

The Tafsīr of Sūrat Ar-Ra'd (Chapter -13)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الَّذِينَ يَدْعُونَ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ ١

﴿1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur'ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not.﴾

The Qur'ān is Allāh's Kalām (Speech)

We talked before, in the beginning of Sūrat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'ān. We stated that every Sūrah that starts with separate letters, affirms that the Qur'ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿These are the verses of the Book﴾, the Qur'ān, which Allāh described afterwards,

﴿وَالَّذِينَ آمَنُوا﴾

﴿and that which has been revealed unto you﴾, O Muḥammad,

﴿مِنْ رَبِّكَ الْحَقُّ﴾

﴿from your Lord is the truth,﴾ Allāh said next,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿but most men believe not.﴾ just as He said in another Āyah,

سُورَةُ الرَّعْدِ

٢٤٩

الرَّعْدُ الْإِسْلَامِي

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءُ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَواسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى الْأَيْلَ النَّهَارُ إِنْ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٣﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَةٌ وَجَعَلْنَا مِنْ أَغْشَى زَرْعٍ وَتَحِيلُ صُنُوفٌ وَغَيْرُ صُنُوفٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْمَالِ إِنْ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾ وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَذًا كُنَّا رَبَّاءُ إِنَّا لَنَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

﴿وَمَا أَكْثَرَ النَّاسِ رَلُو﴾

﴿حَرَصَتْ بِمُؤْمِنِينَ﴾ ﴿١﴾

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

Allāh declares that even after this clear, plain and unequivocal explanation (the Qur'ān), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾ ﴿١﴾

﴿2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Āyāt in detail, that you may believe with certainty in the meeting with your Lord.﴾

Clarifying Allāh's Perfect Ability

Allāh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.^[1] Allāh said,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿It is Allāh who has created seven heavens and of the earth the like thereof.﴾ [65:12]

Allāh said next,

﴿يَعْرِى عَمَدَ زُرُودًا﴾

﴿...without any pillars that you can see.﴾

meaning, 'there are pillars, but you cannot see them,' according to Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah, and several other scholars.^[2] Iyās bin Mu'āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.^[3] Similar was reported from Qatādah, and this meaning is better for this part of the *Āyah*,^[4] especially since Allāh said in another *Āyah*,

﴿وَمُعِيتُكَ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His permission.﴾ [22:65]

Therefore, Allāh's statement,

﴿زُرُودًا﴾

[1] This comes from an authentic narration from Ibn Mas'ūd. See *Al-Ulū (Mukhtaṣir)* p. 103. and *Al-Majma'* 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by Aṭ-Ṭirmidhi 2:525, as well as others.

[2] Aṭ-Ṭabari 16:324.

[3] Ibid.

[4] Aṭ-Ṭabari 16:325.

﴿...that you can see﴾, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

Al-Istawā', Rising above the Throne

Allāh said next,

﴿ثُمَّ أَسْوَىٰ عَلَى الْعَرْشِ﴾

﴿Then, He rose above (Istawā) the Throne.﴾

We explained the meaning of the *Istawā'* in Sūrat Al-A'rāf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

Allāh subjected the Sun and the Moon to rotate continuously

Allāh said,

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

﴿He has subjected the sun and the moon, each running (its course) for a term appointed.﴾

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

﴿And the sun runs on its fixed course for a term (appointed).﴾ [36:38]

It was also said that the meaning is: until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.^[1] This fact is clear to those who

^[1] See Sūrat Ghāfir 40:7.

correctly understand the *Āyāt* and authentic *Ḥadīths*. All the (praise is due to) Allāh and all the favors are from Him.

Allāh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allāh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other *Āyāt*,

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.﴾ [41:37]

and,

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ رَبِّهِ أَلَا لَهُ الْفَتْقُ وَالْأَكْمَرُ بَارَكَ اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ [7:54]

Allāh's statement next,

﴿يُفَصِّلُ الْآيَاتِ لَكُمْ لَعَلَّكُمْ تَرْجِعُونَ﴾

﴿He explains the *Āyāt* in detail, that you may believe with certainty in the Meeting with your Lord.﴾

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّغَرَاتِ جَعَلَ فِيهَا رَوَاسِيَ اثْنَتَيْنِ يُغْشَى الْأُتْرُقَ الْأَثَرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ وَفِي الْأَرْضِ قَطْعٌ مُّتَبَعٍ وَرَوَّاتٌ وَجَعَلَتْ مِنْ أَغْشَبٍ وَدَرَجٍ وَغَيْدٍ صَوَانٌ وَغَيْرُ صَوَانٍ يَنْقُصُ بِمَاءٍ رَجِيٍّ وَتُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿3. And it is He Who spread out the earth, and placed therein firm mountains and of every kind of fruit He made

Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.﴾

﴿4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.﴾

Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ﴾

﴿And it is He Who spread out the earth﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿وَمِنْ كُلِّ ثَمَرٍ نَّعْتَمِدُ آتَيْنِ﴾

﴿and of every kind of fruit He made Zawjayn Ithnayn.﴾, two types from every kind of fruit,

﴿يَتَّبِعِي اللَّيْلَ النَّهَارَ﴾

﴿He brings the night as a cover over the day.﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in these things, there are Āyāt for people who reflect.﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَبِی الْأَرْضِ يَطْعُ شُجَّوْرَاتُ﴾

﴿And in the earth are neighboring tracts,﴾

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and several others.^[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَجَنَّاتٍ مِنْ أَعْنَابٍ وَزَيْتُونٍ وَنَخِيلٍ﴾

﴿and gardens of vines, and green crops (fields), and date palms...﴾

Allāh's statement, next,

﴿شِينَوَانٍ وَغَيْرِ شِينَوَانٍ﴾

﴿*Shinwānun wa (or) Ghayru Shinwān.*﴾

'*Shinwān*' means, growing into two or three from a single stem, such as figs, pomegranate and dates. '*Ghayru Shinwān*' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's '*Shinw*' of his father. There is an authentic *Ḥadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ شِينُو أَبِيهِ»

«Do you not know that man's paternal uncle is the *Shinw* of his father?»^[2]

Allāh said next,

﴿يُسْقَى بِمَاءٍ وَاحِدٍ وَنَجْعِلُ بِهِ بَعْضًا عَلَى بَعْضٍ فِي الْآكُلِ﴾

﴿watered with the same water; yet some of them We make more excellent than others to eat.﴾

[1] Aṭ-Ṭabari 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَنُفِضَ لَهَا مِنْ بَعْضِ الْاُكْلِ﴾

﴿yet some of them We make more excellent than others to eat.﴾

«الدَّقْلُ، وَالْفَارِسيُّ، وَالْحُلُوُّ، وَالْحَامِضُ»

«The Dagal,^[1] the Persian, the sweet, the bitter...»^[2]

At-Tirmidhi collected this *Hadīth* and said, "*Ḥasan Gharīb.*" Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in these things there are Āyāt for the people who understand.﴾

﴿وَإِنْ تَعْجَبَ قَوْمٌ أَوْ ذَا كَأَنَّا بُدِئُوا بِخَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا رَبَّهُمْ وَأُولَٰئِكَ الْأَعْمَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْعَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.﴾

[1] These are different dates.

[2] *Tuhfat Al-Aḥwadhī* 8 :544.

Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

﴿وَإِنْ تَحَبَّبَ﴾

﴿And if you wonder.﴾

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿أَوَدَا كُنَّا نَرَا أَوْنَا لَيْ خَلَقَ جَدِيدُ﴾

﴿When we are dust, shall we indeed then be (raised) in a new creation?﴾

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ يَقْدِرْ عَلَى أَنْ يُحْيِيَ

الْمَوْتُ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٣﴾﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴾[46:33]

Allāh described those who deny Resurrection,

﴿وَأُولَئِكَ الَّذِينَ كَفَرُوا رَبَّهُمْ وَأُولَئِكَ الْأَغْلَلُ فِي أَعْنَاقِهِمْ﴾

﴿They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴾

They will be dragged in the Fire by these chains,

﴿وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They will be dwellers of the Fire to abide therein forever.﴾, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿يَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾﴾

¶6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.¶

The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿يَسْتَعْجِلُونَكَ﴾

¶They ask you to hasten¶, in reference to the disbelievers,

﴿بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ﴾

¶the evil before the good,¶ meaning, the punishment. Allāh said in other Āyāt that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿١﴾ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنْ
الْمُصْدِقِينَ ﴿٢﴾ مَا نُنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُنْظَرُونَ ﴿٣﴾﴾

¶And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!¶[15:6-8],

and two Āyāt;

﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

¶And they ask you to hasten on the torment!¶[29:53-54] Allāh also said,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾

¶A questioner asked concerning a torment about to befall.¶
[70:1],

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ ﴿١﴾ وَمِنَ الَّذِينَ آمَنُوا أَنَّهُمُ الْخَالِقُونَ﴾

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

and,

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا﴾

﴿They say: "Our Lord! Hasten to us Qittana.﴾[38:16], meaning, our due torment and reckoning. Allāh said that they also supplicated,

﴿وَإِذْ قَالُوا لِلَّهِمْ إِنَّ كَاتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'an) is indeed the truth from You.﴾[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment. Allāh replied,

﴿وَتَذَخَّلْتُ مِنْ قَبْلِهِمْ آثَافًا﴾

﴿while exemplary punishments have indeed occurred before them.﴾

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another Āyah,

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظُهُرِهِمْ مِنْ دَابَّةٍ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.﴾[35:45]

Allāh said in this honorable Āyah,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.﴾

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other Āyāt,

﴿إِن كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٧﴾﴾

﴿If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾[6:147]

﴿إِنَّ رَبَّكَ لَسَبِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦﴾﴾

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

and,

﴿تَقِ عِبَادِيَ أَنَا الْغَفُورُ الرَّحِيمُ ﴿١٥﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿١٦﴾﴾

﴿Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾[15:49-50]

There are many other Āyāt that mention both fear and hope.

