَ عَادٌ جَاهِلًا بِآيَاتِ رَبِّهِمْ﴾

﴿Such were 'Ād (people). They rejected the Āyāt of their Lord﴾

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, 'Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾

﴿and followed the command of every proud, obstinate.﴾

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

﴿أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ﴾

﴿Verily, 'Ād disbelieved in their Lord.﴾

﴿وَالَّذِي نُنَادِيهِمْ صَاحِبَهُمْ فَسَبِّحْهُم بِحَمْدِ اللَّهِ مَا لَكَ مِنَ اللَّهِ مِنْ إِلَهٍ غَيْرُهُ هُوَ أُنْشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتَوَبَّوْا إِلَىٰ رَبِّكَ إِنَّ رَبَّكَ قَرِيبٌ مُّجِيبٌ﴾

﴿61. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."﴾

The Story of Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introduction to that which is implied, "Verily, We sent."

﴿إِلَىٰ نَمُودَ﴾

﴿to Thamud﴾ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madīnah

(in Arabia). They lived after the people of 'Ād, so Allāh sent to them,

﴿أَنَاهُمْ صَالِحًا﴾

﴿their brother Ṣāliḥ.﴾ He (Ṣāliḥ) commanded them to worship Allāh alone. He said to them,

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ﴾

﴿He brought you forth from the earth﴾

This means: 'He began your creation from it (the earth). From it He created your father, Ādam.'

﴿وَأَسْتَعْمَرَكُمْ فِيهَا﴾

﴿and settled you therein,﴾ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَاسْتَغْفِرُوا﴾

﴿then ask forgiveness﴾ This is in reference to your previous sins.'

﴿ثُمَّ تَوْبُوا إِلَيْهِ﴾

﴿and turn to Him in repentance.﴾ This is in reference to the future.'

﴿إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾

﴿Certainly, my Lord is Near (to all by His knowledge), Responsive.﴾ This is similar to Allāh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

﴿And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.﴾ [2:186]

﴿قَالُوا يَصَلِّحْ فَمَا كُنْتَ مِنَّا مَرْبُوبًا قَبْلَ هَذَا أَتَنهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ مِنَّا تَدْعُونَا إِلَيْهِ مُرْسِلِينَ ﴿١٢﴾ قَالَ يَتَّبِعُونَ آرَاءَ آبَائِهِمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَمَآ أُنسِي مِنْهُ رَحْمَةً فَمَنْ يَضُرُّنِي مِنَ اللَّهِ إِن عَصَيْتُهُمْ فَمَا تَزِيدُونِي غَيْرَ تَخْفِيرٍ ﴿١٣﴾﴾

﴿62. They said: "O Ṣāliḥ! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave

doubt as to that to which you invite us.”﴿

﴿63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.”﴾

The Conversation between Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Ṣāliḥ and his people. Allāh informs of their ignorance and obstinacy in their statement,

﴿فَكَتْنَا مَرْجُواً قَبْلَ هَذَا﴾

﴿You have been among us as a figure of good hope till this!﴾

They were saying in this, “We had hope in your strong intellect before you began saying what you have said.”

﴿أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿Do you (now) forbid us the worship of what our fathers have worshipped?﴾

“what those who were before us were upon.”

﴿وَأَنَّا لِنَبْتَئُكَ إِنَّا نَدْعُوهُ إِلَىٰ مِثْلِهِمْ﴾

﴿But we are really in grave doubt as to that which you invite us.﴾

This alludes to the great amount of doubt that they had.

﴿قَالَ يَفْعُولُ لَأَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَدَيْنِ مِنْ رَبِّي﴾

﴿He said: “O my people! Tell me, if I have a clear proof from my Lord...”﴾

In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.’

﴿وَمَا أَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يُضْلِكِ مِنْ اللَّهِ إِنْ عَصَيْتُهُ﴾

﴿and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?﴾

‘and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

سورة القصص

٢٢٩

الْقَصَصُ

قَالَ يَتَقَوْمٌ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيْتِهِمْ مِنْ رَبِّي وَآتَنِي
مِنْهُ رَحْمَةً فَمَنْ يَصْرِفُ مِنْ اللَّهِ إِنْ عَصَيْتُهُ فَأَنْزِلُ بِهِ نَارِي
غَيْرَ تَحْسِيرٍ ﴿١٣٧﴾ وَيَتَقَوْمٌ هَذِهِ نَافَةُ اللَّهِ لَكُمْ ءَايَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ
عَذَابٌ قَرِيبٌ ﴿١٣٨﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ
ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ ﴿١٣٩﴾ فَلَمَّا جَاءَ
أَمْرُنَا بِجَنَّتَيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَمِنْ خِزْيٍ يُومِيذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٤٠﴾ وَأَخَذَ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئْرِهِمْ جُنُودًا
﴿١٤١﴾ كَانُوا يَنْتَوُونَ فِيهَا إِلَّا أَنْ تَمُودًا كَفَرُوا وَارْتَمَوْا
لِشْمُودٍ ﴿١٤٢﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا
سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيفٍ ﴿١٤٣﴾ فَلَمَّا
رَأَىٰ آيِدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿١٤٤﴾ وَأَمْرُنَا أَنَّهُ قَابِلٌ
فَصَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿١٤٥﴾

benefit, nor increase me

﴿غَيْرَ تَحْسِيرٍ﴾

﴿but in loss.﴾ This means loss and ruin.

﴿وَيَتَقَوْمٌ هَذِهِ نَافَةُ اللَّهِ لَكُمْ ءَايَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ
فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿١٣٨﴾ فَعَقَرُوهَا
فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ ﴿١٣٩﴾
فَلَمَّا جَاءَ أَمْرُنَا
بِجَنَّتَيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيٍ يُومِيذٍ
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٤٠﴾
وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِئْرِهِمْ جُنُودًا
كَانُوا يَنْتَوُونَ فِيهَا إِلَّا أَنْ تَمُودًا
كَفَرُوا وَارْتَمَوْا
لِشْمُودٍ

﴿لِشْمُودٍ﴾

﴿64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to graze in Allāh's land, and touch her not with evil, lest a near torment should seize you."﴾

﴿65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied."﴾

﴿66. So when Our commandment came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord - He is the All-Strong, the All-Mighty.﴾

﴿67. And Aṣ-Ṣayḥah (awful cry) overtook the wrongdoers, so

they lay (dead), prostrate in their homes. ♪

¶68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!¶

A discussion of this story has already preceded in *Sūrat Al-A'rāf* and it is sufficient without having to be repeated here. Allāh is the Giver of success.

[illegible]

﴿69. And verily, there came Our messengers to Ibrāhīm with the glad tidings. They said: "Salāman (greetings or peace!)" He answered, "Salāmun (greetings or peace!)," and he hastened to entertain them with a roasted calf.﴾

¶70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūt."¶

471. And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾

¶72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!"¶

﴿73. They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾

The Coming of the Angels to Ibrāhīm and Their Glad Tidings to Him of Ishāq and Ya'qūb

Allāh, the Exalted, says,

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا﴾

﴿And verily, there came Our messengers﴾

The word “messengers” here means angels.

﴿إِزْهَيْمَ بِالْشَّرِّ﴾

﴿to Ibrāhīm with the glad tidings.﴾

It has been said that the word "the glad tidings" means, "Receive the glad tidings of Ishāq." Others have said that it means, "The destruction of the people of Prophet Lūt." The proof of the correctness of the first view is in Allāh's statement,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾

﴿Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lut.﴾[11:74]

﴿قَالُوا سَلَامًا قَالَ سَلَامٌ﴾

﴿They said: "Salāman." He answered, "Salāmun."﴾

This means, "Upon you." The scholars of explanation have said, "Ibrāhīm's reply of 'Salāmun' was better than that with which they had greeted him with, because the subjective case (Salāmun instead of Salāman) alludes to affirmation and eternity."

