

سَمِعَ اللَّهُ عَالَمٌ مُحْكَمٌ
سَمِعَ اللَّهُ عَالَمٌ لَكَ مُحْكَمٌ
لَكَ دُلُجْ لَكَ دُلُجْ

TAFSEER
SOORAH AL
KAHF

BY SHAYKH MUHAMMAD AL-UTHAYMEEN

TAFSĪR
SŪRAH AL
KAHF



BY SHAYKH MUHAMMAD BIN ȘĀLIH AL-UTHAYMĪN

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Transliteration Table

Consonants

ء	'	د	d	ض	d̤	ڭ	k
ب	b	ذ	dh	ط	t̤	ل	l
ت	t	ر	r	ظ	z̤	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ھ	h
ح	h̤	ش	sh	ف	f	ۋ	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	—	a	—	i	—	u
Long	ـ	ـ	ـ	ـ	ـ	ـ
Diphthongs	ـيـ	ـيـ	ـيـ	ـوـ	ـوـ	ـوـ

Glyphs

 Sallālāhu 'alayhi wa sallam (May Allāh's praise & salutations be upon him)

عليه السلام 'Alayhis-salām / علىهم السلام 'Alayhim as-salām (Peace be upon him/them)

 Radiyallāhu ‘anhu /  Radiyallāhu ‘anhā (May Allāh be pleased with him/her)

 Radiyallāhu ‘anhum (May Allāh be pleased with them)

 *Radiyallāhu ‘anhumā* (May Allāh be pleased with them both)

 *Rahimahullāh* (May Allāh have mercy on him)

وَسَلَّمَ *Subḥānahu wa-ta‘Ālā* (Glorious and Exalted is He)

أَعْزَّةٌ عَزِيزٌ 'Azzā wa-Jall (The Mighty and Majestic)

تَبَارِكَ اللَّهُ تَعَالَى Tabāraka wa-ta'Alā (The Blessed and Exalted)

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SŪRAH AL-KAHF

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَاجًا ﴾
﴿ فَيَمَّا لَيْلَدَرَ بَأْسًا شَدِيدًا مِّنْ لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴾ ٢١ مَا كَثِيرٌ فِيهِ أَبَدًا ٢٢ وَيُنَذِّرُ الَّذِينَ
قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٢٣ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبَرْتُ
كَلِمَةً تَخْرُجُ مِنْ أَفواهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ٢٤ فَلَعْلَكَ بَاخْرُ
نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ٢٥ إِنَّا جَعَلْنَا
مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوْهُمْ أَيُّهُمْ أَحْسَنُ عَمَلاً ٢٦ وَإِنَّا
لَجَاءَ عَلَيْهَا صَعِيدًا جُرْزًا ٢٧ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ
وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ٢٨ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا
رَبُّنَا أَتَنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيَّئْنَا لَنَا مِنْ أَمْرِنَا رَشَدًا ٢٩ فَضَرَبْنَا عَلَى
أَذَانِهِمْ فِي الْكَهْفِ سِينِينَ عَدَدًا ٣٠ ثُمَّ بَعْثَانَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ
أَحْصَى لِمَا لَبِثُوا أَمَدًا ٣١ نَحْنُ نَقْصُ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ إِنَّهُمْ
فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ٣٢ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنَنْدُعُوْ مِنْ دُونِهِ إِلَّاهًا لَقَدْ
قُلْنَا إِذَا شَطَطًَا ٣٣ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ

