



invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).”﴾

### **Description of the Qur’ān, and what Those Who turn away from it say**

﴿حَدَّثَنَا ۙ نَزَّلَ مِنَ الرَّحْمَنِ الرَّحِيمِ ۝﴾

﴿Ha Mīm. A revelation from the Most Gracious, the Most Merciful.﴾

means, the Qur’ān is revealed from the Most Gracious, Most Merciful. This is like the Āyāt:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ﴾

﴿Say Rūh Al-Qudus (Jibrīl) has brought it down from your Lord with truth﴾ (16:102).

﴿وَلَقَدْ لَنَزَّلَ رَبِّ الْعَالَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝﴾

﴿And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibrīl) has brought down upon your heart that you may be (one) of the warners.﴾ (26:192-194).

﴿كِتَابٌ فَصَّلَتْ آيَاتُهُ﴾

﴿A Book whereof the Āyāt are explained in detail﴾

means, its meanings are clear and its rulings are sound and wise.

﴿فُرْشَاتَا عَرَبِيَّاتَا﴾

﴿a Qur’ān in Arabic﴾ means, because it is a clear Arabic Qur’ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the Āyah:

﴿كِتَابٌ أُنْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝﴾

﴿(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted﴾ (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. نَزَّلَ 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).

﴿يَقْرَأُونَ﴾

﴿for people who know.﴾ means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

﴿بَشِيرًا وَنَذِيرًا﴾

﴿Giving glad tidings and warning,﴾ means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

﴿فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ﴾

﴿but most of them turn away, so they hear not.﴾

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ﴾

﴿And they say: "Our hearts are under coverings..."﴾ meaning, they are wrapped and screened,

﴿فَمِنَ ابْنِ دَعْوَانَا إِلَيْهِ وَفِي مَأَانِنَا وَفَرْ﴾

﴿from that to which you invite us; and in our ears is deafness,﴾

means, 'we are deaf to the message you bring to us.'

﴿وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

﴿and between us and you is a screen,﴾ 'so nothing of what you say reaches us.'

﴿فَاعْمَلْ إِنَّا عَمِلُونَا﴾

﴿so work you (on your way); verily, we are working﴾

means, go your way, and we will go our way, and we will not follow you.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَجِدْتُ قَوْمًا يُسَبِّحُونَ إِلَيْهِ وَيُسْتَغْفِرُونَ لَهُ وَيُحْسِنُونَ إِلَيْهِ لَا يُؤْنُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٤٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٤٧﴾﴾

﴿46. Say: "I am only a human being like you. It is revealed to

me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.﴾

﴿7. Those who give not the Zakāh and they are disbelievers in the Hereafter.﴾

﴿8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.﴾

### The Call to Tawḥīd

Allāh says,

﴿قُلْ﴾

﴿Say﴾ 'O Muḥammad, to these disbelievers and idolators,'

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾

﴿I am only a human being like you. It is revealed to me that your God is One God.﴾

'not like these idols and false gods which you worship. Allāh is one God,'

﴿فَاسْتَقِيمُوا إِلَيْهِ﴾

﴿therefore take straight path to Him﴾ means, 'worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

﴿وَأَسْتَغْفِرُوا﴾

﴿and seek forgiveness of Him﴾ means, 'for your past sins.'

﴿وَوَيْلٌ لِلْمُشْرِكِينَ﴾

﴿And woe to the polytheists.﴾ means, doom and destruction is their lot.

﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾

﴿Those who give not the Zakāh﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means those who do not bear witness that there is no God except Allāh.<sup>[1]</sup> This was also the view of Ṭkrimah.<sup>[2]</sup> This is like the Āyāt:

[1] Aṭ-Ṭabari 21 :430.

[2] Aṭ-Ṭabari 21 :430.

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا﴾

﴿Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.﴾ (91:9-10) And;

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.﴾ (87:14-15) And;

﴿نَقُلْ هَلْ لَّكَ إِلَّا أَن تَزَكَّىٰ﴾

﴿And say to him: "Would you purify yourself?"﴾ (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatādah said, "They withheld the *Zakāh* of their wealth." This is the apparent meaning according to many of the scholars of *Tafsīr*, and this is the view favored by Ibn Jarīr.<sup>[1]</sup>

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al-Madīnah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allāh says:

﴿وَمَا تُؤَا حَقُّهُ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest﴾ (6:141).

As for the details of *Zakāh* and how it is to be calculated according to the *Nuṣub*, were explained in Al-Madīnah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] Aṭ-Ṭabari 21:431.

فَقَضَّهِنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا  
وَرَبَّنَا السَّمَاءَ الدُّنْيَا بِمَصْبِغٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ  
الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ  
عَادٍ وَنُوحٍ ﴿١٣﴾ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ  
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مِنْ سَمَاءٍ مَلَكًا  
فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا لِمَنْ أَشَدُّ مِقَادَةً أُولَئِكَ يَكْفُرُونَ أَلَمْ يَكُنِ  
اللَّهُ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ  
﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَنْزِفَهُمْ  
عَذَابَ الْحَرِّ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ الْآخِرُ أَخْرَجْنَاهُمْ  
لَا يُبْصِرُونَ ﴿١٦﴾ وَأَمَّا نُوحُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ لَهْوًا بِمَا كَانُوا يَكْسِبُونَ  
﴿١٧﴾ وَبَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ  
أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا جَاءَهُمْ هَاشِدٌ  
عَلَيْهِمْ سَمِعَهُمْ وَابْتِغَاءَهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

Allāh enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allāh knows best. Then Allāh says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.»  
Mujāhid and others said, "It will never be cut off or decrease." This is like the Āyāt:

﴿تُكَبِّرِينَ فِيهِ أَبَدًا﴾

«They shall abide

therein for ever.» (18:3)

﴿عَطَاةٌ غَيْرُ مَجْدُونَةٍ﴾

«a gift without an end» (11:108)

﴿قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ بِأَلَدِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أُنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿١﴾ وَجَعَلَ فِيهَا رِيحًا مِّنْ قَوَّاهَا وَنَزَلَ فِيهَا الْقُتُبُ فِيهَا أَوْتَارُهَا فِي أَزْمَةٍ أَيْبَرُ سَوَاءَ لِّلْإِنسَانِ ﴿٢﴾ ثُمَّ أَسْرَجَهُ إِلَى النَّارِ وَهُوَ دُخَانٌ فَقَالَ لِمَا وَلِلْأَرْضِ أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالُوا أَتَيْنَا طَائِعِينَ ﴿٣﴾ فَقَضَّهِنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَرَبَّنَا السَّمَاءَ الدُّنْيَا بِمَصْبِغٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾﴾

49. Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is

the Lord of all that exists."﴾

﴿10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.﴾

﴿11. Then He rose over (Istawā ilā) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."﴾

﴿12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.﴾

### Some Details of the Creation of this Universe

Here Allāh denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

﴿قُلْ أَنتُمْ لَكُمْ كُفْرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَتَّبِعُونَ لَهُ أَندَادًا﴾

﴿Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him?"﴾

meaning, 'false gods whom you worship alongside Him?'

