

The Tafsīr of Sūrah Maryam (Chapter - 19)

Which was revealed in Makkah

Muḥammad bin Ishāq recorded a Ḥadīth of Umm Salamah^[1] in his *Sīrah*, and Aḥmad bin Ḥanbal recorded from Ibn Mas'ūd, the story of the *Hijrah* (migration) to Ethiopia from Makkah. The narration mentions that Ja'far bin Abi Ṭālib recited the first part of this Sūrah to An-Najāshī and his companions.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿كَهَيِّصَ ۝ ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدُ زَكِرِيَّا ۝ إِذْ نَادَىٰ رَبَّهُ يَدَّاءَ خَفِيًّا ۝ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَأْيِكَ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝ يَرْبِّي وَرَبِّ رَحِيمٌ ۝ مِنْ مَّالٍ يَتَّقُونَ وَأَجْمَلُهُ رَبِّ رَضِيًّا ۝﴾

﴿1. Kāf Ha Ya 'Aīn Šād.﴾

﴿2. A reminder of the mercy of your Lord to His servant Zakariyyā.﴾

﴿3. When he called his Lord [with] a call in secret.﴾

﴿4. He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta'al on my head, and I have never been unblessed in my invocation to You, O my Lord!"﴾

﴿5. "And verily, I fear Mawālī after me, and my wife is barren. So give me from Yourself an heir."﴾

﴿6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb. And make him, my Lord, one with whom You are well-pleased!"﴾

^[1] Ibn Hishām 1:357.

^[2] Aḥmad 1:201,461.

The Story of Zakariyyā and His Supplication for a Son

The discussion about the separate letters has already preceded at the beginning of *Sūrat Al-Baqarah*. Concerning Allāh's statement,

﴿ذِكْرُ رَحْمَتِ رَبِّكَ﴾

﴿A reminder of the mercy of your Lord﴾

This means that this is a reminder of Allāh's mercy upon His servant Zakariyyā.^[1] Yaḥyā bin Ya'mar recited it,

(ذَكَرَ رَحْمَةَ رَبِّكَ عَبْدَهُ زَكَرِيَّا)

"He has reminded of your Lord's mercy to His servant Zakariyyā."

The word Zakariyyā in the *Āyah* has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In *Ṣaḥīḥ Al-Bukhārī*, it is recorded [that the Prophet ﷺ said about Zakariyyā] that He was a carpenter who used to eat from what he earned with his own hand through carpentry.^[2]

Concerning Allāh's statement,

﴿إِذْ نَادَىٰ رَبَّهُ يَدَّاءَ خَفِيًّا﴾

﴿When he called his Lord [with] a call in secret.﴾

He only made his supplication secretly because it is more beloved to Allāh. This is similar to what Qatādah said concerning this *Āyah*,

﴿إِذْ نَادَىٰ رَبَّهُ يَدَّاءَ خَفِيًّا﴾

﴿When he called out his Lord [with] a call in secret.﴾

"Verily, Allāh knows the pious heart and he hears the hidden voice."^[3]

﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي﴾

﴿He said: "My Lord! Indeed my bones have grown feeble..."﴾

[1] Al-Qurtubī 11:75.

[2] Muslim 4:1847. We were unable to locate it with Al-Bukhārī.

[3] Aṭ-Ṭabari 18:142.

meaning, "I have become weak and feeble in strength."

﴿وَأَشْتَلَ الرُّءُوسَ شَيْبًا﴾

﴿and gray hair has Ashta'al on my head,﴾

means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces.

Concerning Allāh's statement,

﴿وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَفِيئًا﴾

﴿and I have never been unblessed in my invocation to You, O my Lord!﴾

This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You."

Concerning His statement,

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي﴾

﴿And verily, I fear Mawālī after me,﴾

Mujāhid, Qatādah and As-Suddi, all said, "In saying the word *Mawālī*, he (Zakariyyā) meant his succeeding relatives."^[1]

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allāh for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him.

In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument.

The second argument is that Allāh did not mention that he (Zakariyyā) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing

[1] Aṭ-Ṭabari 18:144.

wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

The third argument is that it is confirmed in the Two *Ṣaḥīḥs*, in more than one narration, that the Messenger of Allāh ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

«We (the Prophets) do not leave behind inheritance (of wealth).

Whatever we leave behind, then it is charity.»^[1]

In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرُ الْأَنْبِيَاءِ لَا نُورَثُ»

«We, Prophets do not leave behind inheritance (of wealth).»^[2]

Therefore, the meaning in these *Ḥadīths* restricts the meaning of Zakariyyā's statement,

﴿فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ﴾

«So give me from yourself an heir. Who shall inherit me,» inheritance of prophethood. For this reason Allāh said,

﴿وَوَرِّثْ مِنْ آلِ يَعْقُوبَ﴾

«and inherit (also) the posterity of Ya'qūb.»

This is similar to Allāh's statement,

﴿وَوَرِّثْ سُلَيْمٰنُ دَاوُدَ﴾

«And Sulaymān inherited from Dāwud.» [27:16]

This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allāh would not have mentioned it. All of this is supported and affirmed by what is

[1] *Faḥ Al-Bārī* 6:227, *Muslim* 3:1383.

[2] *Tuḥfat Al-Aḥwadhī* 5:234.

in the authentic Ḥadīth:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

«We Prophets do not leave behind any inheritance (of wealth).
Whatever we leave behind, then it is charity.»^[1]

Mujāhid said concerning his statement,

﴿يَرْثُنِي وَرِثٌ مِنْ آلِ يَعْقُوبَ﴾

«Who shall inherit me, and inherit (also) the posterity of
Ya'qūb.» [19:6]

“His inheritance was knowledge, and Zakariyyā was one of the descendants of Ya'qūb.^[2]” Hushaym said, “Ismā'īl bin Abi Khālīd informed us that Abu Ṣāliḥ commented about the Āyah:

﴿يَرْثُنِي وَرِثٌ مِنْ آلِ يَعْقُوبَ﴾

«who shall inherit me, and inherit (also) the posterity of
Ya'qūb.»

“He would be a Prophet like his forefathers were Prophets.”^[3]
Allāh's statement,

﴿وَجَعَلَهُ رَبِّ رَضِيًّا﴾

«and make him, my Lord, one with whom You are well-
pleased!»

means “Make him pleasing to You (Allāh) and your creation. Love him and make him beloved to your creatures, in both his religion and his character.”

﴿يُنْزِلُ عَلَيْنَا إِنَّا نُنْزِلُكَ يُكَلِّمُ بِأَسْمَاءٍ لَمْ يَجْعَلْ لَهَا مِنْ قَبْلُ سَمِيًّا﴾

«7. (Allāh said :) “O Zakariyyā! Verily, We give you the good news of a son, whose name will be Yaḥyā. We have given that name to none before (him).”»

[1] Tuhfat Al-Aḥwadhī 5:234.

[2] Aṭ-Ṭabari 18:146.

[3] Aṭ-Ṭabari 18:146.

سُورَةُ الزَّكَّرِيَّاءِ

٣٠٥

الزَّكَّرِيَّاءُ

سُورَةُ الزَّكَّرِيَّاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَمْ هَبَّعَ ① وَذَكَرْ حَمَتَ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ②
 إِذْ نَادَى رَبَّهُ، يَدَّاءَ خَفِيًّا ③ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ
 مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ
 شَقِيًّا ④ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
 امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤ يَرْثِي وَبِثْرُ
 مِنْ أَلٍ بِعُقُوبٍ وَأَجْعَلْهُ رَبِّ رَضِيًّا ⑥ يَنْزَكِرِيَّا
 إِنَّا نَبَشِّرُكَ بِغُلَامٍ أَسمُهُ، يَحْيَى لَمْ جَعَلْهُ، مِنْ قَبْلُ سَمِيًّا
 ⑦ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي
 عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ⑧ قَالَ كَذَلِكَ
 قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ
 شَيْئًا ⑨ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَةُ ثَلَاثِ
 تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ⑩ فَخَرَجَ عَلَى قَوْمِهِ
 مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ مَسِّحُوا بَكَرَةً وَعِشِيًّا ⑪

The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

﴿يَنْزَكِرِيَّا إِنَّا نَبَشِّرُكَ بِغُلَامٍ
 أَسمُهُ يَحْيَى﴾

﴿(Allāh said :) "O Zakariyyā! Verily, We give you the glad tidings of a son, whose name will be Yahyā..."﴾

Similarly Allāh, the Exalted, said;

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ
 هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً
 إِنَّكَ سَمِيعُ الدُّعَاءِ ③٨ فَنَادَاهُ
 الْمَلَكُ أَنَّهُ هُوَ قَالِمٌ يُسَمَّى فِي
 الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيَحْيَى
 مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا
 وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ③٩﴾

﴿At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrāb,^[1] (saying): "Allāh gives you glad tidings of Yahyā, confirming (believing in) the word from Allāh, noble, keeping away from sexual relations with women, a Prophet, from among the righteous."﴾ [3:38-39]

Allāh said,

[1] A private place of worship.

﴿لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَيِّئًا﴾

﴿We have given that name to none before (him).﴾

Qatādah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him."^[1] Ibn Jarīr preferred this interpretation, may Allāh have mercy upon him.

﴿قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۖ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۖ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۚ﴾

﴿8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."﴾

﴿9. He said: "Thus your Lord says: 'It is easy for Me. Certainly I have created you before, when you had been nothing!' "﴾ [19:8-9]

His amazement after the acceptance of His Supplication

Zakariyyā was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyyā himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

The Answer of the Angel

﴿قَالَ﴾

﴿He said :﴾

That is, the angel, in his response to Zakariyyā and his was amazement.

﴿كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۖ﴾

﴿"Thus says your Lord: 'It is easy for Me...' "﴾

^[1] At-Ṭabari 18:148.

Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿هَيِّنْ﴾

﴿easy﴾

Meaning, it is simple and easy for Allāh to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

﴿وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُنْ شَيْئًا﴾

﴿Certainly I have created you before, when you had been nothing!﴾

This is similar to Allāh's statement,

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا﴾

﴿Has there not been over man a period of time, when he was not a thing worth mentioning?﴾ [76:1]

﴿قَالَ رَبِّ اجْعَلْ لِّيَ آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾

﴿10. He [Zakariyyā] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."﴾

﴿11. Then he came out to his people from the Mihrāb and he indicated to them by signs to glorify [Allāh] in the morning and in the afternoon.﴾

The Sign of the Pregnancy

Allāh, the Exalted, informed about Zakariyyā that he said,

﴿قَالَ رَبِّ اجْعَلْ لِّيَ آيَةً﴾

﴿He (Zakariyyā) said: "My Lord! Appoint for me a sign."﴾

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrāhīm said,

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنٌ قَالَ بَلَىٰ وَلَئِن لَّا يَظُنُّوا فَلْيُصَرِّفُوا﴾

﴿My Lord! Show me how You give life to the dead. He (Allāh)

said: "Do you not believe?" He said: "Yes (I believe), but to put my heart at ease." ﴿2:260﴾

Then Allāh says,

﴿قَالَ مَائِكَ﴾

﴿He said: "Your sign is..."﴾ meaning, "Your sign will be..."

﴿أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿that you shall not speak unto mankind for three nights, though having no bodily defect.﴾

Meaning, 'your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn 'Abbās, Mujāhid, 'Krimah, Wahb, As-Suddi, Qatādah and others said, "His tongue was arrested without any sickness or illness."^[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "He used to recite and glorify Allāh, but he was not able to speak to his people except by gestures."^[2] Al-'Awfī reported that Ibn 'Abbās said,

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿three nights, though having no bodily defect.﴾

"The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Āyah is similar to what Allāh, the Exalted, said in Sūrah Āl 'Imrān,

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَائِكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرْ رَبَّكَ﴾

﴿كَثِيرًا وَسَبِّحْ بِالْعَمِيِّ وَالْإِنْشَارِ ۝﴾

﴿He said: "O my Lord! Make a sign for me." (Allāh) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.﴾ [3:41]

This is a proof that he did not speak to his people for these three nights and their days as well.

﴿إِلَّا رَمْرًا﴾

[1] At-Ṭabari 18:152.

[2] At-Ṭabari 18:152.

﴿except with signals.﴾

Meaning, with bodily gestures, this is why Allāh says in this noble Āyah,

﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ﴾

﴿Then he came out to his people from the Mihrāb﴾

referring to the place where he was given the good news of the child.

﴿فَأَوْضَحَ لَهِمْ﴾

﴿he indicated to them by signs﴾

Meaning he made a gesture to them that was subtle and swift.

﴿أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾

﴿to glorify [Allāh] in the morning and in the afternoon.﴾

That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allāh for what He had given him. Mujāhid said,

﴿فَأَوْضَحَ لَهِمْ﴾

﴿he indicated to them by signs﴾

"He made a gesture."^[1] Wahb and Qatādah said the same.^[2]

﴿يَبِينُ خُذِ الْكِتَابَ بِقُوَّةٍ وَمَا آتَيْنَا لَكُم صَبَإًا ۚ﴾ وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَتْ
تَقِيًّا ۚ ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَوْ يَكُن جَنًّا عَصِيًّا ۚ ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ
يُبْعَثُ حَيًّا ۚ ﴿١٥﴾

﴿12. (It was said to his son): "O Yahyā! Hold fast to the Scripture." And We gave him wisdom while yet a child.﴾

﴿13. And Ḥanānan from Us, and Zakātan, and he was pious.﴾

﴿14. And dutiful to his parents, and he was not arrogant or disobedient.﴾

﴿15. And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

[1] Aṭ-Ṭabari 18:153.

[2] Aṭ-Ṭabari 18:154.