﴿يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ. إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾﴾

﴿7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.﴾

The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn Aṣ-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ﴿٥٩﴾﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾[17:59]

Allāh said here,

﴿إِنَّمَا أَنْتَ مُنذِرٌ ﴿٥٨﴾﴾

﴿You are only a warner﴾, and your duty is only to convey Allāh's Message which He has ordered you,

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills.»[2:272]

Allāh said;

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾

«And to every people there is a guide.»

meaning that for every people there has been a caller, according to Ibn ‘Abbās and as narrated from him by Ali bin Abi Ṭalḥah.^[1] Allāh said in a similar Āyāh,

﴿وَلَا مَنَئِمَةٌ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

«And there never was a nation but a warner had passed among them.»[35:24]

Similar has reported from Qatādah and ‘Abdur-Raḥmān bin Zayd.^[2]

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا يَغِيصُ الْأَرْحَامُ وَمَا تَزِدَّادُ وَكُلُّ شَيْءٍ عِنْدَهُ

بِمِقْدَارٍ ﴿٨٨﴾ عِنْدَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٨٩﴾﴾

48. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.»

49. All-Knower of the unseen and the seen, the Most Great, the Most High.»

Allāh is All-Knower of Al-Ghayb (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

﴿وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

«And He knows that which is in the wombs.»[31:34],

whether male or female, fair or ugly, miserable or happy,

[1] Aṭ-Ṭabari 16:357.

[2] Aṭ-Ṭabari 16:356.

whether it will have a long or a short life. Allāh said in other Āyāt,

﴿مَرَّ أَنْزَلَكُمْ يَكْرًا إِذْ أَنْشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنْشَأَ آدَمَ﴾

«He knows you well when He created you from the earth, and when you were fetuses.»[53:32],

and,

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾

«He creates you in the wombs of your mother: creation after creation in three veils of darkness.»[39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً ﴿٢﴾ فِي قَرَارٍ مَّكِينٍ ﴿٣﴾ ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا فَخَلَقْنَا الْعِظَامَ نَاحًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٤﴾﴾

«And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.»[23:12-14]

In the two Ṣaḥīḥs it is recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ، وَغَمْرَهُ، وَعَمَلَهُ، وَشَقِيَّ أَوْ سَعِيدَ»

«The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.»^[1]

^[1] Fath Al-Bari 11 :486, Muslim 4 :2036.

In another *Hadith*, the Prophet ﷺ said,

«يَقُولُ الْمَلَكُ: أَيُّ رَبِّ أَذْكَرٌ أَمْ أُنْثَى؟ أَيُّ رَبِّ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللَّهُ: وَيَكْتُبُ الْمَلَكُ»

«Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allāh then ordains and the angel records it.»^[1]

Allāh said next,

﴿وَمَا تَنِيضُ الْأَرْحَامَ وَمَا تَزَادُ﴾

﴿and by how much the wombs fall short or exceed.﴾

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي بَيْتٍ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَنِيضُ الْأَرْحَامَ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ»

«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.»^[2]

Al-‘Awfī reported from Ibn ‘Abbās that he said,

﴿وَمَا تَنِيضُ الْأَرْحَامَ﴾

﴿and by how much the wombs fall short﴾, this refers to miscarriages,

﴿وَمَا تَزَادُ﴾

﴿or exceed﴾, this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge.»^[3]

[1] *Fath Al-Bāri* 11 :486, *Muslim* 4 :2038.

[2] *Fath Al-Bāri* 8 :225.

[3] *Aṭ-Ṭabari* 16 :359.

Qatādah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

﴿Everything with Him is in proportion.﴾

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic *Ḥadīth* mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

«إِنَّ اللَّهَ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرُوهَا فَلْتَضْبِرْ وَلْتُخْتِيبْ»

«Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh's reward.»^[1]

Allāh said next,

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable).﴾

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

﴿الْكَبِيرُ﴾

﴿the Most Great﴾, greater than everything,

﴿الْعَلَّالُ﴾

﴿the Most High.﴾ above everything,

﴿قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾[65:12], and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

^[1] *Fath Al-Bāri* 11 :502.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٠

الْأَنْبِيَاءُ

وَسَتَجِدُنَاكَ يَوْمَ السَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ
 قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ
 وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
 أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ
 ﴿٧﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ
 وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَلَيْهِ الْغَيْبُ
 وَالشَّهَادَةُ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِنْكَ مَنْ أَسَرَ
 الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ
 بِالنَّهَارِ ﴿١٠﴾ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
 مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ حَتَّى يُغَيِّرَ مَا بِأَنْفُسِهِمْ
 وَإِذَا أَرَادَ اللَّهُ يَقُومَ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
 وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمْ أَلْبَرَكُمْ خُوفًا وَطَمَعًا
 وَيُنْزِلُ السَّحَابَ الْثِقَالَ ﴿١٢﴾ وَيَسْجِ الرُّعْدُ بِحَمْدِهِ
 وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
 مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾

﴿سَوَاءٌ مِنْكَ مَنْ أَسَرَ الْقَوْلَ وَمَنْ
 جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ
 بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾ ﴿١٠﴾ لَمْ
 مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
 يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا
 يُغَيِّرُ مَا يَقُومُ حَتَّى يُغَيِّرَ مَا
 بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ يَقُومَ سُوءًا
 فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
 وَالٍ﴾ ﴿١١﴾

﴿10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾

﴿11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of

Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾

Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other Āyāt,

﴿وَإِنْ يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى﴾ ﴿١٤﴾

﴿And if you speak aloud, then verily, He knows the secret and

that which is yet more hidden.﴾[20:7],
and,

﴿وَعَلَّمَ مَا خَفُونَ وَمَا تَلَوْنَ﴾

﴿And (Allāh) knows what you conceal and what you reveal.﴾

‘Ā’ishah said, “All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِعَ حَاوِرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾[58:1]^[1]

Allāh said next,

﴿وَمَنْ هُوَ مُسْتَخَفٍ بِاللَّيْلِ﴾

﴿whether he be hid by night﴾, in his house in the darkness of the night,

﴿وَرَاكِ بِالنَّهَارِ﴾

﴿or goes forth freely by day.﴾ moves about during the daylight; both are encompassed by Allāh’s knowledge. Allāh said in other Āyāt,

﴿أَلَا يَتَنَفَّسُونَ فِي بُيُوتِهِمْ﴾

﴿Surely, even when they cover themselves with their garments.﴾ [11:5],

and,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ وَلَا فِي السَّمَاءِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

[1] Al-Bukhārī 7385, An-Nasā’ī in Al-Kubrā 11570, Ibn Mājah 188, Aṭ-Ṭabrizī 5:28.

«Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.»[10:61]

The Guardian Angels

Allāh said next,

﴿لَمْ نُعَمِّقَنَّ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ مِنْ أَمْرِ اللَّهِ﴾

«For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.»

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Ḥadīth states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيَسْأَلُهُمُ إِلَهُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Aṣr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."»^[1]

^[1] Fath Al-Bāri 13:426.

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

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينَهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

«Verily, every one among you has his companion from the Jinn and his companion from the angels.»

They said, "And you too, O Allāh's Messenger?" He said,

«وَأَيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرَنِي إِلَّا بِخَيْرٍ»

«And I too, except that Allāh has helped me against him, so he only orders me to do good.»^[1] Muslim collected this Ḥadīth.^[2]

Ibn Abi Ḥātim narrated that Ibrāhīm said, "Allāh revealed to a Prophet from among the Children of Israel, 'Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.'" Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا يُقَرِّرُ حَتَّىٰ يَبْعُثُوا مَا بِأَنفُسِهِمْ﴾

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.»

﴿هُوَ الَّذِي يُرِيكُمْ إِلَهُكُمْ خَوْفًا وَّلَطْمًا وَّلَيِّنُ السَّحَابَ الْثِقَالَ ۚ وَيَسْجِعُ الرِّعْدَ يَحْمَدُوهُ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ النَّعَالِ ۝﴾

«12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).»

«13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.»

[1] Aḥmad 1:401.

[2] Muslim no. 2814.