﴿ذَٰلِكَ رَبُّ الْعَالَمِينَ﴾

﴿That is the Lord of the that exists.﴾ the Creator of all things is the Lord of all the creatures. Here the Āyah;

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

﴿Who created the heavens and the earth in Six Days﴾ (7:54).

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allāh says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْرَوْنَ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ﴾

﴿He it is Who created for you all that is on the earth. Then He rose over (Istawā ilā) the heaven and made them seven heavens﴾

(2:29).

With regard to the *Āyāt*:

﴿يَأْتِيهِمْ أَشَدُّ خَلْقًا أَوْ أَسْفَلَ بَيْنَهُمَا ۖ وَكَفَّ سَخِمَهَا سَمُومًا ۚ وَأَنطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۚ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۚ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ وَالْجِبَالَ أَوْسَمًا ۚ لَهَا لَكٌ وَلَا تَحْسَبُكُمْ ۚ﴾

﴿Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.﴾ (79:27-33)

This *Āyah* states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn ‘Abbās, may Allāh be pleased with him, as recorded by Al-Bukhārī in his *Tafsīr* of this *Āyah* in his *Ṣaḥīḥ*. He recorded that Sa‘īd bin Jubayr said: “A man said to Ibn ‘Abbās, may Allāh be pleased with him, saying: ‘I find some things in the Qur’ān which confuse me:

﴿فَلَا أَصَابَ يَتَنَبَّهَرُ يَوْمَئِذٍ وَلَا يَسْأَلُونَ ۚ﴾

﴿There will be no kinship among them that Day, nor will they ask of one another﴾ (23:101),

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَسْأَلُونَ ۚ﴾

﴿And they will turn to one another and question one another﴾ (37:27),

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۚ﴾

﴿but they will never be able to hide a single fact from Allāh﴾ (4:42),

﴿وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ ۚ﴾

﴿By Allāh, our Lord, we were not those who joined others in worship with Allāh﴾ (6:23)

But in this *Āyah* they did hide something. And Allāh says:

﴿يَأْتِيهِمْ أَشَدُّ خَلْقًا أَوْ أَسْفَلَ بَيْنَهُمَا ۚ﴾



﴿Are you more difficult to create or is the heaven that He constructed?﴾ until;

﴿وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝٣٠﴾

﴿And after that He spread the earth.﴾ (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

﴿قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿Say: "Do you verily disbelieve in Him Who created the earth in two Days?...">﴾ until;

﴿طَائِفِينَ﴾

﴿We come willingly.﴾ Here He mentioned the creation of the earth before the creation of the heavens. And He says:

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٣١﴾

﴿verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful﴾ (4:23).

﴿عَزِيزًا حَكِيمًا ۝٣٢﴾

﴿Most Powerful, All-Wise﴾ (4:56).

﴿سَمِيعًا بَصِيرًا ۝٣٣﴾

﴿All-Hearer, All-Seer﴾ (4:58). It is as if He was and is no longer.<sup>[1]</sup>

Ibn 'Abbās, may Allāh be pleased with him, replied:

﴿فَلَا أَنْصَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۝٣٤﴾

﴿There will be no kinship among them that Day, nor will they ask of one another﴾ (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills﴾ (39:68),

and at that time there will be no kinship among them, nor will

[1] Kāna literally means "was".

they ask of one another. Then when the *Ṣūr* will be blown again,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ﴾

﴿And they will turn to one another and question one another﴾ (37:27).

With regard to the *Āyāt*,

﴿وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿By Allāh, our Lord, we were not those who joined others in worship with Allāh﴾ (6:23) and

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

﴿but they will never be able to hide a single fact from Allāh﴾ (4:42),

Allāh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allāh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allāh, and at that point,

﴿يَوَدُّ الَّذِينَ كَفَرُوا﴾

﴿those who disbelieved will wish﴾ (4:42).

Allāh created the earth in two days, then He created the heavens, then He (*Istawā ilā*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allāh says:

﴿دَحَاهَا﴾

﴿(He) spread (the earth)﴾ (79:30)

And Allāh's saying:

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿(He) created the earth in two Days﴾ So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝۱۳﴾

﴿verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful﴾ (4:23).

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh.” This was recorded by Al-Bukhārī.<sup>[1]</sup>

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿(He) created the earth in two Days﴾ means, on Sunday and Monday.

﴿وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا﴾

﴿He placed therein firm mountains from above it, and He blessed it,﴾

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

﴿And measured therein its sustenance﴾

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلنَّاسِ لِئَالِيْن﴾

﴿in four Days equal for all those who ask.﴾

meaning, for those who want to ask about that, so that they might know. Ikrimah and Mujāhid said concerning the *Āyah*:

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

﴿and measured therein its sustenance﴾: “He placed in every land that which is not suited for any other land.”<sup>[2]</sup> Ibn ‘Abbās, Qatādah and As-Suddi said, concerning the *Āyah*,

﴿سَوَاءٌ لِلنَّاسِ لِئَالِيْن﴾

[1] *Fath Al-Bārī* 8:418.

[2] *Aṭ-Ṭabari* 21:436.

﴿equal for all those who ask﴾: this means, "For whoever wants to ask about that."<sup>[1]</sup> Ibn Zayd said:

﴿وَقَدَّرَ فِيهَا أَقْوَاتًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلْأَسْأِلِينَ﴾

﴿and measured therein its sustenance in four Days equal for all those who ask.﴾

"According to whatever a person who is need of provision wants, Allāh measures out for him what he needs."<sup>[2]</sup> This is like what they said concerning the Āyah:

﴿وَمَا تَسْأَلُونَهُ﴾

﴿And He gave you of all that you asked for﴾ (14:34). And Allāh knows best.

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾

﴿Then He rose over (Istawā ilā) towards the heaven when it was smoke,﴾

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا﴾

﴿and said to it and to the earth: "Come both of you willingly or unwillingly."﴾

meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

﴿قَالَا أَتَيْنَا طَائِعِينَ﴾

﴿They both said: "We come willingly."﴾ meaning, 'we will respond to You willingly and everything that You want to create in us – angels, Jinn and men – will all be obedient to You.'

﴿فَقَضَّاهُنَّ سَبْعَ سَعَاتٍ فِي يَوْمَيْنِ﴾

﴿Then He completed and finished their creation (as) seven heavens in two Days﴾

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا﴾

[1] Aṭ-Ṭabari 21 :438.

[2] Aṭ-Ṭabari 21 :438.

﴿and He decreed in each heaven its affair.﴾

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

﴿وَرَزَّيْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And We adorned the nearest (lowest) heaven with lamps﴾

means, the stars and planets which shine on the people of the earth.

﴿وَحِفْظًا﴾

﴿as well as to guard.﴾ means, as protection against the *Shayāṭīn*, lest they listen to the angels on high.

﴿وَذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿Such is the Decree of Him, the Almighty, the All-Knower﴾

means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَنِي إِدْرِيسَ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَرْسَلَ مَلَائِكَةً فَأَنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِيُذِيقَهُمْ عَذَابَ الْغِيظِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَغْلَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْمَمْدَىٰ عَلَى الْمَدْيِ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾﴾

﴿13. But if they turn away, then say: "I have warned you of a *Ṣā'iqaḥ*<sup>[1]</sup> like the *Ṣā'iqaḥ* which overtook 'Ād and Thamūd."