The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yaḥyā. There is also the implication that Allāh taught him the Book, the Tawrah which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrah, as did the scholars and rabbis among them. He was still young in age when Allāh gave him this knowledge. This is the reason that Allāh mentioned it. Because of how Allāh favored him and his parents, He says,

﴿يَتَذَكَّرُ أَلْكِتَابَ يُقْوَرُ﴾

﴿O Yaḥyā! Hold fast to the Scripture [the Tawrah].﴾

Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

﴿وَمَا يَتَنَّهُ لَكُمْ صَبِيحًا﴾

﴿And We gave him wisdom while yet a child.﴾

This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allāh said,

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And (made him) Ḥanānan from Us,﴾ [19:13]

Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And Ḥanānan from Us,﴾

"This means mercy from Us."^[1] Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk all said the same. Aḍ-Ḍaḥḥāk added, "Mercy that no one would be able to give except Us." Qatādah added, "With it, Allāh had mercy upon Zakariyyā."^[2] Mujāhid said,

^[1] Aṭ-Ṭabari 18:156.

^[2] Aṭ-Ṭabari 18:156.

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And Ḥanānan from Us,﴾

"This was gentleness from His Lord upon him."^[1] The apparent meaning is that Allāh's statement *Ḥanānan* (affection, compassion) is directly related to His statement,

﴿وَمَا تَنبُتُ الْخَمِيمَ صَبِيًّا﴾

﴿and We gave him wisdom while yet a child.﴾

meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. *Ḥanān* means the love for affection and tenderness (towards others).

Concerning Allāh's statement,

﴿وَرَزَقْنَاهُ﴾

﴿and Zakātan,﴾

This is related to His statement,

﴿وَحَنَانًا﴾

﴿And Ḥanānan﴾

The word *Zakāh* means purity from filth, wickedness and sins. Qatādah said, "The word *Zakāh* means the righteous deed."^[2] Aḍ-Ḍaḥḥāk and Ibn Jurayj both said, "The righteous deed is the pure (*Zakāh*) deed."^[3] Al-'Awfi reported that Ibn 'Abbās said,

﴿وَرَزَقْنَاهُ﴾

﴿and Zakātan,﴾

"This means that he was a blessing."

﴿وَكَانَ قَيِّمًا﴾

﴿and he was pious.﴾ [19:13]

[1] Aṭ-Ṭabari 18:156.

[2] Aṭ-Ṭabari 18:159.

[3] Aṭ-Ṭabari 18:159.

meaning that he was pure and had no inclination to do sins.^[1]
Allāh said;

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

﴿And dutiful to his parents, and he was not arrogant or disobedient.﴾
After Allāh mentioned Yaḥyā's obedience to his Lord and that Allāh created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allāh mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allāh says,

﴿وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

﴿and he was not arrogant or disobedient.﴾

Then, after mentioning these beautiful characteristics, Allāh mentions his reward for this,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This means that he had security and safety in these three circumstances. Sufyān bin 'Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allāh has exclusively honored Yaḥyā, the son of Zakariyyā, by granting him peace in these situations. Allāh says,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This narration was reported by Ibn Jarīr, from Aḥmad bin Maṣṣūr Al-Marwazī, from Ṣadaqah bin Al-Faḍl, from Sufyan bin 'Uyaynah.

[1] Aṭ-Ṭabari 18:159, Ad-Durr Al-Manthūr 5:486.

بَيِّحِينَ خُذِ الْكِتَابَ بِقُوَّةٍ أَلَيْسَ لَكَ بِمَنْ يُوَدُّهُ إِلَّا مَا يَكُونُ لَكَ رِجَالًا مُقْتَصِبًا مِمَّا كَسَبُوا ﴿١٦﴾ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عِنْدَ عَيْنَيْهِ يُدْعَىٰ ﴿١٧﴾ وَكَانَ قَبْلَ ذَلِكَ مَثَلُ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٨﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٩﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَذِيرًا ﴿٢٠﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢١﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٢﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ وَلَنَجْعَلَ لَكَ آيَةً إِنَّكَ مِنَّا مَقْصِيًّا ﴿٢٣﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٤﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلْلَيْتَنِي مِمَّا قَبْلُ هَذَا وَكُنْتُ نَسِيًّا مَنَسِيًّا ﴿٢٥﴾ فَتَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٦﴾ وَهَرَىٰ إِلَيْكَ الْجَنَّةُ فَتَنَزَّلُ عَلَيْكَ فِي رُطْبٍ آجِنٍ ﴿٢٧﴾

﴿وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٩﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَذِيرًا ﴿٢٠﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢١﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٢﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ وَلَنَجْعَلَ لَكَ آيَةً إِنَّكَ مِنَّا مَقْصِيًّا ﴿٢٣﴾

﴿16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.﴾

﴿17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.﴾

﴿18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh."﴾

﴿19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾

﴿20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya?"﴾

﴿21. He said: "Thus says your Lord: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).' "﴾

The Story of Maryam and Al-Masīḥ ('Īsā)

After Allāh, the Exalted, mentioned the story of Zakariyyā, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allāh informs of His granting her a child named 'Īsā without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allāh mentioned them here together, as well as in *Sūrahs Āl 'Imrān* and *Al-Anbiyā'*. Allāh has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.

Allāh says,

﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ﴾

﴿And mention in the Book, Maryam,﴾

She was Maryam bint 'Imrān from the family lineage of Dāwud. She was from a good and wholesome family of the Children of Isrāel. Allāh mentioned the story of her mother's pregnancy with her in *Sūrah Āl 'Imrān*, and that she (Maryam's mother) dedicated her freely for the service of Allāh. This meant that she dedicated the child (Maryam) to the service of the *Masjid* of the Sacred House (in Jerusalem). Thus, they (Zakariyyā, Maryam's mother and Maryam) were similar in that aspect.

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

﴿So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner.﴾[3:37]

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyyā, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyyā saw astonishing miracles occur from her that amazed him.

﴿كَلَّمَاءَ مَخْلُوعًا عَلَيْهَا زَكْرِيَّا أَلْعَرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ

عِنْدِ اللَّهِ إِنَّ اللَّهَ بَرِّزُ مَنْ يَشَاءُ يَتُوبُ حَسَابًا ﴿٣٧﴾﴾

﴿Every time Zakaiyyā entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides to whom He wills, without limit.﴾ [3:37]

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in *Sūrah Āl 'Imrān*. Then, when Allāh wanted to grant her His servant and Messenger, 'Īsā, one of the five Great Messengers.

﴿أَنْبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

﴿she withdrew in seclusion from her family to place facing east.﴾ [19:16]

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred *Masjid* (in Jerusalem). It is reported from Ibn 'Abbās that he said, "Verily, I am the most knowledgeable of Allāh's creation of why the Christians took the east as the direction of devotional worship. They did because of Allāh's statement,

﴿أَنْبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

﴿When she withdrew in seclusion from her family to a place facing east.﴾

Therefore, they took the birthplace of 'Īsā as their direction of worship."^[1]

Concerning Allāh's statement,

﴿فَأَنْخَذَتْ مِنْ دُونِهِمْ حِجَابًا﴾

﴿She placed a screen before them;﴾

This means that she hid herself from them and concealed herself. Then, Allāh sent Jibrīl to her.

﴿فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا﴾

﴿and he appeared before her in the form of a man in all respects.﴾ [19:17]

[1] At-Tabari 18:162. The chain for this particular narration has a deficiency in it. Ibn Kathīr mentions a number of narrations about this *Āyah*, after which he says, "And Allāh knows best."

This means that he came to her in the form of a perfect and complete man. Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj, Waḥb bin Munabbih and As-Suddi all commented on Allāh's statement,

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾

﴿then We sent to her Our Ruḥ,﴾ "It means Jibrīl."^[1]

﴿قَالَتْ إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَذِيرًا﴾

﴿She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh."﴾

This means that when the angel (Jibrīl) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَذِيرًا﴾

﴿Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh.﴾

She meant, "If you fear Allāh," as a means of reminding him of Allāh. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allāh, the Mighty and Sublime.

Ibn Jarīr reported from 'Āṣim that Abu Wā'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَذِيرًا﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ﴾

﴿"Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh." He said: "I am only a messenger from your Lord..."﴾

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allāh has sent me to you."^[2] It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Raḥmān), Jibrīl fell apart and returned to his true form (as an angel). He responded,

^[1] Aṭ-Ṭabari 18:163.

^[2] Aṭ-Ṭabari 18:164.

(إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِیَهَبَ لَكِ غُلَامًا زَكِيًّا)

'I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ﴾

﴿She said: "How can I have a son..."﴾

This means that Maryam was amazed at this. She said, "How can I have a son?" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)?" For this reason she said,

﴿وَلَمْ يَنْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

﴿when no man has touched me, nor am I Baghiyya?﴾

The *Baghiyy* is a female fornicator. For this reason, a *Ḥadīth* has been reported prohibiting the money earned from *Baghiyy*.^[1]

﴿قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ﴾

﴿He said: "Thus said your Lord: 'That is easy for Me (Allāh)...'"﴾

This means that the angel said to her in response to her question, "Verily, Allāh has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibrīl) conveyed Allāh's Words,

﴿وَلَنَجْعَلَنَّ مَآبَهُ لِّلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Ādam, without a male (father) or female (mother). Then, He created Hawwā' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female,

[1] Aḥmad 1:235, Al-Bukhārī 2237, Muslim 1567.

except ʿĪsā. He caused ʿĪsā to be born from a female without a male. Thus, Allāh completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allāh's statement,

﴿وَرَحْمَةً مِنَّا﴾

﴿and a mercy from Us,﴾

This means, "We will make this boy a mercy from Allāh and a Prophet from among the Prophets. He will call to the worship of Allāh and monotheistic belief in Him. This is as Allāh, the Exalted, said in another Āyah,

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ١٩ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ٢٠﴾

﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the good news of a Word from Him, his name will be Al-Masīḥ, 'Īsā, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.﴾ [3:45-46]

This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

﴿وَكَانَ أَمْرًا مَّقْضًى﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

This is the completion of Jibrīl's dialogue with Maryam. He informed her that this matter was preordained by Allāh's power and will. Muḥammad bin Ishāq said,

﴿وَكَانَ أَمْرًا مَّقْضًى﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

"This means that Allāh determined to do this, so there is no avoiding it."^[1]

[1] Aṭ-Ṭabari 18:165.

﴿فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۚ فَأَجَاءَهَا الْمَخَاضُ إِنَّ جَنَعَ النَّخْلُ قَالَتْ يَلَيْتَنِي مِثْ
قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنِيًّا ۚ﴾

﴿22. So she conceived him, and she withdrew with him to a remote place.﴾

﴿23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾

The Conception and the Birth

Allāh, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allāh said, she accepted the decree of Allāh. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allāh.

Muḥammad bin Ishāq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyyā. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yūsuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else."

Allāh said;

﴿فَأَجَاءَهَا الْمَخَاضُ إِنَّ جَنَعَ النَّخْلُ﴾

﴿And the pains of childbirth drove her to the trunk of a date palm.﴾

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that

was where she would pray at the Sacred House of Jerusalem.”^[1] Wahb bin Munabbih said, “She ran away and when she reached an area between Ash-Shām^[2] and Egypt, she was overcome by labor pains.”^[3] In another narration from Wahb, he said, “This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem).”^[4] I say, there are *Ḥadīths* about the *Isrā’* (Night Journey of the Prophet ﷺ) that are reported by An-Nasā’ī on the authority of Anas,^[5] and Al-Bayhaqī on the authority of Shadād bin Aws, that say that this took place at Bait Al-Lahm.^[6] Allāh knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a *Ḥadīth* also, if the *Ḥadīth* is authentic.

Allāh says, informing about her,

﴿قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا﴾

﴿She said: “Would that I had died before this, and had been forgotten and out of sight!”﴾

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

﴿يَلَيْتَنِي مِتُّ قَبْلَ هَذَا﴾

﴿Would that I had died before this,﴾

[1] Aṭ-Ṭabari 18:161.

[2] Greater Syria.

[3] Aṭ-Ṭabari 18:170.

[4] Aṭ-Ṭabari 18:170.

[5] An-Nasā’ī in *Al-Kubrā* 1:221. Most scholars consider the text that include Bethlehem as a place of prayer on the night of *Isrā’* to be unauthentic.

[6] *Dalā’il An-Nubuwwah* 2:355.

She said this to mean before this situation.

﴿وَكُنْتُ نَسِيًا مُنْسِيًا﴾

﴿and I had been forgotten and out of sight!﴾

This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn 'Abbās.^[1] Qatādah said,

﴿وَكُنْتُ نَسِيًا مُنْسِيًا﴾

﴿and I had been forgotten and out of sight!﴾

"This means something unknown, forgotten and no one knew who I was."

﴿فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۖ وَهُزِّي إِلَيْكِ بِجَنَةِ النَّخْلِ تَنْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ۖ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ النَّاسِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝﴾

﴿24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you."﴾

﴿25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."﴾

﴿26. "So eat and drink and rejoice. And if you see any human being, say: 'Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.'"﴾

What was said to Her after the Birth

Some reciters read the Āyah as,

(مَنْ تَحْتِهَا)

(Who was below her)

Meaning the one who was below her called to her. Others recited it as,

﴿مِنْ تَحْتِهَا﴾

﴿from below her﴾

With the meaning of a preposition (from) instead of a pronoun (who). The scholars of Tafsir have differed over the interpretation of who was calling out. Al-'Awfi and others

[1] At-Tabari 18:172.

reported from Ibn 'Abbās that he said,

﴿فَنَادَاهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

"This is referring to Jibrīl^[1] because 'Īsā did not speak until she brought him to her people." Similarly, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, 'Amr bin Maymūn, As-Suddi and Qatādah all said, "Verily, this is referring to the angel Jibrīl."^[2] This means that he (Jibrīl) called out to her from the bottom of the valley. Mujāhid said,

﴿فَنَادَاهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

"This is referring to 'Īsā bin Maryam." Likewise, 'Abdur-Razzāq reported from Ma'mar that Qatādah said that Al-Ḥasan said, "This is referring to her son ('Īsā)." This is also one of the two opinions reported from Sa'īd bin Jubayr – that it was her son, 'Īsā, speaking. Sa'īd said, "Have you not heard Allāh saying,

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿Then she pointed to him.﴾

Ibn Zayd and Ibn Jarīr preferred this opinion in his *Tafsīr*. Allāh said,

﴿أَلَا تَحْزَنِي﴾

﴿Grieve not :﴾

He called to her saying, "Do not grieve."