Clouds, Thunder and Lightning are Signs of Allāh's Power

Allāh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarīr recorded that Ibn 'Abbās once wrote to Abu Al-Jald asking about the meaning of *Al-Barq*, and he said that it is water.^[1] Qatādah commented on Allāh's statement,

﴿خَوْفًا وَطَمَعًا﴾

﴿as a fear and as a hope.﴾ "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allāh's provisions." Allāh said next,

﴿وَيُنْزِلُ السَّحَابَ الْثِقَالَ﴾

﴿And it is He Who brings up the clouds, heavy.﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujāhid said that this part of the *Āyah* is about clouds that are heavy with rain.^[2] Allāh's statement,

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ﴾

﴿And Ar-Ra'd (thunder) glorifies and praises Him﴾, is similar to His other statement,

﴿وَلَا يَنْفَعُ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿And there is not a thing but glorifies His praise.﴾ [17:44]

Imām Aḥmad recorded that Ibrāhīm bin Sa'd said, "My father told me that he was sitting next to Ḥamīd bin 'Abdur Raḥmān in the *Masjid*. A man from the tribe of Ghifār passed and Ḥamīd sent someone to him to please come to them. When he came, Ḥamīd said to me, 'My nephew! Make space for him between me and you, for he had accompanied Allāh's Messenger ﷺ.' When that man came, he sat between me and Ḥamīd and Ḥamīd said to him, 'What was the *Ḥadīth* that you narrated to me from the Messenger of Allāh ﷺ?' He said, 'A

[1] Aṭ-Ṭabari 16:387.

[2] Aṭ-Ṭabari 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

«إِنَّ اللَّهَ يُنْشِئُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

«Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.»^[1]

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allāh upon hearing Ar-Ra'd (Thunder)

Imām Aḥmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تُهْلِكْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ»

«O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.»^[2]

This Ḥadīth was recorded by At-Tirmidhi, Al-Bukhāri in his book *Al-Adab Al-Mufrad*, An-Nasā'ī in *'Amal Al-Yawm wal-Laylah*, and Al-Ḥākim in *Al-Mustadrak*.^[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra'd (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this Ḥadīth in *Al-Muwatta'a*, and Al-Bukhāri in *Al-Adab Al-Mufrad*.^[4]

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

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عِبْدِي أَطَاعُونِي لَأَسْفَيْتُهُمُ الْمَطَرُ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

[1] Aḥmad 5:435.

[2] Aḥmad 2:100.

[3] *Tuhfat Al-Aḥwadhī* 9:412, *Al-Adab Al-Mufrad* 187, An-Nasā'ī in *Al-Kubrā* 6:230, Al-Ḥākim 4:286.

[4] *Al-Muwatta'a* 2:992, Al-Bukhāri in *Al-Adāb Al-Mufrad* no. 724.

«Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).'»^[1]

Allāh's statement,

﴿وَرُسُلُ الصَّوْعِقِ يُمْسِكُ بِهَا مِنْ يَشَاءُ﴾

«He sends the thunderbolts, and therewith He strikes whom He wills,»

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Hāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni narrated that Ibn 'Abbās said that Arbad bin Qays bin Juzu' bin Julayd bin Ja'far bin Kulab, and 'Āmir bin Aṭ-Ṭufayl bin Mālik came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. 'Āmir bin Aṭ-Ṭufayl said, "O Muḥammad! What will you give me if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

«You will have the rights and duties of all Muslims.»

'Āmir bin Aṭ-Ṭufayl said, "Will you make me your successor if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَمَّةٌ الْخَيْلِ»

«That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).»

'Āmir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, 'Āmir said, "By Allāh! I will fill it (Al-Madīnah) with horses and men (hostile to Muslims)." The Messenger of Allāh ﷺ replied,

«يَنْتَعَكَ اللَّهُ»

«Rather, Allāh will prevent you.»

When 'Āmir and Arbad left, 'Āmir said, "O Arbad! I will keep

^[1] Aḥmad 2:359.

Muḥammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muḥammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Āmir said, "O Muḥammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Āmir left the Messenger of Allāh ﷺ and arrived at Al-Ḥarrah of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'adh and Usayd bin Ḥudayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Āmir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Ḥudayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Āmir took refuge in a woman's house, from Banu Salūl. 'Āmir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these Āyāt (13:8-11) in their case,

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ﴾

﴿Allāh knows what every female bears﴾ until,

﴿وَمَا لَهُمْ مِنْ دُونِهِ مِنْ ذَالٍ﴾

﴿..and they will find besides Him no protector.﴾

Ibn 'Abbās commented, "The angels in succession, guard Muḥammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this Āyah,

﴿وَأَرْسِلَ الْفَارِغِينَ﴾

﴿He sends the thunderbolts,﴾”^[1]

Allāh said next,

﴿وَهُمْ يُجَادِلُونَ فِي اللَّهِ﴾

﴿yet they (disbelievers) dispute about Allāh.﴾ they doubt Allāh’s greatness and that there is no deity worthy of worship except Him,

﴿وَهُوَ شَدِيدُ الْعِقَالِ﴾

﴿And He is Mighty in strength and Severe in punishment.﴾

Allāh’s torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsīr* of Ibn Jarīr At-Ṭabari.^[2] There is a similar *Āyah* in the Qur’ān,

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَأَنظِرْ كَيْفَ كَانَتْ عِقَابُهُ ﴿٥١﴾ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَاقْتَرَبَهُمْ لِقَائُنَا﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.﴾[27:50-51]

‘Alī bin Abi Ṭālib said that,

﴿وَهُوَ شَدِيدُ الْعِقَالِ﴾

﴿And He is Mighty in strength and Severe in punishment (Al-Mihāl)﴾, means, His punishment is severe.^[3]

﴿لَهُمُ الدَّعْوَةُ وَلَئِنْ دَعَوْا إِلَى دَعْوَةٍ مِنْ دُونِهِ لَا يَسْتَجِيبُ لَهُمْ دَعْوَتَهُمْ إِلَّا كَبْسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِلَاقِيهِ. وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾﴾

﴿14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.﴾

[1] At-Ṭabarānī 10:379-381. A *Ḥadīth* mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

[2] At-Ṭabari 16:394.

[3] At-Ṭabari 16:396.

A Parable for the Weakness of the False Gods of the Polytheists

'Ali bin Abi Ṭālib said that Allāh's statement,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

﴿For Him is the Word of Truth.﴾

is in reference to *Tawhīd*, according to Ibn Jarīr At-Ṭabari.^[1] Ibn 'Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadir, said that,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

﴿For Him is the Word of Truth.﴾ means, "*La ilāha illallāh*."^[2] Allāh said next,

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿And those whom they invoke besides Him...﴾, meaning, the example of those who worship others besides Allāh,

﴿كَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَأْتِيَ فَهُوَ﴾

﴿like one who stretches forth his hand for water to reach his mouth,﴾

'Ali bin Abi Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?"^[3] Mujāhid said about,

﴿كَسِطَ كَفَّيْهِ﴾

﴿like one who stretches forth his hand﴾

"Calling the water with his words and pointing at it, but it will never come to him this way."^[4] The meaning of this *Āyah* is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

[1] At-Ṭabari 16:398.

[2] Ibid.

[3] At-Ṭabari 16:400.

[4] Ibid.

تَبَارَكَ الَّذِي

٢٥١

الْمَلِكِ الْغَنِيِّ

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا
 كِبْسُطٌ كَثِيرٌ إِلَى الْمَاءِ لِيَتَغَفَّوْا وَمَا هُوَ بِلَافِيَةٍ وَمَا دَعَا الْكَافِرِينَ
 إِلَّا فِي ضَلَالٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
 وَكَرْهًا وَظِلَالُهُمْ بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ
 وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَتَأْخُذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ
 نَعْمَ وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي
 الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ
 عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَحِيدُ الْقَهُّورُ ﴿١٦﴾ أَنْزَلَ مِنَ
 السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيهِ بِقَدَرٍهَا فَأَحْصَى السَّمَاءَ السَّابِعُ أَرْبَعًا
 وَمَا يَوْفُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ
 يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا
 يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾
 لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ
 لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ
 أُولَئِكَ هُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ لِلْهَادِ

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

﴿and the invocation of the disbelievers is nothing but misguidance.﴾

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْعُدُوِّ وَالْأَصَالِ﴾

﴿15. And unto Allāh falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾

Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَيُظِلُّهُمْ بِالْعُدُوِّ﴾

﴿and so do their shadows in the mornings﴾, in the beginning of the days,

﴿وَالْأَصَالِ﴾

﴿and in the afternoons.﴾ towards the end of the days. Allāh said in another Āyah,

﴿أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفِيوْنَ ظِلَالَهُ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline.﴾ [16:48]

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَتَاخَذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَعْيُنِنَا شَيْئًا وَلَا صَرْفًا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ نَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

416. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."﴾

Affirming Tawḥīd

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ نَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ﴾

﴿Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creations seemed alike to them?"﴾

Allāh asks, 'Do these polytheists worship gods besides Him

that rival Him in what He created? Have their false deities created similar creations to those Allāh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allāh?' Rather, the *Āyah* proves that the truth is nothing like this. There is none similar to Allāh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allāh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allāh and are subservient to Him. They used to say during their *Talbiyah*:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allāh also mentioned their polytheistic statements in other *Āyāt*,

﴿مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

﴿We worship them only that they may bring us near to Allāh.﴾
[39:3]

Allāh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾ [34:23]

