

## The Tafsīr of Sūrat Al-Anbiyā'

### (Chapter - 21)

**Which was revealed in Makkah**

#### **The Virtues of Sūrat Al-Anbiyā'**

Al-Bukhārī recorded that 'Abdur-Raḥmān bin Yazīd said that 'Abdullāh said, "*Banu Isrā'īl*,<sup>[1]</sup> *Al-Kahf*, *Maryam*, *Ṭa Ha* and *Al-Anbiyā'* - they are among the earliest and most beautiful *Sūrahs* and they are my treasure."<sup>[2]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ ۝۱ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ  
تُخَذَلِ إِلَّا اَسْتَمَوْهُ وَهُمْ يَلْعَنُونَ ۝۲ لَا إِلَهَ إِلَّا هُوَ يُدَبِّرُ الْأَمْرَ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا  
بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ۝۳ قَالَ رَبِّ يَعْلَمُ الْقَوْلُ فِي السَّمَاءِ  
وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝۴ بَلْ قَالُوا أَضَلَّتْ أَعْيُنُكُمْ أَمْ أَتَيْنَا بِهَذَا فِتْنًا أَمْ أَنْزَلْنَاهُ  
كَمَا أَنْزَلْنَا الْأَوَّلَ ۝۵ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ۝۶﴾

﴿1. Draws near for mankind their reckoning, while they turn away in heedlessness.﴾

﴿2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.﴾

﴿3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you? Will you submit to magic while you see it?"﴾

﴿4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower."﴾

[1] *Surah Al-Isrā'*.

[2] *Fath Al-Bāri*, 4:289.

﴿5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it! – Nay, he is a poet! Let him then bring us an Āyah like the ones that were sent before!"﴾

﴿6. Not one of the towns of those which We destroyed, believed before them; will they then believe.﴾

### **The Hour is at hand but People are heedless**

This is a warning from Allāh of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasā'ī recorded that Abu Sa'īd reported from the Prophet ﷺ:

﴿فِي غَفْلَةٍ مُّعْرِضُونَ﴾

﴿while they turn away in heedlessness﴾, he ﷺ said,

﴿فِي الدُّنْيَا﴾

«in this world.»<sup>[1]</sup>

Allāh says:

﴿إِنَّ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The Event ordained by Allāh will come to pass, so seek not to hasten it﴾

﴿اٰتٰتَزَيَّ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ ۚ وَانْ يَرَوْا آيَةً يُعْرِضُوا﴾

﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.﴾ [54:1,2].

Then Allāh states that they do not listen to the revelation (Wahy) that He sends down to His Messenger ﷺ, which is addressed to the Quraysh and all disbelievers like them.

﴿مَا يَأْتِيهِمْ مِنْ ذِكْرِ رَبِّهِمْ مُخَدَّبٌ﴾

﴿Comes not unto them an admonition from their Lord as a recent revelation﴾ meaning, newly-revealed,

﴿إِلَّا اَسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ﴾

﴿but they listen to it while they play.﴾ This is like what Ibn 'Abbās said, "Why do you ask the People of the Book about what they

<sup>[1]</sup> An-Nasā'ī in Al-Kubrā, 6:407.

have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allāh, and you read it pure and unadulterated?" Al-Bukhāri recorded something similar to this.<sup>[1]</sup>

﴿وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا﴾

﴿Those who do wrong, conceal their private counsels﴾

meaning, what they say to one another in secret.

﴿هَلْ مِنْدَآ إِلَّا بَشَرٌ مِّثْلُكُمْ﴾

﴿Is this more than a human being like you?﴾ meaning, the Messenger of Allāh ﷺ. They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them? They said:

﴿أَفَنُتَّبِعُ الْيَحْرَ وَأَنُتَّبِعُ تَبْعُورَ﴾

﴿Will you submit to magic while you see it?﴾ meaning, will you follow him and be like one who submits to magic when he knows that it is magic? Allāh said in response to their fabrications and lies:

﴿قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿He said: "My Lord knows what is said in the heavens and on earth..."﴾

Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'ān which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

﴿وَهُوَ السَّمِيعُ الْكَلِيمُ﴾

﴿And He is the All-Hearer, the All-Knower.﴾ means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

<sup>[1]</sup> Fath Al-Bāri, 13:505.

### The Disbelievers' Ideas about the Qur'ān and the Messenger ﷺ; their demand for a Sign and the Refutation of that

﴿بَلْ قَالُوا أَضَلَّعْتُ أَحْلِمَ بَلْ أَفْتَرْتَهُ﴾

﴿Nay, they say: "These are mixed up false dreams! Nay, he has invented it!..."﴾

Here Allāh tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'ān, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allāh says:

﴿أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way﴾ [17:48]

﴿فَلْيَأْتِنَا بَيِّنَاتٍ كَمَا أُتِرِ الْأَوَّلُونَ﴾

﴿Let him then bring us an Ayāh like the ones that were sent before!﴾

They were referring to the she-camel of Ṣāliḥ, and the signs of Mūsā and 'Īsā. And Allāh says,

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

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

So Allāh said here:

﴿مَا ءَامَنَتْ قُلُوبُهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ يُؤْمِنُوا﴾

﴿Not one of the towns of those which We destroyed, believed before them; will they then believe?﴾

None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it? Not at all! In fact,

سُورَةُ الْاَنْبِيَاءِ

٣٢٢

الْاَنْبِيَاءِ

## سُورَةُ الْاَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾  
 مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُخَدَّثٍ إِلَّا اسْتَغْمَوْهُ وَهُمْ  
 يَلْعَبُونَ ﴿٢﴾ لَا هِيَ قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا  
 هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّيْحَرَ وَأَنْتُمْ  
 تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ  
 وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ  
 أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ  
 ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْنٍ أَهْلَكْنَاهُمْ أَفَهُمْ يُؤْمِنُونَ  
 ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ  
 الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا  
 لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ  
 الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾  
 لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

﴿إِنَّ الْيَوْمَ حَقَّتْ عَلَيْهِمْ  
 كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ وَلَا  
 جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا  
 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].

Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allāh ﷺ, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the

blessings and peace of Allāh be upon them all.

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾  
 وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

◀ 7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know. ▶

◀ 8. And We did not place them in bodies that did not eat food, nor were they immortals. ▶

◀ 9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin. ▶

### The Messengers are no more than Human Beings

Here Allāh refutes those who denied that human Messengers could be sent:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ﴾

﴿And We sent not before you but men to whom We revealed.﴾

meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Āyāt:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اَهْلِ الْقُرُوءِ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ [12:109]

﴿قُلْ مَا كُنْتُ بِدْعًا مِنْ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers..."﴾ [46:9]

Allāh tells us that the previous nations denied that and said:

﴿اِنَّا نَرٰكَ كَذٰبًا﴾

﴿"Shall mere men guide us?"﴾ [64:6]. So Allāh says here:

﴿فَسْئَلُوا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ﴾

﴿So ask the people of the Reminder if you do not know.﴾

meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: 'were the Messengers who came to you human beings or angels?' Indeed they were human beings. This is a part of the perfect blessing of Allāh towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

﴿وَمَا جَعَلْنَاهُمْ جَدًّا لَا يَأْكُلُوْنَ الطَّعَامَ﴾

﴿And We did not place them in bodies that did not eat food...﴾

meaning, rather they had bodies that ate food, as Allāh says:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ إِلَّا اِنَّهُمْ لِبَاطِلٍ يَّاتُكُوْنَ الْعِلْمَ وَيَسْتَوِيْنَ فِي الْاَنْوَاعِ﴾

﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets﴾ [25:20]

meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

﴿مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْئَلُ فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۚ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?"﴾ [25:7-8]

﴿وَمَا كَانُوا خَالِدِينَ﴾

﴿nor were they immortals﴾ meaning, in this world; on the contrary, they lived, then they died.

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾

﴿And We granted not to any human being immortality before you﴾ [21:34]

But what distinguished them from others was that they received revelation from Allāh, and the angels brought down to them from Allāh His rulings concerning His creation, what He commanded and what He prohibited.

﴿ثُمَّ صَدَقْنَاهُ الْوَعْدَ﴾

﴿Then We fulfilled to them the promise.﴾ the promise that their Lord made to destroy the evildoers. Allāh fulfilled His promise and did that. He says:

﴿فَأَنجَيْنَاهُمْ وَمَنْ نَشَاءُ﴾

﴿So We saved them and those whom We willed,﴾ meaning, their followers among the believers,

﴿وَأَمْلَكْنَا الْمُسْرِفِينَ﴾

﴿but We destroyed Al-Musrifin.﴾ meaning, those who disbelieved the Message brought by the Messengers.

﴿لَقَدْ أَرْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَصْنَا مِنْ قَبْلِهِ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَرُوا بِأَسَآءِ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِكُمْ لَعَلَّكُمْ تُشْئَلُونَ ﴿١٣﴾ قَالُوا بَوْلَانَا إِذَا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِيرِينَ ﴿١٥﴾﴾

﴿10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand?﴾

﴿11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!﴾

﴿12. Then, when they sensed Our torment, behold, they (tried to) flee from it.﴾

﴿13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾

﴿14. They cried: "Woe to us! Certainly we have been wrongdoers."﴾

﴿15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾

### The Virtue of the Qur'ān

Here Allāh points out the noble status of the Qur'ān and urges them to recognize its worth:

﴿لَقَدْ أَرْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

﴿Indeed, We have sent down for you a Book in which there is Dhikrukum﴾.

Ibn 'Abbās said: "Honor for you."<sup>[1]</sup>

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, will you not understand this blessing, and accept it? This is like the Āyah:

﴿وَرَانِمُ لَذِكْرُكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾﴾

﴿And verily, this is indeed a Reminder for you and your people, and you will be questioned.﴾ [43:44]

[1] Aṭ-Ṭabari, 21:611.



## How the Evildoers were destroyed

﴿وَكَمْ فَصَّصْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

﴿How many a town given to wrongdoing, have We destroyed,﴾ meaning, they were very many. This is like the Āyah:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ [17:17]

﴿فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا تَارِيَةً عَلَىٰ عُرُوشِهَا﴾

﴿And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins﴾ [22:45].

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾

﴿and raised up after them another people!﴾ means, another nation which came after them.

﴿فَلَمَّا أَحَسُّوا بَأْسَنَا﴾

﴿Then, when they sensed Our torment,﴾ when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

﴿إِذَا هُمْ مِنْهَا يَرْكُضُونَ﴾

﴿behold, they (tried to) flee from it.﴾ they tried to run away.

﴿لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكَنِكُمْ﴾

﴿Flee not, but return to that wherein you lived a luxurious life, and to your homes,﴾

This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatādah said, "Mocking them."

﴿فَلَمَّكُمُ نُنْزَلُ﴾

﴿in order that you may be questioned﴾ about whether you gave thanks for what you had.

وَمَا خَلَقْنَا

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الْأَنْبِيَاءَ

وَكَمْ قَصَمْنَا مِنْ قَبْرٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا  
 آخَرِينَ ﴿١٦﴾ فَلَمَّا أَحْسَوْا بِأَسَاءَتِنَا إِذَا هُمْ مِنْهَا رَاكضُونَ ﴿١٧﴾  
 لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكَنِكُمْ لَعَلَّكُمْ  
 تَشْكُرُونَ ﴿١٨﴾ قَالُوا يَتَّبِعُنَا أَنْكَاظِيلٌ ﴿١٩﴾ فَمَا زَالَتْ تِلْكَ  
 دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِثِينَ ﴿٢٠﴾ وَمَا خَلَقْنَا  
 السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿٢١﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا  
 لَا تَخَذُتُهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَاعِلِينَ ﴿٢٢﴾ بَلْ نَقْذِفُ بِالْحَقِّ  
 عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ  
 ﴿٢٣﴾ وَلَكُمْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ  
 عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ  
 لَا يَفْتُرُونَ ﴿٢٥﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ  
 ﴿٢٦﴾ لَوْ كَانَ فِيهِمَا آلَ اللَّهِ أَفْسَدْنَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ  
 عَمَّا تَصِفُونَ ﴿٢٧﴾ لَا يَشْتُلُ عَمَّا يُفَعِّلُ وَهُمْ يُسْتَلُونَ ﴿٢٨﴾ أَمْ  
 اتَّخَذُوا مِنْ دُونِهِ آلَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ رَبِّي  
 وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٩﴾

﴿قَالُوا يَتَّبِعُنَا أَنْكَاظِيلٌ﴾  
 ظَالِمِينَ ﴿١٩﴾

﴿They cried: "Woe to us! Certainly we have been wrong-doers."﴾

They will confess their sins when it will be of no benefit to them.

﴿فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِثِينَ﴾

﴿And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾

meaning, "they will keep on saying that, admitting their wrongdoing, until We harvest them as it were, and their movements and voices come to a stop."

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَا تَخَذُتُهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَاعِلِينَ ﴿٢١﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿٢٣﴾ وَلَكُمْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٥﴾

﴿16. We created not the heavens and the earth and all that is between them for play.﴾

﴿17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

﴿18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.﴾

﴿19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.﴾

﴿20. They glorify His praises night and day, they never slacken.﴾

### Creation was made with Justice and Wisdom

Allāh tells us that He created the heavens and the earth in truth, i.e. with justice.

﴿يَجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحَسَنِ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾ [53:31].

He did not create all that in vain or for (mere) play:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا لِلَّذِينَ كَفَرُوا مِنَ

النَّارِ﴾

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

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّأَخَذْتَهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَعِيلِينَ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

Ibn Abi Najīḥ said, narrating from Mujāhid:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّأَخَذْتَهُ مِنْ لَدُنَّا﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us,﴾

“Meaning, ‘From Ourselves,’ He is saying, ‘We would not have created Paradise or Hell or death or the resurrection or the Reckoning.’”<sup>[1]</sup>

﴿إِنْ كُنَّا فَعِيلِينَ﴾

<sup>[1]</sup> Aṭ-Ṭabari, 18:421.

﴿if We were going to do (that)﴾. Qatādah,<sup>[1]</sup> As-Suddi, Ibrāhīm An-Nakha'i and Muḡhīrah bin Miqṣam said: "This means, 'We will not do that.'" Muḡāhid said, every time the word

﴿إِنْ﴾

﴿if﴾ is used in the Qur'ān, it is a negation.<sup>[2]</sup>

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ﴾

﴿Nay, We fling the truth against the falsehood﴾ means, 'We explain the truth and thus defeat falsehood.' Allāh says:

﴿يَذْمَعُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿so it destroys it, and behold, it disappears﴾ it is fading and vanishing.

﴿وَلَكُمْ الْوَيْلُ﴾

﴿And woe to you﴾ O you who say that Allāh has offspring.

﴿مِمَّا نَصِفُونَ﴾

﴿for that which you ascribe﴾ that which you say and fabricate.

Then Allāh informs of the servitude of the angels, and how they persevere in worship night and day:

### Everything belongs to Allāh and serves Him

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ﴾

﴿To Him belongs whosoever is in the heavens and on earth. And those who are near Him﴾ i.e., the angels,

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

﴿are not too proud to worship Him﴾ they do not feel proud and do not refuse to worship Him. This is like the Āyah:

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَسْتَكْبِرْ فَسَجَّحْنَاهُ إِلَىٰ جَهَنَّمَ جَذِيمًا﴾

[1] Aṭ-Ṭabari, 18:420.