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

Sufyan Ath-Thawrī and Shu'bah reported from Abu Ishāq that Al-Barā' bin 'Āzib said,

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

^[1] Aṭ-Ṭabari 18:173.

^[2] Aṭ-Ṭabari 18:173.

"This means a small stream."^[1] Likewise, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Sariy* means a river."^[2] 'Amr bin Maymūn held the same view, as he said, "It means a river for her to drink from."^[3] Mujāhid said, "It means river in the Syrian language."^[4] Sa'īd bin Jubayr said, "*Sariy* is a small flowing river."^[5] Others said that *Sariy* refers to 'Īsā. This was said by Al-Ḥasan, Ar-Rabī' bin Anas, Muḥammad bin 'Abbād bin Ja'far, and it is one of the two opinions reported from Qatādah. It is also the view of 'Abdur-Raḥmān bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allāh said after it,

﴿وَهَزَيْتُمُ الْبَكَّ بِجَنَعِ النَّخْلَةِ﴾

﴿And shake the trunk of date palm towards you,﴾

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allāh blessed her by giving her food and drink. Then He said,

﴿تَسْقُطُ عَلَيْكَ رَطْبًا جَدِيدًا ﴿١٩﴾ فَكُلْ وَاشْرَبْ وَرَبِّرْ عَيْنًا﴾

﴿It will let fall fresh ripe dates upon you. So eat and drink and rejoice.﴾

Meaning to be happy. This is why 'Amr bin Maymūn said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Āyah.^[6]

Concerning Allāh's statement,

﴿فَإِمَّا تَرَىٰٓ إِلَىٰ الْبَشَرِ أَحَدًا﴾

﴿And if you see any human being,﴾

This means any person that you see,

[1] Aṭ-Ṭabari 18:175.

[2] Aṭ-Ṭabari 18:176.

[3] Aṭ-Ṭabari 18:176.

[4] Aṭ-Ṭabari 18:176.

[5] Aṭ-Ṭabari 18:176.

[6] Aṭ-Ṭabari 18:179.

﴿فَقُولِ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿Say: 'Verily, I have vowed a fast unto the Most Gracious (Allāh) so I shall not speak to any human being today.'﴾

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

﴿فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿so I shall not speak to any human being today.﴾

Anas bin Mālik commented on,

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا﴾

﴿I have vowed a fast unto the Most Gracious﴾

He said; "A vow of silence."^[1] Likewise said Ibn 'Abbās and Aḍ-Ḍaḥḥāk.^[2]

The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatādah and 'Abdur-Raḥmān bin Zayd^[3] have all stated this view. 'Abdur-Raḥmān bin Zayd said, "When 'Īsā said to Maryam,

﴿أَلَا تَحْزَنِي﴾

﴿Grieve not﴾ She said, 'How can I not grieve when you are with me and I have no husband nor am I an owned slave woman? What excuse do I have with the people? Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, 'Īsā said to her, 'I will suffice you with a statement,

﴿فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.'﴾

All of this is from the speech of 'Īsā to his mother." Wahb said the same as well.

[1] Aṭ-Ṭabari 18:182-183.

[2] Aṭ-Ṭabari 18:182-183.

[3] Aṭ-Ṭabari 18:183, Al-Qurtubī 11:98.

فَكَلَى وَأَشْرَفَ وَقَرَىٰ عَيْنًا فَلَمَّا تَرَيْنِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي
إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾
فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَمْرُؤُكُمْ لَقَدْ جِئْتِ شَيْئًا
فَرِيًّا ﴿٢٨﴾ يَتَأَخَذُ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا كَانَتْ
أُمُّكَ بَغِيًّا ﴿٢٩﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْعَهْدِ صَبِيًّا ﴿٣٠﴾ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣١﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٢﴾ وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي
جَبَّارًا شَقِيًّا ﴿٣٣﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٤﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ
الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ
فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ
بَيْنِهِمْ قَوْلَ لَلَّذِينَ كَفَرُوا مِنْ مُشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٨﴾ أَسْمِعْ بِهِمْ
وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾

﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا﴾
يَمْرُؤُكُمْ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٨﴾
يَتَأَخَذُ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا
سَوًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٩﴾
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْعَهْدِ صَبِيًّا ﴿٣٠﴾ قَالَ إِنِّي
عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣١﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا
كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا ﴿٣٢﴾ وَبَرًّا بِوَالِدِي وَلَمْ
يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٣﴾ وَالسَّلَامُ
عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ﴿٣٤﴾

427. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy."

428. "O sister of Hārūn! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

429. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

430. He said: "Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet;"

431. "And He has made me blessed wherever I be, and has enjoined on me [Aṣṣāni] Ṣalāh and Zakāh, as long as I live."

432. "And to be dutiful to my mother, and made me not arrogant, unblessed."

433. "And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

Maryam with Al-Masīh before the People, Their Rejection of Her and His Reply to Them

Allāh, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allāh and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

﴿They said: "O Mary! Indeed you have brought a thing Fariy."﴾

Fariy means a mighty thing. This was said by Mujāhid, Qatādah, As-Suddi and others.^[1] Ibn Abi Ḥātim reported from Nawf Al-Bikālī that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such?' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see?' He said, 'Tonight I saw them prostrating in the direction of that valley.'"^[2]

'Abdullah bin Ziyād said (adding to the narration), "I memorized from Sayyār that he (the cattle herder) said, 'I saw a radiant light.' " So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

﴿They said: "O Mary! Indeed you have brought a mighty thing (Fariy).">﴾

[1] At-Ṭabari 18:185.

[2] At-Ṭabari 18:187.

This means it was a mighty thing that she had brought.

﴿يَتَأَخَّتْ هَارُونَ﴾

﴿O sister of Hārūn!﴾ This means, "O one resembling Hārūn (Aaron) in worship."

﴿مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَهِيمًا﴾

﴿Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.﴾

They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing?" 'Ali bin Abi Ṭalḥah and As-Suddi both said, "It was said to her,

﴿يَتَأَخَّتْ هَارُونَ﴾

﴿O sister of Hārūn!﴾ referring to the brother of Mūsā, because she was of his descendants. This is similar to the saying, 'O brother of Tamīm,' to one who is from the Tamīmī tribe, and 'O brother of Muḍar,' to one who is from the Muḍarī tribe. It has also been said that she was related to a righteous man among them whose name was Hārūn and she was comparable to him in her abstinence and worship.

Concerning Allāh's statement,

﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًا﴾

﴿Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"﴾

This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًا﴾

﴿How can we talk to one who is a child in the cradle?﴾

Maymūn bin Mahrān said,

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿Then she pointed to him.﴾ "She indicated, 'Speak to him.' They then said, 'After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!'"^[1] As-Suddi said, "When she pointed to him they became angry and said, 'Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'"

﴿قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

﴿They said: "How can we talk to one who is a child in the cradle?"﴾^[2]

This means, "How can someone speak who is in his cradle, in the state of infancy and a child?" 'Īsā said,

﴿إِنِّي عَبْدُ اللَّهِ﴾

﴿Verily, I am a servant of Allāh,﴾

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord. Allāh said,

﴿مَآ تَنَنِي الْكَتَبَ وَجَعَلَنِي نَبِيًّا﴾

﴿He has given me the Scripture and made me a Prophet.﴾

This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bīkālī said, "When they said what they said to his mother, he ('Īsā) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

﴿إِنِّي عَبْدُ اللَّهِ مَآ تَنَنِي الْكَتَبَ وَجَعَلَنِي نَبِيًّا﴾

﴿Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.﴾

And he continued speaking until he said,

﴿مَا دُمْتُ حَيًّا﴾

[1] Ad-Durr Al-Manthūr 5:507.

[2] Aṭ-Ṭabari 18:189.

﴿as long as I live.﴾

Concerning his statement,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Mujāhid, 'Amr bin Qays and Ath-Thawrī all said that this means, "And He made me a teacher of goodness."^[1] In another narration from Mujāhid, he said, "A person of great benefit."^[2] Ibn Jarīr reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzūm tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, 'May Allāh have mercy upon you, what acts of mine should I perform openly?' The other replied, 'Commanding good and forbidding evil, for verily, it is the religion of Allāh, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allāh,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Then it was said, 'What was his blessing?' He (Wuhayb) replied, 'Commanding good and forbidding evil wherever he was.'^[3] His saying,

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

﴿and He has enjoined on me [Aṭṣānī] Ṣalāh and Zakāh, as long as I live.﴾

This is similar to the statement of Allāh to Muḥammad ﷺ,

﴿وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ [15:99]

'Abdur-Raḥmān bin Al-Qāsim reported from Mālik bin Anas that he commented on Allāh's statement,

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

[1] Aṭ-Ṭabari 18:191.

[2] Aṭ-Ṭabari 18:191.

[3] Aṭ-Ṭabari 18:191.

﴿and He has enjoined on me [Aṣṣāni] Ṣalāh and Zakāh, as long as I live.﴾

He said, "Allāh informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allāh's preordained decree."^[1]

Concerning Allāh's statement,

﴿وَبِرًّا بِوَالِدِي﴾

﴿And to be dutiful to my mother.﴾ This means, "He (Allāh) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allāh. This is because Allāh often combines the command to worship Him with obedience to the parents. This is similar to Allāh's statement,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِنِّيَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.﴾ [17:23]

And He, the Exalted, said,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾

﴿Give thanks to Me and to your parents. Unto Me is the final destination.﴾ [31:14]

Concerning his statement,

﴿وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

﴿and He made me not arrogant, unblessed.﴾ This means, "He (Allāh) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed."

Concerning Allāh's statement,

﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!﴾

This is his affirmation that 'he is a worshipper of Allāh, the Mighty and Sublime, and that he is a creature created by Allāh. He (ʿĪsā) will live, die and be resurrected, just like the

^[1] Al-Qurṭubī 11:103. That is, he understood Aṣṣāni with its alternative meaning: "He decreed for me."

other creatures that Allāh has created. However, he will have peace in these situations, which are the most difficult situations for Allāh's creatures.' May Allāh's peace and blessings be upon him.

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾ مَا كَانَ لِلَّهِ أَنْ يَخْذَ مِنْ وَلَدٍ
سُبْحَنَهُ إِذَا فَعَلَّ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٤﴾ وَلَئِنْ أَرَادَ رَبِّي وَرَبُّكَ فَاغْبُذُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٣٥﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٦﴾

﴿34. Such is 'Īsā, son of Maryam. Qawlul-Ḥaqq [it is a statement of truth] about which they doubt (or dispute).﴾

﴿35. It befits not (the majesty of) Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" – and it is.﴾

﴿36. ['Īsā said]: "And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path."﴾

﴿37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.﴾

'Īsā is the Servant of Allāh and not His Son

Allāh, the Exalted, says to His Messenger Muḥammad ﷺ, This is the story which We have related to you about 'Īsā,' upon him be peace.

﴿قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾

﴿(It is) a statement of truth about which they doubt.﴾

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Āyah with *Qawlul-Ḥaqq* (statement of truth) as the subject, referring to 'Īsā himself. 'Aṣim and 'Abdullāh bin 'Āmir both recited it *Qawlul-Ḥaqq* (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas'ūd^[1] that he recited it as *Qālal-Ḥaqqā*, which means that he ('Īsā) said the truth. The recitation of the Āyah with the *Qawlul-Ḥaqq* being the subject referring to 'Īsā, is the most apparent meaning

^[1] Aṭ-Ṭabari 18:194.

grammatically. It has support for it in the statement of Allāh [after the story of 'Īsā],

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ﴾

﴿(This is) the truth from your Lord, so be not of those who doubt.﴾ [3:60]

When Allāh mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

﴿مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ﴾

﴿It befits not (the majesty of) Allāh that He should beget a son. Glorified be He.﴾

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

﴿When He decrees a thing, He only says to it: "Be!" – and it is.﴾

Whenever He wants something, He merely commands it and it happens as He wills. This is as Allāh says,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ﴾

﴿Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be" – and he was. (This is) the truth from your Lord, so be not of those who doubt.﴾ [3:59-60]

'Īsā commanded the Worship of Allāh Alone, then the People differed after Him

Allāh said;

﴿وَلِلَّهِ اللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path.﴾

Among those things which 'Īsā said to his people while he was in his cradle is that Allāh was his Lord and their Lord, and he commanded them to worship Him alone. He said,

﴿فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿So worship Him. That is the straight path.﴾

Meaning, "That which I have come to you with from Allāh is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allāh's statement,

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ﴾

﴿Then the sects differed,﴾ means that the opinions of the People of the Book differed concerning ʿĪsā even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allāh, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them – who were the majority of the Jews (may Allāh's curses be upon them) – determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allāh Who was speaking (not ʿĪsā). Others said that he (ʿĪsā) was the son of Allāh. Some said that he was the third part of a divine trinity with Allāh. Yet, others said that he was the servant of Allāh and His Messenger. This latter view is the statement of truth, which Allāh guided the believers to. A report similar with this meaning has been reported from ʿAmr bin Maymūn, Ibn Jurayj, Qatādah and others from the Salaf (predecessors) and the Khalaf (later generations).

Allāh said,

﴿قَوْلٍ لِلَّذِينَ كَفَرُوا مِنْ مَّسْهَدٍ يَوْمٍ عَظِيمٍ﴾

﴿so woe unto the disbelievers from the meeting of a great Day.﴾

This is a threat and severe warning for those who lie about Allāh, invent falsehood and claim that He (Allāh) has a son.