﴿14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent."﴾

﴿15. As for 'Ād, they were arrogant in the land without right,

[1] A thunderbolt or a lightning bolt.

and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴿

﴿16. So, We sent upon them a Ṣarṣar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.﴾

﴿17. And as for Thamūd, We showed them the path of truth but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them because of what they used to earn.﴾

﴿18. And We saved those who believed and had Taqwā.﴾

### **A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd**

Allāh says: 'Say, O Muḥammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allāh, then I warn you of the punishment of Allāh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿صَیْقَةً نِّثْلَ صَیْقَةِ عَادٍ وَثَمُودَ﴾

﴿a Ṣā'iqah like the Ṣā'iqah which overtook 'Ād and Thamūd.﴾

and other similar nations who did what they did,

﴿إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ﴾

﴿When the Messengers came to them, from before them and behind them﴾

This is like the Āyah:

﴿وَاذْكُرْ لَنَا عَادَ إِذْ أَنْذَرَ قَوْمَهُمُ بِالْأَخْفَافِ وَقَدْ خَلَّتِ الْاُنْذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ﴾

﴿And remember (Hūd) the brother of 'Ād, when he warned his people in Al-Aḥqāf.<sup>[1]</sup> And surely, there have passed away warners before him and after him﴾ (46:21).

which means that in the neighboring towns and cities, Allāh

[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿لَوْ شَاءَ رَبَّنَا لَأَنزَلْنَا مَلَائِكَةً﴾

﴿If our Lord had so willed, He would surely have sent down the angels.﴾

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

﴿So, indeed we disbelieve in that with which you have been sent.﴾

means, 'because you are a mere human; we will not follow you because you are just men like us.'

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿As for 'Ād, they were arrogant in the land without right.﴾

means, they were arrogant, stubborn and disobedient.

﴿وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً﴾

﴿and they said: "Who is mightier than us in strength?"﴾

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴿See they not that Allāh Who created them was mightier in strength than them.﴾

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the Āyah:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

﴿With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.﴾ (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴿So We sent upon them a *Şarşar* wind﴾. Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allāh says:

﴿بَرِيحٍ صَرْصَرٍ عَلِيمَةٍ﴾

﴿with a *Şarşar* wind!﴾ (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called *Şarşar* because of the noise it makes as it flows.

﴿فِي أَيَّامٍ مَّجْآتٍ﴾

﴿in days of calamity﴾ means, consecutive days.

﴿سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا﴾

﴿seven nights and eight days in succession﴾ (69:7). This is like the *Āyah*:

﴿فِي يَوْمٍ نَخْتِفُ مِنْهُ الْمُتَكِبُونَ﴾

﴿on a day of calamity, continuous﴾ (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا﴾

﴿seven nights and eight days in succession﴾ (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لِنَذِيقَهُمْ عَذَابَ الْخُلُودِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَتَقَرُّ﴾

﴿that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will



be more disgracing.﴾

meaning, more humiliating for them.

﴿وَهُمْ لَا يُصْرُونَ﴾

﴿and they will never be helped.﴾ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴿وَأَمَّا نُمُودُ فِهَدَيْتَهُمْ﴾

﴿And as for Thamūd, We showed them the path of truth﴾

Ibn 'Abbās, may Allāh be pleased with him, Abu Al-Āliyah, Sa'īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, "We explained to them."<sup>[1]</sup> Ath-Thawri said, "We called them." Allāh's saying;

﴿فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿but they preferred blindness to guidance;﴾

means, 'We showed them the truth and made it clear to them through the words of their Prophet Ṣālih, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.'

﴿فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُلُوكِ﴾

﴿so the Ṣā'iqah of disgracing torment seized them﴾

means, Allāh sent upon them the Ṣayḥah,<sup>[2]</sup> earthquake, intense humiliation, punishment and torment.

﴿بِمَا كَانُوا يَكْسِبُونَ﴾

﴿because of what they used to earn﴾ means, because of their disbelief and rejection.

﴿وَنَجَّيْنَا الَّذِينَ آمَنُوا﴾

﴿And We saved those who believed﴾

means, 'We saved them from among them, and no harm came

[1] Aṭ-Ṭabari 21:448 Sūrah Hūd [11:94].

[2] See volume five, the Tafsīr of Sūrah Hūd [11:94].

الْأَنفُثَاتِ

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الْأَنفُثَاتِ

وَقَالُوا لَجُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَلَئِنْ تَرْجِعُونَ ﴿١٩﴾ وَمَا كُنْتُمْ تَنْتَبِهُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٠﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصِبُكُمْ مِنْ الْخَاسِرِينَ ﴿٢١﴾ فَإِنْ يَصْبِرُوا قَالَتِ النَّارُ مَتَى لَئِنْ يَسْتَعْجِلُوا فَمَأْتُهُمُ مِنَ الْمُعْتَبِينَ ﴿٢٢﴾ وَقَيْضًا لَهُمْ قُرْآنًا فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمُورٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْإِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٣﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَقْلُبُونَ ﴿٢٤﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا وَعَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٥﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ مَا كَانُوا يَأْتُونَ بِمُجَدِّدُونَ ﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضْلَلْنَا مِنْ أَلْفِينَ وَالْإِنْسِ جَعَلَهُمَا حَتًّا أَقْدَامًا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٧﴾

to them;’ Allāh saved them along with His Prophet Ṣāliḥ, peace be upon him, because of their fear of Allāh.

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ﴾ ﴿١٩﴾ حَتَّى إِذَا مَا جَاءَهُمْ شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لَجُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَلَئِنْ تَرْجِعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَنْتَبِهُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصِبُكُمْ

مِنْ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ يَصْبِرُوا قَالَتِ النَّارُ مَتَى لَئِنْ يَسْتَعْجِلُوا فَمَأْتُهُمُ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

﴿19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾

﴿20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

﴿21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return."﴾

﴿22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of

what you were doing.﴾

﴿23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!﴾

﴿24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.﴾

### On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَيَوْمَ يُحْشَرُ أَعْدَاهُ اللَّهُ إِلَى النَّارِ فَهُمْ يُوزَعُونَ﴾

﴿And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allāh says elsewhere:

﴿وَنَسُفُ السُّجُودِ إِلَىٰ جَهَنَّمَ وَنَارُهَا﴾

﴿And We shall drive the criminals to Hell, in a thirsty state﴾ (19:86).