عَلَيْهِم بِسُلْطَانٍ بَيْنَ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَإِذْ
اعْتَرَتْ تُمُوْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأُولَوْا إِلَى الْكَهْفِ يَنْسُرُ لَكُمْ
رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿٦﴾ وَتَرَى الشَّمْسَ
إِذَا طَلَعَتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ
ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذُلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ
اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿٧﴾ وَتَحْسِبُهُمْ
أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقْلِبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكُلُّهُمْ
بَاسِطُ ذِرَاعِيهِ بِالْوَصِيدِ لَوْ اطَّلَعَتْ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فِرَارًا
وَلَمْلِثْتَ مِنْهُمْ رُعْبًا ﴿٨﴾ وَكَذِلِكَ بَعْثَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ
مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا
لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرْقَكُمْ هَذِهِ إِلَى الْمَدِيْنَةِ فَلَيَنْظُرْ أَيْنَا أَرْكَى
طَعَامًا فَلَيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلَيَتَاطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٩﴾ إِنَّهُمْ
إِنْ يَظْهِرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا
إِذَا أَبْدَأُوا ﴿١٠﴾ وَكَذِلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ
السَّاعَةَ لَا رَبَّ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ قَالُوا ابْنُوا عَلَيْهِمْ
بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَخَذُنَّ
عَلَيْهِمْ مَسْجِدًا ﴿١١﴾ سَيَقُولُونَ ثَلَاثَةٌ رَبَّهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْعَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ
رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءٌ

ظَاهِرًا وَلَا تَسْتَفِتْ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٦﴾ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ
 ذَلِكَ غَدًا ﴿٢٧﴾ إِلَّا أَن يَشَاءُ اللَّهُ وَإِذْ كُرِّبَ إِذَا نَسِيَتْ وَقُلْ عَسَى
 أَن يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٨﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ
 مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٩﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ
 السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ
 وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٣٠﴾ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ
 رَبِّكَ لَا مُبَدِّلٌ لِكَلِمَاتِهِ وَلَن تَجِدَ مِنْ دُونِهِ مُلْتَحِدًا ﴿٣١﴾ وَاصْبِرْ
 نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاءِ وَالْعَشَيِّ يُرِيدُونَ وَجْهَهُ وَلَا
 تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ
 عَنِ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٣٢﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ
 فَمَنْ شَاءَ فَلِيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكُفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
 بِهِمْ سُرَادُقَهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَا إِكْمَلَ يَشْوِي الْوُجُوهَ
 بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٣٣﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٤﴾ أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
 وَيَلْبِسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَكَبِّرِينَ فِيهَا عَلَى
 الْأَرَائِكَ نِعْمَ الثَّوَابُ وَحَسِنَتْ مُرْتَفَقًا ﴿٣٥﴾ وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ
 جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَنَاهُمَا بِنَخْلٍ وَجَعَلْنَا
 بَيْنَهُمَا زَرْعًا ﴿٣٦﴾ كِلْتَا الْجَنَّتَيْنِ أَتْ أُكُلُّهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا

وَفَجَرْنَا خِلَالَهُمَا نَهَرًا ٢١ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ
 أَنَا أَكْثُرُ مِنْكَ مَالًا وَأَعْزُّ نَفْرًا ٢٢ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ
 مَا أَظْنُ أَنْ تَبِيدَ هَذِهِ أَبْدًا ٢٣ وَمَا أَظْنُ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ
 إِلَيْ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلِبًا ٢٤ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
 أَكَفَرْتَ بِالَّذِي خَلَقْتَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ٢٥
 لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ٢٦ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ
 قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنَ أَنَا أَقْلَ مِنْكَ مَالًا وَوَلَدًا
 ٢٧ فَعَسَى رَبِّي أَنْ يُؤْتِنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرِسِّلَ عَلَيْهَا حُسْبَانًا مِنَ
 السَّمَاءِ فَتَصْبِحَ صَاعِيدًا زَلَقًا ٢٨ أَوْ يُصْبِحَ مَأْوَاهَا غَورًا فَلَنْ تَسْتَطِعَ لَهُ
 طَلَبًا ٢٩ وَأَحِيطَ بِشَمْرِهِ فَأَصْبَحَ يُقْلِبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ
 خَاوِيَّةٌ عَلَى عُرُوشَهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ٣٠ وَلَمْ
 تَكُنْ لَهُ فِتَّةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ٣١ هُنَالِكَ
 الْوَلَايَةُ لِلَّهِ الْحَقُّ هُوَ خَيْرُ ثَوَابًا وَخَيْرُ عُقْبًا ٣٢ وَاضْرِبْ لَهُمْ مَثَلًا
 الْحَيَاةُ الدُّنْيَا كَمَا إِنَّنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 فَأَصْبَحَ هَشِيمًا تَذْرُوُهُ الرِّياحُ ٣٣ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا
 الْمَالُ وَالْبَنُونَ زِيَّةُ الْحَيَاةِ الدُّنْيَا ٣٤ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ
 رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا ٣٥ وَيَوْمَ نُسِيرُ الْجِبالَ وَتَرَى الْأَرْضَ بَارِزَةً
 وَحَشِرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ٣٦ وَعَرِضُوا عَلَى رَبِّكَ صَفَّا لَقَدْ
 جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ٣٧ بَلْ زَعْمَتُمْ أَنَّنَجْعَلَ لَكُمْ مَوْعِدًا