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ﴾

﴿And there are many angels in the heavens.....﴾[53:26], and,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٤﴾ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٥﴾ وَكُلُّهُمْ مَائِيه يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٦﴾﴾

﴿There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾
[19:93-95]

If all are Allāh's servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allāh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice

(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يَظِلُّ رَبُّكَ لِحِمَا﴾

﴿And your Lord treats no one with injustice﴾ [18:49]

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُ بَثْلٍ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Two Parables proving that Truth remains and Falsehood perishes

This honorable Āyah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً﴾

﴿He sends down water from the sky,﴾ He sends rain,

﴿فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

﴿and the valleys flow according to their measure,﴾

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Āyah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا﴾

﴿but the flood bears away the foam that mounts up to the surface﴾

of the water that ran down the valleys; this is the first parable. Allāh said next,

﴿وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ آتِيعَةً لِلْمَثَرِ أَوْ مَتَّحٍ﴾

﴿and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...﴾

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ﴾

﴿thus does Allāh (by parables) show forth truth and falsehood.﴾

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿فَأَمَّا الرِّبْدُ فَيَذَرُ جُفَاءً﴾

﴿Then, as for the foam it passes away as scum upon the banks,﴾

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Allāh said in a similar Āyah,

﴿وَالَّذِينَ الْأَمْثَلُ نَضَرْنَاهَا لِلنَّاسِ وَمَا يَقُولُهَا إِلَّا الْقَائِلُونَ﴾

﴿And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.﴾

Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَقُولُهُمْ إِلَّا الْكَافِرُونَ﴾

«But none will understand them except those who have knowledge.» [29:43]

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

«He sends down water from the sky, and the valleys flow according to their measure.»

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿فَأَمَّا الزَّبَدُ﴾

«Then, as for the foam», which refers to doubt,

﴿يَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ﴾

«it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.»

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt.^[1]

The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of Sūrat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

﴿مَثَلُهُمْ كَمَثَلِ النَّارِ الَّتِي أُسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَ﴾

^[1] Aṭ-Ṭabari 16:410.

«Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.» [2:17] then He said,

﴿أَزْكَبِيرٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَّرَعْدٌ وَرَقْدٌ﴾

«Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.» [2:19]

Allāh also has set two parables for the disbelievers in Sūrat An-Nūr (chapter 24), one of them is,

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَصَرِيرٍ﴾

«As for those who disbelieved, their deeds are like a mirage in a desert.» [24:39]

The mirage occurs during intense heat. It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«يَقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَنَشْأُ. فَيَقَالُ: أَلَا تَرُدُّونَ؟ فَيَرُدُّونَ النَّارَ فَإِذَا هِيَ كَسَرَابٍ يَخْطُبُ بَعْضُهَا بَعْضًا»

«It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts."^[1] Allāh said in the second parable (in Sūrat An-Nur);

﴿أَزْكَطُلُمٍ فِي بَحْرٍ لَّيِّنٍ﴾

«Or is like the darkness in a vast deep sea.» [24:40]

In the Two Ṣaḥīḥs it is recorded that Abu Mūsā Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ قَلِبَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَتَفَعَّ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَزَعُوا، وَشَقَوْا، وَرَزَعُوا، وَأَصَابَتْ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيَعَانٌ لَا تُمِسُّكَ مَاءٌ وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَهَّ فِي

[1] Fath Al-Bārī 8:98, Muslim 4:168.

دِينِ اللَّهِ وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلٌ مِّنْ لَّمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

«The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.»^[1]

This parable uses water in it. In another Ḥadīth that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُرُهُنَّ وَيَغْلِبُهُنَّ فَيَقْتَحِمْنَ فِيهَا - قَالَ -: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا أَخِذٌ بِحُجْرَتِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

«My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.»^[2]

[1] Fath Al-Bāri 1 :211, Muslim 4:1788.

[2] Aḥmad 2:312.

The Two *Ṣaḥīḥs* also collected this *Ḥadīth*.^[1] This is a parable using fire.

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ هُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ لِلْهَادِثِينَ﴾

﴿18. For those who answered their Lord's call is Al-Ḥusnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.﴾

Reward of the Blessed and Wretched Ones

Allāh mentions the final destination of the blessed ones and the wretched ones,

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ﴾

﴿For those who answered their Lord's call﴾

obeyed Allāh and followed His Messenger (Muḥammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

﴿الْخَيْرُ﴾

﴿Al-Ḥusnā﴾, which is the good reward. Allāh said that Dhul-Qarnayn declared,

﴿أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ ۖ فَنُعَذِّبُهُ عَذَابًا نُكَرًا ۖ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
فَلَهُ جَزَاءُ الْحَسَنَىٰ ۖ وَنُسَبِّحُ لَهُ مِنۢ بَيْنِ أَيْدِيهِ ۖ﴾

﴿As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Ḥusnā), and we shall speak unto him mild words by our command﴾ [18: 87-88]

Allāh said in another *Āyah*,

﴿لِلَّذِينَ أَحْسَنُوا لِمَتَىٰ ذِكْرُ اللَّهِ﴾

﴿For those who have done good is the best (Al-Ḥusnā) and even

[1] *Faṭḥ Al-Bāri* 11:323, *Muslim* 4:1790.

more. ﴿ [10:26]

Allāh said next,

﴿وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَنَا﴾

﴿But those who answered not His call,﴾ disobeyed Allāh,

﴿لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

﴿if they had all that is in the earth together﴾

meaning, in the Hereafter. This Āyah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

﴿أَوَلَيْكَ لَمْ يَكُنْ لِنَاصِبٍ﴾

﴿For them there will be the terrible reckoning.﴾

in the Hereafter, when they will be reckoned for the Naqīr^[1] and the Qitmīr,^[2] the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿وَمَا لَهُمْ بِهِمْ جَهَنَّمَ وَيَسَّ لِلْهَادِ﴾

﴿Their dwelling place will be Hell; and worst indeed is that place for rest.﴾

﴿أَمْ أَمَّنْ بَعْدَ أَنزَالِ إِلَهِكَ مِنْ رَبِّكَ لَقَدْ كُنْ هُوَ أَعْيَنُ إِنَّمَا يَذَّكَّرُ أُولَ الْأَلْبَابِ﴾

﴿19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾

The Believer and the Disbeliever are never Equal

Allāh says, 'They could never be equal; those among people who know that what,

﴿أُنزِلَ إِلَيْكَ﴾

﴿has been revealed unto you﴾, O Muḥammad,

[1] The speck on the back of a date stone.

[2] The thin membrane over the date stone.

﴿مِنْ رَبِّكَ﴾

﴿from your Lord﴾ is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿وَنُتِّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾ [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the *Āyah* says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَحَبَّ النَّارِ وَأَحَبَّ 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 said in this honorable *Āyah*,

﴿أَمْ مَنْ يَمْلِكُ أَنْزِلَ إِلَيْكَ مِنْ رَبِّكَ لَمَّا كُنْ هُوَ آخِزٌ﴾

﴿Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?﴾

They are not equal. Allāh said next,

﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾

﴿But it is only the men of understanding that pay heed.﴾

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.

﴿الَّذِينَ يُؤْتُونَ بِمَهْدِ اللَّهِ وَلَا يَنْقُضُونَ أَلَيْسَ ۖ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۖ وَالَّذِينَ صَبَرُوا ابْتِعَاةَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا

يَا رَافِقَهُمْ يَرَا وَعَلَانِيَةً وَيَدْرُوكَ الْإِنْسَانُ أَلْسِنَةً أُولَئِكَ لَمْ تُعْفَى الدَّارُ ﴿٢٠﴾ جَنَّتٌ عَنْدَ بَطْنِهَا
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمُ وَاللَّيْكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢١﴾ سَلَامٌ عَلَيْكُمْ يٰ
صَابِرِينَ فِيمَا عَفَى الدَّارُ ﴿٢٢﴾

﴿20. Those who fulfill, the covenant of Allāh and break not the trust.﴾

﴿21. And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning.﴾

﴿22. And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.﴾

﴿23. 'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):﴾

﴿24. "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

Qualities of the Blessed Ones, which will lead to Paradise

Allāh states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴿الَّذِينَ يُوفُونَ بِمَهْدِ اللَّهِ وَلَا يَنْفُسُونَ أَلَيْسَ﴾

﴿Those who fulfill the covenant of Allāh and break not the trust.﴾

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

﴿And those who join that which Allāh has commanded to be joined﴾

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَتَخْشَوْنَ رَبَّهُمْ﴾

﴿and fear their Lord﴾, in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَالَّذِينَ صَبَرُوا أَبَعَادَ وَجْهِ رَبِّهِمْ﴾

﴿And those who remain patient, seeking their Lord's Face,﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَأَقَامُوا الصَّلَاةَ﴾

﴿and perform the Ṣalāh﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ﴾

﴿and spend out of that which We have bestowed on them,﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرًّا وَعَلَانِيَةً﴾

﴿secretly and openly,﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَيَذَرُونَ بِالْحَسَنَةِ الْبُيُوتَ﴾

﴿and repel evil with good﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another Āyah,

﴿أَدْفَعْ بِأَلْفٍ هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٢٨﴾ وَمَا يُلْقِيهَا﴾

﴿إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَاهَا إِلَّا دُرٌّ حَظِي عَظِيمٌ﴾

﴿Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾ [41:34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

﴿جَنَّاتٍ عَدْنٍ﴾

﴿'Adn Gardens﴾, where, 'Adn, indicates continuous residence; they will reside in the gardens of everlasting life.