However, Allāh has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allāh does not hasten the affair of those who disobey Him. This has been related in a Ḥadīth collected in the Two Ṣaḥīḥs,

﴿إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ﴾

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

Then, the Messenger of Allāh ﷺ recited the Āyah,

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

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

In the Two Ṣaḥīḥs it is also reported that the Messenger of Allāh ﷺ said,

﴿لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ﴾

«No one is more patient with something harmful that he hears than Allāh. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.»^[2]

Allāh says,

﴿وَكَايْنٍ مِّن قَرْيَةٍ أَمْنَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ﴾

«And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).» [22:48]

Allāh, the Exalted, also says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

«Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.» [14:42]

This is the reason that Allāh says here,

﴿قَوْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدٍ يَوْمٍ عَظِيمٍ﴾

«So woe unto the disbelievers from the meeting of a great

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

[2] Fath Al-Bāri 10:527, Muslim 4:2160.

Day.﴾

referring to the Day of Resurrection. It has been related in an authentic *Ḥadīth* that is agreed upon (in Al-Bukhārī and Muslim), on the authority of 'Ubādah bin Aṣ-Ṣāmit who said that the Messenger of Allāh ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

«Whoever testifies that there is no deity worthy of worship except Allāh alone, Who has no partners, and that Muḥammad is His servant and Messenger, and that 'Isā was Allāh's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allāh will admit him into Paradise regardless of whatever he did.»^[1]

﴿أَسْمِعْ يَوْمَ يُنْفَخُ الْفُتُوحُ لِكُلِّ الْفَاسِقِ يَوْمَ يَكُونُ النَّاسُ خِزْيًا وَنُجْرًا يُخْرَجُونَ مِنْهَا وَهُمْ لَا يَتَذَكَّرُونَ ﴿٣٨﴾﴾

﴿38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.﴾

﴿39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾

﴿40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.﴾

The Disbeliever's warning of the Day of Distress

Allāh, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allāh says,

﴿وَلَوْ نَرَىٰ إِذِ الْمُنَادِي يَنَادِي رَبَّنَا أَتَيْنَاكَ بِعَمَلٍ سَائِمٍ﴾

﴿And if you only could see when the criminals hang their heads

^[1] *Fath Al-Bārī* 6 :546, *Muslim* 1 :57.

before their Lord (saying): "Our Lord! We have now seen and heard." ﴿32:12﴾

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allāh's punishment. This is why Allāh says,

﴿أَتَسِعَ يَوْمٌ وَأَنْصُرَ﴾

﴿How clearly will they (disbelievers) see and hear,﴾

This means that no one will hear and see better than they will.

﴿يَوْمَ يَأْتُونَنَا﴾

﴿the day when they will appear before Us.﴾ The Day of Resurrection.

﴿لَكِنَّ الْظَالِمُونَ الْيَوْمَ﴾

﴿But the wrongdoers today are...﴾ now, in the life of this world,

﴿فِي ضَلَالٍ مُّبِينٍ﴾

﴿...in plain error.﴾ They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.

Then, Allāh says,

﴿وَأَنْذِرْهُمْ يَوْمَ الْفَسَادِ﴾

﴿And warn them of the Day of grief and regrets,﴾ warn the creation of the Day of Distress,

﴿إِذْ قُضِيَ الْأَمْرُ﴾

﴿when the case has been decided,﴾

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

﴿وَهُمْ﴾

﴿while (now) they are﴾ today, in the present life of this world,

﴿فِي غَفْلَةٍ﴾

﴿in a state of carelessness.﴾

with the warning of the Day of grief and regret, they are heedless.

﴿وَمَ لَا يُؤْمِنُونَ﴾

﴿and they believe not.﴾ meaning they do not believe that it is true.

Imām Aḥmad recorded that Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا، قَالَ: فَيَسْرِتُيُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيَقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيَسْرِتُيُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُؤْمَرُ بِهِ فَيَذْبَعُ، قَالَ: وَيَقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ وَلَا مَوْتَ»

«When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death."» Then the Messenger of Allāh ﷺ recited the Āyah,

﴿وَأَنذَرَهُمْ يَوْمَ الْمَسَرَّةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

﴿And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾

Then, the Messenger of Allāh ﷺ made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةٍ الدُّنْيَا»

«The people of this life are in the state of heedlessness of this life.»^[1]

Thus recorded Imām Aḥmad and it was also recorded by Al-Bukhārī and Muslim in their *Ṣaḥīḥs*^[2] with wording similar to this.

It is reported from 'Abdullāh bin Mas'ūd that he mentioned a story in which he said,

"There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allāh prepared for them if they had believed. Then, it will be said to them, 'If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, 'If Allāh had not bestowed His favor upon you (this would have been your place).'

Concerning Allāh's statement,

﴿إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ﴾

«Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.»

Allāh is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

[1] Aḥmad 9:3.

[2] *Faḥ Al-Bāri* 8:282, Muslim 4:2188.

[3] Aṭ-Ṭabari, it is the first narration explaining *Āyah* no. 39. See the section on the reports at the beginning of the book.

سورة النازعات

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البراهين

وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجِعُونَ ﴿٣٩﴾ وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٠﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهِتَى يَتَّبِعُكُمْ لَنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٥﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ فِي حَفِيًّا ﴿٤٦﴾ وَأَعْتَرْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَشَىٰ ﴿٤٧﴾ أَلَا أَكُونُ بِدَعَائِهِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

Ibn Abi Hātim recorded that Ḥazm bin Abi Ḥazm Al-Quta'i said, "Umar bin 'Abdul-Azīz wrote to 'Abdul-Hamīd bin 'Abdur-Raḥmān, who was the governor of Kufah: 'Thus, to proceed: Verily, Allāh prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'"^[1]

﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾ ﴿٤٠﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾

﴿41. And mention in the Book, Ibrāhīm. Verily, he was a man of truth, a Prophet.﴾

﴿42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾

[1] Ibn Abi Hātim 7:2410.

﴿43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path."﴾

﴿44. "O my father! Worship not Shayṭān. Verily, Shayṭān has been a rebel against the Most Gracious."﴾

﴿45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shayṭān."﴾

Ibrāhīm's Admonition of His Father

Allāh, the Exalted, tells His Prophet, Muḥammad ﷺ,

﴿وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ﴾

﴿And mention in the Book, Ibrāhīm.﴾

"Recite this to your people who are worshipping idols and mention to them what happened with Ibrāhīm, the intimate Friend (*Khalīl*) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols."

Ibrāhīm said,

﴿يَتَّبِعُونَ لِي مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

﴿O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾

Meaning that these idols will not benefit you, nor can they protect you from any harm.

﴿يَتَّبِعُونَ إِنِّي فَدَّ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ﴾

﴿O my father! Verily, there has come to me the knowledge of that which came not unto you.﴾

This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allāh that you do not know and it has not reached you."

﴿فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا﴾

﴿So follow me, I will guide you to the straight path.﴾

meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

﴿يَتَابِعْ لَا تَعْبُدِ الشَّيْطَانَ﴾

﴿O my father! Worship not Shayṭān.﴾ This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allāh says,

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي مَاءَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

﴿Did I not command you, O Children of Ādam, that you should not worship Shayṭān. Verily, he is a plain enemy to you.﴾ [36:60]

Allāh also says,

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا﴾

﴿They invoke nothing but females [idols] besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!﴾ [4:117]

Concerning Allāh's statement,

﴿إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾

﴿Verily, Shayṭān has been a rebel against the Most Gracious.﴾

This means obstinate and too arrogant to obey his Lord. Therefore, Allāh expelled him and made him an outcast. Therefore, "do not follow him or you will become like him."

﴿يَتَابِعْ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِنَ الرَّحْمَنِ﴾

﴿O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,﴾

"because of your associating partners with Allāh and your disobedience in what I am commanding you with."

﴿فَتَكُونَنَّ لِلشَّيْطَانِ وَلِيًّا﴾

﴿so that you become a companion of Shayṭān.﴾

This means, "there will be no one who will protect you, or help you, or assist you, except Iblīs. However, neither he, nor anyone else, has any power over the outcome of matters.

Following him will only cause you to be surrounded by the torment (of Allāh).” This is as Allāh says,

﴿ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.﴾ [16:63]

﴿قَالَ أَرَأَيْتَ أَنتَ عَنِ الْإِلَهِتِ يَتَّبِعُهُمْ لَئِن لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٧﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٨﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٩﴾﴾

﴿46. He (the father) said: “Do you revile my gods, O Ibrāhīm? If you stop not (this), I will La’arjumannak. So get away from me Maliyan.”﴾

﴿47. Ibrāhīm said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ḥafīyyan.”﴾

﴿48. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.”﴾

The Reply of Ibrāhīm’s Father

Allāh, the Exalted, informs of the reply of Ibrāhīm’s father to his son, Ibrāhīm, in reference to what he was calling him to. He said,

﴿أَرَأَيْتَ أَنتَ عَنِ الْإِلَهِتِ يَتَّبِعُهُمْ﴾

﴿Do you revile my gods, O Ibrāhīm?﴾ This means, “If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you.” This is the meaning of his statement;

﴿لَأَرْجُمَنَّكَ﴾

﴿La’arjumannaka.﴾

Ibn 'Abbās, As-Suddi, Ibn Jurayj, Aḍ-Ḍaḥḥāk and others said this. ^[1]

Concerning His statement,

﴿وَأَهْجُرْني مَلِيًّا﴾

﴿So get away from me Maliyan.﴾

Mujāhid, Ikrimah, Sa'īd bin Jubayr and Mujāhid bin Ishāq all said, "Maliyan means forever."^[2] Al-Ḥasan Al-Baṣrī said, "For a long time."^[3] As-Suddi said,

﴿وَأَهْجُرْني مَلِيًّا﴾

﴿So get away from me safely Maliyan.﴾

"This means forever."^[4] Ali bin Abi Ṭalḥah and Al-'Awfī both reported that Ibn 'Abbās said,

﴿وَأَهْجُرْني مَلِيًّا﴾

﴿So get away from me safely Maliyan.﴾

"This means to go away in peace and safety before you are afflicted with a punishment from me." Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyah Al-Jadalī, Mālik and others said the same. This is also the view preferred by Ibn Jarīr.

The Reply of Allāh's Friend (Khalīl)

With this, Ibrāhīm said to his father,

﴿سَلَامٌ عَلَيْكَ﴾

﴿Peace be on you!﴾ This is as Allāh said concerning the description of the believers,

﴿وَإِذَا سَأَلْتَهُمُ الْجَنَّةَ قَالُوا سَلَامًا﴾

﴿and when the foolish address them (with bad words) they say, "Salāman [peace].">﴾ [25:63]

Allāh also says,

﴿وَإِذَا سَمِعُوا اللَّفْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُكُمْ وَلَكُمْ أَعْمَلُكُمْ عَلَيْهِمْ لَا تَنفَعُ

[1] Aṭ-Ṭabari 18:205.

[2] Aṭ-Ṭabari 18:205,206.

[3] Aṭ-Ṭabari 18:205.

[4] Aṭ-Ṭabari 18:206.

﴿الْجَاهِلِينَ﴾

﴿And when they hear Al-Laghwa (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾ [28:55]

The meaning of Ibrāhīm's statement to his father,

﴿سَلَامٌ عَلَيْكَ﴾

﴿Peace be on you!﴾ "You will not receive any insult or harm from me." This is due to the respect and honor of fatherhood.

﴿سَأَسْتَغْفِرُ لَكَ رَبِّي﴾

﴿I will ask forgiveness of my Lord for you.﴾

meaning "But, I will ask Allāh to guide you and forgive you for your sin."

﴿إِنَّهُ كَانَ بِي حَفِيًّا﴾

﴿Verily, He is unto me Ḥafīyya.﴾

Ibn 'Abbās and others said that Ḥafīyyan means, "Kind."^[1] Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone." As-Suddi said, "Al-Ḥafī is One Who is concerned with his (Ibrāhīm's) affair." Thus, Ibrāhīm sought forgiveness for his father for a very long time, even after he migrated to Ash-Shām. He continued to seek forgiveness for him even after building the Sacred Masjid (in Makkah) and after the birth of his two sons, Ismā'īl and Ishāq. This can be seen in his statement,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

﴿Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.﴾ [14:41]

From this tradition, during the beginning stages of Islām, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrāhīm, the Khalīl (Friend) of Allāh, until Allāh revealed,

^[1] Aṭ-Ṭabari 18:207.

﴿كَذَٰلِكَ كُنَّا لَكُمْ أُتُونَا حَسَنَةً فِي إِبْرَاهِيمَ وَالزَّيْنِ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُم مِّنكُمْ وَمَا نَعْبُدُونَ مِن دُونِ اللَّهِ﴾

«Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh."» [60:4]

Until Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ﴾

«Except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."» [60:4]

meaning, except for this statement, so do not follow it. Then Allāh explains that Ibrāhīm abandoned this statement and retracted it. Allāh, the Exalted, says,

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

«It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.» [9:113]

Until Allāh's statement,

﴿وَمَا كَانِ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

«And Ibrāhīm's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrāhīm was Awwāh,^[1] forbearing.» [9:114]

Concerning Allāh's statement,

﴿وَأَعِزِّلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي﴾

«And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,»

This means, "And I worship my Lord alone, associating no partners with Him."

[1] See the Tafsīr of Sūrat At-Tawbah 9:114.

﴿عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾

﴿I certainly hope that I shall not be unblessed in my invocation to my Lord.﴾

The word 'Asā (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrāhīm) is the leader of the Prophets other than Muḥammad ﷺ.

﴿فَلَمَّا أَغْتَرَكُم مَّا يَكْفُرُونَ مِنْ دُونِ اللَّهِ هَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَلَا جَعَلْنَا نِسَاءَ ۖ وَلَمْ يَمِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ۖ﴾

﴿49. So when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾

﴿50. And We gave them of Our mercy, and We granted them Ṣidqin 'Aliyyan on the tongues.﴾

Allāh gave Ibrāhīm Ishāq and Ya'qūb

Allāh, the Exalted, says that when the Friend of Allāh (Ibrāhīm) withdrew from his father and his people for the sake of Allāh, Allāh gave him in exchange those who were better than them. He gave him Ishāq (Isaac) and Ya'qūb (Jacob), meaning his son, Ishāq, and Ishāq's son, Ya'qūb. This is as Allāh said in another Āyah,

﴿وَيَعْقُوبَ نَافِلَةً﴾

﴿and Ya'qūb, a grandson.﴾ [21:72]

Also, Allāh says,

﴿وَمِنْ ذُرِّيَّتِهِ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿and after Ishāq, of Ya'qūb.﴾ [11:71]

There is no difference of opinion about Ishāq being the father of Ya'qūb. This is what is recorded in the Qur'ān in Sūrah Al-Baqarah.