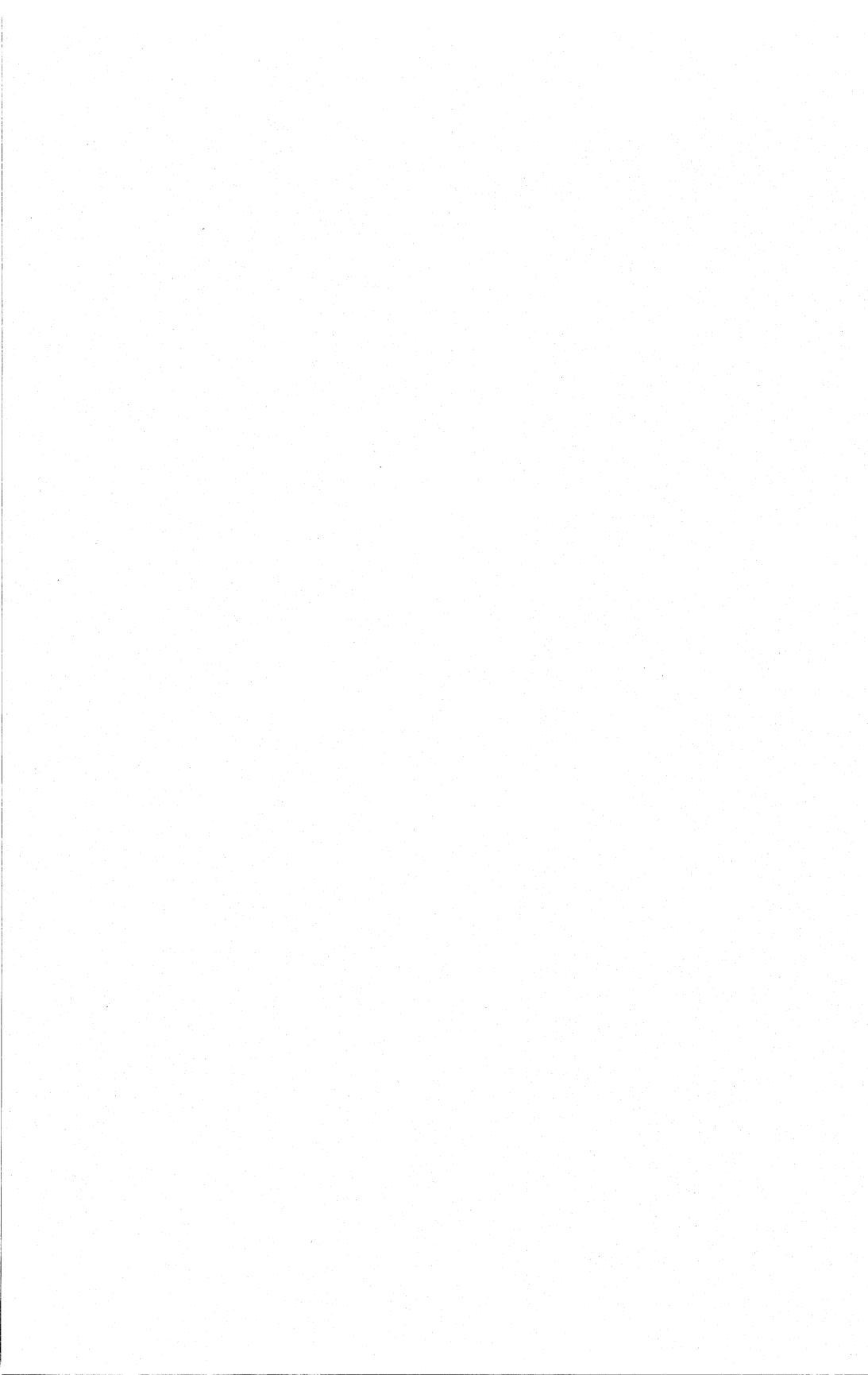
٤٨) وَوُضِعَ الْكِتَابُ فَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا
وَيَلَّئُنَا مَالٍ هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ٤٩) وَإِذْ قُنَا
لِلْمَلَائِكَةِ اسْجَدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ
عَنْ أَمْرِ رَبِّهِ ٥٠) افْتَخَذُونَهُ وَذُرِّيَّتُهُ أُولَيَاءُ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ
بِئْسَ لِلظَّالِمِينَ بَدَلًا ٥١) مَا أَشَهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا
خَلْقَ أَنفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضْلِلِينَ عَصْبًا ٥٢) وَيَوْمَ يَقُولُ نَادُوا
شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوْ لَهُمْ وَجَعَلُنا بَيْنَهُمْ
مَوْبِقًا ٥٣) وَرَأَى الْمُجْرِمُونَ النَّارَ فَطَنُوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا
عَنْهَا مَصْرِفًا ٥٤) وَلَقَدْ صَرَّفُنا فِي هَذَا الْقُرْآنَ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ
وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ٥٥) وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ
جَاءُهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيهِمْ سُنْنَةُ الْأَوَّلِينَ أَوْ
يَأْتِيهِمُ الْعَذَابُ قُبْلًا ٥٦) وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
وَيُبَاجِدُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي
وَمَا أَنْذِرُوا هُزُوا ٥٧) وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمْتُ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكْنَةً أَنْ يَفْقَهُوهُ وَفِي
آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذَا أَبَدًا ٥٨) وَرَبُّكَ
الْغَفُورُ ذُو الرَّحْمَةِ لَوْ مُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابُ
بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْتًا ٥٩) وَتِلْكَ الْقُرْآنِي أَهْلُكَنَا هُمْ

لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَوْعِدًا ٦٥٠ وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا
 أَبْرُخُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبًا ٦٦٠ فَلَمَّا بَلَغَا مَجْمَعَ
 بَيْنِهِمَا نَسِيَّا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَّبًا ٦٧٠ فَلَمَّا جَاءُوا
 قَالَ لِفَتَاهُ أَتَنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصِيبًا ٦٨٠ قَالَ أَرَأَيْتَ
 إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ
 أَنْ أَذْكُرُهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٩٠ قَالَ ذَلِكَ مَا كَنَّا نَبْغِ
 فَارْتَدَّا عَلَى آثَارِهِمَا قَصْصًا ٧٠ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَا رَحْمَةً
 مِنْ عِنْدِنَا وَعَلَمْنَا مِنْ لَدُنَّا عِلْمًا ٧١٠ قَالَ لَهُ مُوسَى هَلْ أَتَبِعُكَ عَلَى
 أَنْ تُعْلَمَنِ مِمَّا عُلِّمْتَ رُشْدًا ٧٢٠ قَالَ إِنِّي لَنْ تَسْتَطِعَ مَعِي صَبَرًا ٧٣٠
 وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحْطِ بِهِ خُبْرًا ٧٤٠ قَالَ سَتَجِدُنِي إِنْ شَاءَ
 اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ٧٥٠ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ
 شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٧٦٠ فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِي
 السَّفِينةِ خَرَقَهَا ٧٧٠ قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ٧٨٠
 قَالَ أَلَمْ أَقْلُ إِنِّي لَنْ تَسْتَطِعَ مَعِي صَبَرًا ٧٩٠ قَالَ لَا تُؤَاخِذْنِي بِمَا
 نَسِيَتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ٨٠٠ فَانطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا
 فَقَتَلَهُ قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا شُكْرًا ٨١٠ قَالَ
 أَلَمْ أَقْلُ لَكَ إِنِّي لَنْ تَسْتَطِعَ مَعِي صَبَرًا ٨٢٠ قَالَ إِنْ سَأَلْتُكَ عَنْ
 شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ٨٣٠ قَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ٨٤٠ فَانطَلَقَا
 حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبْوَا أَنْ يُضَيْقُوهُمَا فَوَجَدَا