﴿حَتَّىٰ إِذَا مَا جَاءُوهَا﴾

﴿Till, when they reach it,﴾ means, when they stand at its edge,

﴿شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا﴾

﴿And they will say to their skins, "Why do you testify against us?"﴾

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوا أَتُفَكِّرْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ﴾

﴿They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time,﴾

means, and He cannot be opposed or resisted, and to Him you will return. Al-Ḥāfiẓ Abu Bakr Al-Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ laughed and smiled one day, and said:

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحَكْتُ؟»

«Will you not ask about why I laughed?» They said, "O Messenger of Allāh, why did you laugh?" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ يَقُولُ: أَيُّ رَبِّي أَتَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي، قَالَ: بَلَى، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَوْلَيْتَ كَفَمِي بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكَرَامِ الْكَاتِبِينَ - قَالَ -: فَيَرُدُّ هَذَا الْكَلَامَ مِرَارًا - قَالَ -: فَيُخْتَمَ عَلَى فِيهِ وَتَتَكَلَّمُ أَرْكَانُهُ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بُعْدًا لَكَرٍّ وَسُخْفًا، عَنْكَ كُنْتُ أَجَادِلُ»

«I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allāh will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allāh will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"»<sup>[1]</sup>

It was recorded by him and Ibn Abi Ḥātim.<sup>[2]</sup> It was also recorded by Muslim and An-Nasā'ī.<sup>[3]</sup> Ibn Abi Ḥātim recorded that Abu Burdah said that Abu Mūsā said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, 'O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, 'Did you not do such

[1] Al-Ḥākim 4:601.

[2] Aṭ-Ṭabari 21:452.

[3] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

and such on such and such a day in such and such a place?' He will say, 'No, by Your glory O Lord, I did not do it.' When he does that, a seal will be placed over his mouth." Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh."

Allāh's saying:

﴿وَمَا كُنْتُمْ تَسْتَكْبِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾

﴿And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;﴾

means, their organs and skins will say to them, when they blame them for testifying against them, 'you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allāh knew about all your deeds.' Allāh says:

﴿وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿١٩﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ ﴿٢٠﴾ أَرَأَيْتُمْ﴾

﴿but you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;﴾

meaning, 'this evil thought, i.e., your belief that Allāh did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

﴿فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾

﴿and you have become of those utterly lost!﴾

means, 'in the place of Resurrection, you have lost your own selves and your families.'

Imām Aḥmad recorded that 'Abdullāh, may Allāh be pleased with him, said, "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraysh and two of his brothers-in-law from Thaḳīf, or a man from Thaḳīf and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allāh can hear what we are saying now?'

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allāh revealed the words:

﴿وَمَا كُنْتُمْ تَسْتَعِينُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you» until;

﴿مِنَ الْخَاسِرِينَ﴾

«of those utterly lost!»<sup>[1]</sup> This is how it was recorded by At-Tirmidhi.<sup>[2]</sup> A similar report was also narrated by Aḥmad (through a different chain), Muslim and At-Tirmidhi,<sup>[3]</sup> and Al-Bukhārī and Muslim also recorded (a different chain).<sup>[4]</sup>

﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِينُوا فَمَا مِنْ الْمُتَعِينِينَ﴾

«Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.»

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allāh and offer excuses, nothing of that will be accepted from them. Ibn Jarīr said, "The meaning of the Āyah,

﴿وَإِنْ يَسْتَعِينُوا﴾

«and if they seek to please Allāh,» is: They will ask to go back to this world, but this plea will not be answered. This is like the Āyah:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٨١﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٨٢﴾ قَالَ أَعْثَرْنَا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٨٣﴾﴾

[1] Aḥmad 1:381.

[2] Tuhfat Al-Aḥwadhī 9:123.

[3] Aḥmad 1:408, Muslim 4:2142, Tuhfat Al-Aḥwadhī 9:124.

[4] Fath Al-Bārī 8:424, 425, Muslim 4:2141, 2142.

﴿They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!"﴾ (23:106-108).<sup>[1]</sup>

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ قَدْ عَلَتْ مِنْ قُلُوبِهِمْ مِنَ الْإِغْنَى وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِيرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْقَوَىٰ يَهُدِي لَكُمْ تَقَالُيُوتَ ﴿٢٦﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَثْمًا الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْآخِلَةِ جَزَاءُ يَمَّا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّوْنَا مِنَ الْإِنْسِ وَالْإِنْسِ يَعْمَلُهُمَا نَحْتُ أَقْدَامِنَا يَكُونُوا مِنَ الْأَشْقِيَاءِ ﴿٢٩﴾﴾

﴿25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.﴾

﴿26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."﴾

﴿27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.﴾

﴿28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt.﴾

﴿29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."﴾

### **The intimate Companions of the Idolators make Evil Actions attractive to Them**

Allāh tells us that He is the One Who sends the idolators

[1] Aṭ-Ṭabari 21:458.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

﴿فَرَزُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿who have made fair seeming to them, what was before them and what was behind them.﴾

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَنْ يَعْصِ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۚ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!﴾ (43:36-37)

﴿وَحَقَّ عَلَيْهِمُ الْقَوْلُ﴾

﴿And the Word is justified against them﴾ means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

﴿إِنَّهُمْ كَانُوا خَاسِرِينَ﴾

﴿Indeed they (all) were the losers.﴾ means, they are all equal in terms of loss and being doomed.

### **How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that**

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān..."﴾

means, they advised one another not to pay heed to the Qur'ān or obey its commands.

﴿وَالْفَرَا فِيهِ﴾

﴿and make noise in the midst of its﴾ means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to



make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿لَمَّا كَرِهَ لِقَائِمْ﴾

﴿that you may overcome.﴾ means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān. Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

﴿So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.﴾ (7:204).

Then Allāh says:

﴿فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا﴾

﴿But surely, We shall cause those who disbelieve to taste a severe torment,﴾

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ﴾

﴿and certainly, We shall requite them the worst of what they used to do.﴾

means, for their evil deeds.

﴿ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الَّذِينَ هُمْ فِيهَا فِي الدَّارِ الْآخِرَةِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٠٥﴾﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا الَّذِينَ أُضَلُّوا مِنَّا وَالْإِنسَاجُ يَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَّا أَلْسِنَةً ﴿٢٠٦﴾﴾

﴿That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."﴾

It was reported that 'Ali, may Allāh be pleased with him, said, concerning the phrase,

﴿الَّذِينَ أُضَلُّوا﴾

﴿those who led us astray﴾: "Iblīs and the son of Ādam who killed his brother."<sup>[1]</sup> As-Suddi reported that 'Ali, may Allāh be pleased with him, said; "Iblīs is followed by everyone who commits *Shirk* and the son of Ādam is followed by everyone who commits a major sin. So Iblīs is the one who calls people to every evil thing, such as *Shirk* and lesser sins."<sup>[2]</sup> As for the first son of Ādam, it is as confirmed in the *Ḥadīth*:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَرَّ الْقَتْلَ»

«No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Ādam, because he was the first one who set the precedent of killing another.»<sup>[3]</sup>

﴿نَجْمَعُهُمْ تَحْتَ أَقْدَامِنَا﴾

﴿that we may crush them under our feet﴾

means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

﴿يَكُونُوا مِنَ الْأَسْفَلِينَ﴾

﴿so that they become the lowest.﴾ means, in the lowest level of Hell, as already mentioned in *Al-A'rāf*, where the followers ask Allāh to multiply the torment for their leaders:

﴿قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ﴾

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

i.e., Allāh will give each of them the torment and punishment they deserve for their deeds. This is like the *Āyah*:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا قَوِيًّا فَهُمْ يَكُونُوا يَفْقِدُونَ﴾

﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.﴾ (16:88).

[1] Aṭ-Ṭabari 21:462.

[2] Aṭ-Ṭabari 21:462.