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِنِسْوَةٍ مِا تَعْبُدُونَ مِنْ بَدَىٰ قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ﴾

﴿Or were you witnesses when death approached Ya'qūb? When

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Ṣidqin 'Aliyyan means the good praise."^[1] As-Suddi and Mālik bin Anas said the same thing. Ibn Jarīr said, "Allāh only said 'Aliyyan (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allāh's peace and blessing be upon them all."^[2]

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۖ وَنَذَرْنَاهُ مِنَ الْجَانِّ الطَّوْرِ الْأَيْمَنِ وَفَرَّقْنَاهُ يُحْيَا ۖ وَوَعَدْنَا لَمْ مِنْ زَهِدِنَا أَخَاهُ هَارُونَ نَبِيًّا ۖ﴾

﴿51. And mention in the Book, Mūsā. Verily, he was Mukhlaṣan and he was a Messenger, (and) a Prophet.﴾

﴿52. And We called him from the right side of the Mount (Ṭūr), and made him draw near to Us for a talk with him.﴾

﴿53. And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

Mentioning Mūsā and Hārūn

After Allāh had mentioned Ibrāhīm, the Friend of Allāh, and commended him, he next mentioned *Al-Kalīm* (the one spoken to by Allāh directly). Allāh said,

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا﴾

﴿And mention in the Book, Mūsā. Verily, he was Mukhlaṣan﴾

Ath-Thawrī reported from 'Abdul-Azīz bin Rafī', from Abu Lubābah that he said, "The Disciples (of 'Īsā) said, 'O Spirit of Allāh, inform us about the one who is *Mukhlis* (purely devoted) to Allāh.' He said, 'That is one who does a deed solely for Allāh and he does not like for the people to praise him.' " Others recited the word as *Mukhlaṣ*, which means that he was chosen. This is as Allāh says,

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ﴾

﴿Verily, I have chosen you above men.﴾ [7:144]

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

[1] Aṭ-Ṭabari 18:208.

[2] Aṭ-Ṭabari 18:208.

﴿and he was a Messenger, (and) a Prophet.﴾

Allāh combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nūḥ, Ibrāhīm, Mūsā, ʿĪsā and Muḥammad. May the blessings of Allāh be upon them and all of the Prophets.

Allāh said,

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ﴾

﴿And We called him from the side of the Ṭūr.﴾ means Mount

﴿الْأَيْمَنِ﴾

﴿right﴾ It was on the right side of Mūsā when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allāh, the Exalted, spoke to him and called out to him. Allāh summoned him to come near and He conversed Āyah with him.

Concerning His statement,

﴿وَوَقَّعْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well." This is as Allāh says in another Āyah,

﴿وَأَيُّ هَٰرُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ﴾

﴿And my brother Hārūn he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.﴾ [28:34]

Also, Allāh said,

﴿قَدْ أُوتِيَٰ سُؤْلُكَ يٰمُوسَىٰ﴾

﴿(Allah said:) "You are granted your request, O Mūsā."﴾ [20:36]

He also said,

﴿فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَلَقَدْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

﴿So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me.﴾ [26:13-14]

Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Mūsā pleaded for his brother to be a Prophet." Allāh, the Exalted said,

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿١٥﴾﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

﴿وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾﴾

﴿54. And mention in the Book, Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.﴾

﴿55. And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾

Mentioning Ismā'īl

Here Allāh has commended Ismā'īl, the son of Ibrāhīm, the Friend of Allāh. He (Ismā'īl) is the father of all of the Arabs of the Ḥijāz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it."^[1] He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.

Some said,

﴿صَادِقَ الْوَعْدِ﴾

﴿(he was) true to what he promised.﴾ "This was said about him because he said to his father,

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٢﴾﴾

﴿If Allāh wills you will find me of the patient.﴾ [37:102]

So he was truthful in that." Being true to one's promise is one

[1] At-Ṭabari 18:211.

of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allāh, the Exalted, says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ﴾

«O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.» [61:2-3]

The Messenger of Allāh ﷺ said,

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

«The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.»^[1]

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allāh commended His servant and Messenger Ismā'īl, for he was true to his promise. Likewise, the Messenger of Allāh ﷺ was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-'Āṣ bin Ar-Rabī', the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَوَفَّى لِي»

«He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.»^[2]

When the Prophet ﷺ died, the Khalīfah (his successor), Abu Bakr Aṣ-Ṣiddīq said, "Whoever received any promise from the Messenger of Allāh ﷺ or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jābir bin 'Abdullāh came and related that the Messenger of Allāh ﷺ said,

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتَكَ هَكَذَا وَهَكَذَا وَهَكَذَا»

«If the wealth of Bahraīn comes (to me), then I would give you such and such and such.»

[1] Al-Bukhārī no.33,2682,2749,6095.

[2] Faṭḥ Al-Bārī 5:380.

This meant that he would fill his hands with wealth. Therefore, when the wealth of Baḥrain came (to them), Abu Bakr commanded Jābir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred *Dirhams*. Then, Abu Bakr gave him its double along with it.^[1] (i.e. one thousand extra *Dirhams*).

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

﴿and he was a Messenger, (and) a Prophet.﴾

In this is a proof of Ismā'il's favored status over his brother, Ishāq. Ishāq was only described as being a Prophet, but Ismā'il was described with both prophethood and messengership. It is confirmed in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

«Verily, Allāh chose Ismā'il from the sons of Ibrāhīm...»^[2]

Then, Imam Muslim mentions the rest of the *Ḥadīth* in its entirety. However, this statement proves the correctness of what we have said.

Allāh said,

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

﴿And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾

This is also a beautiful form of praise, a commendable quality, and an upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.

This is as Allāh said to His Messenger ﷺ,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient with them.﴾ [20:132]

Also, Allāh, the Exalted, said,

[1] *Faḥ Al-Bārī* 4:554.

[2] *Muslim* 4:1782.

﴿يَأْتِيهَا الَّذِينَ مَاتُوا قُرًا أَنْفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَفُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ ﴿٦٦﴾

«O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.﴾ [66:6]

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a *Ḥadīth* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَجِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَبْقَطَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَجِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَبْقَطَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

«May Allāh have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allāh have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.»

This *Ḥadīth* was recorded by Abu Dawud and Ibn Mājah.^[1]

﴿وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۗ﴾ ﴿٥٦﴾

﴿56. And mention in the Book, Idrīs. Verily, he was a man of truth, (and) a Prophet.﴾

﴿57. And We raised him to a high station.﴾

Mentioning Idrīs

Allāh complimented Idrīs for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ passed by Idrīs on the night of the *Isrā* (Night Journey) and he (Idrīs) was in the fourth heaven.

[1] Abu Dāwud 2:73, Ibn Mājah 1:424.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٠٩

الْمَرْحُومِينَ

وَنَدَبْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيبًا ﴿٥٤﴾ وَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٥﴾ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٦﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٧﴾ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٨﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ إِذْ أَنْتَلَّ عَلَى عِلْمِهِمْ مَا آتَيْنَا الرَّحْمَنُ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّكَائِ ۖ ﴿٦٠﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيَاثًا ﴿٦١﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٢﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦٣﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا مِنْ رِزْقِهِمْ فِيهَا بُكْرَةٌ وَعِشْيَا ﴿٦٤﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٥﴾ وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٦﴾

Sufyān reported from Mansūr that Mujāhid said,

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾﴾

﴿And We raised him to a high station.﴾

“This means the fourth heaven.”^[1] Al-Ḥasan and others said concerning Allāh’s statement,

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٩﴾﴾

﴿And We raised him to a high station.﴾

“This means Paradise.”

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ إِذَا نُنَازِلُ عَلَيْهِمْ مَا آتَيْنَا الرَّحْمَنُ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّكَائِ ۖ ﴿٦٠﴾﴾

﴿58. Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrāel, and from among those whom We guided and chose. When the Āyāt of the Most Gracious were recited unto them, they fell down prostrate and weeping.﴾

These Prophets are the Chosen Ones

Allāh, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this Sūrah. Rather, it is referring to all of those who were

[1] Aṭ-Ṭabari 18:213.

Prophets. Allāh merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

﴿الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ﴾

﴿they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Ādam.﴾

As-Suddi and Ibn Jarīr both said, "That which is meant by the offspring of Ādam is Idrīs, and what is meant by the offspring of those 'whom We carried with Nūḥ' is Ibrāhīm, and what is meant by the offspring of Ibrāhīm is Ishāq, Ya'qūb and Ismā'īl, and what is meant by the offspring of Isra'īl is Mūsā, Hārūn, Zakariyyā, Yayḥā and 'Isā bin Maryam." Ibn Jarīr said, "And that is the distinction of their genealogies, even though Ādam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were on the ship with Nūḥ, and he that is Idrīs. For verily, he was the grandfather of Nūḥ." I say that this is the most apparent meaning, which concludes that Idrīs is amongst the pillars of Nūḥ's ancestral lineage.^[1]

The view that this Āyah refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allāh's statement in *Sūrah Al-An'ām*,

﴿وَبِذَلِكَ حُجَّتْنَا مَا أَنبَيْنَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾ وَذَكَرْنَا يُحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الْمُنْتَلِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَدَاوُدَ وَغُلَامًا وَكَوْنًا فَصَلِّ عَلَى الْمُرْسَلِينَ ﴿٨٥﴾ وَمِنَ آبَائِهِمْ ذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاتَّبَعَتَهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٦﴾﴾

﴿And that was our proof which We gave Ibrāhīm against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishāq and Ya'qūb, each of them We guided; and before him We guided Nūḥ, and among his progeny Dāwūd, Sulaymān,

^[1] At-Ṭabari 18:214.

Ayyub, Yūsuf, Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyā, and Yaḥyā, and 'Isā and Ilyās, each one of them was of the righteous. And Ismā'il and Al-Yasā' and Yūnus and Lūṭ and each one of them We preferred above the 'Ālamīn. And also some of their fathers and their progeny and their brethern, We chose them, and We guided them to the straight path.﴾ [6:83-87]

Until Allāh's statement,

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْسَدُوا﴾

﴿They are those whom Allāh had guided. So follow their guidance.﴾ [6:90]

Allāh, the Exalted, says,

﴿وَمِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿Of some of them We have related to you their story. And of some We have not related to you their story.﴾ [40:78]

In *Ṣaḥīḥ Al-Bukhārī* it is reported from Mujāhid that he asked Ibn 'Abbās, "Is there a prostration in Sūrah Ṣād?" Ibn 'Abbās replied, "Yes." Then he recited,

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْسَدُوا﴾

﴿They are those whom Allah had guided. So follow their guidance.﴾ [6:90]

Ibn 'Abbās then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed." ^[1] – referring to Dawūd.

Allāh, the Exalted, said in this noble Āyah,

﴿إِنَّا نُنَزِّلُ عَالِيَمَ مَائِدَتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا﴾

﴿When the Āyah of the Most Gracious were recited unto them, they fell down prostrate and weeping.﴾

This means that when they heard the Words of Allāh,

[1] *Faḥ Al-Bāri* 8:14. The reference is to Āyah no. 24 of Ṣād (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these Āyāt of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word *Bukiyan* at the end of the *Āyah* means those who are crying, and it is the plural of *Bāki*. Due to this the scholars agree that it is legislated to prostrate upon reading this *Āyah*, in following them and adhering to their manner of worship.

﴿خَلَفَ مِنْ بَدِينِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ عَذَابًا ۝ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُلَاقُونَ فِيهَا ۝﴾

﴿59. Then, there has succeeded them a posterity who have lost the *Ṣalāh* and have followed lusts. So they will meet *Ghaiy*.﴾

﴿60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.﴾

They were succeeded by Wicked People and Good People

After Allāh mentioned the party of blessed ones – the Prophets and those who followed them by maintaining the limits set by Allāh and His commandments, fulfilling what Allāh ordered and avoiding His prohibitions – then He mentions,

(خَلَفَ مِنْ بَدِينِهِمْ خَلْفٌ)

(there has succeeded them a posterity.) This means later generations.

﴿أَضَاعُوا الصَّلَاةَ﴾

﴿who have lost *Ṣalāh*﴾

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with *Ghaiy*, which means loss on the Day of Resurrection.

Al-Awzā'ī reported from Mūsā bin Sulaymān, who reported from Al-Qāṣim bin Mukhaymirah that he said concerning Allāh's statement,

﴿خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

﴿Then, there has succeeded them a posterity who have lost the Ṣalāh﴾

“This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief.”^[1] It is also reported that it was said to Ibn Mas‘ūd, “Allāh often mentions the prayer in the Qur’ān. He says,

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

﴿Those who neglect their Ṣalāh.﴾ [107:5]

And He says,

﴿عَلَى صَلَاتِهِمْ دَائِمُونَ﴾

﴿Those who remain constant in their Ṣalāh.﴾ [70:23]

And He says,

﴿عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

﴿Who guard their Ṣalāh.﴾ [23:9]

Then, Ibn Mas‘ūd said, “This means at its designated times.” The people said, “We thought that this was referring to the abandonment of the prayer.” He replied, “That would be disbelief.”^[2] Masrūq said, “No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times.”^[3] Al-Awzā‘ī reported from Ibrāhīm bin Zayd that Umar bin ‘Abdul-‘Azīz recited the Āyah,

﴿خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿Then, there has succeeded them a posterity who have lost the Ṣalāh and have followed lusts. So they will meet Ghayy.﴾

Then, he said, “Their loss was not their abandonment of the prayers, but it was by not offering them during their proper

[1] Aṭ-Ṭabari 18:215.

[2] Aṭ-Ṭabari 18:216.