Allāh said next,

﴿وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ﴾

﴿and (also) those who acted righteously from among their fathers, and their wives, and their offspring.﴾

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allāh said in another Āyah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْفَقْنَاهُمْ ذُرِّيَّتَهُمْ﴾

﴿And those who believe and whose offspring follow them in faith: to them shall We join their offspring.﴾ [52:21]

Allāh said next,

﴿وَاللَّائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٣٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّي الدَّارِ ﴿٣٤﴾﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islāmic greeting and commend them for earning Allāh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«هَلْ تَذَرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ؟»

«Do you know who among Allāh's creation will enter Paradise first?»

They said, "Allāh and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ نُسِدَتْ بِهِمُ الثُّغُورُ، وَنَتَقَى بِهِمُ الْمَكَارِهِ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيِّوهُمْ، فَقُولُوا الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخَيْرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَنُسِدَتْ بِهِمُ الثُّغُورُ، وَنَتَقَى بِهِمُ الْمَكَارِهِ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً - قَالَ - : فَاتَّيَبُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

«The first among Allāh's creation to enter Paradise are the poor emigrants (in Allāh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, "Go to them and welcome them with the Salām." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?" Allāh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),» saying,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٢

الْأَنْزِلَ إِلَيْكَ

﴿أَمَّنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى﴾ إِنَّمَا يَذْكُرُ
أُولَئِكَ إِلَّا لَيْتَ ﴿١١﴾ الَّذِينَ يُوَفُّونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْيَمِينَ
﴿١٢﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿١٣﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ
بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عَقَبَى الدَّارِ ﴿١٤﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٥﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
﴿١٦﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ
وَلَهُمْ سُوءُ الدَّارِ ﴿١٧﴾ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿١٨﴾ يَقُولُ
الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُصِلُ
مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ
قُلُوبُهُمْ يَذْكُرِ اللَّهُ الْأَيْدِيَّ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٠﴾

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ﴾ ﴿١١﴾

﴿Salāmun 'Alaykum
(peace be upon you) for
you persevered in pa-
tience! Excellent indeed
is the final home!﴾^[1]

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ
الدَّارِ﴾ ﴿١٧﴾

﴿25. And those who
break the covenant of
Allāh, after its ratifica-
tion, and sever that
which Allāh has com-
manded to be joined,
and work mischief in the
land, on them is the
curse, and for them is

the unhappy (evil) home (i.e. Hell).﴾

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

﴿يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

[1] Aḥmad 2:168.

﴿الْأَرْضِ﴾

﴿break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land,﴾

An authentic Ḥadīth states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.»^[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

«If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.»^[2]

This is why Allāh said next,

﴿أُولَئِكَ هُمُ اللَّعْنَةُ﴾

﴿on them is the curse,﴾ they will be cast away from Allāh's mercy,

﴿وَلَهُمْ سَوْءُ الْمَأْوِ﴾

﴿and for them is the unhappy home.﴾ the evil end and destination,

﴿وَمَا لَهُمْ بِهِمْ جَهَنَّمَ وَيَسَّ لِلَّذِينَ هُمُ اللَّعْنَةُ﴾

﴿Their dwelling place will be Hell; and worst indeed is that place for rest.﴾ [13:18]

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا لَآ

سَعَةٌ ﴿١٩﴾

﴿26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.﴾

[1] *Faṭḥ Al-Bārī* 1:111.

[2] *Ibid.*

Increase and Decrease in Provision is in Allāh's Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other Āyāt,

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ۖ سَابِقُ لَهُمْ فِي الْغَيْبِ لَمْ يَلَّا يَشْعُرُونَ ۚ﴾

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

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا لِحَيَوٰةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

«whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.»

Allāh said in other Āyāt,

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا﴾

«Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.»^[1] [4:77]

and,

﴿بَلْ تَرْضَوْنَ الْحَيٰوةَ الدُّنْيَا ۚ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ﴾

«Nay, you prefer the life of this world, although the Hereafter is better and more lasting.» [87:16-17]

Imām Aḥmad recorded that Al-Mustawrid, from Bani Fihri, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِبْصَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

«The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

^[1] The thin membrane over the date stone.

and he pointed with the index finger.^[1] Imām Muslim also collected this Ḥadīth in his Ṣaḥīḥ.^[2] In another Ḥadīth, the Prophet ﷺ passed by a dead sheep, whose ears were small, and said,

«وَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَى أَهْلِهِ جِئَ الْقَوْمُ»

«By Allāh! The life of this present world is as insignificant to Allāh as this sheep was to its owners when they threw it away.»^[3]

«وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ. قُلْ إِنَّمَا اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿١٧﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿١٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لُورٍ لَهُمْ وَحُسْنُ مَتَابٍ ﴿١٩﴾»

﴿27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

﴿28. Those who believed and whose hearts find rest in the remembrance of Allāh. Verily, in the remembrance of Allāh do hearts find rest.﴾

﴿29. Those who believed, and work righteousness, Ṭubā is for them and a beautiful place of (final) return.﴾

Disbelievers ask for Miracles, Allāh's Response to Them

Allāh says that the idolators said,

﴿لَوْلَا﴾

﴿Why is not﴾, meaning, there should be,

﴿أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ﴾

﴿a sign sent down to him from his Lord?﴾

The idolators also said,

﴿فَلْيَايَنَّا إِنَّا كَمَا أَتَيْنَا الْأَوَّلِينَ﴾

[1] Aḥmad 4:228.

[2] Muslim 4:2193.

[3] Muslim no. 2957.

﴿Let him then bring us an Āyah like the ones (Prophets) that were sent before (with signs)!﴾ [21:5]

We mentioned this subject several times before and stated that Allāh is able to bring them what they wanted. There is a *Ḥadīth* which mentions that the idolators asked the Prophet ﷺ to turn Mount Aṣ-Ṣafā into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allāh revealed to His Messenger ﷺ: "If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the 'Alamīn (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet ﷺ said,

«بَلْ تَفْتَحْ لَهُم بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

«Rather, open for them the door to repentance and mercy.»^[1]

This is why Allāh said to His Messenger ﷺ next,

﴿قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ﴾

﴿Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

Allāh states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allāh said in other Āyāt,

﴿وَمَا تَنْفَعِي الْآيَاتُ وَالنَّذِيرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

﴿But neither Ayāt nor warners benefit those who believe not.﴾
[10:101]

﴿إِنَّ الْآيَاتِ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿١٧﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾[10:96-97],

^[1] There is a *Ḥadīth* with similar wording recorded by Aḥmad 1:242.

and,

﴿وَلَوْ أَنَّا زَلَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْفُوقَ وَخَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾ [6:111]

Allāh said here,

﴿قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ﴾

﴿Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allāh

Allāh said,

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ﴾

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh.﴾

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

﴿Verily, in the remembrance of Allāh do hearts find rest.﴾ and surely, He is worthy of it.

The Meaning of Ṭūbā

Allāh said,

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَتَابٍ﴾

﴿Those who believed, and work righteousness, Ṭūbā is for them and a beautiful place of (final) return.﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that Ṭūbā

means, "Happiness and comfort or refreshment of the eye."^[1] Ṭkrimah said that Ṭūbā means, "How excellent is what they earned,"^[2] while Aḍ-Ḍaḥḥāk said, "A joy for them."^[3] Furthermore, Ibrāhīm An-Nakhī said that Ṭūbā means, "Better for them,"^[4] while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'^[5] In another narration, Qatādah said that 'Ṭūbā for them' means, "It is excellent for them,"^[6]

﴿وَحُسْنُ مَنَاقِبٍ﴾

﴿and a beautiful place of return.﴾ and final destination. These meanings for Ṭūbā are all synonymous and they do not contradict one another.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudrī said that a man asked, "O Allāh's Messenger! Ṭūbā for those who saw you and believed in you!" The Prophet ﷺ said,

«طُوبَى لِمَنْ رَأَانِي وَأَمَنَ بِي، وَطُوبَى لِمَنْ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

«Ṭūbā is for he who saw me and believed in me. Ṭūbā, and another Ṭūbā, and another Ṭūbā for he who believed in me, but did not see me.»

A man asked, "What is Ṭūbā?" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مِائَةُ عَامٍ تَنَابُ أَهْلُ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

«A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.»^[7]

Al-Bukhārī and Muslim recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا»

«There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.»

[1] Aṭ-Ṭabari 16:435.

[2] Ibid.

[3] Ibid.

[4] Al-Baghawi 3:18.

[5] Aṭ-Ṭabari 16:435.

[6] Ibid.

[7] Aḥmad 3:71.