[2] Ad-Durr Al-Manthūr, 5:620.

﴿Al-Masīḥ will never be proud to reject being a servant of Allāh, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾ [4:172]

﴿وَلَا يَسْتَحِيرُونَ﴾

﴿nor are they weary.﴾ means, they do not get tired or feel bored.

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْثُونَ﴾

﴿They glorify His praises night and day, they never slacken.﴾

They persist in their worship night and day, obeying Allāh to the utmost, and they are able to do this, as Allāh says:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿who do not disobey Allāh in what He commands them, but do what they are commanded﴾ [66:6]

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ الْأَرْضِ هُمْ يُشِيرُونَ﴾ ۝ لَوْ كَانَ فِيهِمَا آلَ اللَّهِ إِلاَّ اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَشْفُونَ﴾ ۝ لَا يَسْتَلْ عَنَّا يَفْعَلْ وَهُمْ يُسْتَلُونَ﴾ ۝

﴿21. Or have they taken (for worship) gods from the earth who raise the dead?﴾

﴿22. Had there been therein (in the heavens and the earth) gods besides Allāh, then verily, both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!﴾

﴿23. He cannot be questioned as to what He does, while they will be questioned.﴾

### Refutation of false gods

Allāh denounces those who take other gods instead of Him:

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ الْأَرْضِ هُمْ يُشِيرُونَ﴾ ۝

﴿Or have they taken gods from the earth who raise the dead?﴾

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allāh and worship them alongside Him?

Then Allāh tells us that if there were another god besides Him,

the heavens and the earth would be ruined:

﴿لَوْ كَانَ فِيهَا إِلَهُةٌ﴾

﴿Had there been therein gods﴾ means, in the heavens and the earth,

﴿لَفَسَدَتَا﴾

﴿then verily, both would have been ruined.﴾ This is like the Āyah:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلَّ إِلَهٍ مِمَّا خَلَقَ وَلَمْ يَلَا بِمَعْشَرِهِمْ

عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾﴾

﴿No son did Allāh beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾ [23:91].

And Allāh says here:

﴿فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ﴾

﴿Glorified be Allāh, the Lord of the Throne, above all that they associate with Him!﴾

meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٩٢﴾﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾

He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

﴿وَهُمْ يُسْأَلُونَ﴾

﴿while they will be questioned.﴾ means, He is the One Who will ask His creation about what they did. This is like the Āyah:

﴿قَوْلِكَ لَسْتَلْتَهُمْ آجِمِينَ ﴿٩٣﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿وَهُمْ يُجْزَى وَلَا يُجْزَى عَلَيْهِ﴾

﴿And He protects (all), while against Whom there is no protector﴾ [23:88]

﴿أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْغَيْبَ فَهُمْ مُعْرِضُونَ ﴿١٤﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٥﴾﴾

﴿24. Or have they taken for worship gods besides Him? Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.﴾

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

﴿أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ﴾

﴿Or have they taken for worship gods besides Him? Say:﴾ – O Muḥammad –

﴿هَاتُوا بُرْهَانَكُمْ﴾

﴿Bring your proof.﴾ your evidence for what you are saying.

﴿هَذَا ذِكْرٌ مَنْ مَعِيَ﴾

﴿This is the Reminder for those with me﴾ means, the Qur'ān.

﴿وَذِكْرٌ مَنْ قَبْلِي﴾

﴿and the Reminder for those before me﴾ means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allāh, but you idolators do not recognize the truth, so you turn away from it. Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٥﴾﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I..."﴾

This is like the Āyāt:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْغُفُّونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۖ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أُولَئِكَ الَّذِينَ كَفَرُوا أَنْ السَّمَوَاتِ وَالْأَرْضِ كَانَتْ رَقًا فَفَنَّقْنَاهُمَْا وَجَعَلْنَا مِنْ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِلشِّرْكِ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

﴿وَسَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾  
[43:45]

﴿وَلَقَدْ بَشَّرْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ عِبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Tāghūt (all false deities).">﴾  
[16:36]

Every Prophet who was sent by Allāh

called people to worship Allāh Alone, with no partner or associate. The natural inclination of man (Al-Fitrah) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٥﴾ لَا يَسْغُفُّونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۖ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾﴾

﴿26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.﴾



﴿27. They speak not until He has spoken, and they act on His command.﴾

﴿28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾

﴿29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.﴾

### **The Refutation of Those Who claim that the Angels are the Daughters of Allāh; description of their Deeds and Status**

Here Allāh refutes those who claim that He has offspring among the angels – exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allāh, but Allāh says:

﴿سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ﴾

﴿Glory to Him! They are but honored servants.﴾

meaning, the angels are servants of Allāh who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

﴿لَا يَسْأَلُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَسْمَعُونَ﴾

﴿They speak not until He has spoken, and they act on His command.﴾

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿He knows what is before them, and what is behind them,﴾

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

﴿and they cannot intercede except for him with whom He is pleased.﴾

This is like the *Āyāt*:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission?» [2:255]

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

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

There are many Āyāt which say similar things.

﴿وَهُمْ مِنْ خَشْيَتِهِ﴾

«And they for fear of Him» means, because they fear Him.

﴿مُتَّقُونَ ۝ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ﴾

«And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,"»

meaning, whoever claims to be a god instead of Allāh, i.e., alongside Allāh,

﴿فَذَٰلِكَ نَجْزِي جَهَنَّمَ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ﴾

«such We should recompense with Hell. Thus We recompense the wrongdoers.»

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Āyāt:

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ۝﴾

«Say: "If the Most Gracious had a son, then I am the first of worshippers."» [43:81]

﴿لَنْ أَشْرَكَ لَبِطْلًا عَلَيَّ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

«If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.» [39:65]

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ۝ وَجَعَلْنَا السَّمَاءَ سَفًّا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۝ وَهُوَ الَّذِي

﴿خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَالنَّجْمَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُوْنَ۝۳۳﴾

﴿30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴾

﴿31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.﴾

﴿32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs﴾.

﴿33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.﴾

### **The Signs of Allāh in the Heavens and the Earth and in the Night and the Day**

Here Allāh tells of His perfect might and power in His creation and subjugation of all things.

﴿اَوَلَمْ يَرِ الْاٰدِيْنَ كَفْرًاۙ﴾

﴿Have not those who disbelieve known﴾

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allāh is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

﴿وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ اَفَلَا يَرْءُوْنَۙ﴾

﴿And We have made from water every living thing. Will they not then believe?﴾

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

**In everything there is a Sign of Him, showing that He is One.**

Sufyān Ath-Thawri narrated from his father from 'Ikrimah that Ibn 'Abbās was asked; "Did the night come first or the day?" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness? Thus you may know that the night came before the day."<sup>[1]</sup>

Ibn Abi Ḥātim recorded that Ibn 'Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn 'Abbās and asked him. Ibn 'Abbās said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth." The man went back to Ibn 'Umar and told him what had been said. Ibn 'Umar said, "Now I know that Ibn 'Abbās has been given knowledge of the Qur'ān. He has spoken the truth, and this is how it was." Ibn 'Umar said: "I did not like the daring attitude of Ibn 'Abbās in his *Tafsīr* of the Qur'ān, but now I know that he has been given knowledge of the Qur'ān."<sup>[2]</sup>

Sa'īd bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allāh in His Book." Al-Ḥasan and Qatādah said, "They were joined together, then they were separated by this air."

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

<sup>[1]</sup> Aṭ-Ṭabari, 18:433.

<sup>[2]</sup> Ibn Abi Ḥātim, 8:2450.

﴿And We have made from water every living thing.﴾ meaning, the origin of every living thing is in water.

Imām Aḥmad recorded that Abu Hurayrah said, "I said: O Messenger of Allāh, when I see you I feel happy and content, tell me about everything." He ﷺ said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

«Everything was created from water.»

"I said, tell me about something which, if I do it, I will enter Paradise." He ﷺ said:

«أَنْشِرِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ، وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ»

«Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.»<sup>[1]</sup>

This chain of narration fulfills the conditions of the Two Ṣaḥīḥs, apart from Abu Maymūnah, who is one of the men of the Sunans, his first name was Salīm; and At-Tirmidhi classed him as Ṣaḥīḥ.

﴿وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ﴾

﴿And We have placed on the earth firm mountains,﴾

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it – because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allāh says,

﴿أَنْ نَعِيدَ بِهِمْ﴾

﴿lest it should shake with them,﴾ meaning, so that it will not shake with them.

﴿وَجَعَلْنَا فِيهَا رِجَالًا مُسَبِّكًا﴾

﴿and We placed therein broad highways for them to pass

<sup>[1]</sup> Aḥmad, 2:295, 323, 324.

through,﴾

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allāh created gaps – passes – in the mountains so that people may travel from here to there. So He says:

﴿لَمَكَلَهُمْ يَهْتَدُونَ﴾

﴿that they may be guided.﴾

﴿وَجَعَلْنَا السَّمَاءَ سَفَافًا مَحْفُوظًا﴾

﴿And We have made the heaven a roof, safe and well-guarded.﴾

means, covering the earth like a dome above it. This is like the Āyah,

﴿وَالسَّمَاءَ بَنَيْنَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾<sup>[1]</sup>

﴿With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.﴾ [51:47]

﴿وَالسَّمَاءَ وَمَا بَنَيْنَا﴾

﴿By the heaven and Him Who built it.﴾ [91:5]

﴿أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾ [50:6].

The building and making described here refers to the raising of the dome, as when the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

«Islam is built on five.»<sup>[1]</sup>

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

﴿مَحْفُوظًا﴾

﴿safe and well-guarded.﴾ means, high and protected from anything reaching it. Mujāhid said, «Raised up.»<sup>[2]</sup>

[1] Fath Al-Bāri, 1:64.

[2] At-Ṭabari, 18:436.

﴿وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ﴾

﴿Yet they turn away from its signs.﴾ This is like the *Āyah*:

﴿وَكَايْنٍ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمْرُوتَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾﴾

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom﴾ [12:105].

They do not think about how Allāh has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allāh, Who created it and subjugated it and directed its course. Then Allāh says, drawing attention to some of His signs,

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ﴾

﴿And He it is Who has created the night and the day,﴾

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

﴿وَالشَّمْسُ وَالْقَمَرُ﴾

﴿and the sun and the moon,﴾ the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿each in an orbit floating.﴾ means, revolving. Ibn 'Abbās said, "They revolve like a spinning wheel, in a circle."<sup>[1]</sup> This is like the *Āyah*:

﴿فَإِنَّ الْإِصْبَاحَ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٠٦﴾﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾

[1] At-Ṭabari, 20:520, 521.

[6:96]

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ لَمُتْلِدُونَ﴾ ﴿٢٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ  
وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ ﴿٢٥﴾

﴿34. And We granted not to any human being immortality before you; then if you die, would they live forever?﴾

﴿35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.﴾

### No One has been granted Immortality in this World

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ﴾

﴿And We granted not to any human being immortality before you;﴾ means, O Muḥammad.

﴿الْخُلْدُ﴾

﴿immortality﴾ means, in this world. On the contrary,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْمَلَكِ وَالْإِكْرَامِ﴾ ﴿٢٧﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ [55:26-27].

﴿أَفَإِنْ مِتَّ﴾

﴿then if you die﴾ means, O Muḥammad,

﴿فَهُمْ لَمُتْلِدُونَ﴾

﴿would they live forever?﴾ means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allāh says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone is going to taste death,﴾

﴿وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿and We shall test you with evil and with good by way of trial.﴾



Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās:

﴿وَبَنُوكُمْ﴾

﴿and We shall test you﴾ means, We will test you,

﴿بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿with evil and with good by way of trial﴾ means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

﴿وَالِإِنَّا نَرْجِعُونُ﴾

﴿And to Us you will be returned﴾ means, and We will requite you according to your deeds.<sup>[1]</sup>

﴿وَإِذَا رَأَوْاكَ الَّذِينَ كَفَرُوا إِتَّخَذُواكَ إِلَّا هُمْرًا أَحَدًا الَّذِي يَذْكُرُ إِلَهُكُمْ  
وَهُمْ يَذْكُرُونَ إِلَّا هُمْ كُفْرًا ۚ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا  
تَسْتَعْجِلُونِ﴾

﴿36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious.﴾

﴿37. Man is created of haste. I will show you My Āyāt. So ask Me not to hasten (them).﴾

### How the Idolators mocked the Prophet ﷺ

Allāh tells His Prophet ﷺ:

﴿وَإِذَا رَأَوْاكَ الَّذِينَ كَفَرُوا﴾

﴿And when those who disbelieved see you,﴾

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

﴿إِذَا يَتَخَذُونَكَ إِلَّا هُزُؤًا﴾

<sup>[1]</sup> Aṭ-Ṭabari, 18:440.

﴿they take you not except for mockery﴾

means, they make fun of you and insult you, saying,

﴿أَمَدَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ﴾

﴿"Is this the one who talks about your gods?"﴾ meaning, is this the one who insults your gods and ridicules your intelligence? Allāh says:

﴿وَهُمْ يَذْكُرِ الرَّحْمَنَ هُمْ كَاذِبُونَ﴾

﴿While they disbelieve at the mention of the Most Gracious.﴾

meaning, they disbelieve in Allāh and yet they mock the Messenger of Allāh ﷺ. As Allāh says:

﴿وَلَا رَأَوْكَ إِن يَتَجَدَّدُونَكَ إِلَّا هُمْرًا أَمَدَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿١١﴾ إِنَّ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرْوُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿١٢﴾﴾

﴿And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger? He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:41-42]

﴿خُلِقَ الْإِنْسَنُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ This is like the Āyah:

﴿وَكَانَ الْإِنْسَنُ عَجُولًا ﴿١١﴾﴾

﴿and man is ever hasty﴾ [17:11], in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger ﷺ, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allāh says,

﴿خُلِقَ الْإِنْسَنُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

﴿سَأُورِيكُمْ ءَايَاتِي﴾

سُورَةُ الْاِنْفِصَارِ

٣٢٥

سُورَةُ الْاِنْفِصَارِ

وَإِذَا رَأَوْا آيَاتِ الَّذِينَ كَفَرُوا ابْتِغَاءً لِّتَخَذُوا مِنْكُمْ أَهْلًا أَلَمْ يَكْفُرُوا بِالَّذِي يَدْعُهُمْ إِلَى الْإِسْلَامِ قَالُوا لَا تَنْتَظِرُوا الْآيَةَ الْوَعْدَ إِن كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُبْصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَمَّا بِالَّذِينَ كَفَرُوا مِنْهُمْ مَا كَانُوا بِهِ يُسْتَهْزَءُونَ ﴿٤١﴾ قُلْ مَنْ يَكْفُرْكُمْ بِالْيَلِيلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرْوُونَ أَنَانَا فِي الْأَرْضِ نَقْصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

﴿I will show you My Āyāt﴾ meaning, My vengeance, ruling and power over those who disobey Me.