[3] Aṭ-Ṭabari 18:216.

and prescribed times."^[1]

Allāh said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

"This means loss."^[2] Qatādah said, "This means evil."^[3] Sufyan Ath-Thawrī, Shu'bah and Muḥammad bin Ishāq all reported from Abu Ishāq As-Sabī'ī, who reported from Abu 'Ubaydah, who reported from 'Abdullāh bin Mas'ūd that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

"This is a valley in the Hellfire which is very deep and its food is filthy."^[4] Al-A'mash reported from Ziyād, who reported from Abu 'Iyād, who commented Allāh's statement,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

He said, "This is a valley in Hell made of puss and blood."

Allāh said,

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿Except those who repent and believe and work righteousness.﴾

This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allāh will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise)." For this reason Allāh says,

﴿وَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾

[1] Aṭ-Ṭabarī 18:216.

[2] Aṭ-Ṭabarī 18:219.

[3] Aṭ-Ṭabarī 18:218.

[4] Aṭ-Ṭabarī 18:218.

﴿Such will enter Paradise and they will not be wronged in aught.﴾

This is because repentance wipes away that which was before it. In another Ḥadīth, the Prophet ﷺ said,

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ»

«The one who repents from sin is like he who has no sin.»¹¹

Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allāh's statement in Sūrah Al-Furqān,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا مَّا خَرَّ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

﴿And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...﴾ until Allāh's statement,

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿and Allah is Oft-Forgiving, Most Merciful.﴾ [25:68-70]

﴿جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانَ وَعْدُهُ مَأْتِيًا ۖ لَا يَسْمَعُونَ فِيهَا لَقْوًا إِلَّا

سَلَامًا ۖ وَلَهُمْ فِيهَا يَبُكَرَاتٌ وَعِشْيَاءٌ ۖ وَكَانَ ثَمَرُهُمْ يُسْقًى ۖ وَكَانَ فِيهَا نَضْرِبَاتُ الْفَخْرِ ۖ﴾

﴿61. (They will enter) 'Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.﴾

﴿62. They shall not hear therein any Laghw, but only Salām. And they will have therein their sustenance, morning and afternoon.﴾

﴿63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.﴾

¹¹ Ibn Majāh 2:1420.

The Description of the Gardens of the Truthful and Those Who repent

Allāh, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of 'Adn, meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith.

Concerning Allāh's statement,

﴿إِنَّهُمْ كَانُوا وَعْدُ مَا يُبَادُونَ﴾

﴿Verily, His promise must come to pass.﴾

This affirms the fact that this will occur, and that it is a settled matter. Allāh does not break His promise, nor does He change it. This is similar to His statement,

﴿كَانَ وَعْدُ مَقُولًا﴾

﴿His promise is certainly to be accomplished.﴾ [73:18]

This means that His promise will be and there is no avoiding it. Allāh's statement here,

﴿مَأْتِيًا﴾

﴿must come to pass.﴾ This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

﴿مَأْتِيًا﴾

﴿must come to pass.﴾ "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)."

Concerning Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا﴾

﴿They shall not hear therein any Laghw.﴾

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. He said,

﴿إِلَّا سَلَامًا﴾

﴿...but only Salām.﴾ This is an indifferent exception, similar to Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!﴾ [56:25-26]

Concerning His statement,

﴿وَلَهُمْ فِيهَا زُكْرَةٌ وَعِشْيَاءٌ﴾

﴿And they will have therein their sustenance, morning and afternoon.﴾

This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imām Aḥmad recorded from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَنْصُفُونَ فِيهَا، وَلَا يَتَمَخَّطُونَ فِيهَا. وَلَا يَتَغَوَّطُونَ، آيَتُهُمْ وَأَمْسَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ وَمَجَابِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مِغْ سَاقِيهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعِشْيًا»

«The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allāh in the morning and evening.»^[1]

[1] Aḥmad 2:316.

Al-Bukhārī and Muslim both recorded this narration in the Two *Ṣaḥīḥs*.^[1] Imām Aḥmad also recorded that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«الشَّهَدَاءُ عَلَى بَارِقٍ نَهْرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بَكْرَةً وَعَشِيًّا»

«The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.»^[2]

Aḥmad is the only one who collected this narration. Ad-Daḥḥāk reported that Ibn ‘Abbās said,

«وَلَمْ يَرْفُتْهُمْ فِيَا بَكْرَةً وَعَشِيًّا»

«And they will have therein their sustenance, morning and afternoon.»

“This means the amount of time equal to night and day.” Allāh said,

«وَالَّذِينَ لَهُمْ فِيهَا نَاصِبٌ سَلَامٌ»

«Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.»

This means, ‘This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.’ They are those who obey Allāh in happiness and times of hardship. They are those who suppress their anger and they pardon people’s offenses. This is as Allāh says at the beginning of *Sūrah Al-Mu’minūn*,

«قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِعُونَ ﴿٢﴾»

«Successful indeed are the believers. Those who are humble in their Ṣalāh.» [23:1-2]

Until His saying,

«أُولَئِكَ هُمُ الْوَارِثُونَ ﴿٣﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿٤﴾»

«These are indeed the inheritors. Who shall inherit the

[1] *Faṭḥ Al-Bārī* 6:367, Muslim 4:2180.

[2] Aḥmad no. 2390.

Firdaws. In it they shall dwell forever. ﴿ [23:10-11]

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۚ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَمْ سَيِّئًا ۚ﴾

﴿64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.﴾

﴿65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him?﴾

The Angels do not descend, except by Allāh's Command

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Jibrīl,

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟»

«What prevents you from visiting us more than you do?»

Then this Āyah was revealed,

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we descend not except by the command of your Lord.﴾^[1]

Al-Bukhāri was alone in recording it and he related it with the *Tafsīr* of this Āyah.^[2] Al-'Awfī reported from Ibn 'Abbās that he said, "Jibrīl was kept from visiting the Messenger of Allāh ﷺ, so he was disturbed and grieved because of this. Then, Jibrīl came to him and said, 'O Muḥammad,

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we descend not except by the command of your Lord.﴾»^[3]

Allāh said,

﴿لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

[1] Aḥmad 1:231.

[2] *Fath Al-Bāri* 8:282.

[3] Aṭ-Ṭabari 18:222. This is also reported by others from Ibn 'Abbās. See the previous reference.

﴿To Him belongs what is before us and what is behind us﴾

It has been said that the meaning of "what is before us" refers to that which is in this life and "what is behind us" refers to the Hereafter.

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿and what is between those two﴾

This means what is between two blows of the *Ṣūr*. This is the opinion of Abu Al-ʿĀliyah, ʿIkrimah and Mujāhid. This was also stated by Saʿīd bin Jubayr and Qatādah in one narration from them. As-Suddi and Ar-Rabīʿ bin Anas^[1] held this opinion as well. It has also been said,

﴿مَا بَيْنَ آدِينَا﴾

﴿what is before us﴾ means the future matters of the Hereafter.

﴿وَمَا خَلْفَنَا﴾

﴿what is behind us﴾ means what has taken place in this life,

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿what is between those two﴾

means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn ʿAbbās, Saʿīd bin Jubayr, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj and Ath-Thawrī.^[2] Ibn Jarīr also preferred this latter interpretation. And Allāh knows best.

Concerning Allāh's statement,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

﴿and your Lord is never forgetful﴾.^[3]

Mujāhid said, "This means that your Lord has not forgotten you." Allāh said,

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿Lord of the heavens and the earth, and all that is between them﴾

[1] Aṭ-Ṭabari 18:224.

[2] Aṭ-Ṭabari 18:224, Al-Qurṭubi 11:129.

[3] Aṭ-Ṭabari 18:225.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٠

الْمَرْيَمُ

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٦﴾ وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجَ حَيًّا ﴿٦٧﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٨﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَرُ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٧٠﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلًا ﴿٧١﴾ وَإِنْ يَنْكُرُ إِلَّا وَاْرِدْهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧٢﴾ ثُمَّ نَسْجِي الَّذِينَ أَتَقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٣﴾ وَإِذَا نُنَادِيْنَهُمْ أَيْنَمَا بَيِّنْتَ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَى الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٤﴾ وَكَوْءُ أَهْلِكَأَقْبَلُهُمْ مِنْ قَرْيَةٍ هُمْ أَحْسَنُ أَتْنَا وَرِيًّا ﴿٧٥﴾ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَدًا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٦﴾ وَيَزِيدُ اللَّهُ الَّذِينَ أَحْتَدَوْا هُدًىٰ وَالْبَاقِيْنَ الصَّالِحِيْنَ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٧﴾

He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

﴿so worship Him and abide patiently in his worship. Do you know of any who is similar to Him?﴾

‘Ali bin Abi Talhah related that Ibn ‘Abbās said that this means, “Do you know any comparison or something similar to the Lord?”^[1] Mujāhid, Sa’id bin Jubayr, Qatādah, Ibn Jurayj and others all said the

same.^[2] Ikrimah related that Ibn ‘Abbās said, “There is no one named Ar-Rahmān (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name.”^[3]

﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجَ حَيًّا ﴿٦٦﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَرُ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلًا ﴿٧٠﴾﴾

﴿66. And man says: “When I am dead, shall I then be raised up alive?”﴾

[1] At-Ṭabari 18:226.

[2] At-Ṭabari 18:226.

[3] Al-Qurṭubī 11:130.

﴿67. Does not man remember that We created him before, while he was nothing?﴾

﴿68. So by your Lord, surely We shall gather them together, and (also) the Shayāfīn, then We shall bring them round Hell, Jithyya.﴾

﴿69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.﴾

﴿70. Then, verily, We know best those who are most worthy of being burnt therein.﴾

Man's Amazement about Life after Death and the Refutation against this Amazement

Allāh, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allāh says,

﴿وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُكُمْ أَوْدَا كَمَا تَرَبَّأْنَا إِلَى خَلْقِ جَدِيدٍ﴾

﴿And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?"﴾[13:5]

Allāh also says,

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٦﴾ وَصَرَبَ لَنَا مَثَلًا وَرَبَّى خَلَقَهُ قَالِ مَنْ يُبْنِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿Does not man see that We have created him from Nutfah.^[1] Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾[36:77-79]

And Allāh says here in this Sūrah,

[1] See volume seven, the explanation of Sūrat Al-Ḥajj 22:4, and Sūrat Al-Mu'minūn 23:13.

﴿وَقُلْ الْإِنْسَانُ أَدْنَىٰ مِمَّا يَشْكُرُ لَسَوْفَ نُنْفِخُ فِيهِ نَفْسًا ۚ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتُهُ مِن قَبْلُ وَلَمْ
يَكْ شَيْئًا ۚ﴾

«And man says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing?»

Allāh uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something? Similarly Allāh says;

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَقْوَمُ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» [30:27]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَن يَكْذِبَنِي، وَأَدَّانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَن يُوْذِنِي، أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَّا أَذَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«Allāh, the Exalted said, "The son of Ādam denies Me and he has no right to deny Me. The son of Ādam harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him."»^[1]

Concerning Allāh's statement,

﴿فَرِيقًا لَّنَحْشُرَنَّهُم وَالْآخَرِينَ﴾

«So by your Lord, surely We shall gather them together, and

^[1] Aḥmad 2:350.

the Shayātīn,﴾

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allāh and their devils as well.

﴿ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾

﴿then We shall bring them round Hell, jithiyya.﴾

Al-'Awfi related that Ibn 'Abbās said, "This means sitting and it is similar to His statement,

﴿وَرَأَى كُلُّ أُمَّةٍ جَاثِيَةً﴾

﴿And you will see each nation jāthiyyah.﴾^[1] " [45:28]

As-Suddi commented on the word *Jithiyya*, "It means standing." It has been reported from Murrah that Ibn Mas'ūd said the same.

Concerning Allāh's statement,

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ﴾

﴿Then indeed We shall drag out from every sect﴾

This means from every nation. This is what Mujāhid said.^[2]

﴿أُولَئِكَ أَشَدُّ عَلَى الرَّحْمَنِ عِيقًا﴾

﴿all those who were worst in obstinate rebellion against the Most Gracious.﴾

Ath-Thawrī reported from 'Alī bin Al-Aqmar, from Abu Al-Aḥwas, from Ibn Mas'ūd that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allāh will begin with the greatest of them in crime and continue in succession. That is Allāh's statement,

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أُولَئِكَ أَشَدُّ عَلَى الرَّحْمَنِ عِيقًا﴾

﴿Then indeed We shall drag out from every sect all those who

^[1] At-Ṭabari 18:227.

^[2] At-Ṭabari 18:228.

were worst in obstinate rebellion against the Most Gracious.﴾^[1]

This is similar to Allāh's statement,

﴿حَتَّىٰ إِذَا أَدْرَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِجْنَهُمْ لِأَرْثَنَّهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَذِّبْنَا عَذَابًا ضَعِيفًا مِّنَ النَّارِ﴾

﴿Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire."﴾ Until His saying,

﴿بِمَا كُنتُمْ تَكْسِبُونَ﴾

﴿For what you used to earn.﴾ [7:38-39]

The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn." Concerning Allāh's statement,

﴿ثُمَّ لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أَزْكَىٰ بِمَا سَيَلَّوْنَ﴾

﴿Then, verily, We know best those who are most worthy of being burnt therein.﴾

Then, at this point Allāh attaches one piece of information to another. The meaning here is that Allāh best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the *Āyah* that was previously mentioned,

﴿قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

﴿He will say: "For each one there is double (torment), but you know not."﴾ [7:38]

﴿وَلَن يَنفَعُ إِنَّمَا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَا ۖ﴾

﴿71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.﴾

﴿72. Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithiyya.﴾

[1] Ad-Durr Al-Manthūr 5 :533.

Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarīr reported from ‘Abdullāh that he said concerning Allāh’s statement,

﴿وَلَنْ يَنْفَكُوا إِلَّا وَارِدُهَا﴾

﴿There is not one of you but will pass over it.﴾

“The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, ‘O Allāh save them, save them.’”^[1] This narration has supporting narrations similar to it from the Prophet ﷺ in the Two *Ṣaḥīḥs* and other collections as well. These narrations have been related by Anas, Abu Sa‘īd, Abu Hurayrah, Jābir and other Companions, may Allāh be pleased with them all.