فِيهَا جِدَارًا يُرِيدُ أَنْ يَقْضَى فَأَقَامَهُ ۝ قَالَ لَوْ شِئْتَ لَا تَخْذِنْتَ عَلَيْهِ
 أَجْرًا ۝ ۷۷ قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ ۝ سَاعِدْتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ
 عَلَيْهِ صَبَرًا ۝ ۷۸ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ
 فَأَرْدَتْ أَنْ أَعِيَّبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝
 وَأَمَّا الْغُلَامُ فَكَانَ أَبُوهُاهُ مُؤْمِنٌ فَخَشِينَا أَنْ يُرِهَقُهُمَا طُغْيَانًا وَكُفْرًا
 ۸۰ فَأَرْدَنَا أَنْ يُدِلَّهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا ۝ وَأَمَّا
 الْحِدَارُ فَكَانَ لِغُلَامِينَ يَتِيمَينَ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا
 وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَلْعَغَا أَشْدَهُمَا وَيَسْتَخْرِجَا
 كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۝ ذُلِّكَ تَأْوِيلُ مَا لَمْ
 تَسْطِعْ عَلَيْهِ صَبَرًا ۝ ۸۱ وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۝ قُلْ سَأَتْلُو عَلَيْكُمْ
 مِنْهُ ذِكْرًا ۝ ۸۲ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝
 فَاتَّبَعَ سَبَبًا ۝ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
 حَمْئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۝ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْ تُعَذَّبَ وَإِنَّمَا أَنْ
 تَتَخِذَ فِيهِمْ حُسْنًا ۝ ۸۳ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرِدُ إِلَىٰ
 رَبِّهِ فَيُعَذَّبُهُ عَذَابًا شَكْرًا ۝ ۸۴ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ
 الْحُسْنَىٰ ۝ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝ ۸۵ ثُمَّ أَتَبَعَ سَبَبًا ۝ حَتَّىٰ إِذَا
 بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ
 دُونِهَا سِرْتًا ۝ ۸۶ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَنِيهِ خُبْرًا ۝ ۸۷ ثُمَّ أَتَبَعَ سَبَبًا ۝
 حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ

يَفْقَهُونَ قَوْلًا ٤٣ قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ
 فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا
 ٤٤ قَالَ مَا مَكَنَّيِ فِيهِ رَبِّي خَيْرٌ فَاعِنُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ
 رَدْمًا ٤٥ أَتُونِي زُبُرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى تَيْنَ الصَّدَفَيْنِ قَالَ
 انْفُخُوا ٤٦ حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أَفْرَغْ عَلَيْهِ قِطْرًا ٤٧ فَمَا
 اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ٤٨ قَالَ هَذَا رَحْمَةٌ مِّنْ
 رَبِّي ٤٩ إِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءً ٥٠ وَكَانَ وَعْدُ رَبِّي حَقًّا ٥١
 وَتَرَكُنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ٥٢ وَنُفَخَ فِي الصُّورِ فَجَمَعَنَاهُمْ
 جَمِيعًا ٥٣ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ٥٤ الَّذِينَ كَانُوا
 ٥٥ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذَكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ٥٦
 أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَخَذُوا عِبَادِي مِنْ دُونِي أُولَيَاءٌ ٥٧ إِنَّا
 أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلاً ٥٨ قُلْ هَلْ نُبَيِّكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
 ٥٩ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسِبُونَ أَنَّهُمْ
 يُحْسِنُونَ صُنْعًا ٦٠ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَ
 أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزُنَّا ٦١ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا
 كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُرُوا ٦٢ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلاً ٦٣ خَالِدِينَ فِيهَا لَا
 يَغْوُونَ عَنْهَا حِوَلًا ٦٤ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنِفَدَ
 الْبَحْرُ قَبْلَ أَنْ تَنَفَّدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَادًا ٦٥ قُلْ إِنَّمَا أَنَا