﴿فَلَا تَسْتَعْجِلُون﴾

﴿So ask Me not to hasten (them).﴾

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ﴿٣٨﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُبْصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾

﴿38. And they say: "When will this promise (come to pass), if you are truthful."﴾

﴿39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.﴾

﴿40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.﴾

### The Idolators seek to hasten on the Punishment

Allāh also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ﴿٣٨﴾

﴿And they say: "When will this promise (come to pass), if you are truthful".﴾

And Allāh says:

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُوتُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,﴾

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

﴿لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ [39:16]

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ قَوْفِهِمْ غَوَاشٍ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)﴾ [7:41].

And in this Āyah Allāh says:

﴿حِينَ لَا يَكْفُوتُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿when they will not be able to ward off the Fire from their faces, nor from their backs,﴾ And Allāh says:

﴿سَرَابِيلُهُمْ مِنْ قَطَرٍ وَقَفَىٰ وَجُوهُهُمْ النَّارُ﴾

﴿Their garments will be of tar, and fire will cover their faces﴾ [14:50]. The torment will surround them on all sides,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿and they will not be helped.﴾ means, and they will have no helper. This is like the Āyah:

﴿وَمَا لَهُمْ مِنْ اللَّهِ مِنْ وَاكِ﴾

﴿And they have no guardian against Allāh﴾ [13:34].

﴿بَلْ تَأْتِيهِمْ بَغْثَةٌ﴾

﴿Nay, it will come upon them all of a sudden﴾ means, the Fire will

come upon them suddenly, i.e., it will take them by surprise.

﴿فَتَبْهَتُهُمْ﴾

﴿and will perplex them,﴾ means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

﴿فَلَا يَسْتَطِيعُونَ رَدْعًا﴾

﴿and they will have no power to avert it﴾ means, they will have no means of doing so.

﴿وَلَا هُمْ يُنْظَرُونَ﴾

﴿nor will they get respite.﴾ means, it will not be delayed for them even for an instant.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَمَّا الَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾ قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾﴾

41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious?" Nay, but they turn away from the remembrance of their Lord.﴾

43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.﴾

### The Lessons to be learned from Those Who mocked the Messengers in the Past

Allāh says consoling His Messenger ﷺ for the pain and insult caused by the mockery and disbelief of the idolators,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَمَّا الَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾﴾

﴿Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

meaning, the punishment which they thought would never come to pass. This is like the Āyah:

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَآوَدُوا حَتَّى آتَاهُمْ نَصْرُنَا وَلَا مَبْدَلُ

لَكُمِّنَّا اللَّهُ وَلَقَدْ جَاءَكَ مِنْ نَبَائِ الْمُرْسَلِينَ ﴿٢١﴾

«Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information (news) about the Messengers (before you)» [6:34].

Then Allāh mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

﴿قُلْ مَنْ يَكْفِيكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ﴾

«Say: "Who can guard and protect you in the night or in the day from the Most Gracious?"»

means, other than the Most Gracious Himself?

﴿بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ﴾

«Nay, but they turn away from the remembrance of their Lord.»

means, they do not recognize the blessings and favor of Allāh towards them; they turn away from His signs and blessings.

﴿أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا﴾

«Or have they gods who can guard them from Us?»

This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us? It is not as they imagine or as they claim. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ﴾

«They have no power to help themselves,»

these gods on whom they rely instead of Allāh cannot even help themselves.

﴿وَلَا هُمْ مِنَّا بِمُحْتَبُونَ﴾

«nor can they be protected from Us.» Al-'Awfi reported from Ibn 'Abbās, "Nor can they be guarded from Us."<sup>[1]</sup>

[1] At-Tabari, 18:448.

﴿بَلْ مَنَعْنَا هَؤُلَاءَ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ﴾ (٤٤) قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾ (٤٥) وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُبَوِّلْنَا إِنَّا كُنَّا ظَالِمِينَ﴾ (٤٦) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ شِقَاقٌ حَكِيمٌ مِنْ خَزَائِنِ أَيْنَا بِهَا وَكُنْ بِمَا حَسِبْتَ﴾ (٤٧)

﴿44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders? Is it then they who will overcome?﴾

﴿45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.﴾

﴿46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers."﴾

﴿47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

### **How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth**

Allāh explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allāh warns them:

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا﴾

﴿See they not that We gradually reduce the land (in their control) from its outlying borders?﴾

This is like the Āyah:

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكَ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ (٢٧)

﴿And indeed We have destroyed towns round about you, and We have shown the Āyāt in various ways that they might return.﴾ [46:27]

Al-Ḥasan Al-Baṣrī said: "This means the victory of Islām over disbelief."<sup>[1]</sup> The meaning is: Do they not learn a lesson from the fact that Allāh supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants? So Allāh says:

﴿أَفَهُمْ الْغَالِبُونَ﴾

﴿Is it then they who will overcome?﴾ meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

﴿قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ﴾

﴿Say: "I warn you only by the revelation."﴾

meaning, 'I only convey to you the warning of Allāh's punishment and vengeance, and this is no more than that which Allāh reveals to me.' But this is of no benefit to the one whom Allāh has made blind and has put a seal over his hearing and his heart. He says:

﴿وَلَا يَسْمَعُ الْفُسْرُ الدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾

﴿But the deaf will not hear the call, (even) when they are warned.﴾

﴿وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ﴾

﴿And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!"﴾

If these disbelievers were affected by the slightest touch of Allāh's punishment, they would confess their sins and admit that they had wronged themselves in this world.

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾

meaning, "We shall set up the Balances of justice on the Day

[1] At-Ṭabari, 1:494.



of Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

﴿مَلَا نَقْلُكُمْ نَقْرَ شَيْئًا وَإِنْ كَانَ وَثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

﴿then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

This is like the Āyāt:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

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

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً وَإِنْ تَكَ حَسَنَةً يُمْتَعْظِمَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ [4:40]

﴿يَسْمِعُ إِنَّمَا إِنْ تَكَ وَثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴾ [31:16]

In the Two Ṣaḥīḥs it was recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

﴿كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ﴾

﴿Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Raḥmān: "Subḥān Allāhi wa bi ḥamdihi, Subḥān Allāhil 'Azīm (Glory and praise be to Allāh, Glory be to Allāh the Almighty)."﴾<sup>[1]</sup>

[1] Fath Al-Bāri, 13:547; Muslim, 4:2072.

Imām Aḥmad also recorded that 'Ā'ishah said that one of the Companions of the Messenger of Allāh ﷺ sat down before him and said, "O Messenger of Allāh, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?" The Messenger of Allāh ﷺ said:

«يُحَسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَبُوكَ وَعِيقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِيقَابُكَ إِيَّاهُمْ بِقَدَرِ دُنُوبِهِمْ، كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِيقَابُكَ إِيَّاهُمْ دُونَ دُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِيقَابُكَ إِيَّاهُمْ فَوْقَ دُنُوبِهِمْ، اقْتَصَرَ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي بَقِيَ قَبْلَكَ»

*«The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allāh will take what is due to them from you.»*

Then the man started to weep before the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ asked,

«مَا لَهُ لَا يَقْرَأُ كِتَابَ اللَّهِ؟ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ يَوْمَ الْقِيَمَةِ فَلَا تَظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبًا» ﴿١٧﴾

*«What is the matter with him? Has he not read the words of Allāh, «And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.»?»*

The man said, "O Messenger of Allāh, I think there is nothing better than keeping away from these people – meaning his slaves – I call upon you to bear witness that they are all free."<sup>[1]</sup>

<sup>[1]</sup> Aḥmad, 4:280.

﴿وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِبَاءَ وَذِكْرًا لِلتَّائِبِينَ﴾ ٥٨ ﴿الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفَرُونَ﴾ ٥٩ ﴿وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَمْ تُكُونُوا مِنْهُمْ﴾ ٦٠

﴿48. And indeed We granted to Mūsā and Hārūn the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

﴿49. Those who fear their Lord in the unseen, and they are afraid of the Hour.﴾

﴿50. And this is a blessed Reminder which We have sent down; will you then deny it?﴾

### The Revelation of the Tawrah and the Qur'an

We have already noted that Allāh often mentions Mūsā and Muḥammad together – may the peace and blessings of Allāh be upon them both – and He often mentions their Books together as well. He says:

﴿وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion﴾

Mujāhid said, "This means the Scripture."<sup>[1]</sup> Abu Ṣāliḥ said: "The Tawrah." Qatādah said: "The Tawrah, what it permits and it forbids, and how Allāh differentiated between truth and falsehood."<sup>[2]</sup> In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allāh and repentance. So Allāh says:

﴿الْفُرْقَانَ وَضِبَاءَ وَذِكْرًا لِلتَّائِبِينَ﴾

﴿the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

meaning, a reminder and exhortation for them. Then He describes them as:

﴿الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ﴾

﴿Those who fear their Lord in the unseen.﴾ This is like the Āyah:

[1] Aṭ-Ṭabari, 18:453.

[2] Aṭ-Ṭabari, 18:453.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٢٦

الْأَنْبِيَاءُ

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٥١﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُنْوِلُنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٥٢﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٥٣﴾ وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٥٤﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفَوْنَ ﴿٥٥﴾ وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٦﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٧﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٨﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٩﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٦١﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٦٢﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٦٣﴾

﴿مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَهَمَّ بِقَلْبٍ مُنِيبٍ﴾

﴿Who feared the Most Gracious in the unseen and came with a repenting heart.﴾ [50:33]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

﴿Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾ [67:12]

﴿وَهُمْ مِنَ السَّاعَةِ مُخْفَوْنَ﴾

﴿and they are afraid of the Hour.﴾ means, they fear it. Then Allāh says:

﴿وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ﴾

﴿And this is a blessed Reminder which We have sent down;﴾

means, the Magnificent Qur'ān, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

﴿أَفَأَنْتُمْ لَهُ مُنْكَرُونَ﴾

﴿will you then deny it?﴾ means, will you deny it when it is the utmost in clarity and truth?

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ﴾ ﴿٥٧﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾ ﴿٥٨﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ﴾ ﴿٥٩﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ﴾ ﴿٦٠﴾ قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ﴾ ﴿٦١﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَلِكُمْ مِنَ الشَّاهِدِينَ﴾ ﴿٦٢﴾

﴿51. And indeed We bestowed aforetime on Ibrāhīm his

guidance, and We were Well-Acquainted with him.﴾

﴿52. When he said to his father and his people: "What are these images to which you are devoted?"﴾

﴿53. They said: "We found our fathers worshipping them."﴾

﴿54. He said: "Indeed you and your fathers have been in manifest error."﴾

﴿55. They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

﴿56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses."﴾

### The Story of Ibrāhīm and his People

Allāh tells us about His close Friend Ibrāhīm, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allāh says elsewhere:

﴿وَرَيْنَاكَ حُجَّتًا مَّا تَبْتَهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people﴾ [6:83].

The point here is that Allāh is telling us that He gave guidance to Ibrāhīm aforetime, i.e., He had already guided him at an early age.

﴿وَكُنَّا بِهِ عَلِيمِينَ﴾

﴿and We were Well-Acquainted with him.﴾ means, and he was worthy of that. Then Allāh says:

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الصَّائِلَاتُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾

﴿When he said to his father and his people: "What are these images, to which you are devoted?"﴾

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allāh. Ibrāhīm said:

﴿مَا هَذِهِ الصَّائِلَاتُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾

﴿"What are these images, to which you are devoted?"﴾ meaning, which you worship with such devotion.

﴿قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادَةً﴾

﴿They said: "We found our fathers worshipping them."﴾

means, they had no other evidence apart from the misguided actions of their forefathers. Ibrāhīm said:

﴿لَقَدْ كُنْتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ﴾

﴿Indeed you and your fathers have been in manifest error.﴾

meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

﴿قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ﴾

﴿They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

They said: 'These words that you are saying, are you speaking in jest or are you telling the truth? For we have never heard such a thing before.'

﴿قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ﴾

﴿He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..."﴾

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

﴿وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ﴾

﴿and to that I am one of the witnesses.﴾

means, and I bear witness that there is no God other than Him and no Lord except Him.

﴿وَنَالَهُ لَكِبِدٌ لَّا يَجِدُ أَصْفَرُ بَعْدَ أَن تُولُوا مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُودًا إِلَّا كَيْبًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهِنَا إِنَّمَا لَنَا الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتَىٰ يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأَتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا إِنَّكَ أَنْتَ فَتَلَّ هَٰذَا بِآلِهِنَا يَبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَتَلَّوْهُمُ إِن كَانُوا يَنْصُرُونَ ﴿٦٣﴾﴾

﴿57. "And by Allāh, I shall plot a plan for your idols after you have gone away and turned your backs."﴾

﴿58. So he broke them to pieces, except the biggest of them, that they might turn to it.﴾

﴿59. They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

﴿60. They said: "We heard a young man talking against them, who is called Ibrāhīm."﴾

﴿61. They said: "Then bring him before the eyes of the people, that they may testify."﴾

﴿62. They said: "Are you the one who has done this to our gods, O Ibrāhīm?"﴾

﴿63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak"﴾

### How Ibrāhīm broke the Idols

Then Ibrāhīm swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishāq reported from Abu Al-Aḥwās from 'Abdullāh [Ibn Mas'ūd], "When the people of Ibrāhīm went out to celebrate their festival, they passed by him and said, 'O Ibrāhīm, are you not coming out with us?' He said, 'I am sick.'" It was only the day before that he had said,

﴿يَا أَيُّهَا النَّاسُ إِنِّي خَشِيتُ أَن يَأْتِيَنَّكُم بِسُورَةٍ مِّنْ بَيْنِ يَدَيَّهَا سَآئِرُهَا فَاصْبِرُوا لِحُكْمِ رَبِّكُم﴾

﴿And by Allāh, I shall plot a plan for your idols after you have gone away and turned your backs.﴾

and some of the people had heard him.

﴿فَكَرِهَ لَهُمُ الْبُتُوكَ إِذْ جَاءَهُمْ وَتَنَزَّلُ الْمَلَائِكَةُ عَلَيْهِمْ﴾

﴿So he broke them to pieces,﴾ means, he smashed them all, except for the biggest idol. This is like the *Ayah*,

﴿فَكَرِهَ لَهُمُ الْبُتُوكَ إِذْ جَاءَهُمْ وَتَنَزَّلُ الْمَلَائِكَةُ عَلَيْهِمْ﴾

﴿Then he turned upon them, striking (them) with (his) right hand﴾ [37:93].

﴿لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ﴾

﴿that they might turn to it.﴾ It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

﴿قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

When they came back and saw what Ibrāhīm had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

﴿قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

because of this action of his.

﴿قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ﴾

﴿They said: "We heard a young man talking against them, who is called Ibrāhīm."﴾

Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrāhīm.

﴿قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ﴾

﴿They said: "Then bring him before the eyes of the people..."﴾

meaning, in front of a large audience so that all the people could be present. This was Ibrāhīm's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help?

﴿قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِإِلَهِنَا يَا إِبْرَاهِيمُ﴾ ﴿١٢﴾ ﴿قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾

﴿They said: "Are you the one who has done this to our gods,



O Ibrāhīm?" He said: "Nay, this one, the biggest of them did it..."»

referring to the one he had left alone and had not broken.