[3] *Fath Al-Bārī* 6:419.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا سَتَزُلُّ عَنْهُمْ  
الْمَآئِكَةُ الَّتِي كُنتُمْ تُوعَدُونَ ۖ وَلَا تَحْزَنُوا وَابْشِرُوا بِالْجَنَّةِ  
الَّتِي كُنتُمْ تُوعَدُونَ ۖ تَحْنُ أُولَآئِكَ فِي الْحَيَاةِ  
الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنفُسُكُمْ  
وَلَكُمْ فِيهَا مَا تَدْعُونَ ۖ تَزُولُ مِنْ عَفْوَ رَبِّهِمْ ۖ  
وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ  
إِنِّي مِنَ الْمُسْلِمِينَ ۖ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ  
أَدْفَعُ بِالْأُتَىٰ هِيَ أَحْسَنُ فَأِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَانَهُ  
وَلِيًّا حَمِيمًا ۖ وَمَا يَلْقَئُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلْقَئُهَا  
إِلَّا الذُّوْحُ عَظِيمٌ ۖ وَمَا يَزِيدُكَ مِنَ الشَّيْطَانِ نَزْعٌ  
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۖ وَمِنْ آيَاتِهِ  
الْأَيْلُ وَالنَّهَارُ وَالسَّمَسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ  
وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ  
إِيَّاهُ تَعْبُدُونَ ۖ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ  
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۖ

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَمُوا سَتَزُلُّ عَنْهُمْ  
الْمَآئِكَةُ الَّتِي كُنتُمْ  
تُوعَدُونَ ۖ وَلَا تَحْزَنُوا  
وَابْشِرُوا بِالْجَنَّةِ الَّتِي  
كُنتُمْ تُوعَدُونَ﴾ تَحْنُ أُولَآئِكَ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ  
فِيهَا مَا تَشْتَهُ أَنفُسُكُمْ وَلَكُمْ  
فِيهَا مَا تَدْعُونَ ﴿تَزُولُ مِنْ  
عَفْوَ رَبِّهِمْ﴾

﴿30. Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾

﴿31. "We have been your friends

in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask."﴾

﴿32. "An entertainment from the Oft-Forgiving, Most Merciful."﴾

**Glad Tidings to Those Who believe in Allāh Alone and stand firm**

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

﴿Verily, those who say: "Our Lord is Allāh," and then they stand firm,﴾

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarīr recorded that Saʿīd bin Imrān said, "I read this Āyah to Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him:

﴿إِنَّ إِلَٰهَنَا إِلَٰهٌ وَاحِدٌ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ رَبَّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm,»

He said, 'Those are the ones who do not associate anything with Allāh.'<sup>[1]</sup> Then he reported a narration of Al-Aswad bin Hilāl, who said, "Abu Bakr As-Siddīq, may Allāh be pleased with him, said, 'What do you say about this Āyah:

﴿إِنَّ إِلَٰهَنَا إِلَٰهٌ وَاحِدٌ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ رَبَّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm,»?' They said:

﴿رَبَّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

«"Our Lord is Allāh," and then they stand firm,»

'They shun sin.' He said, 'You have not interpreted it improperly.' They say: 'Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.'<sup>[2]</sup> This was also the view of Mujāhid, Ikrimah, As-Suddi and others.<sup>[3]</sup>

Aḥmad recorded that Sufyān bin 'Abdullāh Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something that I can adhere to.' He ﷺ said:

«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمْ»

«Say, my Lord is Allāh, then stand firm.» I said, 'O Messenger of Allāh, what do you fear most for me?' The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

«هَذَا»

«This is.»<sup>[4]</sup> This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."<sup>[5]</sup>

[1] Aṭ-Ṭabari 21:464.

[2] Aṭ-Ṭabari 21:464.

[3] Aṭ-Ṭabari 21:465.

[4] Aḥmad 3:413.

[5] Tuḥfat Al-Aḥwadhī 7:91, Ibn Mājah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'ī recorded that Sufyān bin 'Abdullāh Ath-Thaqafī said, "I said, 'O Messenger of Allāh, tell me something about Islām that I will not have to ask anyone about it after you.' He ﷺ said:

«قُلْ: آمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ»

«Say: I believe in Allāh, then stand firm.» – then he mentioned the rest of the *Ḥadīth*.<sup>[1]</sup>

«سَنَزِلُّ عَلَيْهِمُ الْمَلَائِكَةُ»

«on them the angels will descend». Mujāhid, As-Suddi, Zayd bin Aslam and his [Zayd's] son said, "This means, at the time of death, and they will say,

«أَلَا تَخَافُونَ»

«Fear not».<sup>[2]</sup> Mujāhid, 'Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."<sup>[3]</sup>

«وَلَا تَحْزَنُوا»

«nor grieve!» «for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.»

«وَأَبَشِرُوا بِالْخَيْرِ الَّذِي كُنْتُمْ تُوعَدُونَ»

«But receive the glad tidings of Paradise which you have been promised!»

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Ḥadīth* narrated by Al-Barā', may Allāh be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: أَخْرِجِي أَتَيْتَهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ  
كُنْتَ تَعْمُرِيهِ، أَخْرِجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ»

«The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry."»<sup>[4]</sup>

[1] Muslim 1:65.

[2] Aṭ-Ṭabari 21:466, Al-Qurṭubi 15:358.

[3] Aṭ-Ṭabari 21:467.

[4] Aḥmad 4:287.

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hātim, and this view reconciles all the opinions; it is a good view and it is true.

﴿وَمَعْنُ أَرْيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿We have been your friends in the life of this world and are (so) in the Hereafter.﴾

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allāh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ﴾

﴿Therein you shall have (all) that your souls desire.﴾

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾

﴿and therein you shall have (all) for which you ask.﴾ means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿وَلَا مِنْ عَفْوَهِ رَحِيمٌ﴾

﴿An entertainment from the Oft-Forgiving, Most Merciful.﴾

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾ وَلَا تَسْتَوِى لِلْعِيسَةِ وَلَا النَّبِيِّتِ أَدْفَعُ بِأَلْفَى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ ﴿١٦﴾ وَمَا يُغْنِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُغْنِيهَا إِلَّا دُرٌّ حَضَلٍ عَظِيمٌ ﴿١٧﴾ وَإِنَّمَا يَرْغَبُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٨﴾

﴿33. And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."﴾

﴿34. The good deed and the evil deed cannot be equal. 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.﴾

﴿35. 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.﴾

﴿36. And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾

### **The Virtue of calling Others to Allāh**

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ﴾

﴿And who is better in speech than he who invites to Allāh,﴾

means, he calls the servants of Allāh to Him.

﴿وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ﴾

﴿and does righteous deeds, and says: "I am one of the Muslims."﴾

means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said.<sup>[1]</sup>

It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in Ṣaḥīḥ Muslim:

«الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَغْنَاءًا يَوْمَ الْقِيَامَةِ»

<sup>[1]</sup> Al-Qurṭubī 15:360.