﴿فَمَا لَيْتَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ﴾

﴿and he hastened to entertain them with a roasted calf.﴾

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Ḥanīdh* means roasted upon heated stones. This meaning has been reported from Ibn 'Abbās, Qatādah and others. ^[1] This is as Allāh has said in another verse,

﴿فَرَأَىٰ إِلَهُ أَهْلِهِ فَمَاءٌ يُعْجِلُ سَمِينٍ ﴿١٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٧﴾﴾

﴿Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?"﴾[51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

[1] Aṭ-Ṭabari 15:384, 385.

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

﴿But when he saw their hands went not towards it (the meal),
he mistrusted them,﴾

This means that he felt estranged from them.

﴿وَأَوَّحَسَ بَيْنَهُمْ خِيفَةً﴾

﴿and conceived a fear of them.﴾ This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَوَّحَسَ بَيْنَهُمْ خِيفَةً﴾

﴿and conceived a fear of them.﴾ As-Suddi said, "When Allāh sent the angels to the people of Lūṭ, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿فَرَأَىٰ إِنَّكَ لِآتٍ بِعِلَّةٍ فَعَلَّمَ بَعْضُكَ مَا تَسْتَعْجِلُ سَيِّئٌ مَّا ظَنَمَ لَكَ الْغُلُوكَ﴾

﴿Then he turned to his household, and brought out a roasted calf.﴾[51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): 'Will you not eat?' They said, 'O Ibrāhīm! Verily, we do not eat food without a price.' Ibrāhīm then said, 'Verily, this food has a price.' They said, 'What is its price?' He said, 'You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.' Jibrīl then looked at Mikā'il and said, 'This man has the right that his Lord should take him as an intimate friend.'

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

﴿But when he saw their hands went not towards it (the meal),
he mistrusted them,﴾

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, 'What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food."^[1]

Then, concerning Allāh's statement about the angels,

﴿قَالُوا لَا تَخَفْ﴾

﴿They said: "Fear not,"﴾

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them." Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh's statement,

﴿وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ﴾

﴿and after Ishāq, of Ya'qūb.﴾

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Ishāq, just as Allāh says in *Sūrat Al-Baqarah*,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ

إِلَهُكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهاً وَاحِداً وَنَحْنُ لَكَ مُسْلِمُونَ ﴿١٣٣﴾﴾

﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Ismā'il, Ishāq, One God, and to him we submit."﴾

[2:133]

From this point in this verse there is an evidence for those who say that Ismā'il was the son of Ibrāhīm who was to be sacrificed. It could not have been Ishāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

[1] Aṭ-Ṭabari 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Ishāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh.

﴿قَالَتْ يَوْنٰلَيْكَ اٰلِىُّ وَاَنَا عَجُوْزٌ وَهٰذَا بَعْلِى شَيْخًا﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"﴾

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse.

﴿فَاَتَتْهُ اِمْرَاَتُهُ فِى صَرْوٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ﴾

﴿Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"﴾[51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿قَالُوْا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ﴾

﴿Then said: "Do you wonder at the decree of Allah?"﴾

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allāh is able to do whatever He wills."

﴿رَحِمَتْ اللّٰهُ وَرَكَعَتْهُ عَلَيْكَ اَهْلَ الْاَيْتِ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ﴾

﴿The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.﴾

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two *Ṣaḥīḥs* that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Ṣalāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٠

الْبَرَاءَةُ لِلْعَبْدِ

قَالَتْ يَتُوبُنِيَّ إِلَهُ وَأَنَا عَمُورٌ وَهَذَا بَعْلِي شَيْخًا بَارَةً هَذَا
لَشَيْءٍ عَجِيبٌ ﴿٧٦﴾ قَالُوا أَنْتَجِيبُ مِنْ أَمْرِ اللَّهِ رَحِمَتْ اللَّهُ
وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٧﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَاهِيمَ الرُّوحُ وَجَاءَهُ الْبَشَرَىٰ بِخَبَرِ لُوطٍ ﴿٧٨﴾
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٩﴾ يَكُونُ إِبْرَاهِيمُ أَعْرَضَ عَنْ هَذَا إِنَّهُ
قَدْ جَاءَهُ أَمْرٌ رَيْكَ وَإِنَّهُمْ مَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٨٠﴾ وَلَمَّا
جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَىٰ بِهِمْ ذُرْعَاهُ قَالَ هَذَا
يَوْمٌ عَصِيبٌ ﴿٨١﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَفْقَوْمَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ وَلَا تَخْزَوْا فِي صَیْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ
﴿٨٢﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَفَعْلَمٌ مَا تُرِيدُ
﴿٨٣﴾ قَالَ لَوْ أَنِّي بِيَكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَيَّ رُكْنٌ شَدِيدٌ ﴿٨٤﴾ قَالُوا
يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعِ
مِنَ اللَّيْلِ وَلَا يَلْنَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا
مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٥﴾

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say, "O Allāh, send prayers upon Muḥammad and the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."»^[1]

﴿لَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرُّوحُ وَجَاءَهُ الْبَشَرَىٰ بِخَبَرِ لُوطٍ ﴿٧٨﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٩﴾﴾ يَكُونُ إِبْرَاهِيمُ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَهُ أَمْرٌ رَيْكَ وَإِنَّهُمْ مَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٨٠﴾﴾

﴿74. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt.﴾

﴿75. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant.﴾

﴿76. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴾

^[1] Faṭḥ Al-Bārī 6:469, and Muslim 1:305.

The Dispute of Ibrāhīm over the People of Lūt

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūt. When they told him of this, he spoke to them as Sa'īd bin Jubayr narrated concerning this verse. Sa'īd said: When Jibrīl and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ﴾

«Verily, we are going to destroy the people of this town.»

Ibrāhīm said to them, "Will you destroy a town that has three hundred believers in it?" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it?" They said, "No." He said, "Will you destroy a town that has forty believers in it?" They said, "No." He then said, "Thirty?" They still replied, "No." This continued until he said, "Five?" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?" They said, "No." With this, Ibrāhīm ﷺ said,

﴿إِن فِيهَا لُوطًا قَالُوا نَحْنُ أَكْثَرُ بَيْنَ فِتْيَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ﴾

«But there is Lūt in it. They said: "We know better who is there. We will verily, save him and his family except his wife."»

Therefore, Ibrāhīm remained silent and his soul was at rest.^[1]
Concerning Allāh's statement,

﴿إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ أَوْهٌ مُّخِيبٌ﴾

«Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).»

[11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُكَ﴾

^[1] At-Ṭabari 15:403.

﴿O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴾

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَىٰ بَيْنَهُمْ ذُرِّيَّتًا وَقَالَ هَٰذَا يَوْمُ عَصِيبٍ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوِرُ هَٰؤُلَاءِ بِأَنِّي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ زَكِيٌّ ﴿٧٨﴾﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَفُتْرٌ مَا نُزِيدُ ﴿٧٩﴾﴾

﴿77. And when Our messengers came to Lūṭ, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."﴾

﴿78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"﴾

﴿79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"﴾

The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūṭ, they left him and set out to destroy Lūṭ's people that very night. After leaving Ibrāhīm, they came to Lūṭ. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūṭ) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿وَقَالَ هَذَا يَوْمٌ عَصِيبٌ﴾

﴿He said: "This is a distressful day."﴾

Ibn 'Abbās and others said that this means, "A severe test for him."^[1] This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."^[2]

Concerning Allāh's statement,

﴿يَهْرَعُونَ إِلَيْهِ﴾

﴿rushing towards him.﴾

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِنْ قَبْلُ كَانُوا يَسْمَلُونَ السَّيِّئَاتِ﴾

﴿and since aforetime they used to commit crimes.﴾

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿قَالَ يَتْلُو هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾

﴿He said: "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴾

This was his attempt to direct them to their women, for verily

[1] At-Ṭabari 15:411.