﴿تَسْأَلُوهُمْ إِنْ كَانُوا يَنْطَلِقُونَ﴾

«Ask them, if they can speak!» He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two *Ṣaḥīḥs* it was recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ: يَشْتَبِي فِي ذَاتِ اللَّهِ قَوْلُهُ:

«Ibrāhīm, upon him be peace, did not tell lies except on three occasions, two for the sake of Allāh – when he said:

﴿يَلْ فَعَلَهُ كَيْدُكُمْ هَذَا﴾

«Nay, this one, the biggest of them did it.»

and when he said:

﴿إِنِّي سَقِيمٌ﴾

«Verily, I am sick» [37:89].

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَّارَةِ وَمَعَهُ سَارَّةُ، إِذْ نَزَلَ مَثَرًا فَأَتَى الْجَبَّارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَأَذْهَبْ فَأَرْسِلْ بِهَا إِلَيَّ، فَاَنْطَلَقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبِرْتُهُ أَنَّكَ أُخْتِي، فَلَا تُكَذِّبِينِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكَ، فَاَنْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أُنْ دَخَلَتْ عَلَيْهِ فَرَأَاهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخِذَ أَخْذًا شَدِيدًا، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتْ لَهُ، فَأَرْسَلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخِذَ بِمِثْلِهَا أَوْ أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّالِثَةَ، فَأَخِذَ فَذَكَرَ وَمِثْلَ الْمَرْثَتَيْنِ الْأُولَتَيْنِ، فَقَالَ: ادْعِي اللَّهَ فَلَا أَضْرُكَ، فَدَعَتْ لَهُ فَأَرْسَلَ، ثُمَّ دَعَا أَذْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرَجَهَا وَأَعْطَاهَا هَاجِرًا. فَأَخْرَجَتْ وَأَعْطَيْتُ هَاجِرًا، فَأَقْبَلْتُ، فَلَمَّا أَحْسَنَ إِبْرَاهِيمُ بِمَجِيئِهَا، انْقَتَلَ مِنْ صَلَاتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى اللَّهُ كَيْدَ الْكَافِرِ الْفَاجِرِ، وَأَخَذَنِي هَاجِرًا.

and when he was traveling in the land of one of the tyrants, and Sārah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrāhīm, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrāhīm went to Sārah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allāh, and there are no Muslims on the earth apart from you and I." So Ibrāhīm brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allāh for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hājar. So she was taken out and given Hājar, and she went back. When Ibrāhīm realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allāh took care of the evil disbeliever's plot, and he gave me Hājar as a servant."<sup>11</sup>

Muḥammad bin Sirīn said, "When Abu Hurayrah narrated this Ḥadīth, he said, 'This is your mother, O sons of the water of the heaven.'<sup>11</sup>

﴿فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾ ٦٤ ﴿ثُمَّ تَوَلَّوْا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ  
مَا تَعْمَلُونَ﴾ ٦٥ ﴿قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾ ٦٦  
﴿أَنَّىٰ لَكُمْ إِنَّا نَعْبُدُ اللَّهَ أَفَلَا تَعْقِلُونَ﴾ ٦٧

﴿64. So they turned to themselves and said: "Verily, you are the wrongdoers."﴾

[1] Fath Al-Bāri, 6:447; Muslim, 4:1840.

﴿65. Then they turned to themselves: "Indeed you know well that these speak not!"﴾

﴿66. He said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"﴾

﴿67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"﴾

### **The People's admission of their gods' incapability, and Ibrāhīm's preaching**

Allāh tells us that when Ibrāhīm said what he said, his people

﴿فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ﴾

﴿turned to themselves﴾ meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

﴿إِنَّا كُنَّا الظَّالِمُونَ﴾

﴿Verily, you are the wrongdoers﴾ i.e., because you neglected them and did not guard them.

﴿ثُمَّ لُكُوا عَلَىٰ رُءُوسِهِمْ﴾

﴿Then they turned to themselves﴾ means, they looked at the ground, and said:

﴿لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ﴾

﴿Indeed you (Ibrāhīm) know well that these speak not!﴾

Qatādah said: "The people admitted their guilt and confusion, and said,

﴿لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ﴾

﴿"Indeed you know well that these speak not!"﴾

'So how can you tell us to ask them, if they cannot speak and you know that they cannot speak?' At this point, when they admitted that, Ibrāhīm said to them:

﴿أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾

﴿Do you then worship besides Allāh, things that can neither profit you nor harm you?﴾

سُورَةُ الْأَنْبِيَاءِ

٢٢٧

الْأَنْبِيَاءِ

فَجَعَلْنَاهُمْ جُذُءًا إِلَّا كَثِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ رَاجِعُونَ  
 ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾  
 قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأَتُوا بِهِ  
 عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَتَتْ فَعَلَتْ  
 هَٰذَا بِإِلَهِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ  
 هَٰذَا فَاسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ  
 أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ تُكْسُوا عَلَىٰ  
 رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ  
 أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا  
 يَضُرُّكُمْ ﴿٦٦﴾ أَفَبِلَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا  
 تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ  
 فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾  
 وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَجِئْنَاهُ  
 وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا  
 لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allāh?

﴿أَفَبِلَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ﴾ ﴿٧٠﴾

﴿Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?﴾

‘Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrongdoer?’ He defeated them in argument and

left them with no way out. Allāh said:

﴿وَبِذَٰلِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people﴾ [6:83]

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ﴾ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾﴾

468. They said: "Burn him and help your gods, if you will be doing."

469. We said: "O fire! Be you cool and safety for Ibrāhīm!"

470. And they wanted to harm him, but We made them the worst losers.

## How Ibrāhīm was thrown into the Fire and how Allāh controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

﴿حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ﴾

﴿“Burn him and help your gods, if you will be doing.”﴾

So they gathered together a huge amount of wood.

As-Suddi said, “I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrāhīm. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrāhīm, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia.”<sup>[1]</sup> Shu‘ayb Al-Jabā’i said, “His name was Hayzan, and Allāh caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, ‘Sufficient for me is Allāh, and He is the best disposer of affairs.’”<sup>[2]</sup> This is similar to what Al-Bukhārī recorded from Ibn ‘Abbās that Ibrāhīm said, “Sufficient for me is Allāh, and He is the best disposer of affairs,” when he was thrown into the fire, and Muḥammad ﷺ said it when they said:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاغْلِبْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

﴿Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: “Allāh is sufficient for us, and He is the best disposer of affairs.”﴾<sup>[3]</sup> [3:173].

Sa‘īd bin Jubayr reported that Ibn ‘Abbās said: “When Ibrāhīm was thrown into the fire, the keeper (angel) of the rain said: ‘When will I be commanded to send rain?’ But the command of Allāh was more swift. Allāh said:

﴿يَنَادِ كُوفِي بُرَا وَسَلَّمَا عَلَىٰ إِبْرَاهِيمَ﴾

[1] Al-Qurtubi, 11:303.

[2] Aṭ-Ṭabari, 18:465.

[3] Faṭḥ Al-Bārī, 8:77.

﴿O fire! Be you cool and safety for Ibrāhīm!﴾, and there was no fire left on earth that was not extinguished.”<sup>[1]</sup>

Ibn ‘Abbās and Abu Al-‘Āliyah said: “Were it not for the fact that Allāh said,

﴿وَسَلَامًا﴾

﴿and safety﴾, Ibrāhīm would have been harmed by its coldness.”<sup>[2]</sup>

Qatādah said: “On that day there was no creature that did not try to extinguish the fire for Ibrāhīm, except for the gecko.”<sup>[3]</sup> Az-Zuhri said: “The Prophet ﷺ commanded that it should be killed, and called it a harmful vermin.”<sup>[4]</sup>

﴿وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

﴿And they wanted to harm him, but We made them the worst losers.﴾

they were defeated and humiliated, because they wanted to plot against the Prophet of Allāh, but Allāh planned against them and saved him from the fire, and thus they were defeated.

﴿وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ﴾ ۝ ﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ كُلًّا جَعَلْنَا صَالِحِينَ﴾ ۝ ﴿وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ ۚ بَنَيْنَا لَهُمْ قُبُورًا وَوَحَّيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِلَى آلِ صَالِحٍ نَبَاً ۚ وَالزَّكَاةَ ۚ وَكَانُوا لَنَا عَبِيدَ﴾ ۝ ﴿وَلُوطًا ۖ إِنَّمَا مُنِّينُهُ حُكْمًا وَعِلْمًا﴾ ۝ ﴿وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ إِنَّهُ كَانَ تَمَلُّ لِلْحَبِيبِ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوَءٍ فَظِينَ﴾ ۝ ﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ﴾

﴿71. And We rescued him and Lūṭ to the land which We have blessed for the nations.﴾

﴿72. And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan. Each one We made righteous.﴾

﴿73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh, and of Us (Alone) they were

[1] Aṭ-Ṭabari, 18:466.

[2] Aṭ-Ṭabari, 18:466, 465.

[3] Aṭ-Ṭabari, 18:467.

[4] Aṭ-Ṭabari, 18:467. Similar was recorded by Muslim, no. 2238.

the worshippers.﴾

﴿74. And (remember) Lūt, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khabā'ith.<sup>[1]</sup> Verily, they were a people given to evil, and were rebellious.﴾

﴿75. And We admitted him to Our mercy; truly, he was of the righteous.﴾

### **The Migration of Ibrāhīm to Ash-Shām (Greater Syria), accompanied by Lūt**

Allāh tells us that He saved Ibrāhīm from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Shām, to the sacred regions thereof.

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan.﴾

'Atā' and Mujāhid said, "Nāfilatan means as a gift."<sup>[2]</sup> Ibn 'Abbās, Qatādah<sup>[3]</sup> and Al-Ḥakam bin 'Uyaynah<sup>[4]</sup> said, "The gift of a son who has a son," meaning that Ya'qūb was the son of Ishāq, as Allāh says:

﴿فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb﴾ [11:71].

'Abdur-Rahmān bin Zayd bin Aslam said, "He asked for one [son], and said,

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

﴿"My Lord! Grant me from the righteous."﴾ So Allāh gave him Ishāq, and gave him Ya'qūb in addition.

﴿وَكُلًّا جَعَلْنَا صَالِحِينَ﴾

﴿Each one We made righteous.﴾ means, both of them were good and righteous people.

[1] Meaning filthy, evil behavior.

[2] At-Ṭabari, 18:471.

[3] Ibid.

[4] Ad-Durr Al-Manthūr 5:643.

﴿وَجَعَلْنَاهُمْ أَيْمَةً﴾

﴿And We made them leaders,﴾ means, examples to be followed.

﴿يَهْدُونَكَ بِأَمْرِنَا﴾

﴿guiding by Our command,﴾ inviting to Him by His leave. Allāh says:

﴿وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ﴾

﴿and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh,﴾

Here the general is followed by the specific.

﴿وَكَاوُوا لَنَا عَبِيدِينَ﴾

﴿and of Us (Alone) they were the worshippers.﴾ means, they did what they enjoined others to do.

### The Prophet Lūt

Then Allāh mentions Lūt, whose full name was Lūt bin Hārān bin Āzar. He believed in Ibrāhīm and followed him, and migrated with him, as Allāh says:

﴿فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَيْكَ رَبِّي﴾

﴿So Lūt believed in him. He (Ibrāhīm) said: "I will emigrate for the sake of my Lord"﴾ [29:26].

Allāh gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadūm (Sodom) and its vicinity, but they rejected him and resisted him, so Allāh utterly destroyed them, as He tells us in several places in His Book. Allāh says;

﴿وَجَعَلْنَاهُ مِنَ الْقَرَبِيِّ الَّذِي كَانَتْ تَعْمَلُ لِقَابِكُمْ إِنَّهُمْ كَانُوا قَوْمَ سَوُو فَسِيقِينَ﴾

﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ﴾

﴿and We saved him from the town who practised Al-Khabā'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.﴾

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾

﴿وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوُو فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾



﴿76. And (remember) Nūḥ, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.﴾

﴿77. We helped him against the people who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

### Nūḥ and His People

Allāh tells us how He responded to His servant and Messenger Nūḥ, peace be upon him, when he prayed to Him against his people for their disbelief in him:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ﴾

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

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذُرِّيًّا ۖ إِنَّا نَدْرَهُمْ خِيْلُوا عِبَادَكَ وَلَا يُلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūḥ said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers﴾ [71:26-27].

So Allāh says here,

﴿إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ﴾

﴿And (remember) Nūḥ, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family﴾

meaning, those who believed with him, as Allāh says elsewhere:

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَن آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿...and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few﴾ [11:40].

﴿مِنَ الْكَرْبِ الْعَظِيمِ﴾

﴿from the great dis- tress.﴾ meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءُ

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ  
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا  
عَبِيدِينَ ﴿٧٦﴾ وَلَوْ طَاءَ آيَاتُنَا حُكْمًا وَعِلْمًا وَبَجَيْنَتُهُ مِنْ  
الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبِيسَ إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ  
فَلَيَقِينَ ﴿٧٧﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ  
﴿٧٨﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَجَعَلْنَاهُ  
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٩﴾ وَنَصَرْنَاهُ مِنَ الْقَوْمِ  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ فَاعْرَقْنَاهُمْ  
أَجْمَعِينَ ﴿٨٠﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ  
نَفَثَتْ فِيهِ غَصَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٨١﴾  
فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمَا آدَمَ حُكْمًا وَعِلْمًا وَسَخَرْنَا  
مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾  
وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ  
فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٣﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ  
إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨٤﴾

fifty, calling them to Allāh, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

﴿وَنَصَرْنَاهُ مِنَ الْقَوْمِ﴾

﴿We helped him against the people﴾ means, 'We saved him and helped him against the people.'

﴿الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ فَاعْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴿who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

meaning, Allāh drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَثَتْ فِيهِ غَصَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾ ﴿٨١﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمَا آدَمَ حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٣﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨٤﴾ وَمِنَ الشَّيَاطِينِ مَنْ يَفُورُ لَمْ يَغْنَبْ لَكَ دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٥﴾

﴿78. And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain

people had Nafashat; and We were witness to their judgement.﴾

﴿79. And We made Sulaymān to understand (the case); and to each of them We gave wisdom (Ḥukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dāwūd. And it was We Who were the doer (of all these things).﴾

﴿80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?﴾

﴿81. And to Sulaymān (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.﴾

﴿82. And of the Shayāṭīn were some who dived for him, and did other work besides that; and it was We Who guarded them.﴾

### **Dāwūd and Sulaymān and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field**

[Abu] Ishāq narrated from Murrah from Ibn Mas'ūd: "That crop was grapes, bunches of which were dangling."<sup>[1]</sup> This was also the view of Shurayḥ.<sup>[2]</sup> Ibn 'Abbās said: "Nafash means grazing."<sup>[3]</sup> Shurayḥ, Az-Zuhri and Qatādah said: "Nafash only happens at night."<sup>[4]</sup> Qatādah added, "[and] Al-Haml is grazing during the day."<sup>[5]</sup>

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَخَتْ فِيهِ غَمَمُ الْقَوْمِ﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;﴾

Ibn Jarīr recorded that Ibn Mas'ūd said: "Grapes which had grown and their bunches were spoiled by the sheep. Dāwūd

[1] Aṭ-Ṭabari, 18:474.