«The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.»<sup>[1]</sup>

In As-Sunan it is reported that the Prophet ﷺ said:

«إِلَامًا ضَامِنًا، وَالْمُؤَدُّنَ مُؤْتَمَنًا، فَأَرْشَدَ اللَّهُ الْأَيِّمَةَ وَعَفَّرَ لِلْمُؤَدِّينَ»

«The Imām is a guarantor and the Mu'adhdhin is in a position of trust. May Allāh guide the Imāms and forgive the Mu'adhdhin.»<sup>[2]</sup>

The correct view is that the Āyah is general in meaning, and includes the Mu'adhdhin and others. When this Āyah was revealed, the Adhān had not been prescribed at all. The Āyah was revealed in Makkah, and the Adhān was prescribed in Al-Madīnah after the Hījah, when it was shown to 'Abdullāh bin 'Abd Rabbihi Al-Anṣārī in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the Āyah is general in meaning, as 'Abdur-Razzāq said, narrating from Ma'mar, from Al-Ḥasan Al-Baṣrī, who recited this Āyah:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

«And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."»

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's Khalīfah."<sup>[3]</sup>

[1] Muslim 1 :290.

[2] Abu Dāwud 1 :356, Tuhfat Al-Aḥwadhī 1 :614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the Mu'adhdhin, the people will depend upon his announcement of the time of prayer.

[3] 'Abdur-Razzāq 2 :187. Ma'mar did not see Al-Ḥasan.



**Wisdom in Da'wah etc.**

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا الْبَشَرَةُ﴾

﴿The good deed and the evil deed cannot be equal.﴾

means, there is a huge difference between them.

﴿ادْفَعْ بِالَّتِي فِي أَحْسَنِ﴾

﴿Repel (the evil) with one which is better,﴾ means, 'when someone does you wrong, repel him by treating him well,' as 'Umar, may Allāh be pleased with him, said, "There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him."

﴿فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

means, 'if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allāh says:

﴿وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا﴾

﴿But none is granted it except those who are patient﴾

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

﴿وَمَا يُلْقِنَهَا إِلَّا ذُو حِظٍّ عَظِيمٍ﴾

﴿and none is granted it except the owner of the great portion﴾

means, the one who has a great portion of happiness in this world and in the Hereafter. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās explained this Āyah: "Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the *Shayṭān* and subdue their enemies to them until they become like close friends."<sup>[1]</sup>

[1] *Faṭḥ Al-Bārī* 8:418.

﴿وَأِنَّمَا يَزْعُمُكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ﴾

«And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh.»

means, the devils among men may be deceived by your kind treatment of him, but the devils among the *Jinn*, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allāh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allāh ﷺ stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«I seek refuge in Allāh the All-Hearing, All-Knowing, from the accursed Shayṭān and his evil insinuations, breath and impurity.»<sup>[1]</sup>

We have already stated that there is nothing like this in the Qur'ān, apart from the passage in Sūrat Al-A'rāf, where Allāh says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرَىٰ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۚ وَإِنَّمَا يَزْعُمُكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝﴾

«Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.» (7:199-200)

and the passage in Sūrat Al-Mu'minūn where Allāh says:

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ السَّيِّئَةِ نَحْنُ أَكْلَمُ بِمَا يَصِفُونَ ۝ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۝ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝﴾

«Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayṭān. And I seek refuge with You, My Lord! lest they should come near me."» (23:96-98)

[1] Aḥmad 5:253.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨١

الْأَنْعَامِ

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ  
 افْتَزَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمُتَّى الْمَوْقِفُ إِنَّهُ عَلَى كُلِّ شَيْءٍ  
 قَدِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ يَلْجِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا أَفَنُ  
 يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَمَةِ اعْمَلُوا مَا شِئْتُمْ  
 إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٨﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَجَآءٌ هُمْ  
 وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٣٩﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ  
 خَلْفِهِ يَتَرَبَّلُ مِنَ حَكِيمٍ حَمِيدٍ ﴿٤٠﴾ مَا قِيلَ لَكَ إِلَّا مَا قَدْ قِيلَ  
 لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤١﴾  
 وَلَوْ جَعَلْنَاهُ قُرْءَانًا نَجْمًا لَقَالُوا آلَؤْلَاقًا فَصَلِّتْ لَهُنَّ آيَةً ۖ فَاعْجِزْ  
 وَعَرِضْ قُلُوبُ هَؤُلَاءِ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ  
 لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْءَانُهُمْ وَعَلَيْهِمْ عَمًى أَوَّلَاطِكَ  
 يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ  
 فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّى  
 بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مِرْيَبٍ ﴿٤٣﴾ مَنْ عَمِلَ صَالِحًا  
 فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لَلْعَالَمِ ﴿٤٤﴾

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ  
 وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا  
 لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا  
 لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ  
 إِتَّاهَ تَعْبُدُونَ﴾ ﴿٣٧﴾ فَإِنْ اسْتَكْبَرُوا  
 فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُمُ  
 بِالنَّجْمِ وَالْكَوْكَبِ وَهُمْ لَا  
 يَشْعُرُونَ﴾ ﴿٣٨﴾ وَمِنْ آيَاتِهِ أَنْتَ  
 تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا  
 أَنْزَلْنَا عَلَيْهَا الْمَاءَ  
 افْتَزَتْ وَرَبَّتْ إِنَّ الَّذِي  
 أَحْيَاهَا لَمُتَّى الْمَوْقِفُ إِنَّهُ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿٣٩﴾

﴿37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate

yourselves to Allāh Who created them, if you worship Him.﴾

﴿38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.﴾

﴿39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾

### From among the Signs of Allāh

Here Allāh reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things.

Allāh's saying;

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾

﴿And from among His signs are the night and the day, and the

*sun and the moon.﴾*

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِتَاءَ مَبْدُودَ﴾

*﴿Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.﴾*

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

﴿إِنِ اسْتَكْبَرُوا﴾

*﴿But if they are too proud,﴾* i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَالَّذِينَ عِنْدَ رَبِّكَ﴾

*﴿then there are those who are with your Lord﴾* i.e., the angels,

﴿يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئُونَ﴾

*﴿glorify Him night and day, and never are they tired.﴾* This is like the *Āyah*:

﴿إِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

*﴿But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.﴾* (6:89).

﴿وَمِنَ الْمُنَافِقِينَ﴾

﴿And among His signs﴾ means, signs of His ability to bring the dead back to life.

﴿إِنَّكَ تَرَى الْأَرْضَ خَاشِعَةً﴾

﴿that you see the earth barren,﴾ means, lifeless, with nothing growing in it; it is dead.

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾

﴿but when We send down water (rain) to it, it is stirred to life and growth.﴾

means, it brings forth all kinds of crops and fruits.

﴿إِنَّ الَّذِي أَحْيَاهَا لَمُتَّى أَلَمَوْقَ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْقُقُونَ عَلَيْنَا أَقْنَ بَلَقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي مَا يَأْتِي يَوْمَ الْقِيَامَةِ أَغْمَلُوا مَا شِئْتُمْ إِنَّهُمْ بِمَا تَعْمَلُونَ بَصِيرُونَ﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكُتِبَ عَلَيْهِمُ الْقِتْلَةُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. نَزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٠﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤١﴾

﴿40. Verily, those who Yulhidūna Fī Our Āyāt are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do.﴾

﴿41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.﴾

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

﴿43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.﴾

### The Punishment of the Deniers and the Description of the Qur'an

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا﴾

﴿Verily, Yulhidūna Fī Our Āyāt﴾

Ibn 'Abbās said, "Al-Ilhād means putting words in their improper places."<sup>[1]</sup> Qatādah and others said, "It means disbelief and obstinate behavior."