سُورَةُ النُّورِ

٢٥٣

الْمِيزَانُ

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ
 مَا أَتَى ﴿٦٥﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
 لِيَتْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ
 قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٦٦﴾
 وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوَكَلَّمُ
 بِهِ الْمَوْقُوفُ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْنِسِ الَّذِينَ آمَنُوا
 أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا
 تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ
 وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْأَمْعَادَ ﴿٦٧﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلِ
 مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
 عِقَابِ ﴿٦٨﴾ أَفَمَنْ هُوَ أَقْبَرُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
 لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ
 يَبْظَاهِرُ مِنَ الْقَوْلِ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ
 السَّبِيلِ وَمَنْ يَضِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٦٩﴾ لَمْ يَكُنْ عَذَابُ فِي الْحُورِ
 الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقِفٍ ﴿٧٠﴾

An-Nu'mān bin Abi 'Ayyāsh Az-Zuraqi added, "Abu Sa'īd Al-Khudri narrated to me that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاجِبُ الْجَوَادُ الْمُضْمَرُ السَّرِيعُ مِائَةَ عَامٍ مَا يَطْعُمُهَا»

«There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.»^[1]

In his *Sahīh*, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allāh ﷺ said that Allāh the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ

وَأَخْرَجْتُمْ وَإِنْسَكُمُ وَجَنَّتُمْ قَامُوا فِي ضَعِيدٍ وَاجِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

«O My slaves! If the first and the last among you, mankind and jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.»^[2]

Khalīd bin Ma'ddān said, "There is a tree in Paradise called *Tūbā*, that has breasts that nurse the children of the people of

[1] Al-Bukhārī no. 6552, Muslim no. 2827.

[2] Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hātim collected this statement.

﴿كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾﴾

﴿30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."﴾

Our Prophet ﷺ was sent to recite and call to Allāh's Revelation

Allāh says, 'Just as We sent you, O Muḥammad, to your Ummah,

﴿لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿..in order that you might recite unto them what We have revealed to you,﴾

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

﴿ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you.﴾[16-63]

Allāh said in another Āyah,

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَاصْبِرْ عَلَىٰ مَا كَذَّبُوا وَادْعُهُمْ حَتَّىٰ آتَاهُم نَصْرُنَا وَلَا مَبْدَلَ لِّكَ مِنَّا وَلَقَدْ جَاءَكَ مِنْ نَّبِيِّ الْأَوَّلِينَ ﴿٣١﴾﴾

﴿Verily, many Messengers were denied before you, with

patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you). ﴿6-34﴾,

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'

Allāh said next,

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

﴿while they disbelieve in the Most Gracious (Allāh).﴾

Allāh says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Raḥmān Ar-Raḥīm [the Most Gracious, Most Merciful].' This is why on the day of Al-Ḥudaybiyyah, as Al-Bukhārī narrated,^[1] they refused to write, "In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm," saying, "We do not know Ar-Raḥmān Ar-Raḥīm!" Qatādah narrated this words.^[2] Allāh the Exalted said,

﴿قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴿Say: "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.﴾ [17:110]

In his *Ṣaḥīḥ*, Imām Muslim recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

﴿إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ﴾

«The most beloved names to Allāh the Exalted are: 'Abdullāh and 'Abdur-Raḥmān.»^[3] Allāh said next,

﴿قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ﴾

﴿Say: "He is my Lord! None has the right to be worshipped but He!"﴾

meaning: for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] Aṭ-Ṭabari 16:446.

[2] *Faṭḥ Al-Bāri* 5:390.

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عَلَيْهِ تَوَكَّلْتُ﴾

﴿In Him is my trust,﴾ in all of my affairs,

﴿وَالِئِهِ مَتَّابٌ﴾

﴿and to Him I turn.﴾ meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْأَمْوَاتُ بَلَّ لَلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئِصِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَرَأَى الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً أَوْ نَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ﴾

﴿31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.﴾

Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved,﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا﴾

﴿But the decision of all things is certainly with Allāh.﴾

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَفَّفْتُ عَلَى دَاوُدَ الْقِرَاءَةَ فَكَانَ يَأْمُرُ بِدَابَّتِي أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتِي، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيَّ»

«Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»^[1]

Al-Bukhāri collected this *Ḥadīth*.^[2] The Qur'ān mentioned here is refers to the Zabūr. Allāh said next,

﴿أَفَلَمْ يَأْنَسِ الَّذِينَ آمَنُوا﴾

﴿Have not then those who believed yet known﴾

that not all people would believe and understand and that,

﴿أَن لَّوِ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا﴾

﴿had Allāh willed, He could have guided all mankind?﴾

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Ṣaḥīḥ* recorded that the

[1] Aḥmad 2:314.

[2] *Faṭḥ Al-Bāri* 8:248.

Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى يَدَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allāh to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.»^[1]

This *Ḥadīth* indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا﴾

«But the decision of all things is certainly with Allāh.»

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."^[2] Ibn Ishāq reported a chain for this, and Ibn Jarīr At-Ṭabari agreed with it. Allāh said next,

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

«And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,»

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other *Āyāt*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكَ مِمَّا كُنْتَ تَزْكُرُ مِنَ الثَّرَىٰ وَنَزَّلْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

«And indeed We have destroyed towns round about you, and We have shown (them) the *Āyāt* in various ways that they

[1] *Faḥ Al-Bāri* 8:619.

[2] At-Ṭabari 16:447

might return (to the truth). ﴿[46-27], and,

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ﴾

﴿See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?﴾ [21:44]

Qatādah narrated that Al-Ḥasan commented on Allāh's statement,

﴿أَوْ نَحُلَّ قَرِيبًا مِّن دَارِهِمْ﴾

﴿or it settles close to their homes,﴾

"It is in reference to the disaster."^[1] This is the apparent meaning here.

Al-'Awfī reported that bin 'Abbās said about,

﴿تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ﴾

﴿And a Qāri'ah (disaster) strikes them because of their (evil) deeds﴾

"A torment that descends on them from heaven,

﴿أَوْ نَحُلَّ قَرِيبًا مِّن دَارِهِمْ﴾

﴿or it settles close to their homes,﴾

when the Messenger of Allāh ﷺ camps near their area and fights them." Similar was reported from Mujāhid and Qatādah. Ṭkrimah said in another narration he reported from Ibn 'Abbās that,

﴿قَارِعَةٌ﴾

﴿Qari'ah﴾ means affliction. These scholars also said that,

﴿حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ﴾

﴿until the promise of Allāh comes to pass.﴾

refers to the conquering of Makkah. Al-Ḥasan Al-Baṣrī said that it refers to the Day of Resurrection. Allāh said next,

﴿إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

[1] Aṭ-Ṭabari 16:459.

﴿Certainly, Allāh breaks not His promise.﴾

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا فِي دُورِ أَعْيُنِهِمْ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ۝١٤﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾[14:47]

﴿وَلَقَدْ أَسْتَهْزِئَ رُسُلًا مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۝١٥﴾

﴿32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!﴾

Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدْ أَسْتَهْزِئَ رُسُلًا مِنْ قَبْلِكَ﴾

‘﴿And indeed (many) Messengers were mocked at before you﴾, so you have a good example in them,

﴿فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا﴾

﴿but I granted respite to those who disbelieved,﴾ deferred their judgment for a term appointed,

﴿ثُمَّ أَخَذْتُهُمْ﴾

﴿and finally I punished them.﴾

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?’ Allāh said in another Āyah,

﴿وَكَايْنٍ مِنْ قَرْيَةٍ أَتَيْتُهَا وَهُيَ ظَالِمَةٌ فَاذْهَبَ وَكَلَّ الْمَصِيرُ ۝٢١﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).﴾[22:48]

It is recorded in the Two Ṣaḥiḥs that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ يُعْطِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ﴾

«Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.»

The Messenger ﷺ next recited this Āyah,

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾

«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.» [11:102]^[1]

﴿أَفَنَنْتُمْ لَهُ فَأَجْرًا عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يُظهِرُونَ الْقَوْلَ الَّذِي هُوَ لَئِيمٌ لِلَّذِينَ كَفَرُوا مَكَرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ وَنَا يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

«33. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide.»

There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَفَنَنْتُمْ لَهُ فَأَجْرًا عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

«Is then He (Allāh) Who takes charge of every person and knows all that he has earned?»

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other Āyāt,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبْعَثُونَ فَبِئْسَ﴾

«Neither you do any deed nor recite any portion of the Qur'ān,

^[1] Fath Al-Bāri 8:205, Muslim 4:1997.

nor you do any deed, but we are witness thereof, when you are doing it.﴾ [10:61] and Allāh said,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴿Not a leaf falls, but He knows it.﴾ [6:59]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

ثُبِينَ ﴿١١﴾﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.﴾ [11:6],

﴿سَوَاءٌ يَنْكَرُ مِنْ أَسَرِ الْقَوْلِ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾ [13:10]

﴿يَعْلَمُ الْغَيْبُ وَآخِى﴾

﴿He knows the secret and that which is yet more hidden.﴾ [20:7] and,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And He is with you wherever you may be. And Allāh is the All-Seer of what you do.﴾ [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the Āyah was omitted, because it is implied; for Allāh said next,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ﴾

﴿Yet, they ascribe partners to Allāh.﴾

which they worshipped besides Him, such as idols, rivals and false deities,

﴿قُلْ سَمُّوهُمْ﴾

﴿Say: "Name them!"﴾

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿أَمْ تَتْلُوهُمْ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ﴾

«Is it that you will inform Him of something He knows not in the earth?»