[2] Aṭ-Ṭabari 18:475.

[3] Aṭ-Ṭabari 18:477, 478.

[4] Aṭ-Ṭabari 18:477, 478.

[5] Aṭ-Ṭabari 18:477.

(David) ruled that the owner of the grapes should keep the sheep. Sulaymān (Solomon) said, 'Not like this, O Prophet of Allāh!' [Dāwud] said, 'How then?' [Sulaymān] said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allāh said:

﴿فَفَهَّمَهَا سُلَيْمَانَ﴾

﴿And We made Sulaymān to understand (the case).﴾<sup>[1]</sup> This was also reported by Al-'Awfi from Ibn 'Abbās.<sup>[2]</sup>

﴿فَفَهَّمَهَا سُلَيْمَانَ وَكُلًّا مَّا بَيْنَا حُكْمًا وَعِلْمًا﴾

﴿And We made Sulaymān to understand (the case); and to each of them We gave wisdom and knowledge.﴾

Ibn Abi Ḥātim recorded that when Iyās bin Mu'āwiyah was appointed as a judge, Al-Ḥasan came to him and found Iyās weeping. [Al-Ḥasan] said, "Why are you weeping?" [Iyās] said, "O Abu Sa'īd, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Ḥasan Al-Baṣari said: "But what Allāh tells us about Dāwud and Sulaymān (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allāh says:

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَمْكُكَا فِي الْمَدِينِ إِذْ نَفَثَ فِيهِ غَضْمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ

شَاهِدِينَ﴾

﴿And (remember) Dāwud and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.﴾

[1] Aṭ-Ṭabari 18:475.

[2] Aṭ-Ṭabari 18:475.

Allāh praised Sulaymān but He did not condemn Dāwud." Then he – Al-Ḥasan – said, "Allāh enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements." Then he recited:

﴿يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

«O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allāh.» [38:26]

﴿وَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي﴾

«Therefore fear not men but fear Me» [5:44]

﴿وَلَا تَبْتَاعُوا بِآيَاتِي مِمَّا قَلِيلًا﴾

«and sell not My Āyāt for a miserable price.» [5:44]<sup>[1]</sup>

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allāh. With regard to others, it is recorded in *Ṣaḥīḥ Al-Bukhārī* from ‘Āmir bin Al-‘Āṣ that the Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

«If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.»<sup>[2]</sup>

This *Ḥadīth* refutes the idea of Iyās, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allāh knows best.

Similar to story in the Qur’ān is the report recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said:

«يَتَيْنَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذُّبُّ فَأَخَذَ أَحَدُ الْابْنَيْنِ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ، فَخَرَجَتَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا السَّكِينَ أَشَقُّهُ

[1] *Tahdhīb Tārīkh Dimashq* 3:184; *Ibn Abi Ḥātim* 8:2458.

[2] *Fath Al-Bārī* 13:330.

يَتَكُنَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ اللَّهُ هُوَ ابْنُهَا لَا تَشْفُهُ، فَقَضَى بِهِ لِلصُّغْرَى

«There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dāwud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulaymān called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allāh have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman».<sup>[1]</sup>

This was also recorded by Al-Bukhārī and Muslim in their Ṣaḥīḥs.<sup>[2]</sup> An-Nasā'ī also devoted a chapter to this in the Book of Judgements.<sup>[3]</sup>

﴿وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ﴾

«And We subjected the mountains and the birds to glorify Our praises along with Dāwud.»

This refers to the beauty of his voice when he recited his Book, Az-Zabūr. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet ﷺ passed by Abu Mūsā Al-Ash'ari while he was reciting Qur'ān at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِرْمَارًا مِنْ مِرَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the wind instruments (nice voices) of the family of Dāwud.»

He said: "O Messenger of Allāh, if I had known that you were listening, I would have done my best for you."<sup>[4]</sup>

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخَيِّطَ لَكُمْ بِأَيْدِيكُمْ﴾

«And We taught him the making of metal coats of mail, to protect you in your fighting.»

[1] Aḥmad 2:322.

[2] Al-Bukhārī 6769; Muslim 1720.

[3] An-Nasā'ī in Al-Kubrā 5958.

[4] Faṭḥ Al-Bārī 8:711.

meaning, the manufacture of chain-armor. Qatādah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.<sup>[1]</sup> This is like the *Āyah*:

﴿وَأَلْنَا لَهُ الْحَدِيدَ ۖ أَنْ أَتَمَلَ سَخِجَتِ وَقَدِرَ فِي السَّرَدِ﴾

﴿And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."﴾ [34:10-11],

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allāh says:

﴿لِنُحِصِّنَكُمْ فِي بَأْسِكُمْ﴾

﴿to protect you in your fighting.﴾ meaning, in your battles.

﴿فَهَلْ أَنْتُمْ شَاكِرُونَ﴾

﴿Are you then grateful?﴾ means, 'Allāh blessed you when He inspired His servant Dāwud and taught him that for your sake.'

### The Power of Sulaymān is unparalleled

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً﴾

﴿And to Sulaymān (We subjected) the wind strongly raging,﴾ means, 'We subjugated the strong wind to Sulaymān.'

﴿تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا﴾

﴿running by his command towards the land which We had blessed.﴾

meaning, the land of Ash-Shām (Greater Syria).

﴿وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ﴾

﴿And of everything We are the All-Knower.﴾

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he

<sup>[1]</sup> Aṭ-Ṭabari 18:480.

wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allāh says:

﴿فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُفَاتًا حَيْثُ أَصَابَ ۝٣٦﴾

﴿So, We subjected to him the wind; it blew gently by his order whithersoever he willed.﴾ [38:36]

﴿غَدُوها شَهْرٌ وَرَواحُها شَهْرٌ﴾

﴿its morning was a month's (journey), and its afternoon was a month's﴾ [34:12]

﴿وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ﴾

﴿And of the Shayāṭīn were some who dived for him,﴾ means, they dived into the water to retrieve pearls, jewels, etc., for him.

﴿وَبَعَلُونَ غَيْرَ ذَلِكَ﴾

﴿and did other work besides that;﴾ This is like the Āyah:

﴿وَالشَّيَاطِينُ كُلٌّ بَنَاءٌ وَغَوَايِصُ ۝٣٧ وَمَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝٣٨﴾

﴿And also the Shayāṭīn, every kind of builder and diver. And also others bound in fetters.﴾ [38:37-38].

﴿وَكُنَّا لَهُمْ حَافِظِينَ﴾

﴿and it was We Who guarded them.﴾

means, Allāh protected him lest any of these Shayāṭīn did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allāh says:

﴿وَمَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝٣٨﴾

﴿And also others bound in fetters.﴾ [38:38]

﴿وَالْوَيْلُ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝٨٣﴾

﴿مَا يَدْرِي مِنْ مُضِرٍّ وَكَانَتْ لَهُ أَهْلُهُ وَمَنْلَهُمْ مَعَهُمْ رَحْمَةٌ مِنْ عِنْدِنَا وَذِكْرَى لِلْعَالَمِينَ ۝٨٤﴾

483. And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful



of all those who show mercy."﴾

﴿84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.﴾

### The Prophet Ayyūb

Allāh tells us about Ayyūb (Job), and the trials that struck him, affecting his wealth, children and physical health. He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet ﷺ said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَأَلْأَمْثَلُ»

*«The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best».*<sup>[1]</sup>

According to another *Hadīth*:

«يَبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابةٌ زِيدَ فِي بَلَايِهِ»

*«A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.»*<sup>[2]</sup>

The Prophet of Allāh, Ayyūb, upon him be peace, had the utmost patience, and he is the best example of that. Yazīd bin Maysarah said: "When Allāh tested Ayyūb, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allāh, and he said: 'I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took

[1] Aṭ-Ṭabarānī 24:245, 246.

[2] Aḥmad 1:180.

all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblīs knew of this, he would be jealous of me.' When Iblīs heard of this, he became upset. And Ayyūb, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.' <sup>[1]</sup> This was recorded by Ibn Abi Ḥātim.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Prophet ﷺ said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي ثَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

«When Allāh healed Ayyūb, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyūb, have you not had enough?" He said, "O Lord, who can ever have enough of Your mercy?" <sup>[2]</sup> The basis of this Ḥadīth is recorded in the Two Ṣaḥīḥs, as we shall see below.

﴿وَرَأَيْنَاهُ أَهْلَهُ وَمِثْلَهُ مَعَهُمْ مَخْتَصِرٌ﴾

«and We restored his family to him (that he had lost) and the like thereof along with them»

It was reported that Ibn 'Abbās said: "They themselves were restored to him." <sup>[3]</sup> This was also narrated by Al-'Awfi from Ibn 'Abbās. <sup>[4]</sup> Something similar was also narrated from Ibn Mas'ūd and Mujāhid, and this was the view of Al-Ḥasan and Qatādah. <sup>[5]</sup> Mujāhid said: "It was said to him, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring

<sup>[1]</sup> Ḥilyat Al-Awliyā' 5:239.

<sup>[2]</sup> Ibn Abi Ḥātim 8:2461, similar with Al-Bukhārī no. 3391.

<sup>[3]</sup> Aṭ-Ṭabari 18:506, 507.

<sup>[4]</sup> Aṭ-Ṭabari 18:506, 507.

<sup>[5]</sup> Aṭ-Ṭabari 18:506, 507.

سُورَةُ الْأَنْعَامِ

٣٢٩

الْمُرَادُ الْمَعْنَى

وَمِنَ الشَّيْطَانِ مَن يَغُصُّونَ لَهُ، وَيَعْمَلُونَ عَمَلًا  
 دُونَ ذَلِكَ، وَكُنَّا لَهُمْ حَفِظِينَ ﴿٨٦﴾ وَأَيُّوبَ إِذْ  
 نَادَى رَبَّهُ، أَنِّي مَسِيئٌ ضَرْبًا وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٧﴾  
 فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ  
 وَمِنَ لَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٨﴾  
 وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ  
 ﴿٨٩﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ  
 ﴿٩٠﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ  
 فَنَادَى فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي  
 كُنْتُ مِنَ الظَّالِمِينَ ﴿٩١﴾ فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ  
 مِنَ الْغَمِّ وَكَذَلِكَ نُخَيِّبُ الْمُؤْمِنِينَ ﴿٩٢﴾ وَزَكَرِيَّا  
 إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ  
 ﴿٩٣﴾ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَاهُ  
 لَهُ، وَزَكَرِيَّا إِتَنَّهُمْ كَانُوا يُسْهِرُونَ فِي الْخَيْرَاتِ  
 وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٤﴾

them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

﴿رَحْمَةً مِّنْ عِنْدِنَا﴾

﴿as a mercy from Ourselves﴾ means, 'We did that to him as a mercy from Allāh towards him.'

﴿وَذِكْرَى لِلْعَابِدِينَ﴾

﴿and a Reminder for all those who worship Us﴾

means, 'We made him

an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allāh and bearing the trials with which He tests His servants as He wills.' And Allāh has the utmost wisdom with regard to that.

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ

مِنَ الصَّالِحِينَ ﴿٨٩﴾

﴿85. And (remember) Ismā'il, Idrīs and Dhul-Kifl: All were from among the patient.﴾

﴿86. And We admitted them to Our mercy. Verily, they were of the righteous.﴾

### Ismā'īl, Idrīs and Dhul-Kifl

Ismā'īl was the son of Ibrāhīm Al-Khalīl, peace be upon them both. He has already been mentioned in *Sūrah Maryam*, where mention was also made of Idrīs. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarīr refrained from making any decisive comment.<sup>[1]</sup> And Allāh knows best.

﴿وَدَا الثُّنَيْنِ إِذْ ذَهَبَ مُغْتَضِبًا فَلَقَّنَ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾<sup>٨٧</sup> فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنَّا قَوْمًا وَكَذَٰلِكَ نَجْعِلُ الْمُؤْمِنِينَ ﴿٨٨﴾

﴿87. And (remember) Dhun-Nūn, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumāt) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zālimīn wrongdoers."﴾

﴿88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾

### Yūnus

This story is mentioned here, and in *Sūrat Aṣ-Ṣāffāt* and *Sūrah Nūn*. Yūnus bin Mattā, upon him be peace, was sent by Allāh to the people of Nineveh, which was a town in the area of Mawṣil [in northern Iraq]. He called them to Allāh, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three [days]. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allāh and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allāh spared them from the punishment. Allāh says:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يَبُوءُونَ لَنَا ءَمْنًا كَفَعْنَا عَنْهُمْ عَذَابَ الْخِزْيِ

<sup>[1]</sup> Aṭ-Ṭabari 18:507.

﴿فِي الْحَيَاةِ الدُّنْيَا وَنَجَّيْنَاهُمْ بِإِذْنِ رَبِّهِ﴾

﴿Was there any town that believed (after seeing the punishment), and its faith saved it? Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while﴾ [10:98].

Yūnus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yūnus, but they refused to throw him overboard. This happened a second and a third time. Allāh says:

﴿فَتَأْتَمِرَ فَأَكَانِ مِنَ الْخَاسِرِينَ﴾

﴿Then he (agreed to) cast lots, and he was among the losers.﴾  
[37:141]

meaning, the draw went against him, so Yūnus stood up, removed his garment and cast himself into the sea. Then Allāh sent from the Green Sea – according to what Ibn Mas‘ūd said – a large fish which cleaved the oceans until it came and swallowed Yūnus when he threw himself into the sea. Allāh inspired that large fish not to devour his flesh or break his bones, (as if He said) Yūnus is not food for you, rather your belly is a prison for him.

﴿وَرَبَّانَا نُؤْمِنُ﴾

﴿And (remember) Dhun-Nūn,﴾ Here Nūn refers to the fish; it is correct for it to be attributed to him here.

﴿إِذْ ذَهَبَ مُغْضًى﴾

﴿when he went off in anger,﴾ Ad-Daḥḥāk said: “Anger towards his people.”<sup>[1]</sup>

﴿فَنظَرَ نَازِجًا أَن لَّنْ نَّعَذِّبَ عَلَيْهِ﴾

﴿and imagined that We shall not punish him!﴾

meaning, constrict him in the belly of the fish. Something

<sup>[1]</sup> Aṭ-Ṭabari 18:511.

similar to this was reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others.<sup>[1]</sup> This was the view favored by Ibn Jarīr, and he quoted as evidence for that the Āyah:

﴿وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفْنِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴿and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease﴾ [65:7].

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

﴿But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers."﴾

Ibn Mas'ūd said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night."<sup>[2]</sup> This was also narrated from Ibn 'Abbās, 'Amr bin Maymūn, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Al-Ḥasan and Qatādah.<sup>[3]</sup> Sālim bin Abu Al-Ja'd said: "The darkness of the fish in the belly of another fish in the darkness of the sea."<sup>[4]</sup> Ibn Mas'ūd, Ibn 'Abbās and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yūnus heard the rocks at the bottom of the sea uttering glorification of Allāh, at which point he said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

﴿There is no God but You, Glorified be You! Truly, I have been of the wrongdoers﴾"<sup>[5]</sup>

'Awf Al-A'rābi said: "When Yūnus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he

[1] Aṭ-Ṭabari 18:514, 515.