بَشَّرْ مِلْكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو
لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٦﴾



INTRODUCTION

All praises belong to Allāh, the Lord of all that exists, and may the prayers and peace of Allāh be upon our Prophet Muhammad and upon his family and his Companions collectively.

As to what follows: Sūrah al-Kahf is a Makki *sūrah*, [although] some scholars exclude some of its verses from this, such as the first part of the *sūrah* from verse one until verse eight, verse 28, and from verse 107 to verse 110, saying that these verses are Madani verses. But this exception requires proof, because the origin of the Makki *suwar* is that the entire *sūrah* is Makki, and all of [the verses] of the Madani *suwar* are Madani. Thus, there has to be proof if you make an exception to this.

The Makki *suwar* are those revealed before the migration to Madīnah, and the Madani *suwar* are those revealed after the migration, even if they were revealed in other than Madīnah. For example, the statement of the Exalted:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَالقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

This day, I have perfected your religion for you,
completed My favor upon you, and have chosen
for you Islām as your religion.

[Sūrah al-Mā'idah 5:3]

This verse was sent down on ‘Arafah during the Farewell Pilgrimage.

VERSES 1-3

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ
لَهُ عِوْجًا ﴿١﴾ قَيْمًا لِتِينِرَ بِأُسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا
﴿ مَا كَيْشَنَ فِيهِ أَبَدًا ﴿٢﴾

All praises and thanks be to Allāh, Who has sent down to His slave the Book (the Qur'ān), and has not placed therein any crookedness. [He has made it] straight, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward (i.e., Paradise). They shall abide therein forever.

Tafsīr

The statement of the Exalted:

﴿ الْحَمْدُ لِلَّهِ ﴾

All praises

is a description of praise with perfection, love, and glorification. And by our statement “love and glorification,” we exclude the word “complimenting” (*al-madh*, المدح). This is because complimenting does not necessitate love and glorification; rather, a person may compliment an individual he does not think is worth a penny, but he

does so hoping for a benefit or to repel a harm. As for praise, it is a description of perfection with love and glorification.

“Allāh” — This is the personal name of Allāh by which He is specified. None other than Him is described with it, and it is a name for His Holy Essence, Blessed and Exalted.

﴿الْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ عَلٰى عَبْدِهِ الْكِتَابَ﴾

All praises and thanks be to Allāh, Who has sent down to His slave the Book (the Qur'ān).

“All the praises and thanks be to Allāh, Who has sent down...” — Is this information? Did Allāh ﷺ want to inform His slaves that He is praised, or is it a foundation and establishment for us to praise Allāh for this, or is it both? The answer: [It is] both. Thus, it is information from Allāh about Himself, and it is guidance for us to praise Allāh ﷺ upon that.

“His slave” — Meaning Muhammad ﷺ. The Exalted described him with servitude, because he is the most subservient of mankind to Allāh ﷺ; and the Exalted described him with servitude in three situations:

- 1) When the Qur'ān was being sent down, as it appears in the first verse.
- 2) [When] the Exalted said, in defense of him ﷺ:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مُّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللّٰهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

And if you are in doubt about what We have sent down to Our slave [Muhammad], then produce a sūrah the like thereof and call upon your witnesses

besides Allāh, if you are truthful.