[2] At-Ṭabari 15:408.

the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

﴿اتَّقُوا الذِّكَرَانَ مِنَ الْمَلَائِكَةِ ۖ وَتَذَرُوا مَا خَلَقَ لَكُمْ رِجَالَكُمْ مِنْ أَنْفُسِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ﴾

﴿Go you in unto the males of the nation, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!﴾[26:165-166]

Allāh said in another verse,

﴿قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْمَلَائِكَةِ ۖ﴾

﴿They (the people of the city) said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴾[15:70]

This means, "Didn't we forbid you from hosting men (male) guests?"

﴿قَالَ هَؤُلَاءِ بَنَاتُيَ ۖ إِن كُنْتُمْ فَاعِلِينَ ۖ لَمَسْرُكٌ بِهِنَّ لِيَ سَكْرَتِهِمْ بِمَعْنُونِ﴾

﴿[Lūt] said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.﴾[15:71-72]

Then, Allāh said, in this noble verse,

﴿هَؤُلَاءِ بَنَاتُيَ هُنَّ أَطْهَرُ لَكُمْ﴾

﴿Here are my daughters, they are purer for you.﴾

Mujāhid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation."^[1] A similar statement has been reported from Qatādah and others.^[2]

Concerning the statement,

﴿فَاتَّقُوا اللَّهَ وَلَا تُخْزَوْا فِي صَبِيحِي﴾

﴿So have Taqwā of Allāh and disgrace me not with regard to my guests!﴾

[1] Aṭ-Ṭabari 15:414.

[2] Aṭ-Ṭabari 15:413.

This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

﴿الَيْسَ مِنْكُمْ رَجُلٌ زَكِيٌّ﴾

﴿Is there not among you a single right-minded man?﴾

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?"

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

﴿They said: "Surely, you know that we have no need of your daughters..."﴾

This means, "Verily, you know that we do not want our women, nor do we desire them."

﴿وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ﴾

﴿and indeed you know well what we want!﴾

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this?"

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَايَ إِلَيَّ رَجُلٌ شَدِيدٌ ۖ قَالُوا يَتْلُوْهُ إِِنَّا رُسُلُ رَبِّكَ لَنُصِلُوْا
إِلَيْكَ فَأَنْتَ بِأَهْلِكَ يَقْطَعُ بَيْنَ الْآلِ وَلَا يَلْتَفِتُ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًاكَ ۖ إِنَّهُمْ مُصِيبُهَا مَا
أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ۝۸۱﴾

﴿80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support."﴾

﴿81. They (messengers) said: "O Lūt! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"﴾

Lūt's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allāh, the Exalted says that Lūt was threatening them with his statement,

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ﴾

﴿Would that I had strength (men) to overpower you,﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Ḥadīth* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحِمَهُ اللَّهُ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ» يَغْنِي اللَّهُ عَزَّ وَجَلَّ «فَمَا بَعَثَ اللَّهُ بَعْدَهُ مِنْ نَبِيٍّ إِلَّا فِي تَرَوْهُ مِنْ قَوْمِهِ»

«May Allāh's mercy be upon Lūt, for verily, he betook himself to a powerful support –[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.»^[1]

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ﴾

﴿They (messengers said): "O Lūt! Verily, we are the messengers from your Lord! They shall not reach you!﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ﴾

﴿and let not any of you look back;﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا أَمْرًاكَ﴾

﴿but your wife,﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lūt. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

[1] At-Tirmidhi no. 3116.

she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

﴿إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾

They were saying this while Lūts people were standing at his door. They tried to rush his door from all sides and Lūṭ was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibrīl came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allāh said,

﴿وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ. فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي﴾

﴿And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾[54:37]

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَاقِطَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ مُنْقُودٍ﴾

﴿مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا مِنْ آلِ الظَّالِمِينَ يَجْعَلُ﴾

﴿82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.﴾

﴿83. Marked from your Lord; and they are not ever far from the wrongdoers.﴾

The Town of Lūṭ's People is overturned and Their Destruction

Allāh, the Exalted, says,

﴿فَلَمَّا جَاءَ أَمْرُنَا﴾

﴿So when Our commandment came,﴾

This happened at sunrise.

﴿جَعَلْنَا عَلَيْهَا﴾

﴿We [turned it]...﴾ The city of Sadūm (Sodom)

﴿سَاقِطَهَا﴾

﴿upside down,﴾ This is similar to Allāh's statement,

﴿فَمَسَّنَا مَا غَشَّى﴾

﴿So there covered them that which did cover (torment with stones).﴾ [53:54]

This means, "We rained upon it with stones made of *Sijjīl*." *Sijjīl* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.^[1]

Some of the scholars said that it (*Sijjīl*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿جِبَارَةٌ مِنْ طِينٍ﴾

﴿the stones of clay,﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijjīl* means that which is big and strong."

Concerning Allāh's statement,

﴿مَنْصُورٍ﴾

﴿in an array.﴾ Some of the scholars said that *Manḍūd* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿مَنْصُورٍ﴾

﴿in an array.﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lūṭ.

Concerning the statement,

﴿مُسَوَّمَةٍ﴾

﴿Marked﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and 'Ikrimah both said, "*Mūsāwwamah* means each

[1] Aṭ-Ṭabari 15:434.

stone was encompassed by a sprinkling of red coloring.”^[1] The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh’s statement,

﴿وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٌ﴾

﴿and they are not ever far from the wrongdoers.﴾

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a Ḥadīth of the Sunan collections, from Ibn ‘Abbās, which he attributed to the Prophet ﷺ,

«مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلُ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever you find doing the deed of Lūṭ’s people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).»^[2]

﴿وَإِلَّا مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرْسِلُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحْشَرُونَ﴾

﴿84. And to the Madyan people (We sent) their brother Shu‘ayb. He said: “O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.”﴾

The Story of the People of Madyan and the Call of Shu‘ayb

Allāh, the Exalted, says, ‘We sent a Messenger to the people of Madyan.’ They were a tribe of Arabs who lived between the land of the Al-Ḥijāz and Ash-Shām, close to the land of Ma‘ān.

[1] At-Tabari 15:438.

[2] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.

سورة النازعات

٢٣١

النَّازِعَاتُ

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافَهَا وَأَمْطَرْنَا عَلَيْهَا
 حِجَارَةً مِّن سِجِّيلٍ مَّضُودٍ ﴿٨٦﴾ مُسَوَّمَةً عِندَ رَبِّكَ
 وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٧﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُ
 شُعَيْبًا قَالَ يَتَقَوَّمُ عِبْدُ اللَّهِ مَا لَكُم مِّنَ اللَّهِ غَيْرُهُ
 وَلَا تَنْقُصُوا أَلْمِكَ يَالَ وَالْيَزَانَ إِنِّي أُرِيكُمْ بَعْثِيرٍ
 وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُونَ ﴿٨٨﴾ وَيَقَوْمُ
 أَوْفُوا أَلْمِكَ يَالَ وَالْيَزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا
 النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٩﴾
 يَقِيتُ اللَّهُ خَيْرَ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ
 بِحَفِيظٍ ﴿٩٠﴾ قَالُوا يَشْعِيبُ أَسْلَوْنَاكَ تَأْمُرُكَ أَنْ
 نَّتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَأَرْوَاحُنَا أَفَنُفَعِّلُ فِي أَمْوَالِنَا مَا نَشْتَوُ
 إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٩١﴾ قَالَ يَتَقَوَّمُ أَرَأَيْتُمْ إِنْ
 كُتِبَ عَلَيَّ يَتَقَوَّمُ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
 أُخَالِفَكُمْ إِلَىٰ مَا أَنْتُمْ عَلَيْكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ
 مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٩٢﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allāh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allāh said,

﴿أَخَاهُمْ شُعَيْبًا﴾

﴿their brother Shu'ayb﴾ Shu'ayb commanded them to worship Allāh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنِّي أُرِيكُمْ بَعْثِيرٍ﴾

﴿I see you in prosperity﴾ meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allāh's prohibitions.'