Aḥmad also recorded that Umm Mubashshar, the wife of Zayd bin Hārithah, said, “The Messenger of Allāh ﷺ was in the house of Ḥaṣṣah when he said,

﴿لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ﴾

‘No one who was present at the battles of Badr and Ḥudaybiyyah (of the Muslims) will enter into the Hellfire.’

Then, Ḥaṣṣah said, “Doesn’t Allāh say,

﴿وَلَنْ يَنْفَكُوا إِلَّا وَارِدُهَا﴾

﴿There is not one of you but will pass over it (Hell);﴾

The Messenger of Allāh ﷺ replied by reciting,

﴿فَمَنْ تَتَجَبَّأْ لِلَّذِينَ اتَّقَوْا﴾

﴿Then We shall save those who had Taqwā.﴾^[2]

In the Two *Ṣaḥīḥs* there is a *Ḥadīth* reported from Az-Zuhri, from Sa‘īd from Abu Hurayrah that the Messenger of Allāh ﷺ said,

^[1] Aṭ-Ṭabari 18:232.

^[2] Aḥmad 6:362. This *Ḥadīth* was recorded by Muslim (no. 2496) with a slight variation of wording.

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّهُ النَّارُ إِلَّا تَجَلَّةَ الْقَسَمِ»

«No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.»^[1]

'Abdur-Rahmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَلَنْ يَنْكَرَ إِلَّا وَارِدُهَا﴾

«There is not one of you but will pass over it;»

“The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire.”

As-Suddi reported from Murrah, from Ibn Mas'ūd, that he said concerning Allāh's statement,

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

«this is with your Lord; a *Ḥatman* decree.»

“An oath that must be fulfilled.”^[2] Mujāhid said, “*Ḥatman* means preordainment.”^[3] Ibn Jurayj said the same.^[4]

Concerning Allāh's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

«Then We shall save those who had *Taqwā*.»

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allāh will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their

[1] *Faḥ Al-Bāri* 3:142, Muslim 4:2028.

[2] *Aṭ-Ṭabari* 18:237.

[3] *Aṭ-Ṭabari* 18:237.

[4] *Aṭ-Ṭabari* 18:237.

bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a *Dinār* of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allāh will take out of the Fire whoever said "*Lā ilāha illallāh*," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic *Ḥadīths* from the Messenger of Allāh ﷺ. This is why Allāh says,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَاً﴾

﴿Then We shall save those who had Taqwā. And We shall leave the wrongdoers in it, Jithyya.﴾^[1]

﴿وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِتَنَزُّهِ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾^(٧٣) وَكَوْا أَهْلَكَا قَبْلَهُمْ مِنْ قَوْمِهِمْ أَحْسَنُ أَتَانَا وَرَبَّيَا﴾

﴿73. And when Our clear Āyāt are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan?"﴾

﴿74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance?﴾

The Disbelievers boast over Their good Fortune in the World

Allāh, the Exalted, informs that when the clear, evident Āyāt of Allāh are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

﴿خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾

﴿best dwellings and the finest Nadiyyan.﴾

[1] *Fath Al-Bāri* 13:48.

This means the best houses, with the loftiest levels and the finest *Nadiyyan*, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living?" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allāh says about them,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!"﴾ [46:11]

Nūh's people said,

﴿أَتُؤْمِنُ لِلَّهِ وَأَتُتَبِّعُكَ الْأَرْدَلُونَ﴾

﴿"Shall we believe in you, when the weakest (of the people) follow you?"﴾ [26:111]

And Allāh says,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

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

This is why Allāh refuted their doubts:

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ﴾

﴿And how many a generations have We destroyed before them﴾

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief?"

﴿هُمْ أَحْسَنُ أَتْنَا وَرَدَيْنَا﴾

﴿who were better in wealth, goods and outward appearance?﴾

This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A'mash reported from Abu Z̧ibyan, who reported from Ibn 'Abbās that he said concerning the *Āyah*,

﴿خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾

﴿best dwellings and finest Nadiyyan.﴾

"Position [Maqām] means home, Nadi means place of gathering, wealth refers to material possessions and outward appearance is how they look physically."^[1] Al-'Awfī said that Ibn 'Abbās said, "Position [Maqām] means dwelling, Nadi means place of gathering and the blessing and happiness that they were living in. This is as Allāh says about the people of Fir'awn when He destroyed them and related the story of their situation in the Qur'ān,

﴿كَذَٰلِكَ نَرْكُزُهُمْ مِنْ جَنَّتٍ وَعُيُودٍ ۖ وَزُرُوعٍ وَمَقَارٍ كَبِيرٍ﴾

﴿How many gardens and springs that they [Fir'awn's people] left behind, and green crops and honored places [Maqām].﴾
[44:25-26]

Therefore, position [Maqām] refers to their dwellings and splendid bounties, and Nadi is the places of gathering and meeting where they used to congregate. Allāh said while relating the story to His Messenger ﷺ of what happened with the people of Lūṭ,

﴿وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ﴾

﴿And practice Al-Munkar (evil deeds) in your meeting places [Nādiyakum].﴾ [29:29]

The Arabs call a place of gathering a Nādī."^[2]

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَتًّا ۖ إِنَّ الرَّاوِيَ مَا يُوعَدُونَ إِنَّا الْعَذَابَ رَبَّنَا السَّاعَةَ ۖ فَيَسْئَلُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾

﴿75. Say: whoever is in error, the Most Gracious will extend [circumstances] for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.﴾

[1] Aṭ-Ṭabari 18:239,241.

[2] Aṭ-Ṭabari 18:239.

The Rebellious Person is given Respite but He is not forgotten

Allāh, the Exalted, says,

﴿قُلْ﴾

﴿Say﴾ This means, "O Muḥammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood."

﴿مَنْ كَانَ فِي الضَّلَالَةِ﴾

﴿whoever is in error﴾ This means, 'be they from us or from you.'

﴿فَلْيَنْدُدْ لَهُ الرِّقَّتْ مَتًى﴾

﴿the Most Gracious will extend [circumstances] for him.﴾

This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِنَّا الْعَذَابُ﴾

﴿until, when they see that which they were promised, either the torment﴾

that will strike him,

﴿وَأِنَّا السَّاعَةُ﴾

﴿or the Hour﴾ that will come suddenly,

﴿فَسَيَعْلَمُونَ﴾

﴿they will come to know﴾ at that time,

﴿مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُودًا﴾

﴿who is worst in position, and who is weaker in forces.﴾

This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allāh mentions about the Jews when He says,

﴿يَأَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ آلِئَابِ فَتَنُوا آلِئَابِ إِن كُنْتُمْ

صٰدِقِيْنَ ﴿١٠١﴾

﴿O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.﴾ [62:6]

Meaning, 'Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in *Sūrat Al-Baqarah*, and to Allāh is the praise. Likewise, Allāh mentioned the challenge that was given to the Christians in *Sūrah Āl 'Imrān*,^[1] when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that 'Īsā was the son of Allāh. Therefore, Allāh mentioned His arguments and proofs against the worship of 'Īsā, and that he was merely a creature like Ādam. After this, Allāh said,

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَدِ مَا جَاءَكَ مِنَ الْوَيْلِ فَقُلْ قَاتَلُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

﴿Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie."﴾ [3:61]

However, they (the Christians) also retreated from this challenge.

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيِّنَاتُ الْفَلَحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾

﴿76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.﴾

Increasing Guidance of Those Who are guided

After Allāh mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

[1] For these discussions, see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:94), and volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:61).

﴿وَلَمَّا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَئِذَا مَرَّ هَٰذَا مِثْلُ مَا عَلَّمْنَاهُ﴾

«And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?"» [9:124]

And the following Āyah also shows this.
Concerning Allāh's statement,

﴿وَالَّذِينَ اتَّخَذُوا الصَّالِحِينَ الصَّلَاحَ﴾

«And the righteous good deeds that last»

Its explanation has already preceded in Sūrat Al-Kahf,^[1] along with a lengthy discussion concerning it and the related *Hadīths*.

﴿خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا﴾

«(they) are better with your Lord for reward.»

meaning the recompense and reward.

﴿وَحَيْرٌ مَّرَدًّا﴾

«and better for resort.» meaning in the final outcome, the result for its doer.

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرَاهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾

«77. Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I live again]."»

«78. Has he known the Unseen or has he taken a covenant from the Most Gracious?»

«79. Nay, We shall record what he says, and We shall increase his torment;»

«80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.»

^[1] See volume six, the *Tafsīr* of Sūrat Al-Kahf (18:46).

Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imām Aḥmad reported from Khabbāb bin Al-Aratt that he said, "I was a blacksmith and Al-'Ās bin Wā'il owed me a debt. So I went to him to collect my debt from him. He said to me, 'No, by Allāh, I will not pay my debt to you until you disbelieve in Muḥammad.' I replied to him, 'No, by Allāh, I will not disbelieve in Muḥammad until you die and are resurrected again.' He then said to me, 'Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allāh revealed these Āyāt,

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾

﴿Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children."﴾ until,

﴿وَيَأْتِينَا فَرْدًا﴾

﴿and he shall come to Us alone.﴾^[1]

This was also recorded by the two compilers of the *Ṣaḥīḥs* and other collections as well. In the wording of Al-Bukhārī it states that Khabbāb said, "I used to be a blacksmith in Makkah and I made a sword for Al-'Ās bin Wā'il. So I went to him to collect my pay from him..." then he mentioned the rest of the *Ḥadīth* and he said,

﴿أَرَأَيْتَ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

"This means an agreement."^[2]

Concerning Allāh's statement,

﴿أَطَّلَعَ الْغَيْبَ﴾

﴿Has he known the Unseen﴾ This is a rejection of the person who says,

﴿لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾

[1] Aḥmad 5:111.

[2] *Faṭḥ Al-Bārī* 4:372, Muslim 4:2153.

﴿I shall certainly be given wealth and children.﴾

Meaning, on the Day of Resurrection. In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it?"

﴿أَرَأَيْتَ إِذَا عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

Or has he received a promise from Allāh that he will be given these things? It has already been stated that in *Ṣaḥīḥ Al-Bukhārī* it is mentioned that covenant means an agreement.^[1]

Concerning Allāh's statement,

﴿كَلَّا﴾

﴿Nay,﴾ This is a participle that opposes what came before it and gives emphasis to what follows it.

﴿سَنَكْتُبُ مَا يَقُولُ﴾

﴿We shall record what he says,﴾ what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allāh the Most Great.

﴿وَنَسُدُّ لَكَ مِنَ الْعَذَابِ مَدًّا﴾

﴿We shall increase his torment.﴾ This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allāh in this life.

﴿وَنَرِثُهُ مَا يَقُولُ﴾

﴿And We shall inherit from him all that he speaks of,﴾

His wealth and children. It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life." To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allāh says,

﴿وَيَأْتِينَا فَرْدًا﴾

﴿And he shall come to Us alone.﴾ without wealth or children.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۚ كَلَّا سَيَكْفُرُونَ بِمَادِينِهِمْ وَيَكُونُونَ عَلَيْهِمْ

[1] *Fath Al-Bāri* 4:273.

ضِدًّا ۚ أَلَمْ نَرِ أَتَىٰ أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَضُّعُهُمْ أَزْوَاجًا ۚ فَلَا تَحْجُلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۚ ﴿٨١﴾

﴿81. And they have taken gods besides Allāh, that they might give them honor, power and glory.﴾

﴿82. Nay, but they will deny their worship of them, and will become their adversaries.﴾

﴿83. See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.﴾

﴿84. So make no haste against them; We only count out to them a (limited) number.﴾

The Idols of the Polytheists will deny Their Worship

Allāh, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allāh, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allāh mentions that the matter is not as they claim, and it will not be as they hope. He says,

﴿لَا يَكْفُرُونَ بِمَا دَعَوْهُمْ﴾

﴿Nay, but they will deny their worship of them,﴾ on the Day of Judgement.

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ This means that they will be foes in a state other than what they think about these gods. This is similar to Allāh's statement,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَاسِ أَلَيْسَ بِهِمْ عَذَابٌ ۚ وَإِذَا خِشِيَ النَّاسُ أَنْ يَكُونُوا عَدَاءَ اللَّهِ وَكَانُوا بِمَا دَعَوْهُمْ كَافِرِينَ ۚ ﴿٥٦﴾﴾

﴿And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ [46:5-6]

As-Suddi said,

﴿لَا يَكْفُرُونَ بِيَادِهِمْ﴾

﴿Nay, but they will deny their worship of them,﴾

"This means their worshipping of the idols."^[1]

Allāh said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries﴾ contrary to what they hoped for from these gods.

As-Suddi said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ "They will be in severe opposition and argument."

Ad-Ḍaḥḥāk said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ "This means enemies."^[2]

The Power of the Devils over the Disbelievers

Concerning Allāh's statement,

﴿إِنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوْزَعُونَ﴾

﴿See you not that We have sent the Shayātīn against the disbelievers to push them to do evil.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "They will lead them astray with temptation."^[3] Al-'Awfī said that Ibn 'Abbās said, "They will incite them against Muḥammad ﷺ and his Companions."^[4] Qatādah said, "They will harass them and disturb them until they disobey Allāh."^[5] 'Abdur-Raḥmān bin Zayd said, "This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 18:251.

[2] Aṭ-Ṭabari 18:250.

[3] Aṭ-Ṭabari 18:251.

[4] Ad-Durr Al-Manthūr 5:538.

[5] Aṭ-Ṭabari 18:252.

﴿وَمَنْ يَتُخِذْ عَنِ الذِّكْرِ الرَّحْمَنِ نُفَيْضًا لَّهُمْ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him.﴾^[1] [43:36]

Concerning Allāh's statement,

﴿فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۖ﴾

﴿So make no haste against them; We only count out to them a (limited) number.﴾

This means, "Do not be hasty with the punishment that is going to befall them, O Muḥammad."