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَمْ يَظْهَرُ بَيْنَ الْقَوْلِ﴾

«or is it (just) a show of words?»

or doubts expressed in words, according to Mujāhid,^[1] while Aḍ-Ḍaḥḥāk and Qatādah said, false words.^[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

«They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!»[53:23]

Allāh said next,

﴿بَلْ رُئِيَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ﴾

«Nay! To those who disbelieved, their plotting is made fair seeming.»

or their words, according to Mujāhid.^[3] This Āyah refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another Āyah,

﴿وَقَفَّضْنَا لَهُمْ قُرْآنًا فَزَيَّنُوا لَهُمْ﴾

[1] Aṭ-Ṭabari 16:466.

[2] Ibid.

[3] Aṭ-Ṭabari 16:467

﴿And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.﴾

Allāh said next,

﴿وَصُدُّوا عَنِ السَّبِيلِ﴾

﴿and they have been hindered from the right path;﴾

Some read with *Fatha* over the *Ṣād* (i.e. *wa Ṣaddū*), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with *Damma* over the *Ṣād* (i.e. *wa Ṣuddū*), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴿وَمَنْ يَضِلَّ اللَّهُ فَآ لَمْ يَنْ هَادٍ﴾

﴿and whom Allāh sends astray, for him there is no guide.﴾

Allāh said in similar instances,

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا﴾

﴿And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.﴾ [5:41], and,

﴿إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴿If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.﴾ [16:37]

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾ ﴿٣٤﴾
 ﴿الْجَنَّةُ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظُلُّهَا نَارٌ عَقِبَ الْوَيْقِ
 أَنْقَرُوا وَغُفِيَ الْكَفِيرِينَ﴾ ﴿٣٥﴾

﴿34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.﴾

﴿35. The description of the Paradise which those who have Taqwā have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final

destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿For them is a torment in the life of this world,﴾

by the hands of the believers, killing and capturing them,

﴿وَلَعَذَابُ الْآخِرَةِ﴾

﴿and certainly, the torment of the Hereafter.﴾ which will come after they suffer humiliation in this life,

﴿أَشَقُّ﴾

﴿is harder﴾ many times harder. The Messenger of Allāh ﷺ said to those who agreed to *Mulā'anah*,^[1]

﴿إِنَّ عَذَابَ الدُّنْيَا أَمْرٌ مِنْ عَذَابِ الْآخِرَةِ﴾

«Surely, the torment of this life, is easier than the torment of the Hereafter.»^[2]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other *Āyāt*,

﴿فَيَوْمَئِذٍ لَا يَنْصُرُهُمْ عَنْهُ أَحَدٌ ۖ وَلَا يُوَفَّىٰ وَكَافَهُ أَحَدٌ ۝﴾

﴿So on that Day none will punish as He will punish. And none will bind as He will bind.﴾[89:25-26], and,

﴿وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالْحَقِّ سَمِيرًا ۝ إِذَا رَأَوْهُمْ مِنْ مَكَانٍ يَبِيرُ سَمِعُوا لَهَا تَغِيظًا﴾

[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsīr* of *Sūrat An-Nūr* no 7.

[2] Muslim 2:1131.

وَنُفِيرُكَ ﴿١٧﴾ وَإِلَّا أَلْقَا رَبُّهَا مَكَانًا ضَيِّقًا مُّقَرَّبِينَ دَعَا هُنَالِكَ ثُبُورًا ﴿١٨﴾ لَا تَدْعُوا
 الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٩﴾ قُلْ أَذَلِكُمْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي
 وُعدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَصِيرًا ﴿٢٠﴾

«And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.» [25:11-15]

Similarly He said;

﴿نُتِلَ الْجَنَّةُ الَّتِي وُعدَ الْمُتَّقُونَ﴾

«The description of the Paradise which those who have Taqwā have been promised»

meaning its description and qualities;

﴿تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Underneath it rivers flow,»

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

﴿نُتِلَ الْجَنَّةُ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ
 مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَمْ يَكُنْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ وَمَغْفِرَةٌ﴾

«The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.» [47:15]

Allāh said next,

﴿أَكُلُوا مِنْ ثَمَرِهَا دَائِمًا وَظِلُّهَا﴾

«its provision is eternal and so is its shade»

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Ṣaḥiḥs* that Ibn 'Abbās narrated in the *Ḥadīth* about the Eclipse prayer that the Companions said, "O Allāh's Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back." The Messenger ﷺ said,

«إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أَرَيْتُ الْجَنَّةَ - فَتَنَاوَلْتُ مِنْهَا عُقُودًا، وَلَوْ أَخَذْتُهَ لَأَكَلْتُ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

«I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»^[1]

Imām Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا يَتَعَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُثَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّنْبِيحَ وَالتَّقْدِيرَ كَمَا يُلْهَمُونَ النَّفْسَ»

«The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.»^[2]

Imāms Aḥmad and An-Nasā'ī recorded that Thumāmah bin 'Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said [to the Prophet ﷺ], 'O Abul-Qāsim! You claim that the people of Paradise eat and drink?' The Prophet ﷺ said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشَّرْبِ وَالْجِمَاعِ وَالشَّهْوَةِ»

«Yes. By He in Whose Hand is Muḥammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.»

That man asked, 'He who eats and drinks needs to relieve the

[1] *Faḥḥ Al-Bārī* 2:271, Muslim 2:626.

[2] Muslim no. 2835.

call of nature, but Paradise is pure [from feces and urine]?
The Prophet ﷺ said,

«تَكُونُ حَاجَةً أَحَدِهِمْ رَشْحًا يَبْيِضُ مِنْ جُلُودِهِمْ كَرِيحِ الْمِسْكِ يَقْضَمُرُ بَطْنُهُ»

«One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.»

Imām Aḥmad and An-Nasā'ī collected this Ḥadīth.^[1]

Allāh said in other Āyāt,

﴿وَنُفِكَهُوَ كَثِيرًا ۖ لَا مَقْطُوعٌ وَلَا مَمْنُوعٌ ۖ﴾

«And fruit in plenty, whose supply is not cut off nor are they out of reach.» [56:32-33], and,

﴿وَرَايَتُهُمْ عَلَيْهِمْ فَلَلَّتْ فَلَوَّهَا تَدْلِيلًا ۖ﴾

«And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.» [76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَمْ يَمَيِّزْ فِيهَا فَنَاجٍ مُطَهَّرٌ ۖ وَتَدْخُلُهُمْ ظِلَالٌ ظِلِيلًا ۖ﴾

«But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.» [4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿إِنَّكَ عَقِبَى الْآلِثِ أَتَقْوَى الْكَافِرِينَ النَّارَ ۖ﴾

«this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.»

Allāh said in another Āyah ,

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

[1] Aḥmad 4:367, An-Nasā'ī in Al-Kubrā 1178.

﴿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]

﴿وَالَّذِينَ آمَنَتْهُمْ أَلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُنْزِلَتْ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَصَابِ ۖ وَكَذَلِكَ أُنْزِلَتْ حُكْمًا عَرَبِيًّا وَلَكِنْ أَتَّبَعْتُمْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ مَا لَكُمْ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾

﴿36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the *Aḥzāb* (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."﴾

﴿37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or defender against Allāh.﴾

The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ

Allāh said,

﴿وَالَّذِينَ آمَنَتْهُمْ أَلْكِتَابَ﴾

﴿Those to whom We have given the Book,﴾ and they adhere by it,

﴿يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ﴾

﴿rejoice at what has been revealed unto you,﴾

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another *Āyah*,

﴿الَّذِينَ آمَنَتْهُمْ أَلْكِتَابَ يَتْلُوهُ حَقَّ تِلَاوَتِهِ﴾

﴿Those to whom We gave the Book recite it as it should be recited.﴾ [2:121]

Allāh said,

﴿قُلْ ءَايَاتُ يَوْمٍ أَوْ لَا تُؤْتَوْنَ﴾

﴿Say: "Believe in it (the Qur'an) or do not believe."﴾
[17:107], until,

﴿إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿Truly, the promise of our Lord must be fulfilled.﴾ [17:109]

meaning, Allāh's promise to us in our Books to send Muḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

﴿And they fall down on their faces weeping and it increases their humility.﴾ [17:109]

Allāh said next,

﴿وَمِنَ الْأَخْزَابِ مَنْ يَنْكُرُ بَعْضَهُ﴾

﴿but there are among the Aḥzāb (Confederates) those who reject a part thereof.﴾

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad).' Mujāhid said that,

﴿وَمِنَ الْأَخْزَابِ﴾

﴿but there are among the Aḥzāb (Confederates)﴾, refers to Jews and Christians,

﴿مَنْ يَنْكُرُ بَعْضَهُ﴾

﴿those who reject a part thereof﴾, meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.^[1] Allāh said in similar Āyāt,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ﴾

﴿And there are, certainly, among the People of the Scripture,

[1] Aṭ-Ṭabari 16:474. Meaning Allāh has not done those things mentioned in Āyāh no 31.

those who believe in Allāh. ﴿3:199﴾

Allāh said next,

﴿قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ﴾

﴿Say: "I am commanded only to worship Allāh and not to join partners with Him..."﴾

meaning, 'I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿إِلَيْهِ أَدْعُوا﴾

﴿To Him (alone) I call﴾, I call the people to His path,

﴿وإِلَيْهِ مَنَاقِبُ﴾

﴿and to Him is my return.﴾ final destination and destiny.'