﴿وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُونَ﴾

﴿and verily, I fear for you the torment of a Day encompassing﴾

This means the abode of the Hereafter.

﴿وَيَقَوْمُ أَوْفُوا أَلْمِكَ يَالَ وَالْيَزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ ﴿٨٩﴾ يَقِيتُ اللَّهُ خَيْرَ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٩٠﴾

﴿85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."﴾

﴿86. "That which is left by Allāh is better for you, if you are believers. And I am not a guardian over you."﴾

First, he (Shu'ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja'far bin Jarīr said,

﴿يَقِيْتُ اللَّهَ خَيْرَ لَكُمْ﴾

﴿That which is left by Allah (after giving the rights of the people) is better for you,﴾

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people."^[1] Ibn Jarīr said that this statement has been reported from Ibn 'Abbās and I say it is similar to Allāh's statement,

﴿قُلْ لَا يَسْوَى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

﴿Say: "Not equal are Khabīth (all that is evil) and Ṭayyib (all that is good), even though the abundance of Khabīth may please you."﴾[5:100]

Allāh then says,

﴿وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

﴿And I am not a guardian over you.﴾

This means a watcher over you people. In other words, "Do this for Allāh and not to be seen by the people."

﴿قَالُوا يَنْشِئُ آبَاؤُنَا أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا

نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ﴾

﴿87. They said: "O Shu'ayb! Does your Ṣalāh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"﴾^[2]

[1] At-Ṭabari 15:447.

[2] They said this sarcastically.

The Response of Shu'ayb's People

They said to Shu'ayb, in mockery,

﴿أَصْلَحْنَاكَ﴾

﴿Does your Ṣalāh﴾ Al-A'mash said, "This means your reading."

﴿تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿command you that we give up what our fathers used to worship,﴾

meaning the idols and statues.

﴿أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾

﴿or that we give up doing what we like with our property?﴾

This means, "Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please." Al-Ḥasan said concerning Allāh's statement,

﴿أَصْلَحْنَاكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿Does your Ṣalāh command you that we give up what our fathers used to worship,﴾[11:87]

"By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship."^[1] At-Thawri said concerning Allāh's statement,

﴿أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾

﴿or that we give up doing what we like with our property?﴾

"They were speaking in reference to the paying of Zakāh (charity)."

﴿إِنَّكَ لَأَنْتَ الْعَلِيمُ الرَّشِيدُ﴾

﴿Verily, you are the forbearer right-minded!﴾

Ibn 'Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, "These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

[1] At-Ṭabari 15:451.

from ever receiving His mercy. And verily, He did so."^[1]

﴿قَالَ يَتْلُوا آيَةَ أُمِّكُمْ إِن كُنْتَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ
إِن مَّا أَنهَضَكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَلْطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ﴾

﴿88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."﴾

Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

﴿have a clear evidence from my Lord﴾

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا﴾

﴿and He has given me a good sustenance from Himself.﴾

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِن مَّا أَنهَضَكُمْ عَنْهُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you.﴾

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِن مَّا أَنهَضَكُمْ عَنْهُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid

[1] At-Ṭabari 15:453.

you.﴾

“He is saying, ‘I do not forbid you all from something while I do it myself.’”^[1]

﴿إِنْ أَرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ﴾

﴿I only desire reform to the best of my power.﴾

This means, “In that which I command and forbid you, I only want to correct your affair as much as I am able.”

﴿وَمَا تَوْفِيقِي﴾

﴿And my guidance cannot come﴾

This means, “In whatever I intend that agrees with the truth.”

﴿إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ﴾

﴿except from Allah, in Him I put my trust﴾

This means in all of my affairs.

﴿وَالَيْهِ أُنِيبُ﴾

﴿and unto Him I repent.﴾ meaning; “I return.” This has been said by Mujāhid and others.^[2]

﴿رَتَقُوا لَا يَجْرِمَكُمُ شِقَاقِي أَنْ يُبَيِّتَكُمْ مِثْلَ مَا آصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ۚ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ
رَدُودٌ﴾

﴿89. “And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Ṣāliḥ, and the people of Lūṭ are not far off from you!”﴾

﴿90. “And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.”﴾

He (Shu‘ayb) said to them,

﴿رَتَقُوا لَا يَجْرِمَكُمُ شِقَاقِي﴾

﴿And O my people! Let not my Shiqāq cause you﴾

This means, “Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

^[1] Aṭ-Ṭabari 15:453.

^[2] Aṭ-Ṭabari 15:454.

this way, you will suffer the same vengeance and torment that overcame Nūh's people, Hūd's people, Ṣāliḥ's people and Lūṭ's people." Qatādah said,

﴿رَتَقُوا لَا يَجْرِمَنَّكُمْ شِقَاقِ﴾

﴿And O my people! Let not my Shiqāq cause you﴾

"He is saying, 'Do not be influenced by your differing with me.'"^[1] As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمُ لُوطٍ بِبَعِيدٍ﴾

﴿and the people of Lūṭ are not far off from you!﴾

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

﴿وَأَسْتَغْفِرُوا رَبَّكُمْ﴾

﴿And ask forgiveness of your Lord﴾ from the previous sins.

﴿ثُمَّ تَوُوبُوا إِلَيْهِ﴾

﴿and turn unto Him in repentance.﴾ In whatever evil actions you may encounter in the future.

Concerning his statement,

﴿إِنَّ رَبِّيَ رَحِيمٌ وَدُودٌ﴾

﴿Verily, my Lord is Most Merciful, Most Loving.﴾ to those who repent.

﴿قَالُوا بِشَيْعِيبٍ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا لَنَرَاكَ فِيْنَا ضَعِيفًا ۚ وَلَوْلَا رَحْمَتُكَ لَرَجَمْنَاكَ وَرَأَيْنَاكَ عَلَيْهِ يَمْزِرُ ۝٩١ قَالَ يَنْقُورُ أَرْغَطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَانْمَأْزَمُوا ۚ وَرَأَيْنَاكُمْ ظَاهِرًا ۚ إِنَّكَ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ۝٩٢﴾

﴿91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not

^[1] At-Ṭabari 15:455.

powerful against us.”﴿

﴿92. He said: “O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.”﴾

The Response of Shu‘ayb’s People

They said,

﴿يَسْمِعُ مَا نَقْنَعُ﴾

﴿O Shu‘ayb! We do not understand﴾ This means that we do not comprehend.

﴿كَثِيرًا﴾

﴿much﴾ ‘most of what you say’. Ath-Thawri said, “He (Shu‘ayb) was called the orator of the Prophets.”^[1] As-Suddi said,

﴿وَأِنَّا لَنَرِيكَ فِيْنَا ضَعِيفًا﴾

﴿and we see you weak among us.﴾ “They meant, ‘You are only one person.’” Abu Rawq said, “They meant, ‘You are despised, because your tribe is not upon your religion.’”