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۖ﴾

﴿We only count out to them a number.﴾

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allāh and His exemplary punishment."

Allāh says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَفْعَلُونَ ۖ﴾

﴿And consider not that Allah is unaware of that which the wrongdoers do.﴾ [14:42]

And He says,

﴿فَهَبْ لِّلْكَافِرِينَ أَتَيْنَهُم مِّنَّا ۖ﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allāh says,

﴿إِنَّمَا نُؤَخِّرُهُمْ لِّئَلَّا يَزِيدُوا إِسْمًا ۖ﴾

﴿We postpone the punishment only so that they may increase in sinfulness.﴾ [3:178]

﴿نُؤَخِّرُهُمْ فَلْيَا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ۖ﴾

^[1] Aṭ-Ṭabari 18:252.

سُورَةُ مَرْيَمَ

٣١١

الْأَنْعَامِ

أَفَرَأَيْتَ الَّذِي كَفَرْنَا بِنَبَا وَقَالَ لَا تُبْرِكُ مَا لَا وَدَّعَ وَلَا
 (٧٦) أَطْلَعَ الْغَيْبِ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٧٧) كَلَّا
 سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (٧٨) وَنَرِثُهُ
 مَا يَقُولُ وَيَأْتِينَا فَرْدًا (٧٩) وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً
 لِيَكُونُوا لَهُمْ عِزًّا (٨٠) كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
 عَلَيْهِمْ ضِدًّا (٨١) أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّاطِطِينَ عَلَى الْكَافِرِينَ
 تَوْرَهُمْ أَرَأَى (٨٢) فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (٨٣)
 يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٤) وَنَسُوقُ الْمُجْرِمِينَ
 إِلَى جَهَنَّمَ وَرْدًا (٨٥) لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ
 الرَّحْمَنِ عَهْدًا (٨٦) وَقَالُوا اخْذُ الرَّحْمَنُ وَلَدًا (٨٧) لَقَدْ
 جِئْتُمْ شَيْئًا إِذَا (٨٨) تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ
 وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (٨٩) أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا
 (٩٠) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (٩١) إِنْ كُلُّ مَنْ فِي
 السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا (٩٢) لَقَدْ أَحْصَاهُمْ
 وَعَدَّهُمْ عَدًّا (٩٣) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا (٩٤)

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24]

﴿قُلْ تَسْمَعُوا فَإِنَّ مَصِيرَكُمْ إِلَى الْآخِرَةِ﴾

﴿Say: "Enjoy! But certainly, your destination is the (Hell) Fire."﴾ [14:30]

As-Suddi said,

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

﴿We only count out to them a (limited) number.﴾ means years, months, days and hours."

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَلَدًا﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا (٨٥) لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٨٦)

﴿85. The Day We shall gather those with Taqwā unto the Most Gracious (Allāh), like a delegation.﴾

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

﴿87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).﴾

The Condition of the Righteous and the Criminals on the Day of Resurrection

Allāh, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His

Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allāh explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A *Wafd* (delegation) is a group that arrives while riding and from it comes the word *Wufūd* (arriving). They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allāh says,

﴿وَرَدَا﴾

﴿In a thirsty state.﴾ This means parched and thirsting for drink. This was stated by 'Aṭā', Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and many others.^[1] Here it will be said,

﴿أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَوَاتٍ ۚ﴾

﴿Which of the two groups is best in Maqām (position) and the finest Nadiyyan (meeting place).﴾[19:73]

Ibn Abi Ḥātim reported from 'Amr bin Qays Al-Mulā'ī, who reported from Ibn Marzūq that he said,

﴿يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۚ﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾

"When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, 'Who are you?' The being will reply, 'You do not know me?' The believer will say, 'No, but Allāh has made you sweet smelling with a handsome face.' The being will say, 'I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now?' So the believer will therefore mount the creature. This is the meaning of Allāh's statement,

[1] Aṭ-Ṭabari 18:253, *Ad-Durr Al-Manthūr* 5:541.

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًا﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾

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

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًا﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾

“Riding.”^[1] His saying,

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًا﴾

﴿And We shall drive the criminals to Hell, in a thirsty state.﴾

This means parched and thirsty.

﴿لَا يَمْلِكُونَ الشَّفْعَةَ﴾

﴿None shall have the power of intercession,﴾

There will be no one who can intercede for them like the believers who intercede for each other. Allāh says about them,

﴿قَدْ لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾

﴿Now we have no intercessors, nor a close friend.﴾ [26:100-101]

Allāh said,

﴿إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿but such a one as has received permission (or promise) from the Most Gracious.﴾

This is a separate exclusion, which means, “But those who have taken a covenant with the Most Beneficent.” This covenant is the testimony that none has the right to be worshipped but Allāh, and upholding of its rights and implications. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

﴿إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

﴿but such a one as has received permission (or promise) from the Most Gracious.﴾

[1] Aṭ-Ṭabari 8:380.

"The promise is the testimony that none has the right to be worshipped but Allāh, that the person accepts that all power and strength belong to Allāh and he only places his hope with Allāh alone."^[1]

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ ۖ وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۚ أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ۚ لَقَدْ أُخْصِمَ وَعْدُهُمْ ۚ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝﴾

﴿88. And they say: "The Most Gracious (Allāh) has begotten a son."﴾

﴿89. Indeed you have brought forth (said) a thing Idda.﴾

﴿90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.﴾

﴿91. That they ascribe a son to the Most Gracious.﴾

﴿92. But it is not suitable for the Most Gracious that He should beget a son.﴾

﴿93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.﴾

﴿94. Verily, He knows each one of them, and has counted them a full counting.﴾

﴿95. And everyone of them will come to Him alone on the Day of Resurrection.﴾

The Stern Rejection of attributing a Son to Allāh

After Allāh affirms in this noble Sūrah that ʿĪsā was a worshipper and servant of Allāh and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ﴾

﴿And they say: "The Most Gracious has begotten a son."﴾

^[1] Aṭ-Ṭabari 18:257.

Indeed you have brought forth

This means, "In this statement of yours."

﴿شَيْئًا إِذَا﴾

﴿a thing Idda.﴾

Ibn 'Abbās, Mujāhid, Qatādah and Mālik all said, "Terrible." It has been said that it is pronounced *Iddan*, *Addan*, and *Āddan* with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allāh said;

﴿تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَغَرُّ الْجِبَالِ هَذَا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَكَ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

that is, out of their high esteem for Allāh, when they hear this statement of wickedness coming from the Children of Ādam. The reason for this is that these are creatures of Allāh and they are established upon His *Tawhīd* and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarīr reported that Ibn 'Abbās said concerning Allāh's statement,

﴿تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَغَرُّ الْجِبَالِ هَذَا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَكَ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

"Verily, the heavens, the earth, the mountains and all creatures – except for humans and *Jinns* – are frightened by the associating of partners with Allāh. Creation will almost cease existing before the association of partners with Allāh, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allāh, we hope that Allāh would forgive the sins of those who believed in

His absolute Oneness by worshipping Him alone. The Messenger of Allāh ﷺ said,

«لَقُتُوا مَوْتَكُمْ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

«Encourage your dying people to testify to La ilāha illallāh, for whoever says it at the time of their death, they will definitely enter into Paradise.»

The people said, "O Messenger of Allāh, what about he who says it while in good health?" He replied,

«يَلِكْ أَوْجِبُ وَأَوْجِبُ»

«This will necessitate his entrance into Paradise even more.»

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِئْتُ بِالسَّمَوَاتِ وَالْأَرْضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوَضِعْتَنِي فِي كِفَّةٍ الْمِيزَانِ، وَوَضِعْتَ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

«I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of La ilāha illallāh was placed on the other side of the scale, the testimony would outweigh all of it.»

This was recorded by Ibn Jarir^[1] and it is supported by the Ḥadīth related to the story of the card.^[2] And Allāh knows best.

Ad-Ḍaḥḥāk said,

«نَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْهُ»

«Whereby the heavens are almost torn,» "This means to be split apart into pieces due to the fear of the magnificence of Allāh." 'Abdur-Raḥmān bin Zayd bin Aslam said,

«وَتَنَشَقُّ الْأَرْضُ»

«and the earth is split asunder,»

[1] Aṭ-Ṭabari 18:258.

[2] Tuḥfat Al-Aḥwadhī 7:330, referring to the text wherein it is stated that the Kalimah will outweigh ninety-nine scrolls of recorded bad deeds reaching as far as can be seen on the Day of Judgement.

"This is due to its anger on behalf of Allāh, the Mighty and Sublime."

﴿وَنَحَرُّ لِّلْبَالِ هَذَا﴾

﴿and the mountains Hadda.﴾

Ibn 'Abbās said, "This means to be torn down." Sa'īd bin Jubayr said, "*Haddan* means some of it is broken by other parts of it in succession."

Imām Aḥmad reported from Abu Mūsā that he said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَضَبِرَ عَلَىٰ أَدَىٰ سَمِيعِهِ مِنَ اللَّهِ إِنَّهُ يُشْرِكُ بِهِ وَيُجْعَلُ لَهُ وَلَدٌ، وَهُوَ يُعَافِيهِمْ وَيُدْفَعُ عَنْهُمْ وَيَرْزُقُهُمْ»

"There is no one more patient than Allāh concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them."^[1]

This narration is also recorded in the Two Ṣaḥīḥs. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

"...that they attribute a son to Him, while He is the One Who sustains them and gives them good health."^[2]

Allāh said;

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ﴾

﴿But it is not suitable for the Most Gracious that He should beget a son.﴾

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا إِلَٰهِي الرَّحْمَنِ عَبْدٌ ۚ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۚ﴾

[1] Aḥmad 4:405.

[2] Faṭḥ Al-Bāri 10:527, Muslim 4:2160.

﴿There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.﴾

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

﴿وَمَهُمْ مَّائِهِ يَوْمَ الْقِيَامِ فَرَدًّا﴾

﴿And everyone of them will come to Him alone on the Day of Resurrection.﴾

This means that there will be no helper for him and no one to save him, except Allāh alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ فَإِنَّمَا يَسَّرْنَاهُ لِقَائِكَ
لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ يُخَشِ مِنْهُمْ
مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا﴾

﴿96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.﴾

﴿97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwā, and warn with it the people that are Ludda.﴾

﴿98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?﴾

Allāh places Love of the Righteous People in the Hearts

Allāh, the Exalted, informs about His believing servants, who work righteous deeds – deeds that He is pleased with because they are in accordance with the legislation of Muḥammad ﷺ – that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic Ḥadīths of the Messenger of Allāh ﷺ in various different ways. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فَلَانًا فَأَحِبَّهُ قَالَ: فَيَحِبُّهُ جِبْرِيلُ، قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحِبُّوهُ، قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُرْسِلُ لَهُ الْقَبُولَ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَبْغِضُ فَلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُرْسِلُ لَهُ الْبَغْضَاءَ فِي الْأَرْضِ»

«Verily, whenever Allāh loves a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I love so-and-so, so love him." Thus, Jibrīl will love him. Then, he (Jibrīl) will call out to the dwellers of the heavens, "Verily, Allāh loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allāh hates a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I hate so-and-so, so hate him." Thus, Jibrīl will hate him. Then, he (Jibrīl) will call out amongst the dwellers of the heavens, "Verily, Allāh hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.»^[1]

Al-Bukhārī and Muslim reported narrations similar to this.^[2]

Ibn Abi Hātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فَلَانًا فَأَحِبَّهُ، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنْزِلُ لَهُ الْمَحَبَّةَ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ رِزْقًا وَسَعَةً﴾»

«Whenever Allāh loves a servant of His, He calls Jibrīl (saying), "Verily, I love so-and-so, so love him." Then, Jibrīl calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allāh, the Mighty and Sublime: ﴿Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love

[1] Aḥmad 2:413,514.

[2] Faṭḥ Al-Bāri 1:476, Muslim 4:2030.

for them. ﴿^[1]﴾ [19:96]

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2]

The Qur'ān descended to give Glad Tidings and to warn
Allāh said;

﴿فَإِنَّمَا يَسَّرْنَاهُ﴾

﴿So, We have made this easy﴾

meaning the Qur'ān.

﴿بِلِسَانِكَ﴾

﴿in your own tongue,﴾

This is an address to Prophet Muḥammad ﷺ and it means that the Qur'ān is in the pure, complete and eloquent Arabic language.

﴿لِنُبَشِّرَ بِهِ الْمُتَّقِينَ﴾

﴿that you may give glad tidings to those who have Taqwā,﴾
those who respond to Allāh and believe in His Messenger ﷺ,

﴿وَنُذِرَ بِهِ قَوْمًا لُّدًّا﴾

﴿and warn with it the people who are Ludda.﴾

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

﴿وَكَمْ أَفْلَكًا قَبْلَهُمْ مِنْ قَرْنٍ﴾

﴿And how many a generation before them have We destroyed!﴾

means from the nations that disbelieved in the signs of Allāh and rejected His Messengers.

﴿هَلْ يَجِدُ يَتْمُ مِنْ أَمِيرٍ أَوْ تَسْمَعُ لَهُمْ وَكْرًا﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾

Meaning, 'have you seen any of them or even heard a whisper

^[1] 'Abdur-Razzāq 10:450.

^[2] Muslim 4:1031, Tuhfat Al-Aḥwadhī 8:608.

from them.' Ibn 'Abbās, Abu Al-'Āliyah, 'Ikrimah, Al-Ḥasan Al-Baṣrī, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Ibn Zayd all said, "This means any sound."^[1] Al-Ḥasan and Qatādah both said that this means, "Do you see with your eye, or hear any sound?"^[2]

This is the end of the *Tafsīr* of *Sūrah Maryam*. All praises and thanks are due to Allāh. Following this will be the *Tafsīr* of *Sūrah Ṭa Ha*, Allāh willing and all praise is due to Allāh.

[1] Aṭ-Ṭabari 18:265.

[2] Aṭ-Ṭabari 18:265.