[2] Al-Qurṭubī 11:333.

[3] Aṭ-Ṭabari 18:516, 517.

[4] Aṭ-Ṭabari 18:517.

[5] Ibn Abi Shaybah 11:541; 13:578.

called out: 'O Lord, I have taken a place of worship to You in a place which no other person has reached.' <sup>[1]</sup>

﴿فَنَسَجْنَا لَهُ وَجَعْنَاهُ مِنَ الْغَمِّ﴾

﴿So 'We answered his call, and delivered him from the distress.﴾

means, 'We brought him forth from the belly of the fish and from that darkness.'

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

﴿And thus We do deliver the believers.﴾

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets ﷺ encouraged us to call upon Allāh with these words. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said: "I passed by 'Uthmān bin 'Affān, may Allāh be pleased with him, in the *Masjid*, and greeted him. He stared at me but did not return my *Salām*. I went to 'Umar bin Al-Khaṭṭāb and said: 'O Commander of the faithful, has something happened in Islām?' I said that twice. He said, 'No, why do you ask?' I said, 'I passed by 'Uthmān a short while ago in the *Masjid* and greeted him, and he stared at me but he did not return my *Salām*.' 'Umar sent for 'Uthmān and asked him, 'Why did you not return your brother's *Salām*?' He said, 'That is not true.' Sa'd said, 'Yes it is.' It reached the point where they both swore oaths. Then 'Uthmān remembered and said, 'Yes, you are right, I seek the forgiveness of Allāh and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allāh ﷺ, which I never think of but a veil comes down over my eyes and my heart.' Sa'd said: 'And I will tell you what it was. The Messenger of Allāh ﷺ told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allāh ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet.

[1] Aṭ-Ṭabari 18:518.

I turned to the Messenger of Allāh ﷺ, who said,

«مَنْ هَذَا، أَبُو إِشْحَاقَ؟»

«Who is this? Abu Ishāq?» I said, "Yes, O Messenger of Allāh." He said,

«فَمَهْ»

«What is the matter?» I said, "Nothing, by Allāh, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعْوَةُ ذِي التَّوْنِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ»

«Yes, the supplication of Dhun-Nūn when he was in the belly of the fish :

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.»

«فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.»<sup>[1]</sup>

It was also recorded by At-Tirmidhi, and by An-Nasā'ī in *Al-Yawm wal-Laylah*.<sup>[2]</sup>

Ibn Abi Hātim recorded that Sa'd said that the Messenger of Allāh ﷺ said:

«مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتَجِيبَ لَهُ»

«Whoever offers supplication in the words of the supplication of Yūnus, will be answered.»

Abu Sa'īd said: "He was referring to:

«وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ»

«And thus We do deliver the believers.»<sup>[3]</sup>

[1] Aḥmad 1:170.

[2] *Tuhfat Al-Aḥwadhī* 9:479, An-Nasā'ī in *Al-Kubrā* 6:168.

[3] *Al-Hākim* 2:584.



﴿وَرَكِبْنَا إِذِ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾ ٨٩ ﴿فَأَسْتَجِبْنَا لَهُ  
وَوَقَّعْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ  
وَيَدْعُونََنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾ ٩٠

﴿89. And (remember) Zakariyyā, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."﴾

﴿90. So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khāshi'in before Us.﴾

### Zakariyyā and Yahyā

Allāh tells us of His servant Zakariyyā, who asked Allāh to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of *Sūrah Maryam* and also in *Sūrah 'Imrān*. Here an abbreviated version is given.

﴿إِذِ نَادَى رَبَّهُ﴾

﴿when he cried to his Lord﴾ means, in secret, hiding it from his people.

﴿رَبِّ لَا تَذَرْنِي فَرْدًا﴾

﴿O My Lord! Leave me not single,﴾ means, with no child and no heir to stand among the people after me.

﴿وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

﴿though You are the Best of the inheritors.﴾

This is a supplication and form of praise befitting the topic. Allāh says:

﴿فَأَسْتَجِبْنَا لَهُ وَوَقَّعْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ﴾

﴿So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him.﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said: "She was barren and never had a child, then she gave birth."<sup>[1]</sup>

[1] Aṭ-Ṭabari 18:520.

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ﴾

﴿Verily, they used to hasten on to do good deeds.﴾

means, acts of worship and acts of obedience towards Allāh.

﴿وَيَدْعُونَكَ رَغْبًا وَرَهْبًا﴾

﴿and they used to call on Us with hope and fear,﴾

Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."<sup>[1]</sup>

﴿وَكَانُوا لَنَا خَاشِعِينَ﴾

﴿and they were Khāshi'īn before Us.﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means, sincerely believing in that which was revealed by Allāh.<sup>[2]</sup> Mujāhid said: "Truly believing."<sup>[3]</sup> Abu Al-'Āliyah said: "Fearing."<sup>[4]</sup> Abu Sinān said: "Khushū' means the fear which should never leave our hearts." It was also reported from Mujāhid that the Khāshi'īn are those who are humble." Al-Ḥasan, Qatādah and Ad-Daḥḥāk said, "The Khāshi'īn are those who humble themselves before Allāh."<sup>[5]</sup> All of these suggestions are close in meaning.

﴿وَالَّذِي أَحْصَاكَ فَزَحَّكَ فَفَنَعْنَا فِيهَا مِنْ رُوحِنَا وَحَمَلْنَاهَا وَابْنَاهَا نَافِئَةً

لِلْعَالَمِينَ﴾

﴿91. And she who guarded her chastity, We breathed into her through Our Rūḥ, and We made her and her son a sign for nations.﴾

### ‘Īsā and Maryam the True Believer

Here Allāh mentions the story of Maryam and her son ‘Īsā, just after mentioning Zakariyyā and his son Yaḥyā, may peace be upon them all. He mentions the story of Zakariyyā first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to

[1] Tafsīr Ath-Thawri 204.

[2] Aṭ-Ṭabari 16:2.

[3] Aṭ-Ṭabari 16:2.

[4] Aṭ-Ṭabari 16:2.

[5] Al-Kashshāf 3:133, Al-Baghawi 3:267, Ibn Abi Shaybah 13:580.

an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allāh mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in *Sūrah Āl 'Imrān* and in *Sūrah Maryam*. Here Allāh mentions the story of Zakariyyā and follows it with the story of Maryam, where He says:

﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا﴾

﴿And she who guarded her chastity,﴾ means, Maryam (peace be upon her). This is like the *Āyah* in *Sūrah At-Taḥrīm*:

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

﴿And Maryam, the daughter of 'Imrān who guarded her chastity. And We breathed into it [her garment] through Our Rūḥ﴾ [66:12].

﴿وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ﴾

﴿and We made her and her son a sign for the nations.﴾

means, evidence that Allāh is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" – and it is! This is like the *Āyah*:

﴿وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ [19:21]

﴿إِنَّا هَدَيْنَاكَ آيَةً وَجَدَدَ وَإِنَّا نَبِيُّكُمْ فَاعْبُدُونِ﴾ ١٩  
 ﴿كُلِّ إِلَهًا زُجُوجٌ﴾ ٢٠ ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ٢١  
 ﴿وَإِنَّا لَكُمُ كَاشِفُونَ﴾ ٢٢

﴿92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.﴾

﴿93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.﴾

﴿94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).﴾

**Mankind is One Ummah**

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

«Truly, this, your Ummah is one,»

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "Your religion is one religion."<sup>[1]</sup> Al-Ḥasan Al-Baṣri said: "In this Āyah, Allāh explains to them what they should avoid and what they should do." Then He said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

«Truly, this, your Ummah is one religion,» "Meaning, your path is one path. Certainly this is your *Sharī'ah* (Divine Law) which I have clearly explained you." So Allāh says:

﴿وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

«and I am your Lord, therefore worship Me.» This is like the Āyah:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

«O (you) Messengers! Eat of the Ṭayyibāt (good things) and do righteous deeds.» Until His saying,

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

«And I am your Lord, so have Taqwā of Me.» [23:51-52]

The Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِيْنَا وَاحِدٌ»

«We Prophets are brothers from different mothers and our religion is one.»<sup>[2]</sup>

What is meant here is that they all worshipped Allāh Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allāh says:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

«To each among you, We have prescribed a Law and a clear way» [5:48]

[1] Aṭ-Ṭabari 18:523.

[2] Faḥ Al-Bāri 6:550.

﴿وَنَقَطَواْ أَمْرَهُمْ بَيْنَهُمْ﴾

﴿But they have broken up and differed in their religion among themselves.﴾

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allāh says:

﴿كُلُّ إِلَيْنَا رَاجِعُونَ﴾

﴿(And) they all shall return to Us.﴾ meaning, 'on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allāh says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

﴿So whoever does righteous good deeds while he is a believer,﴾ meaning, his heart believes and his deeds are righteous.

﴿فَلَا كُفْرَانَ لِّعَمَلِهِ﴾

﴿his efforts will not be rejected.﴾ This is like the Āyah:

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

﴿certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.﴾ [18:30]

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allāh says:

﴿وَلَا نَا لَهُ كَيْبُون﴾

﴿Verily, We record it for him.﴾ means, all his deeds are recorded and nothing of them at all is lost.

﴿وَحَرَّمْ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ ﴿١٥﴾ حَقَّ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ  
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٦﴾ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصُرُ  
الَّذِينَ كَفَرُوا يَتَوَلَّوْنَآ قَدْ كُنَّا فِي عَفْوَهِمْ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾

﴿95. And a ban is laid on every town which We have destroyed that they shall not return.﴾

﴿96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people)

are let loose, and they swoop down from every Ḥadab.﴾

﴿97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say :) "Woe to us! We were indeed heedless of this – nay, but we were wrongdoers."﴾

**Those who have been destroyed, will never return to this World**

﴿وَحَرَّمَ عَلَىٰ قَرْيَةٍ﴾

﴿And a ban is laid on every town﴾ Ibn 'Abbās said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly [through other narrations] from Ibn 'Abbās, Abu Ja'far Al-Bāqir, Qatādah and others.<sup>[1]</sup>

**Ya'jūj and Ma'jūj**

﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ﴾

﴿Until, when Ya'jūj and Ma'jūj are let loose,﴾

We have already mentioned that they are from the progeny of Ādam, upon him be peace; they are also descents of Nūh through his son Yāfith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allāh says:

﴿هَٰذَا رَحْمَةٌ مِن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۚ وَكَانَ وَعْدُ رَبِّي حَقًّا ۚ وَتَرْكَا بَعْضُهُم لِبَعْضٍ يَمْزِجُ فِي بَعْضٍ﴾

﴿This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...﴾[18:98-99].

And in this Āyah, Allāh says:

﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

[1] Al-Baghawi 3:268, Aṭ-Ṭabari 18:525, Ar-Rāzi 22:191.

﴿Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Ḥadab.﴾

meaning, they will come forth quickly to spread corruption. A Ḥadab is a raised portion of land. This was the view of Ibn 'Abbās, 'Ikrimah, Abu Sālih, Ath-Thawri and others.<sup>[1]</sup> This is how their emergence is described, as if the listener can see it.

﴿وَلَا يَبْتَنِكَ مِثْلَ خَبِيرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾  
[35:14].

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarīr narrated that 'Ubaydullāh bin Abi Yazīd said, "Ibn 'Abbās saw some young boys playing and pouncing on one another, and said, this is how Ya'jūj and Ma'jūj will emerge."<sup>[2]</sup> Their emergence has been described in numerous Ḥadīths of the Prophet ﷺ.

### The First Ḥadīth

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said:

"I heard the Messenger of Allāh ﷺ say:

«تَفْتَحُ يَاجُوجَ وَمَاجُوجَ، فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾ فَيَغْشَوْنَ النَّاسَ وَيَتَخَارُّوا الْمُسْلِمُونَ عَنْهُمْ إِلَى مَذَابِيهِمْ وَحُصُونِهِمْ، وَيَضْمُونَ إِلَيْهِمْ مَوَاشِيَهُمْ، وَيَشْرَبُونَ مِثَاءَ الْأَرْضِ، حَتَّى إِنْ بَغَضَهُمْ لَيْمَرُ بِالنَّهْرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّى يَتْرُكُوهُ يَابِسًا، حَتَّى إِنْ مَنْ بَعْدَهُمْ لَيَمَرُ بِذَلِكَ النَّهْرِ فَيَقُولُ: قَدْ كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّى إِذَا لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا أَخَذَ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَابِلُهُمْ: هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَيْتِي أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يَهْرُ أَخَذَهُمْ حَرْبَتُهُ، ثُمَّ يَرْمِي بِهَا إِلَى السَّمَاءِ فَتَرْجِعُ إِلَيْهِ مُخَضَّبَةً دَمًا لِلْبَلَاءِ وَالْفِتْنَةِ، فَيَنْتَمِلَا هُمَا عَلَى ذَلِكَ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ دُودًا فِي أَغْثَائِهِمْ كَتَفَبِ الْجَبَرَادِ الَّذِي يَخْرُجُ فِي أَغْثَائِهِ، فَيُضِيقُونَ مَوْتَى لَا يُسْمَعُ لَهُمْ حِسٌّ، فَيَقُولُ الْمُسْلِمُونَ:

[1] At-Ṭabari 18:532.

[2] At-Ṭabari 18:528.

أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ مِنْهُمْ مُخْتَبِياً نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَنْزِلُ فَيَجِدُهُمْ مَوْتَى، بَعْضُهُمْ عَلَى بَعْضٍ، فَيَتَادَى: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوا إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ كَفَاكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَسْرِعُونَ مَوَاشِيَهُمْ، فَمَا يَكُونُ لَهُمْ رَغْيٌ إِلَّا لِحَوْمِهِمْ، فَتَشْكُرُ عَنْهُمْ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ قَطْرَةٌ

‘Ya’jūj and Ma’jūj will be let loose and will emerge upon mankind, as Allāh says: «and they swoop down from every Hadab.»

They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They [Ya’jūj and Ma’jūj] will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allāh will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing?" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allāh has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya’jūj and Ma’jūj), but it will fill them better than any vegetation they have ever eaten before.<sup>[1]</sup> It was also recorded by Ibn Mājah.<sup>[2]</sup>

[1] Aḥmad 3:77.

[2] Ibn Mājah 2:1363.



## The Second Ḥadīth

Imām Aḥmad also recorded from An-Nawwās bin Sam‘ān Al-Kilābī that the Messenger of Allāh ﷺ mentioned the Dajjāl one morning. “Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees.”<sup>[1]</sup> He said:

«غَيْرُ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجَ وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ، فَكُلُّ امْرِئٍ حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ طَائِفَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةَ بَيْنِ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ اتَّبِعُوا»

*‘There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allāh will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allāh, be steadfast!’*

We said, ‘O Messenger of Allāh, how long will he remain on earth?’ He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

*‘Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.’*

We said, ‘O Messenger of Allāh, on that day which will be like a year, will the prayers of one day and one night be sufficient?’ He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

[1] When that happened, he could see it in our faces. We asked him about that and said, ‘O Messenger of Allāh, you mentioned the Dajjāl this morning and spoke as if he was insignificant, and now you have described him as so significant that we feel as though he is in the cluster of palm trees’. (This portion is not found in Ibn Kathīr’s original manuscript, but is available in the Ḥadīth collection of Aḥmad).