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَا﴾

﴿Were it not for your family, you would have been stoned.﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ﴾

﴿and you are not powerful against us.﴾

This means, “You have no position of power over us.”

Shu‘ayb’s Refutation of His People

﴿قَالَ يَتَغَوِّرَ أَزْوَاجُكُمْ مِنْ اللَّهِ﴾

﴿He said: “O my people! Is then my family of more weight with you than Allah?”﴾

[1] At-Tabari 15:458.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٢

الْحَمْدُ لِلَّهِ

وَيَنْقُورُ لَا يَجْرِمُكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ
 قَوْمُ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ
 بِبَعِيدٍ ﴿٩٩﴾ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ ثَابِعُوا إِلَيْهِ إِنَّ رَبِّي
 رَحِيمٌ وَدُودٌ ﴿١٠٠﴾ قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا يَمَاثِقُوا
 وَإِنَّا لَنَرُوكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ
 عَلَيْنَا بِعَزِيزٍ ﴿١٠١﴾ قَالَ يَنْقُورُ ارْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ
 اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ
 مُحِيطٌ ﴿١٠٢﴾ وَيَنْقُورُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَنِيدٌ
 سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
 كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿١٠٣﴾ وَلَمَّا جَاءَ
 أَمْرُنَا نَحْنُ شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
 الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئَرِهِمْ حَنِينٌ ﴿١٠٤﴾
 كَانُوا لَمْ يَرْغَبُوا فِيهَا إِلَّا بَعْدَ الْمَدِينِ كَمَا بَدَتِ نَمُودٌ ﴿١٠٥﴾ وَلَقَدْ
 أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿١٠٦﴾ إِلَىٰ فِرْعَوْنَ
 وَمَلَائِكَهٖ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٠٧﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allāh prevent you from harming His Prophet? Indeed you have placed the fear of Allāh,

﴿وَرَاءَكُمْ كَمْ ظَهْرًا﴾

﴿behind your backs.﴾ This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴿إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾

﴿Verily, my Lord is surrounding all that you do.﴾

This means that He knows all of your actions and He will reward you according to them.

﴿وَيَنْقُورُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَنِيدٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ﴾ ﴿٩٩﴾ وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئَرِهِمْ حَنِينٌ﴾ ﴿١٠٤﴾ كَانُوا لَمْ يَرْغَبُوا فِيهَا إِلَّا بَعْدَ الْمَدِينِ كَمَا بَدَتِ نَمُودٌ﴾ ﴿١٠٥﴾

﴿93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."﴾

﴿94. And when Our commandment came, We saved Shu'ayb

and those who believed with him by a mercy from Us. And Aṣ-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (jāthimīn) in their homes.﴾

﴿95. As if they had never lived there! So away with Madyan just as Thamūd went away!﴾

Shu'ayb's threatening of His People

When the Prophet of Allāh, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿اعْمَلُوا عَلَىٰ مَكَاتِكُمْ﴾

﴿Act according to your ability,﴾

This means, "Act according to your current ways." This is actually a severe threat.

﴿إِنِّي عَمِلٌ﴾

﴿I am acting.﴾ according to my way.

﴿سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ﴾

﴿You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!﴾ meaning, between me and you.

﴿وَأَرْفِقُوا﴾

﴿And watch you!﴾ This means to wait.

﴿إِنِّي مَعَكُمْ رَقِيبٌ﴾

﴿I too am watching with you.﴾ Allāh then says,

﴿وَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا نَجِيِّيْنَا شُعَبِيًّا وَالَّذِينَ آمَنُوا مَعَهُ رَاحَتُهُمْ وَآخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْغَةُ

فَأَصْبَحُوا فِي دِيَارِهِمْ جَنِيحًا﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And Aṣ-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (jāthimīn) in their homes.﴾

His saying *Jāthimīn* means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (*Ṣayḥah*) came to them. In *Sūrat Al-A'rāf* He says a severe quake (*Rajfah*)

came to them. In Sūrat Ash-Shu'arā', He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In Sūrat Al-A'rāf when they said,

﴿لَنُخْرِجَنَّكَ بِشَيْعَبٍ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَةٍ﴾

﴿We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.﴾[7:88]

In this verse it was suitable to mention a tremor, or quake (Rajfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (Ṣayḥah) which overcame them and killed them. In Sūrat Ash-Shu'arā' when they said,

﴿فَأَسْفِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

﴿So cause a piece of the heaven to fall on us, if you are of the truthful!﴾[26:187]

Allāh said in response,

﴿فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ﴾

﴿So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.﴾[26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَأَن لَّمْ يَغْنَوْا فِيهَا﴾

﴿As if they had never lived there!﴾ This means it was as if they had not lived in their homes before that.

﴿أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعِثْتُ ثَمُودَ﴾

﴿So away with Madyan as just as Thamūd went away!﴾

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِنْ فِرْعَوْنَ وَمَلَأِيهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيَسْ أَلْوَرْدُ الْمَرْفُودُ ﴿٩٨﴾ وَأَتَّبَعُوا فِي هُنَا لَعْنَهُ وَيَوْمَ الْقِيَامَةِ يَكْسُ أَلْوَرْدُ الْمَرْفُودُ ﴿٩٩﴾﴾

﴿96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴾

﴿97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴾

﴿98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

﴿99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴾

The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ﴾

﴿but they followed the command of Fir'awn.﴾ This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿and the command of Fir'awn was no right guide.﴾

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَقَعْنِ فِرْعَوْنَ أَلْوَرْدُ الْمَرْفُودُ أَخَذًا وَيْلًا﴾

﴿But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾ [73:16]

Allāh also said,

﴿كَذَّبَ وَعَصَى ﴿١٧﴾ ثُمَّ أَثَرَ يَتَو ﴿١٨﴾ فَحَسَرَ فَاذًا ﴿١٩﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٠﴾ فَأَخَذَهُ اللَّهُ نَكَالَ ﴿٢١﴾ الْآخِرَةِ وَالْأُولَى ﴿٢٢﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٣﴾﴾

﴿But Fir'awn belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾[79:21-26]

Allāh also said,

﴿بَقْدُمُ قَوْمِهِ يَوْمَ الْقِيَامَةِ فَأَرْزِدْهُمْ النَّارَ وَسُقَى الْأَوْرُدُ ﴿١﴾﴾

﴿He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿١﴾﴾

﴿For each one there is double (torment), but you know not.﴾ [7:38] Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبَّنَا إِنَّا أَلَمْنَا سَادَتَنَا وَكِبَرَاتَنَا فَأُصَلُّوا إِلَيْنَا سَبِيلًا ﴿١﴾ رَبَّنَا إِنَّهُمْ يَضَعِفُونَ مِثْرَ الْغَدَابِ ﴿٢﴾﴾

﴿"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."﴾ [33:67-68]

Concerning the statement,

﴿وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةُ رَبِّهِمْ يَوْمَ الْقِيَامَةِ ﴿١﴾﴾

﴿They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.﴾

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

﴿وَيَوْمَ الْقِيَامَةِ يُؤْتَىٰ أَلْفُ أَلْفٍ أَلْفُ أَلْفٍ﴾

﴿and on the Day of Resurrection, evil is the gift granted.﴾

Mujāhid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses."^[1] 'Ali bin Abi Talḥah said that Ibn 'Abbās said,

﴿يُؤْتَىٰ أَلْفُ أَلْفٍ أَلْفُ أَلْفٍ﴾

﴿evil indeed is the gift granted.﴾

"The curse of this life and the Hereafter."^[2] Aḍ-Ḍaḥḥāk and Qatādah both said the same thing.^[3] This is similar to Allāh's statement,

﴿وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿١٤١﴾ وَأَتَيْنَاهُم فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْتُولِينَ ﴿١٤٢﴾﴾

﴿And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.﴾[28:41-42]

Allāh also says,

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٦٨﴾﴾

﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾[40:46]

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا رَادُّهُمْ عَنِّي تَنْبِيءٌ ﴿١٠١﴾﴾

﴿100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,

[1] Aṭ-Ṭabari 15:468.