Allāh said,

﴿وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾

﴿And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic.﴾

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.﴾' [41:42]

Allāh's statement,

﴿وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ﴾

﴿Were you to follow their (vain) desires﴾, means, their opinions,

﴿بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ﴾

﴿after the knowledge which has come to you﴾ from Allāh, all praise to Him,

﴿مَا لَكَ مِنْ اللَّهِ مِنْ وَكِيلٍ وَلَا وَاقٍ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٤

الْجَنَّةِ النَّارِ

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
أُكُلُهَا دَائِمٌ وَظُلُمَاتُهَا لَيْلٌ عَقِبَ الْيَوْمِ﴾ أَتَقْوَوْنَ عَقِبَ
الْكَافِرِينَ النَّارِ ﴿٣٨﴾ وَالَّذِينَ آمَنَتْهُمْ أَكْتَتَبَ بِفِرْحُونٍ
بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أَشْرَكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابُ ﴿٣٩﴾
وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٤٠﴾ وَقَدْ
أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِيَّةً وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٤١﴾
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٢﴾
وَإِنْ مَأْتَيْتَكَ بَعْضُ الَّذِي نَعِدُهُمْ أَوْ تَوَقَّيْتَهُ فَإِنَّمَا عَلَيْكَ
الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٣﴾ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤٤﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَقِبَ الدَّارِ ﴿٤٥﴾

﴿then you will not have any Walī (protector) or defender against Allāh.﴾

This part of the Āyah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muḥammad, may Allāh's best peace and blessings be on him.

﴿وَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِيَّةً وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ ﴿٤١﴾ يَمْحُو
اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ
الْكِتَابِ ﴿٤٢﴾﴾

﴿38. And indeed

We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's leave. (For) every matter there is a decree (from Allāh).﴾

﴿39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.﴾

All Prophets and Messengers were Humans

Allāh says, 'Just as We have sent you O Muḥammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allāh said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

﴿Say: "I am only a man like you. It has been revealed to me."﴾ [18:110]

It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«أَنَا أَنَا فَاصُومُ وَأُفْطِرُ، وَأَقْرُمُ وَأَنَا، وَأَكُلُ اللَّحْمَ، وَأَتَزَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي»

«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»^[1]

No Prophet can bring a Miracle except by Allāh's Leave

Allāh said,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿And it was not for a Messenger to bring a sign except by Allāh's leave.﴾

meaning, no Prophet could have brought a miracle to his people except by Allāh's permission and will, for this matter is only decided by Allāh the Exalted and Most Honored, not the Prophets; surely Allāh does what He wills and decides what He wills.

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

﴿(For) every matter there is a decree (from Allāh).﴾

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allāh,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾[22:70]

[1] Faṭḥ Al-Bāri 9:5, Muslim 2:1020.

Meaning of Allāh blotting out what He wills and confirming what He wills of the Book

Allāh said,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ﴾

﴿Allāh blots out what He wills﴾ of the divinely revealed Books,

﴿وَيُثَبِّتُ﴾

﴿and confirms﴾, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all.

Mujāhid commented;

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ﴾

﴿Allāh blots out what He wills and confirms (what He wills).﴾

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."^[1] Maṣṣūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.'" Mujāhid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these *Āyāt*,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَكَةٍ﴾

﴿We sent it (this Qur'an) down on a blessed night.﴾

Mujāhid commented next, "During *Laylatul-Qadr* (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."^[2] Al-A'mash narrated that Abu Wā'il, Shaqīq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

[1] Aṭ-Ṭabari 16:479.

[2] Aṭ-Ṭabari 16:480.

confirm what You will, and with You is the Mother of the Book.”^[1] Ibn Jarīr At-Ṭabari collected this. Similar statements were collected from ‘Umar bin Al-Khaṭṭāb and ‘Abdullāh bin Mas‘ūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيُخْرَمَ الرِّزْقُ بِالذَّنْبِ يُصِيئُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ»

«A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span.»

An-Nasā’ī and Ibn Mājah collected this Ḥadīth.^[2] There is also a Ḥadīth recorded in the Ṣaḥīḥ that affirms that maintaining the ties of the womb increases the life span.^[3]

Al-‘Awfi reported that Ibn ‘Abbās said about Allāh’s statement,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

«Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.»

“A man might work in Allāh’s obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms.”^[4] It was also reported that Sa‘d bin Jubayr said that this Āyah is in the meaning of another Āyah,

﴿فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Then He forgives whom He wills and punishes whom He

[1] At-Ṭabari 16:481.

[2] Aḥmad 5:227, Ibn Mājah no. 90.

[3] Muslim no. 2557.

[4] At-Ṭabari 16:483.

wills. And Allāh is able to do all things. ﴿¹¹﴾ [2:284]

﴿وَأِنْ مَا تُنَبِّئُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفِّيَنَّاكَ إِيَّانَا عَلَيْكَ أَتْلُوعٌ وَعَلَيْنَا الْحِسَابُ﴾ أُولَئِكَ يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِشَكِّهِ. وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

﴿40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.﴾

﴿41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.﴾

Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿وَأِنْ مَا تُنَبِّئُكَ﴾

﴿Whether We show you﴾ O Muḥammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ تَوَفِّيَنَّاكَ﴾

﴿or cause you to die﴾ before that,

﴿فَإِيَّانَا عَلَيْكَ أَتْلُوعٌ﴾

﴿your duty is only to convey﴾ We have only sent you to convey to them Allāh's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

﴿وَعَلَيْنَا الْحِسَابُ﴾

﴿and on Us is the reckoning﴾, their reckoning and recompense is on Us.' Allāh said in similar Āyāt,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَوِّرٍ ۚ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۚ يَمُدِّدُ اللَّهُ الْعَذَابَ الْأَلِيمَ ۚ إِنَّ إِلَيْنَا إِيَابَهُمْ ۚ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۚ﴾

﴿So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and

^[1] Al-Qurtūbi 9 :331 .

disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning. ﴿[88:21-26]﴾

Allāh said next,

﴿أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا﴾

﴿See they not that We gradually reduce the land from its outlying borders.﴾

Ibn 'Abbās commented, "See they not that We are granting land after land to Muḥammad (ﷺ)"^[1] Al-Ḥasan and Aḍ-Ḍaḥḥāk commented that this Āyah refers to Muslims gaining the upper hand over idolators,^[2] just as Allāh said in another Āyah,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ﴾

﴿And indeed We have destroyed towns round about you.﴾
[46:27]

﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْتُمُ كُلُّ نَفْسٍ وَسِعَ عِلْمُهُ الْكُفْرَ لِمَنْ عَقِبَ الدَّارِ﴾

﴿42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).﴾

The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿And verily, those before them did devise plots,﴾

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other Āyāt,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ بِكَ اللَّهُ خَيْرٌ

[1] Aṭ-Ṭabari 16:493.

[2] Aṭ-Ṭabari 16:494.

﴿الْمَكِينِ﴾

«And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.» [8:30], and,

﴿وَمَكْرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ فَأَنْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ
مَكْرِهِمْ إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

«So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.» [27:50,51]

Allāh said next,

﴿يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ﴾

«He knows what every person earns,»

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَيَعْلَمُ الْكَافِرُ)

and the Kāfir (disbeliever) will know

﴿الْكُفَّارُ﴾

or the Kuffār (disbelievers) according to another way of reciting,

﴿لِمَنْ عَاقِبَةُ الدَّارِ﴾

«who gets the good end.» who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ يَٰأَيُّهَا شُهَدَاؤِي رَبِّكُمْ وَمَنْ عِنْدُ
عِلْمِ الْكِتَابِ﴾

«43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."»

Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ

Allāh says, the disbelievers reject you and say,

﴿لَسْتَ مُرْسَلًا﴾

﴿You are not a Messenger.﴾ from Allāh,

﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Sufficient as a witness between me and you is Allāh..."﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِنْدُ عَلَمِ الْكِتَابِ﴾

﴿and those too who have knowledge of the Scripture.﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid.^[1] However, this opinion is not plausible, since this *Āyah* was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madīnah. A more suitable explanation is that narrated by Al-'Awfi from Ibn 'Abbās that this *Āyah* refers to Jews and Christians.^[2] Qatādah said that among them are, 'Abdullāh bin Salām, Salmān (Al-Fārisi) and Tamīm Ad-Dāri.^[3]

The correct view is that this *Āyah*,

﴿وَمَنْ عِنْدُ﴾

﴿and those too who have...﴾, refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other *Āyāt*,

﴿وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا

[1] Aṭ-Ṭabari 16:502.

[2] Ibid.

[3] Aṭ-Ṭabari 16:503.

يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ ﴿١٥٧﴾

﴿And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.﴾ [7:156-157] and,

﴿أَوَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ ﴿٢٦٧﴾﴾

﴿It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)?﴾[26:197]

There are similar Āyāt that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Sūrat Ar-Ra'd, and all praise is due to Allāh and all favors are from Him.