﴿لَا يَخْفَوْنَ عَلَيْنَا﴾

﴿are not hidden from Us.﴾ This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَمَّنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي بَأْسًا يَوْمَ الْقِيَمَةِ﴾

﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿اعْمَلُوا مَا شِئْتُمْ﴾

﴿Do what you will.﴾ Mujāhid, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni said that

﴿اعْمَلُوا مَا شِئْتُمْ﴾

﴿Do what you will.﴾ is a threat.<sup>[2]</sup> Meaning, 'do what you will of good or evil, for He knows and sees all that you do.' He says:

﴿إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿Verily, He is All-Seer of what you do.﴾

﴿إِنَّ الَّذِينَ كَفَرُوا بِالَّذِ كُر لَّمَا جَاءَهُمْ﴾

﴿Verily, those who disbelieved in the Reminder when it came to them.﴾

Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said, "This is the Qur'ān."<sup>[3]</sup>

﴿وَأَنَّهُ لَكِتَابٌ عَزِيزٌ﴾

﴿And verily, it is an honorable well-fortified respected Book.﴾

means, it is protected and preserved, and nobody can produce

[1] Aṭ-Ṭabari 21:478.

[2] Aṭ-Ṭabari 21:478.

[3] Aṭ-Ṭabari 21:479.

anything like it.

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿Falsehood cannot come to it from before it or behind it.﴾

means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allāh says:

﴿تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿(it is) sent down by the All-Wise, Worthy of all praise.﴾

meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

﴿مَا يَقَالَ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ﴾

﴿Nothing is said to you except what was said to the Messengers before you.﴾

Qatādah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."<sup>[1]</sup>

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ﴾

﴿Verily, your Lord is the Possessor of forgiveness,﴾ means, for those who turn to Him in repentance.

﴿وَذُو عِقَابٍ أَلِيمٍ﴾

﴿and (also) the Possessor of painful punishment.﴾ means, for those who persist in disbelief, transgression and stubborn opposition.

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبًا لَقَالُوا لَوْلَا نُفِّلَتْ إِلَيْنَا مِنْ غَيْرِ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبَيِّنَاتٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا آدَانَهُمْ وَفَرَّ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ۝ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُتِحَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيدُونَ ۝﴾

[1] At-Ṭabari 21:481.

﴿44. And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."﴾

﴿45. And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.﴾

### Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ۖ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِدْرِ مُؤْمِنِينَ﴾

﴿And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.﴾  
(26:198-199).

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿لَوْلَا نُفِّلَتْ إِلَيْنَا مِنْ غَيْرِ ۖ مَا نَعْنِي وَعَرَفُنَا﴾

﴿Why are not its verses explained in detail? What! not in Arabic and an Arab?﴾

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujāhid, Tkrimah, Sa'īd bin Jubayr, As-Suddi and others.<sup>[1]</sup>

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبُشْرَىٰ﴾

﴿Say: "It is for those who believe, a guide and a cure..."﴾

[1] Aṭ-Ṭabari 21:482.



means, 'say, O Muḥammad: this Qur'ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

﴿وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ﴾

﴿And as for those who disbelieve, there is heaviness in their ears,﴾

means, they do not understand what is in it.

﴿وَهُمْ عَلَيْهِمْ عَمًى﴾

﴿and it is blindness for them.﴾ means they are not guided to the explanations contained therein. This is like the Āyah:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴾ (17:82).

﴿أُوتِيكَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿They are called from a place far away.﴾

Mujāhid said, "Far away from their hearts."<sup>[1]</sup> Ibn Jarīr said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying."<sup>[2]</sup> This is like the Āyah:

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذْيِ بَعُورٍ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكْمٌ عُمًى فَهُمْ لَا يَفْقَهُونَ﴾

﴿And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾ (2:171)

### Taking Mūsā as an Example

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاشْتَلَفَ فِيهِ﴾

﴿And indeed We gave Mūsā the Scripture, but dispute arose

[1] Aṭ-Ṭabari 21:485.

[2] Aṭ-Ṭabari 21:484.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ تَمَرَاتٍ مِنْ أَكْمَامِهَا  
وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ  
شُرَكَاءَی قَالُوا أَمْ آدَتُنَا مَا مَنَّا مِنْ شَيْءٍ ﴿١٧﴾ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ حَاجِبٍ ﴿١٨﴾  
لَا يَسْمَعُ إِلَّا نَسْنُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنْوَسُ  
قَتُوطٌ ﴿١٩﴾ وَلَئِنْ أَذَقْتَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ  
لَيَقُولَنَّ هَذَا لِی وَمَا أَطْنُ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى  
رَبِّیْ إِنْ لَی عِنْدَهُ لِلْحَسَنِ فَلَنُتِمَّنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلَنُدْرِيَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٢٠﴾ وَإِذَا أُنْعِمْنَا عَلَى الْإِنْسَنِ  
أَعْرَضَ وَنَسَّاجِنِيهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ  
﴿٢١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ  
بِهِ مِنْ أَضَلُّ مَعْنٍ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٢٢﴾ سَرُّهُمْ  
أَبَيْنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ  
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٣﴾ أَلَا إِنَّهُمْ  
فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُخْبِطٌ ﴿٢٤﴾

therein.﴾

means, they disbelieved in him and did not show him any respect.

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْرِ مِنَ  
الرُّسُلِ﴾

﴿Therefore be patient as did the Messengers of strong will﴾ (46:35).

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
إِلَّا أَجَلٌ مُسَمًّى﴾

﴿And had it not been for a Word that went forth before from your Lord,﴾ i.e., to delay the Reckoning until the Day of Resurrection,

﴿لَفَضَى بَيْنَهُمْ﴾

﴿the matter would have been settled between

them.﴾

means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

﴿وَأَتَتْهُمْ لَيْلٌ شَدِيدٌ مِنْهُ مُرِيبٌ﴾

﴿But truly, they are in grave doubt thereto.﴾ means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation.<sup>[1]</sup> And Allāh knows best.

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ فَلِنَفْسِهِ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٥﴾﴾ إِلَيْهِ يَرْدُّ عِلْمُ

[1] At-Tabari 21 :487.

الْإِنْسَانُ وَمَا نَخَبْتُمْ عَنْ أَنْفُسِكُمْ مِنْ أَحْكَامٍ ۚ وَمَا تَحْجِلُ مِنْ أَنْفُسِكُمْ وَلَا تَقْضِعُ إِلَّا بِإِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ إِبْنُ مَرْكَبٍ قَالُوا مَا أَذْنُكَ مَا مَنَا مِنْ شَهِيدٍ ۖ وَصَلَ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ۚ ﴿٤٦﴾

﴿46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.﴾

﴿47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners?" They will say: "We inform You that none of us bears witness to it!"﴾

﴿48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.﴾

### Everyone will be requited according to His Deeds

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

﴿Whosoever does righteous good deed, it is for himself;﴾

means, the benefit of which will come to him.