[2] Aṭ-Ṭabari 15:469.

[3] Aṭ-Ṭabari 15:469, 470.

and some have been (already) reaped.﴾

﴿101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.﴾

The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿ذَلِكَ مِنْ أَنْبَاءِ الْفَرَى﴾

﴿That is some of the news of the (population of) towns﴾

meaning, news of them

﴿نَقُصُّ عَلَيْكَ مِنْهَا قَائِدٌ﴾

﴿which We relate unto you; of them, some are (still) standing,﴾

This means still remaining.

﴿وَحَصِيدٌ﴾

﴿and some have been (already) reaped.﴾

This means totally destroyed.

﴿وَمَا ظَلَمْنَاهُمْ﴾

﴿We wronged them not,﴾ This means, “When We destroyed them.”

﴿وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ﴾

﴿but they wronged themselves.﴾

their rejecting their Messengers and disbelieving in them.

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ﴾

﴿So their gods, profited them [not]...﴾

This is referring to their idols that they used to worship and invoke.

﴿مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ﴾

سورة هود

٢٣٣

الْحَمْدُ لِلَّهِ

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
 الْمَوْرُودُ ﴿١٠١﴾ وَأَتَّيْعُوا فِي هَٰذِهِ لَعَنَهُ وَيَوْمَ الْقِيَمَةِ بِئْسَ
 الرَّفْدُ الْمَرْفُودُ ﴿١٠٢﴾ ذَلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقِصُهُ عَلَيْكَ
 مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٣﴾ وَمَا ظَلَمْتَهُمْ وَلَكِنْ ظَلَمُوا
 أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
 اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ إِلَّا تَنْبِيهٌ ﴿١٠٤﴾
 وَكَذَٰلِكَ أَخَذْنَا مِنْكَ إِذَا أَخَذَ الْفَرَىٰ وَهِيَ ظُلُمَةٌ إِنَّ أَخَذَهُ
 أَلِيمٌ شَدِيدٌ ﴿١٠٥﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ
 ذَٰلِكَ يَوْمٌ تَجْمَعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٦﴾ وَمَا
 تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدٍّ ﴿١٠٧﴾ يَوْمَ يَأْتِ لَا تَكُنْ لَكُمْ قَسْرٌ
 إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٨﴾ فَأَمَّا الَّذِينَ شَقُوا فَيُنْفَوْنَ
 النَّارَ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٩﴾ خَلِيلَيْنِ فِيهَا مَا دَامَتِ
 السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
 ﴿١١٠﴾ وَأَمَّا الَّذِينَ سَعِدُوا فَيُنْفَوْنَ الْجَنَّةَ خَلِيلَيْنِ فِيهَا مَا دَامَتِ
 السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُورٍ ﴿١١١﴾

«other than Allāh naught» the idols did not benefit them, nor did they save them when Allāh's command came for their destruction.

﴿وَمَا زَادُهُمْ إِلَّا تَنْبِيهٌ﴾

«nor did they add aught to them but destruction.» Mujāhid, Qatādah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."^[1]

﴿وَكَذَٰلِكَ أَخَذْنَا مِنْكَ إِذَا أَخَذَ الْفَرَىٰ وَهِيَ ظُلُمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.﴾

It is as though Allāh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴿إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

﴿Verily, His punishment is painful (and) severe.﴾

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 15:473.

«إِنَّ اللَّهَ لَيُعْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ»

‘Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.’

Then the Messenger of Allāh ﷺ recited,

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ﴾

‘Such is the punishment of your Lord when He seizes the towns while they are doing wrong.’^[1]

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ يَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۝ وَمَا تُوَخَّرُهُ إِلَّا لِجَلِّ مَعْدُورٍ ۝ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَيَسْمَعُ سَبْقَ وَسْمِعٍ ۝﴾

¶103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.¶

¶104. And We delay it only for a term (already) fixed.¶

¶105. On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed.¶

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

﴿لَآيَةً﴾

‘a sure lesson’.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَآلِدِيكَ مَا اسْتَوْا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ۝﴾

‘Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.’ [40:51]

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

Allāh, the Exalted, also says,

﴿فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.﴾ [14:13]

Concerning Allāh's statement,

﴿ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ الْنَاسُ﴾

﴿That is a Day whereon mankind will be gathered together,﴾

This means the first of them and the last of them. This is similar to Allāh's statement,

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴿And We shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

﴿and that is a Day when all will be present.﴾

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ﴾

﴿And We delay it only for a term (already) fixed.﴾

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

﴿On the Day when it comes, no person shall speak except by His (Allāh's) leave.﴾

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,

﴿لَا يَتَكَلَّمُ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

«they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.» [78:38]

Allāh also says,

﴿وَحُشِمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ﴾

«And all the voices will be humbled for the Most Gracious (Allāh).» [20:108]

In the *Ḥadīth* about the intercession, which is recorded in the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ سَلِّمْ»

«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»^[1]

Concerning Allāh's statement,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

«Some among them will be wretched and (others) blessed.»

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِي النَّارِ وَفَرِيقٌ فِي السَّعِيرِ﴾

«When a party will be in Paradise and a party in the blazing Fire» [42:7]

Al-Ḥāfiẓ Abu Ya'lā recorded in his *Musnad* on the authority of Ibn 'Umar that 'Umar said, "When this verse was revealed,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

«Some among them will be wretched and (others) blessed.»

I asked the Prophet ﷺ, 'O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?' He said,

«عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ! وَجَرَتْ بِهِ الْأَقْلَامُ، وَلَكِنْ كُلُّ مِيسَرٍ لَنَا خُلِقَ لَهُ،

^[1] *Faṭḥ Al-Bāri* 2:341, and *Muslim* 1:169.

«O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).»^[1]

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿كَأَنَّا الَّذِينَ شَقُوا فِي النَّارِ لَمْ يَكُنْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾ خَلِيلِيكَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ قَدِيرٌ ﴿١٠٦﴾

﴿106. As for those who are wretched, they will be in the Fire, in it they will experience Zafīr and Shahīq.﴾

﴿107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).﴾

The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَمْ يَكُنْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

﴿in it they will experience Zafīr and Shahīq.﴾

Ibn 'Abbās said, "Az-Zafīr is a sound in the throat and Ash-Shahīq is a sound in the chest. This means that their exhaling will be Zafīr and their inhaling will Shahīq."^[2] This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿خَلِيلِيكَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure.﴾

Imām Abu Ja'far bin Jarīr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

^[1] At-Tirmidhi no. 3111.

^[2] At-Ṭabari 15:480.

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴿خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure.﴾^[1]

The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴿يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens.﴾ [14:48]

For this reason, Al-Ḥasan Al-Baṣṛi said concerning the statement of Allāh,

﴿مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿the heavens and the earth endure.﴾

"Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal."

Concerning Allāh's statement,

﴿إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.﴾

This is similar to His statement,

﴿النَّارُ مَثْوًى لِّكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.﴾ [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of *Tawḥid*. It is these whom Allāh will bring out of the Fire by the intercession

^[1] Aṭ-Ṭabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allāh will remove from the Fire those who have never done any good, except for saying *La ilāha illallāh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allāh ﷺ, including narrations from Anas bin Mālik, Jābir bin 'Abdullāh, Abu Sa'īd Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَأَمَّا الَّذِينَ سُودُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءٌ غَيْرٌ مَجْذُونٍ﴾

4108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

The Condition of the Happy People and their Destination

Allāh, the Exalted, says,

﴿وَأَمَّا الَّذِينَ سُودُوا﴾

﴿And those who are blessed.﴾ These are the followers of the Messengers.