«No, but you will have to compute it according to its due proportion (and pray accordingly).»

We said, 'O Messenger of Allāh, how fast will he move across the land?' He said,

«كَالْغَيْثِ اسْتَذِيرْتَهُ الرِّيحُ»

«Like a cloud driven by the wind.»

He said,

«يَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتَنْبُتُ، وَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ ذُرَى، وَأَمَدُهُ خَوَاصِرَ، وَأَسْبَعُهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَتَّبِعُهُ أَمْوَالُهُمْ فَيُضْحِكُونَ مُنْجِلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِيبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ، فَيَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ - قَالَ: - وَيَأْمُرُ بِرَجُلٍ فَيَقْتُلُ، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةِ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ إِلَيْهِ، يَتَهَلَّلُ وَجْهُهُ، فَيَتَّبِعُهُ هُمُ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيُنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيٍّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتَّبِعُهُ فَيَذَرُكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدَّ الشَّرْقِيِّ - قَالَ: - فَيَتَّبِعُهُ هُمُ كَذَلِكَ، إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَدَانِ لَكَ بِقَاتِلِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، فَيَتَّبِعُ اللَّهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ تَعَالَى: ﴿وَهُمْ مِنْ كُلِّ حَذَبٍ يَسْلُوكُونَ﴾»

«He will come to a people and call them [to his way] and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them [to his way] and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as

the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allāh will send the Messiah 'Isā bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjāl) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allāh will reveal to 'Isā ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tūr)." Then Allāh will send Ya'jūj and Ma'jūj, as Allāh says: ﴿and they swoop down from every Hadab﴾»

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَفَّاثًا فِي رِقَابِهِمْ فَيُضِيقُونَ فَرْسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ زَهْمُهُمْ وَتَنَتُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا تَأْغَاثِقُ الْبُحْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ»

'Isā and his companions will beseech Allāh, and Allāh will send against them insects which will attack their necks, and in the morning they will all perish as one. Then 'Isā and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then 'Isā and his companions will again beseech Allāh, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allāh wills.»

Ibn Jābir said: "Atā' bin Yazīd As-Saksaki told me, from Ka'b or someone else: 'They will throw them into Al-Mahbal.' Ibn Jābir said: "I said, 'O Abu Yazīd, and where is Al-Mahbal?' He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَغْشَى الْأَرْضَ حَتَّى يَتْرُكَهَا كَالرَّلَقَةِ، وَيَقَالُ لِلْأَرْضِ: أَنْتِ بِي تَمْرِكِ وَرُدِّي بَرَكَتِكَ، قَالَ: فَيَوْمِئِذٍ يَأْكُلُ الثَّقَرُ مِنَ الرُّمَانَةِ فَيَسْتَظِلُّونَ بِقُحْفِهَا، وَيُبَارِكُ فِي الرِّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ لَتُخْفِي الْفِتَامَ مِنَ النَّاسِ، وَاللَّفْحَةُ مِنَ الْبَقَرِ تَخْفِي الْفَجَذَ، وَالشَّاةُ مِنَ الْغَنَمِ تَخْفِي أَهْلَ الْبَيْتِ، قَالَ: فَيَمْنَأُ هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً،

فَتَأْخُذُهُمْ تَحْتَ آبَاتِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ - أَوْ قَالَ: كُلِّ مُؤْمِنٍ - وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ تَقُومُ السَّاعَةُ

«Then Allāh will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allāh will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim - or every believer - and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.»<sup>[1]</sup>

This was also recorded by Muslim<sup>[2]</sup> but not by Al-Bukhārī. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."<sup>[3]</sup>

### The Third Ḥadīth

Imām Aḥmad recorded from Ibn Ḥarmalah, from his maternal aunt who said: "The Messenger of Allāh ﷺ gave a Khutbah, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ تَقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ بِأَجُوجَ وَمَاجُوجَ: عِرَاضُ الرُّجُومِ، صِفَارُ الْعُيُودِ، صُهْبُ الشَّمَاثِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ  
كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَقَةُ»

«You say that you have no enemy, but you will keep fighting your enemies until Ya'jūj and Ma'jūj come, with their wide

[1] Aḥmad 5:181.

[2] Muslim 4:2250.

[3] Abu Dāwud 4:496, Tuḥfat Al-Aḥwadhī 6:499, An-Nasā'ī in Al-Kubrā 6:235, Ibn Mājah 2:1356.

*faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.*»<sup>[1]</sup>

Ibn Abi Hātim recorded a Ḥadīth of Muḥammad bin 'Amr from Khālīd bin 'Abdullāh bin Ḥarmalah Al-Mudlajī, from his paternal aunt, from the Prophet ﷺ, and he mentioned something similar.<sup>[2]</sup>

It was confirmed by Ḥadīths that 'Isā bin Maryam will perform Ḥajj to the Al-Bayt Al-'Atīq (i.e., the Ka'bah). Imām Aḥmad recorded that Abu Sa'īd said: "The Messenger of Allāh ﷺ said:

«لَيَحْجُرَنَّ هَذَا الْبَيْتُ وَلَيَغْتَمِرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَاجُوجَ»

«He will certainly come to this House and perform Ḥajj and 'Umrah, after the emergence of Ya'jūj and Ma'jūj.»

This was recorded by Al-Bukhārī.<sup>[3]</sup>

«وَأَقْرَبَ الْوَعْدُ الْحَقُّ»

«And the true promise (Day of Resurrection) shall draw near.»

the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allāh says:

«فَإِذَا رَأَوْا شَيْئًا أَنْصَرُّوا أَعْيُنَ الَّذِينَ كَفَرُوا»

«Then, you shall see the eyes of the disbelievers fixedly staring in horror.»

because of the horror of the tremendous events that they are witnessing.

«يَوَيْلَنَا»

«Woe to us!» means, they will say, 'Woe to us!'

«مَدَّ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا»

«We were indeed heedless of this» means, in the world.

[1] Aḥmad 5:271. There is a deficiency in its chain. It may be supported by other narrations.

[2] Ibn Abi Hātim 8:2468.

[3] Aḥmad 3:27, Al-Bukhārī 1593.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٣٠

الْأَنْبِيَاءُ

وَالَّذِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا  
 وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٨﴾ إِنَّ هَذِهِ  
 أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٩﴾  
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا يَجْعَلُونَ  
 فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ  
 لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿١٠٠﴾ وَحَرَّمْنَا عَلَى قَرِينِهِ  
 أَهْلَ كُنْهَاهُ أَنَّهُمْ لَا يَرْجِعُونَ ﴿١٠١﴾ حَقَّ إِذَا فُيِّتَتْ  
 يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٠٢﴾  
 وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ  
 كَفَرُوا يَقُولُونَ لِقَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا  
 ظَالِمِينَ ﴿١٠٣﴾ إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ  
 اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٠٤﴾ لَوْ كَانَتْ  
 هَتُولَاءِ إِلَٰهَةٌ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٥﴾  
 لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٦﴾ إِنَّ الَّذِينَ  
 سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٧﴾

﴿بَلْ كُنَّا ظَالِمِينَ﴾

﴿nay, but we were wrongdoers.﴾ they will admit their wrongdoing at the time when that will not help them at all.

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾ ﴿١٠٤﴾ لَوْ كَانَتْ هَتُولَاءِ إِلَٰهَةٌ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٥﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٦﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٧﴾ لَا يَسْمَعُونَ حَسِيسَةً وَهُمْ فِي مَا تَأْتَتْهُمُ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٨﴾ لَا يَحْزَنُهُمْ تَلَوُّنُ الْأَكْثَرِ

وَنُتْلَقَنَّهُمْ إِلَيْهَا هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٩﴾

﴿98. Certainly you and that which you are worshipping now besides Allāh, are (but) fuel (Ḥaṣab) for Hell! (Surely) you will enter it.﴾

﴿99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.﴾

﴿100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.﴾

﴿101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾

﴿102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.﴾

﴿103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting :) "This is your Day which you were promised."﴾

### **The Idolators and their gods are Fuel for Hell**

Allāh says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾.

Ibn 'Abbās said: "Kindling."<sup>[1]</sup>

This is like the Āyah:

﴿وَقَوْمًا آَلَاءُ النَّاسِ وَالْجِبَارُ﴾

﴿whose fuel is men and stones﴾ [66:6].

According to another report, Ibn 'Abbās said:

﴿حَصَبُ جَهَنَّمَ﴾

﴿Ḥaṣab for Hell﴾ means firewood in (the dialect of the people of) *Zanjiyyah*.<sup>[2]</sup> Mujāhid, 'Ikrimah and Qatādah said: "Its fuel." Ad-Daḥḥāk said: "The fuel of Hell means that which is thrown into it."<sup>[3]</sup> This was also the view of others.<sup>[4]</sup>

﴿أَنْتَرُ لَهَا وَرَدُونَ﴾

﴿(Surely) you will enter it.﴾ means, you will go into it.

﴿لَوْ كَانَتْ هَذِهِ آِلِهَةً مَا رَرَدُونَهَا﴾

﴿Had these been gods, they would not have entered there,﴾

means, if these idols and false gods which you worshipped instead of Allāh, had really been gods, they would not have entered the Hellfire.

<sup>[1]</sup> Al-Qurṭubī 11:343.

<sup>[2]</sup> *Zanj*, in modern Arabic refers to any black people. It is defined in *Lisān Al-'Arab* and *Aṣ-Ṣiḥāḥ* as a people of [ancient] Sudan, its plural is *Zunūj*, which is also the name of a tribe of *Qaḥṭāni* 'Arabs.

<sup>[3]</sup> Aṭ-Ṭabari 18:536.

<sup>[4]</sup> Aṭ-Ṭabari 18:536.

﴿وَكُلٌّ فِيهَا خَالِدُونَ﴾

﴿and all of them will abide therein forever.﴾ means, the worshippers and the objects of their worship will all abide therein forever.

﴿لَهُمْ فِيهَا زَفِيرٌ﴾

﴿Therein they will be breathing out with deep sighs and roaring﴾

This is like the Āyah:

﴿لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

﴿they will have (in the Fire), Zafīr and Shahīq﴾ [11:106].

Zafīr refers to their exhalation, and Shahīq refers to their inhalation.

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

﴿and therein they will hear not.﴾

### The State of the Blessed

﴿إِنَّ الْإِلَهَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ﴾

﴿Verily, those for whom the good has preceded from Us,﴾

Ikrimah said, "Mercy." Others said it means being blessed.

﴿أُزْلِفَتْ عَنْهَا مُبْعَدُونَ﴾

﴿they will be removed far therefrom.﴾<sup>[1]</sup>

When Allāh mentions the people of Hell and their punishment for their associating others in worship with Allāh, He follows that with a description of the blessed who believed in Allāh and His Messengers. These are the ones for whom the blessing has preceded from Allāh, and they did righteous deeds in the world, as Allāh says:

﴿لِّلَّذِينَ أَحْسَنُوا لِمَتَىٰ ذَرَّابَةٌ﴾

﴿For those who have done good is the best reward and even more﴾ [10:26]

<sup>[1]</sup> Aṭ-Ṭabari 18:451.



﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنَ﴾

﴿Is there any reward for good other than good?﴾ [55:60]

Just as they did good in this world, Allāh will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

﴿أُولَئِكَ عَنْهَا مُبْعَدُونَ ﴿٥٨﴾ لَا يَسْمَعُونَ حَسِيسَهَا﴾

﴿they will be removed far therefrom. They shall not hear the slightest sound of it,﴾

means, they will not feel its heat in their bodies.

﴿وَهُمْ فِي مَا أَشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ﴾

﴿while they abide in that which their own selves desire.﴾

means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allāh, and to exclude 'Uzayr and the Messiah from their number. Ḥajjāj bin Muḥammad Al-A'war reported from Ibn Jurayj, and 'Uthmān bin 'Atā' reported from Ibn 'Abbās:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.﴾

Then He made an exception and said:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ﴾

﴿Verily, those for whom the good has preceded from Us.﴾

It was said that this referred to the angels and 'Īsā, and others who are worshipped instead of Allāh. This was the view of 'Ikrimah, Al-Ḥasan and Ibn Jurayj. Muḥammad bin Ishāq bin Yasār said in his book of *Sīrah*:

"According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men of Quraysh in the *Masjid*. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith

came up to him and the Messenger of Allāh ﷺ spoke to him until he defeated him in argument. Then he recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُوا﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.» Until His Statement,

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

«and therein they will hear not.»

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari As-Sahmi. Al-Walīd bin Al-Mughīrah said to 'Abdullāh bin Al-Zab'ari, "By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell." 'Abdullāh bin Az-Zab'ari said: "By Allāh, if I meet with him I will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship Al-Masīḥ, 'Isā bin Maryam." Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

﴿كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِن دُونِ اللَّهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ﴾

«Everyone who likes to be worshipped instead of Allāh will be with the ones who worshipped him, for indeed they are worshipping the Shayṭān and whoever told them to worship him.»

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُعَذَّوْنَ ﴿٩٨﴾ لَا يَسْمَعُونَ حَسِيسَةً ﴿٩٩﴾ وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٠﴾﴾

«Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the

*slightest sound of it (Hell), while they abide in that which their own selves desire.* ﴿

It was revealed about the mention of 'Īsā, 'Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allāh, but the misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٨﴾﴾

﴿And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves﴾. Until His saying,

﴿وَمَنْ يُّدُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ. فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِي الْفَٰكِلِينَ ﴿٢٩﴾﴾

﴿And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾ [21:26-29].

Concerning 'Īsā bin Maryam, the fact that he is worshipped alongside Allāh, and the amazement of Al-Walīd and the others who were present at the argument [of 'Abdullāh bin Az-Zab'ari], the following words were revealed:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾ وَقَالُوا مَا إِلَهُنَا خَيْرٌ أَوْ هُوَ مَا صَرُّوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَبِيرُونَ ﴿٥٨﴾﴾ إِنَّ هُوَ إِلَّا عَيْدٌ أَنْعَمْنَا عَلَيْهِ وَنَعَمْنَاهُ مَثَلًا لِّبَنِي إِسْرَٰءِيلَ ﴿٥٩﴾﴾ وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ لَخْلُقًا فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾﴾ وَإِنَّهُمْ لَشَاعِرَةٌ فَلَا تَمَرُّكَ بِهَا ﴿٦١﴾﴾

﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.﴾ [43:57-61]

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

﴿لَا تَمَرُكْ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

◀Therefore have no doubt concerning it. And follow Me (Allāh)!  
This is the straight path▶ [43:63].<sup>[1]</sup>

What Ibn Az-Zab'ari said was a serious mistake, because the Āyah was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allāh said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

◀Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!▶

How could this be applied to Al-Masīḥ, 'Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them?

﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

◀The greatest terror will not grieve them,▶

It was said that this means death, as was narrated by 'Abdur-Razzāq from Yaḥyā bin Rabī'ah from 'Atā.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-'Awfi said narrating from Ibn 'Abbās<sup>[2]</sup> and Abu Sinān, Sa'īd bin Sinān Ash-Shaybāni. This was the view favored by Ibn Jarīr in his Tafsīr.

﴿وَنَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

◀and the angels will meet them, (with the greeting:) "This is your Day which you were promised".▶

meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

﴿هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

◀"This is your Day which you were promised".▶

meaning, hope for the best.

﴿يَوْمَ نَطْوِي السَّمَاءَ كَفًى لِّلْجَبَلِ لَكُنْشُرٌ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ ثُمَّدُمْ وَعْدًا عَلَيْنَا

[1] Ibn Hishām 1 :384.

[2] Aṭ-Ṭabari 18 :542.

إِنَّا كُنَّا فَعَلِينَ ﴿١٠٤﴾

﴿104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

### The Heavens will be rolled up on the Day of Resurrection

Allāh says: this will happen on the Day of Resurrection:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ﴾

﴿And (remember) the Day when We shall roll up the heaven like a Sijill for books.﴾

This is like the Āyah:

﴿وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرُوا الْآرْضَ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَعَمَّا يُشْرِكُونَ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾ [39:67]

Al-Bukhāri recorded that Nāfi' reported from Ibn 'Umar that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَالسَّمَوَاتِ بِيَمِينِهِ»

«On the Day of Resurrection, Allāh will seize the earth and the heavens will be in His Right Hand.»

This was recorded by Al-Bukhāri, may Allāh have mercy on him.<sup>[1]</sup>

﴿كَطَيِّ السِّجِلِّ لِلْكُتُبِ﴾

﴿like a Sijill rolled up for books.﴾ What is meant by Sijill is book. As-Suddi said concerning this Āyah: "As-Sijill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sijill, and he rolls it up and puts it

<sup>[1]</sup> *Faṭḥ Al-Bārī*, 13:404.

away until the Day of Resurrection." But the correct view as narrated from Ibn 'Abbās is that *As-Sijill* refers to the record (of deeds).<sup>[1]</sup> This was also reported from him by 'Ali bin Abi Ṭalḥah and Al-'Awfi.<sup>[2]</sup> This was also stated by Mujāhid, Qatādah and others.<sup>[3]</sup> This was the view favored by Ibn Jarīr, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the *Āyah*:

﴿قَلَّمَا أَسْلَمَا وَتَلَّامَ لِلْحَيِّينَ﴾

﴿Then, when they had both submitted themselves (to the will of Allāh), and he had laid him prostrate on his forehead.﴾  
[37:103]

There are many more linguistic examples in this respect. Allāh knows best.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

means, this will inevitably come to pass on the Day when Allāh creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allāh has promised, and He does not break His promise. He is able to do that.

Because He says:

﴿إِنَّا كُنَّا فَاعِلِينَ﴾

﴿Truly, We shall do it.﴾ Imām Aḥmad recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ stood among us exhorting us, and said:

«إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ خُفَاءَ عُرَاةٍ غُرْلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ»

«You will be gathered before Allāh barefoot, naked and uncircumcised.

[1] Aṭ-Ṭabari 18:543.

[2] Aṭ-Ṭabari 18:543.

[3] Aṭ-Ṭabari 18:543.

لَا يَسْمَعُونَ حَيِّسَهَا وَهُمْ فِي مَا اسْتَحْتَمْتُمْ أَنْفُسُهُمْ  
 خَالِدُونَ ﴿١٠٦﴾ لَا يَخْزِيهِمُ الْفَرْخُ الْأَكْبَرُ وَنَلَقْنَاهُمْ  
 الْمَلَأَ بِكُمْ هَذَا يَوْمَكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ  
 ﴿١٠٧﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا  
 بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ  
 ﴿١٠٨﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ  
 يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٩﴾ إِنَّ فِي هَذَا لَبَلَاغًا  
 لِقَوْمٍ عَالِمِينَ ﴿١١٠﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ  
 ﴿١١١﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ  
 فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١١٢﴾ فَإِنْ تَوَلَّوْا فَقُلْ إِنْ كُنْتُمْ  
 عَلَى سَوَاءٍ وَإِنْ أَدْرِي أَقْرَبُ أَمِ بَعِيدٌ مَا تُوعَدُونَ ﴿١١٣﴾  
 إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ  
 ﴿١١٤﴾ وَإِنْ أَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١٥﴾ قُلْ  
 رَبِّ أَصْحَابُ الْحَقِّ وَرَبَّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٦﴾

سُورَةُ الْحَجِّ

As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. <sup>[1]</sup>

And he mentioned the entire *Hadith*. It was also recorded in the Two *Ṣaḥīhs*, and Al-Bukhārī mentioned it in his *Tafsīr* of this *Āyah*. <sup>[2]</sup>

﴿١٠٦﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ  
 بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا  
 عِبَادِيَ الصَّالِحُونَ ﴿١٠٧﴾ إِنَّ فِي  
 هَذَا لَبَلَاغًا لِّقَوْمٍ عَالِمِينَ ﴿١٠٨﴾  
 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً  
 لِّلْعَالَمِينَ

105. And indeed We have written in *Az-Zabūr* after *Adh-Dhikr* that My righteous servants

shall inherit the land. ﴿

106. Verily, in this there is a plain Message for people who worship Allāh. ﴿

107. And We have sent you (O Muḥammad ﷺ) not but as a mercy for the 'Ālamīn. ﴿

### The Earth will be inherited by the Righteous

Allāh tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allāh says:

[1] Aḥmad 1:235.

[2] *Fath Al-Bārī* 8:292, *Muslim* 4:2194.

﴿إِنَّا أَنزَلْنَاهُ فِي عَرَبٍ مِّن مَّكَانٍ مَّا يَشْعُونَ﴾

¶ Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwā. ﴿7:128﴾

﴿إِنَّا فَتَّرْنَاهُ زَيْتٌ رَّحِيمٌ﴾

¶ Verily, We will indeed make victorious Our Messengers and those who believe in His world's life and on the Day when the witnesses will stand forth. ﴿40:51﴾

﴿وَنُفِثْنَا فِي أَسْفَلَ سَافِرِينَ﴾

¶ Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them ﴿24:55﴾.

Allāh tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allāh says:

﴿وَنُفِثْنَا فِي أَسْفَلَ سَافِرِينَ﴾

¶ And indeed We have written in Az-Zabūr after Adh-Dhikr

Al-A'mash said: "I asked Sa'īd bin Jubayr about the Ayah:

﴿وَنُفِثْنَا فِي أَسْفَلَ سَافِرِينَ﴾

¶ And indeed We have written in Az-Zabūr after Adh-Dhikr.

He said: 'Az-Zabūr means the Tawrah, the Injil and the Qur'an.'<sup>[1]</sup> Mujāhid said, "Az-Zabūr means the Book."<sup>[2]</sup> Ibn 'Abbās, Ash-Sha'bi, Al-Hasan, Qatādah and others said, "Az-Zabūr is that which was revealed to Dawūd, and Adh-Dhikr is the Tawrah." Mujāhid said: "Az-Zabūr means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitāb) which is with Allāh."<sup>[3]</sup> This was also the

[1] Al-Tabarī 18:547.

[2] Al-Tabarī 18:547.

[3] Al-Tabarī 18:547.



view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is *Al-Lawḥ Al-Mahfūz*."

﴿أَنْتَ الْآرِضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

﴿that My righteous servants shall inherit the land.﴾

Mujāhid said, narrating from Ibn 'Abbās, "This means, the land of Paradise."<sup>[1]</sup> This was also the view of Abu 'Āliyah, Mujāhid, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah, As-Suddi, Abu Ṣālih, Ar-Rabī' bin Anas and Ath-Thawri (may Allāh have mercy on them).<sup>[2]</sup>

﴿إِنَّ فِي هَذَا بَلَدًا لِقَوْمٍ عَابِدِينَ﴾

﴿Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh.﴾

means, 'in this Qur'ān which We have revealed to Our servant Muḥammad ﷺ, there is a plain Message which is beneficial and is sufficient for a people who worship Allāh.' This refers to those who worship Allāh in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allāh than follow the *Shayṭān* or their own desires.

### **Muḥammad ﷺ is a Mercy to the Worlds**

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾

Here Allāh tells us that He has made Muḥammad ﷺ a mercy to the 'Ālamīn, i.e., He sent him as a mercy for all of them [peoples], so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allāh says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَعْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿١٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿١٩﴾﴾

﴿Have you not seen those who have changed the blessings of

<sup>[1]</sup> At-Tabari 18:549.

<sup>[2]</sup> At-Tabari 18:549, 550.

Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in! ﴿ [14:28-29]

And Allāh says, describing the Qur'ān:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَآذِنِهِمْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

Muslim reports in his *Ṣaḥīḥ*: Ibn Abi 'Umar told us, Marwān Al-Fazārī told us, from Yazīd bin Kisān, from Ibn Abi Hāzim that Abu Hurayrah said that it was said, "O Messenger of Allāh, pray against the idolators." He said:

«إِنِّي لَمْ أُنْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

«I was not sent as a curse, rather I was sent as a mercy.»

This was recorded by Muslim.<sup>[1]</sup>

Imām Aḥmad recorded that 'Amr bin Abi Qurrah Al-Kindi said: "Ḥudhayfah was in Al-Madā'in and he was mentioning things that the Messenger of Allāh ﷺ had said. Ḥudhayfah came to Salmān and Salmān said: 'O Ḥudhayfah, the Messenger of Allāh ﷺ [would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allāh ﷺ] addressed us and said:

«إِنَّمَا رَجُلٌ مِنْ أُمَّتِي سَبَّيْتُهُ [سَبًّا] فِي غَضَبِي أَوْ لَعَنْتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

«Any man of my Ummah whom I have insulted or cursed when I was angry – for I am a man from among the sons of Ādam, and I get angry just as you do. But Allāh has sent me as a Mercy to the Worlds, so I will make that [my anger] into

[1] Muslim 4:2006.

blessings for him on the Day of Resurrection.”<sup>[1]</sup>

This was also recorded by Abu Dāwud from Aḥmad bin Yūnus from Zā'idah.<sup>[2]</sup>

It may be asked: what kind of mercy do those who disbelieve in him get? The answer is what Abu Ja'far bin Jarir recorded from Ibn 'Abbās concerning the *Ayah*:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾

He said, “Whoever believes in Allāh and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allāh and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning.”<sup>[3]</sup>

﴿قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِدٌ فَمَهْلُكُمْ أَنْتُمْ تُسَلِّمُونَ﴾ ۞ فَإِنْ تَوَلَّوْا  
فَقُلْ مَا دَنُّكُمْ عَلَيَّ سَوَاءٌ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ بَعِيدٌ مَا تُوعَدُونَ﴾ ۞ إِنَّهُمْ يَعْلَمُ الْجَهَنَّمَ  
مِنْ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾ ۞ وَإِنْ أَدْرَىٰ لَعَلَّهُمْ فِتْنَةٌ لَّكُمْ وَمَتَّبِعُ إِلَىٰ حِينٍ﴾ ۞ قُلْ  
رَبِّ أَنْكُمْ بِالْحَقِّ رَبَّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ ۞

﴿108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims?"﴾

﴿109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far."﴾

﴿110. "Verily, He knows that which is spoken aloud and He knows that which you conceal."﴾

﴿111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while."﴾

﴿112. He said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!"﴾

<sup>[1]</sup> Aḥmad 5:437.

<sup>[2]</sup> Abu Dāwud 5:45. There is a similar Ḥadīth recorded by Muslim, no. 2601.

<sup>[3]</sup> Aṭ-Ṭabari 18:552.

## The main Objective of Revelation is that Allāh be worshipped

Allāh commands His Messenger ﷺ to say to the idoators:

﴿إِنَّمَا يُرَىٰ إِلَٰهَ أَنَا إِلَهُكُمْ إِلَهٌُ وَحِدٌ فَهَلْ أَنُتَمِِّلُونَ﴾

“It is revealed to me that your God is only one God. Will you then be Muslims?”

meaning, will you then follow that and submit to it?

﴿فَإِنْ تَوَلَّوْا﴾

﴿But if they turn away﴾ means, if they ignore that to which you call them.

﴿فَقُلْ مَا أَدْنٰكُمْ عَلٰى سَوَآءٍ﴾

﴿say: “I give you a notice to be known to us all alike...”﴾

meaning, ‘I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.’ This is like the Āyah:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِيْ عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيْءُونَ وَمَا أَغْنٰى وَأَنَا بَرِيْءٌ وَمِمَّا تَعْمَلُونَ﴾

﴿١١﴾

﴿And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”﴾ [10:41]

﴿وَإِنَّمَا تَخَافُ مِنْ قَوْمٍ خِيَانَةٍ فَانْذِرْ إِلَيْهِمْ عَلَى سَوَآءٍ﴾

﴿If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)﴾ [8:58]

which means: so that both you and they will know that the treaty is null and void. Similarly, Allāh says here:

﴿فَإِنْ تَوَلَّوْا فَقُلْ مَا أَدْنٰكُمْ عَلٰى سَوَآءٍ﴾

﴿But if they turn away say: “I give you a notice to be known to us all alike...”﴾

meaning, ‘I have already informed you that I have nothing to do with you and you have nothing to do with me.’

## No one knows when the Hour will come

﴿وَلَا أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ﴾

﴿And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.﴾

meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

﴿إِنَّهُ يَعْلَمُ الْجَهَنَّمَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾

﴿Verily, He (Allāh) knows that which is spoken aloud (openly) and He knows that which you conceal.﴾

Allāh knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

﴿وَلَا أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكَرٌ وَرَسْعٌ إِلَيْنِ﴾

﴿And I know not, perhaps it may be a trial for you, and an enjoyment for a while.﴾

meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarīr said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'<sup>[1]</sup> This was narrated by 'Awn from Ibn 'Abbās. And Allāh knows best.

﴿قُلْ رَبِّ انصُرْ بِالْحَقِّ﴾

﴿He said: "My Lord! Judge You in truth!﴾

means, judge between us and our people who disbelieve in the truth. Qatādah said: "The Prophets (peace be upon them) used to say:

﴿رَبَّنَا اقْضَ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْقَاضِينَ﴾

﴿"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."﴾ [7:89],

<sup>[1]</sup> At-Ṭabari 18:554.

and the Messenger of Allāh ﷺ was commanded to say this too."<sup>[1]</sup>

It was reported from Mālik from Zayd bin Aslam that when the Messenger of Allāh ﷺ witnessed any fighting, he would say:

﴿رَبِّ أَنْكُرْ بِالْحَقِّ﴾

﴿"My Lord! Judge You in truth!"﴾

﴿رَبَّنَا الرَّحْمَنُ أَلْسَتَعَانُ عَلَى مَا نَعْمُونَ﴾

﴿Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!﴾

means, 'against the various lies and fabrications that you utter, some of which are worse than others; Allāh is the One Whose Help we seek against that.'

This is the end of the *Tafsīr* of Sūrat Al-Anbiyā'. To Allāh be praise and blessings.

[1] Al-Qurtubi 11:351.