﴿وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

﴿and whosoever does evil, it is against himself.﴾

means, the consequences of that will come back on him.

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants﴾

means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

### Knowledge of the Hour is with Allāh Alone

Then Allāh says:

﴿إِلَيْهِ يَرْجِعُ عِلْمُ السَّاعَةِ﴾

﴿To Him is referred the knowledge of the Hour.﴾ meaning, no one

knows about that apart from Him. Muhammad ﷺ, the leader of mankind, said to Jibrīl, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one who is asked about it does not know more than the one who is asking.»<sup>[1]</sup> And Allāh says:

﴿إِلَّا رَّبُّكَ مُتَّبِعًا﴾

«To your Lord belongs the term thereof.» (79:44)

﴿لَا يَجْلِي لُوقَا إِلَّا هُوَ﴾

«None can reveal its time but He» (7:187).

﴿وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

«No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.»

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allāh says:

﴿وَمَا تَنفُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

«not a leaf falls, but He knows it» (6:59).

﴿يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ

بِمِقْدَارٍ﴾

«Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion» (13:8).

﴿وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.» (35:11)

﴿وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي﴾

<sup>[1]</sup> Fath Al-Bāri 1:140.

﴿And on the Day when He will call unto them (saying):  
"Where are My (so-called) partners?"﴾

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me?"

﴿قَالُوا مَا دَأَّكَ﴾

﴿They will say: "We inform You..."﴾ means, 'we tell You,'

﴿مَا مِنَّا مِنْ شَهِيدٍ﴾

﴿that none of us bears witness to it.﴾ means, 'not one of us will bear witness today that You have any partner.'

﴿وَسَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ﴾

﴿And those whom they used to invoke before (in this world) shall disappear from them,﴾

means, they will go away, and will be of no benefit to them.

﴿وَعَلُّوا مَا لَهُمْ مِنْ مَّجِيصٍ﴾

﴿and they will perceive that they have no place of refuge﴾

means, they will have no way of escaping from the punishment of Allāh. This is like the Āyah:

﴿وَمَا الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝﴾

﴿And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.﴾ (18:53)

﴿لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاوِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۝ وَلَئِنْ أَدْنَيْتَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْبَةٍ مَسَّهُ لَيَقُولَنَّ هَذَا إِلَى وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِيتُ إِكْرَامًا إِلَىٰ عِندِمْ لَلْحُسْبَىٰ فَلْيَنْتَظِرَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ۝ وَإِذَا نَسَخْنَا عَلَى الْإِنْسَانِ أَعْرَاضًا وَنَا بِحَايِهِ. وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاوٍ عَرِيضٍ ۝﴾

﴿49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.﴾

﴿50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established.

But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment." ﴿

﴿51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.﴾

### **Man is fickle when Ease comes to Him after Difficulty**

Allāh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him – i.e., trials and difficulties or poverty –

﴿فَبَتُّوسٌ قَنُوطٌ﴾

﴿then he gives up all hope and is lost in despair.﴾, i.e., he thinks that he will never experience anything good again.

﴿وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْبَةٍ مَسَّهُ لِيَقُولَنَّ هَذَا لِي﴾

﴿And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...">﴾

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

﴿I think not that the Hour will be established.﴾

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allāh says:

﴿كَذَٰلِكَ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٌ ﴿١﴾ ۖ إِنَّ رَأَاهُ اسْتَفْخَرُ ﴿٢﴾﴾

﴿Nay! Verily, man does transgress. Because he considers himself self-sufficient.﴾ (96:6)

﴿وَلَكِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ﴾

﴿But if I am brought back to my Lord, surely there will be for me the best with Him.﴾

means, 'if there is a Hereafter after all, then my Lord will be

generous and kind to me just as He was in this world.' So he expects Allāh to do him favors in spite of his bad deeds and lack of certain faith. Allāh says:

﴿فَلَنُتَبِّنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ﴾

﴿Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.﴾

Thus Allāh threatens punishment and vengeance to those whose conduct and belief is like that.

﴿وَإِذَا أَمَرْنَا عَلَى الْإِنْسِ أَنْزَلْنَاهُ وَكَانَ بِحَالِهِ﴾

﴿And when We show favor to man, he turns away and becomes arrogant;﴾

means, he turns away from doing acts of obedience and is too proud to obey the commands of Allāh. This is like the *Āyah*:

﴿فَتَوَلَّى رِجْوُ﴾

﴿But [Fir'awn] turned away along with his hosts﴾ (51:39).

﴿وَإِذَا مَسَّهُ الشَّرُّ﴾

﴿but when evil touches him,﴾ means, difficulties,

﴿فَدَعَا دُعَاءَ غَرِيبٍ﴾

﴿then he has recourse to long supplications.﴾

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allāh says:

﴿وَإِذَا مَسَّ الْإِنْسَانَ الشَّرُّ دَعَا لِحَبِيلِهِ أَوْ قَائِدًا أَوْ فَأْتِمَّا فَلَمَّا كَشَفْنَا عَنْهُ صُورَهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِن صُورُهُ مَسَّهُ﴾

﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾ (10:12)

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مِنْ أَصْلٍ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيثِهِ ۚ إِنَّنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَقٌّ يَتَّبِعُ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُفْ

يَرْزُقُكَ اللَّهُ عَلَى كُلِّ شَيْءٍ خَبِيرٌ ﴿٥٢﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُخِلٌ ﴿٥٣﴾

﴿52. Say: "Tell me, if it is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away."﴾

﴿53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

﴿54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!﴾

### The Qur'an and the Proofs of its Truth

Allāh says:

﴿قُلْ﴾

﴿Say﴾ – 'O Muḥammad, to these idolators who disbelieve in the Qur'an'–

﴿أَرَأَيْتُمْ إِنْ كَانُ﴾

﴿Tell me, if it﴾ – this Qur'an –

﴿مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ﴾

﴿is from Allāh, and you disbelieve in it?﴾ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allāh says:

﴿مَنْ أَضَلُّ مِنْهُ فِي ضَلَالٍ بَعِيدٍ﴾

﴿Who is more astray than one who is in opposition far away.﴾

means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allāh says:

﴿سَرَّيْهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ﴾

﴿We will show them Our signs in the universe, and within themselves,﴾

meaning, 'We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allāh to



the Messenger of Allāh, through external signs,

﴿فِي الْأَفْاقِ﴾

‘in the universe’, such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Ḥasan and As-Suddi said, “And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers.” It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator – may He be blessed and exalted – and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَتَّىٰ يَبَيِّنَ لَهُمُ أَنَّهُ الْحَقُّ أَوَّلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

‘until it becomes manifest to them that this (the Qur’ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?’

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلْنَاهُ بِعِلْمِهِ﴾

‘But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge’ (4:166).

﴿أَلَا إِنَّهُمْ فِي رَيْبٍ مِّنْ لِّقَاءِ رَبِّهِمْ﴾

‘Lo, Verily, they are in doubt concerning the meeting with their Lord.’

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّخْبِتٌ﴾

﴿Verily, He is surrounding all things!﴾

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsīr* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.