﴿فِي الْجَنَّةِ﴾

﴿they will be in Paradise,﴾ This means that their final abode will be Paradise.

﴿خَالِدِينَ فِيهَا﴾

﴿abiding therein for all the time﴾

This means that they will remain there forever.

﴿مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ﴾

﴿that the heavens and the earth endure, except as your Lord wills:﴾

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.^[1] Aḍ-Ḍaḥḥak and Al-Ḥasan Al-Baṣri both said, "It is about the right of the disobedient people of *Tawḥīd* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿عَلَّةٌ غَيْرُ مَجْدُورٍ﴾

﴿a gift without an end.﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn 'Abbās, Abu Al-'Āliyah and others.^[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿Verily, your Lord is the doer of whatsoever He intends.﴾

Similarly, Allāh says,

﴿لَا يَسْتَأْذِنُ عَنَّا بِفَعْلٍ وَفَمُ يَسْتَأْذِنُ ۚ﴾

﴿He cannot be questioned as to what He does, while they will be questioned.﴾[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿عَلَّةٌ غَيْرُ مَجْدُورٍ﴾

﴿a gift without an end.﴾ It has been recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

[1] Muslim 4:2181.

[2] Aḥ-Ṭabari 15:490.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٤

الزَّالِزَاتِ عَصَى

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَبْدُؤُا هَؤُلَاءُ مَا يَعْبدُونَ إِلَّا كَمَا يَعْبدُ
 آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرُ مَقْصُودٍ ﴿٢٣٤﴾
 وَلَقَدْ مَا آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ
 سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ
 ﴿٢٣٥﴾ وَإِنْ كَلَّا لَمَا لِيَوقَّتَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا تَعْمَلُونَ
 خَبِيرٌ ﴿٢٣٦﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
 إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا
 فَمَنْسُكُمُ النَّارُ وَمَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ
 لَا تُنصَرُونَ ﴿٢٣٨﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ
 اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكْرَيْنِ
 ﴿٢٣٩﴾ وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٢٤٠﴾ فَلَوْلَا
 كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَبْهَتُونَ عَنِ الْفَسَادِ
 فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَأَتَّبِعَ الَّذِينَ
 ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿٢٤١﴾ وَمَا كَانَ
 رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿٢٤٢﴾

يُؤْتَى بِالْمَوْتِ فِي صُورَةٍ كُنْشٍ
 أَمْلَحَ فَيَذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ،
 ثُمَّ يَقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ
 فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ!
 خُلُودٌ فَلَا مَوْتَ

'Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"' [1]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«يَقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَمُوتُوا فَلَا تَحْيَا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَمُوتُوا فَلَا تَحْيَا أَبَدًا»

«It will be said, 'O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.' [2]

«فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَبْدُؤُا هَؤُلَاءُ مَا يَعْبدُونَ إِلَّا كَمَا يَعْبدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرُ مَقْصُودٍ ﴿٢٣٤﴾ وَلَقَدْ مَا آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ﴿٢٣٥﴾ وَإِنْ كَلَّا لَمَا لِيَوقَّتَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٦﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَنْسُكُمُ النَّارُ وَمَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿٢٣٨﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكْرَيْنِ ﴿٢٣٩﴾ وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٢٤٠﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَبْهَتُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَأَتَّبِعَ الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿٢٤١﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿٢٤٢﴾»

[1] *Faḥ Al-Bāri* 8:282, and *Muslim* 4:2188.

[2] *Muslim* 4:2182.

﴿أَعْمَلُهُمْ إِنَّهُمْ بِمَا يَسْمَلُونَ خَيْرٌ﴾

﴿109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.﴾

﴿110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).﴾

﴿111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾

Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

﴿لَا تَكُ فِي مِرْيَةٍ مِّمَّا يَمْشِي عِتْلَةً﴾

﴿So be not in doubt as to what these people worship.﴾

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their *Shirk*. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَأَنَا لَمُؤْتِيهِمْ غَيْرُ مَنُورٍ﴾

﴿And verily, We shall repay them in full their portion without diminution.﴾

'Abdur-Rahmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."^[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

^[1] Aṭ-Ṭabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muḥammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ﴾

And had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them.

Ibn Jarīr said, "If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him."^[1] This is similar to Allāh's statement,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

And We never punish until We have sent a Messenger (to give warning). ﴿[17:15]

For verily, Allāh says in another verse,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۚ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say. ﴿[20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

﴿وَرَأَىٰ كُلُّ أُمَّةٍ لِّرَبِّهِمْ رَبَّهُمْ عَلَيْكُمْ رَبُّكُمْ يُعْطِيهِمْ بِمَا كَانُوا يَعْمَلُونَ﴾

And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

^[1] Aṭ-Ṭabari 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَأَن كُلُّ لَمَّا يَجِيعٌ لَدَيْنَا مُحْضَرُونَ ۝۳۳﴾

﴿And surely, all - everyone of them will be brought before Us.﴾[36:32]

﴿فَاسْتَقِيمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَقْلُوبُوا إِنَّمَا تَصَلُّونَ بِبَيْتٍ ۝۳۴ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۝۳۵﴾

﴿112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.﴾

﴿113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.﴾

The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا﴾

﴿And incline not toward those who do wrong,﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarīr said that Ibn 'Abbās said, "Do not side with those who do wrong."^[1] This is a good statement. This means, "Do not seek assistance from

[1] Aṭ-Ṭabari 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿فَتَسْكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

﴿lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.﴾

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ آخِرِ الْإِيلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ ذَلِكَ ذِكْرَى

لِلذَّكَرِ ۚ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

﴿114. And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.﴾

﴿115. And be patient; verily, Allāh wastes not the reward of the doers of good.﴾

The Command to establish the Prayer

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ﴾

﴿And perform the Ṣalāh, at the two ends of the day﴾

"This is referring to the morning prayer (Ṣubḥ) and the evening prayer (Maḡrib)."^[1] The same was said by Al-Ḥasan and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] In one narration reported by Qatādah, Aḍ-Ḍaḥḥak and others, Al-Ḥasan said, "It means the morning prayer (Ṣubḥ) and the late afternoon prayer ('Aṣr)." Mujāhid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer ('Aṣr) at the end of the day." This was also said by Muḥammad bin Ka'b Al-Quraẓi and Aḍ-Ḍaḥḥak in one narration from him.

﴿وَزُلْفًا مِنْ آخِرِ الْإِيلِ﴾

﴿and in some hours of the night.﴾

[1] Aṭ-Ṭabari 15:503.

[2] Ibid.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said, "This means the night prayer ('Ishā')." Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

﴿وَرُلْنَا مِنَ اللَّيْلِ﴾

﴿and in some hours of the night.﴾

"This means the evening (Maghrib) and late night ('Ishā') prayers. The Messenger of Allāh ﷺ said,

﴿مِمَّا رُلْنَا اللَّيْلُ: الْمَغْرِبُ وَالْعِشَاءُ﴾

﴿They are the approach of the night: Maghrib and 'Ishā'.﴾

The same was said by Mujāhid, Muḥammad bin Ka'b, Qatādah and Aḍ-Ḍaḥḥak (that this means the Maghrib and 'Ishā' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

﴿Verily, the good deeds remove the evil deeds.﴾

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad and the *Sunan* Compilers, that the Commander of the faithful, 'Alī bin Abī Ṭalīb, said, "Whenever I used to hear a narration from the Messenger of Allāh (ﷺ), Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ يَذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَهُ»

«There is not any Muslim who commits a sin, then he makes *Wuḍu'* and prays two units of prayer, except that he will be forgiven (that sin).»^[1]

In the Two *Ṣaḥīḥs* it is recorded that the Commander of the faithful, 'Uthmān bin 'Affān made *Wuḍu'* for the people (to see), just like the *Wuḍu'* of the Messenger of Allāh ﷺ. Then he said, "I saw the Messenger of Allāh ﷺ make *Wuḍu'* like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وَصُورِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«Whoever makes *Wuḍu'* like this *Wuḍu'* of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.»^[2]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَرَأَيْتُمْ لَوْ أَنَّ بَابَ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟»

«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»

They said, "No, O Messenger of Allāh!" He (ﷺ) said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.»^[3]

Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَايِرُ»

[1] Aḥmad 1:9, Abu Dawud 2:180, *Tuhfat Al-Aḥwadhī* 8:357, An-Nasā'ī in *Al-Kubra* 6:109 and Ibn Mājah 1:446.

[2] *Faṭḥ Al-Bārī* 1:320, Muslim 1:260.

[3] Al-Bukhārī no. 527, and Muslim no. 667.

«The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramaḍān to Ramaḍān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.»^[1]

Al-Bukhāri recorded Ibn Mas'ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِنْ أَلَيْلٍ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتٍ﴾

«And perform Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.» [11:114]

The man then said, "O Messenger of Allāh, is this only for me?" The Prophet ﷺ replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

«This is for all of my (Ummah) followers.»^[2]

Al-Bukhāri recorded this narration in the Book of Prayer as well and the Book of Tafsīr.^[3]

Imām Aḥmad recorded that Ibn 'Abbās said that a man came to 'Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. 'Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh." The man said, "Of course she was." 'Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allāh," just as 'Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

«فَلَعَلَّهَا مُغِيَّبَةٌ فِي سَبِيلِ اللَّهِ»

[1] Muslim 1:209.

[2] Fath Al-Bāri 2:12.

[3] Fath Al-Bāri 7:206.

«She probably was a woman whose husband is away (fighting) in the path of Allāh.»

Then a verse of Qur'ān was revealed,

﴿وَأَنِيرَ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

«And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.»

The man then said, "O Messenger of Allāh! Is this verse only for me, or does it apply to all of the people in general?" 'Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allāh ﷺ said,

«صَدَقَ عُمَرُ»

«'Umar has spoken the truth.»^[1]

﴿مَن لَّا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَمْشُونَ عَلَى الْأَرْضِ وَلَا قِيلَاصٌ مِّنْكُمْ وَأَنذِرُوا أَنذُرًا وَمَا تُثَرِّفُوا فِيهِ وَيُكَافُوا تَكْرِيفًا ﴿١١٦﴾ وَمَا كَانَ رِشْكُكُمْ يَهْلِكُ الْغَنَى يَطْلُبُ وَأَهْلُهَا مُصْبِحُونَ ﴿١١٧﴾﴾

﴿116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasād (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.﴾

﴿117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.﴾

There must be a Group of People Who forbid Lewdness

Allāh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَلِيلًا﴾

[1] Aḥmad 1:245.

«except a few» This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allāh commanded this noble *Ummah* (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْفَاعِلُونَ﴾^[1]

«Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.» [3:104]

It is related in a *Ḥadīth* that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ يَعْصِيَهُمُ اللَّهُ بِعِقَابٍ»

«Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.»^[1] Thus, Allāh says,

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَجَيْنَا مِنْهُمْ﴾

«If only there had been among the generations before you persons having wisdom, prohibiting (others) from the *Fasād* in the earth,- except a few of those whom We saved from among them!»

Concerning the statement,

﴿وَأَتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ﴾

«Those who did wrong pursued the enjoyment of good things of (this worldly) life.»

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَكَاثُرًا بِحَيْرِيتٍ﴾

^[1] Ibn Majāh 2:1327.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَرَاؤُنَّ مُحْتَلِفِينَ
 عَلَيْهِمْ ۚ وَلَا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
 لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٨﴾ وَلَا تَقْصُ
 عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ
 الْحَقُّ وَوَعْدَةٌ مُذَكَّرٌ لِّلْمُؤْمِنِينَ ﴿١١٩﴾ وَقُلْ لِّلَّذِينَ لَا يُؤْمِنُونَ
 أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَمِلُونَ ﴿١٢٠﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢١﴾
 وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ ۚ
 فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٢﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَٰنُ ۚ إِنَّكَ الْكَنُزُ الْيَمِينُ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
 بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
 لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

﴿and were criminals.﴾

Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
 أَنْفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾ [11:101]

Allāh also says,

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants.﴾ [41:46]

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَرَاؤُنَّ مُحْتَلِفِينَ ۚ إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

4118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾

4119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾

Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

«And had your Lord willed, those on earth would have believed, all of them together.» [10:99]

Allāh goes on to say,

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ۖ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,»

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«Except him on whom your Lord has bestowed His mercy,»

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Ḥadīth recorded in the *Musnad* and *Sunan* collections of Ḥadīth. The routes of transmission of this Ḥadīth all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَسْتَفْرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

«Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«The sect that is upon what my Companions and I are upon.»^[1]

Al-Hākim recorded this narration in his *Mustadrak* with this additional wording.^[2]

Concerning Allāh's statement,

﴿وَمَتَّ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

«And the Word of your Lord has been fulfilled (His saying):
"Surely, I shall fill Hell with Jinn and men all together."»

Allāh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضَعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُورِثْتُ بِالْمُتَكَبِّرِينَ وَالْمُسْتَجْبِرِينَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحِمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَتَقِيمُ بِكَ يَمَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يَنْشِئَ اللَّهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ: قَطُ قَطُ وَعِزَّتِكَ»

«Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hellfire said, 'I have inherited the haughty and the arrogant people.' Then Allāh said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you

^[1] Aḥmad 2:332, Abu Dāwud 5:4, *Tuhfat Al-Aḥwadhī* 7:397 and Ibn Majāh 2:1322.

^[2] Al-Hākim 1:129.

upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"^[1]

﴿وَكَلَّا قُضِيَ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ. فُؤَادَكَ وَجَّأَدَ فِي هَذِهِ أَلْحَقُ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ﴾

﴿120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴾

The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muḥammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muḥammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿وَجَّأَدَ فِي هَذِهِ أَلْحَقُ﴾

﴿And in this has come to you the truth,﴾

This is referring to this Sūrah itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Sūrah contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muḥammad) stories of

[1] Faṭḥ Al-Bāri 13:444 and Muslim 4:2186.

truth and true events in this Sūrah. In this Sūrah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

﴿رَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ﴾ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ﴾ ﴿١٢٢﴾

﴿121. And say to those who do not believe: "Act according to your ability and way, We are acting.﴾

﴿122. And you wait! We (too) are waiting."﴾

Allāh, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning,

﴿أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴿Act according to your ability﴾ This means upon your path and your way.

﴿إِنَّا عَمِلُونَ﴾

﴿We are acting (in our way). This means that we are upon our path and our way (Islām).

﴿وَانظُرُوا إِنَّا مُنظِرُونَ﴾ ﴿١٢٢﴾

﴿And you wait ! We (too) are waiting.﴾ This means,

﴿فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَنقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

﴿And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.﴾[6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ ﴿١٢٣﴾

﴿123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.﴾

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴿And your Lord is not unaware of what you do.﴾

This means, The lies (of the disbelievers) against you O Muḥammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muḥammad) and His party over the disbelievers in this life and in the Hereafter.

This is the end of the *Tafsir* of Sūrah Hūd, and all praises and thanks are due to Allāh.