[*Sūrah al-Baqarah* 2:23]

3) [When] the Exalted said, during his ascension to the heavens:

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعِبْدِهِ لَيَلَّا مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِتُرِيهُ مِنْ آيَاتِنَا^١
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

Exalted is He who took His slave for a journey by night from al-Masjid al-Harām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him Our signs. Indeed, He is the All-Hearer, the All-Seer.

[*Sūrah al-Isrā'* 17:1]

This means that, during the noblest situations of the Prophet ﷺ, Allāh ﷺ described him as being a slave, and it is a blessed attribute for a person to be a slave of Allāh. [This is] such that the lover said concerning his love:

لا تدعني إلا بيها عبدها
فإنها أشرف أسمائي

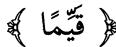
She only addresses me by calling me her slave, for verily, it is the most honorable of names.

“The Book” — Meaning the Qur’ān. It is called a book because it is written or because it is collected, because the meaning of books is collection. For this reason, “al-katibah” is a battalion, meaning a group of horses. And this is valid for the Qur’ān, as it is written and it is also a collection.

﴿ وَلَمْ يَجْعَلْ لَهُ عِوَاجًا ﴾

And has not placed therein any crookedness.

He did not place in this Qur'ān any crookedness; rather, it is upright. For this reason, He said:

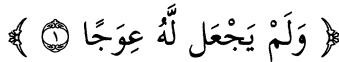


[He has made it] straight

And “straight” is the circumstantial adverb (*bāl*) from His statement, “*All praises and thanks be to Allāh, Who has sent down to His slave the Book (the Qur'ān).*” Meaning, its condition is that it is upright. And if someone says, “Why do we not consider it to be an attribute, because the word ‘book’ is accusative and the word ‘upright’ is accusative?”

The answer [is that] the word “upright” is indefinite and the word “book” is definite, and it is not possible for a definite noun to be described by an indefinite adjective. And the meaning of “upright” is “upright to the highest possible extent.” And here, the negation of any defects is mentioned first, and the affirmation of completeness is mentioned second. Similarly, it is befitting to first remove any harms from an area and then place therein that which completes it. For this reason, it is said, “Clean before you decorate,” meaning, before you adorn something, clear out anything from the place that would negate the adornment, and then adorn it.

And in the statement of the Exalted, “*upright*,” there is something to which attention must be drawn, which is that it is obligatory to stop at the statement of the Exalted:



And has not placed therein any crookedness.

Because if you connected this verse with the word that comes after it (*upright*), the speech would be contradictory; thus, one would suppose the meaning to be “He did not place therein any upright crookedness.”

Then the Exalted explained the wisdom for sending down the Qur'ān, in His statement:

﴿ لَيَنذِرَ بَأْسًا شَدِيدًا مِّنْ لَدُنْهُ وَيُتْشِرُّ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴾

...to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward (i.e., Paradise).

The pronoun in His statement, “*To warn*,” perhaps refers to “*His slave*,” and it is possible that it refers to “*the Book (the Qur’ān)*” [from the first verse]; both of these are correct. Thus, the Book was sent down upon the Messenger of Allāh ﷺ for the purpose of warning by it, and the Book itself is a warner that warns the people.

“*Severe punishment from Him*” — Meaning a severe punishment from the direction of Allāh ﷺ. And the word *bd's* (بَأْسٌ) means “punishment,” as it comes in the statement of the Exalted:

﴿ فَجَاءَهَا بَأْسًا يَوْمًا ﴾

Our punishment came to them at night.

[*Sūrah al-A'rāf 7:4*]

This (بَأْسًا) means “our punishment.”

“*Warn*” — It is information that frightens.

“*To give glad tidings*” — This is information that brings joy. And here we find that the object (those who are warned) has been removed in His statement, “*To warn of severe punishment from Him*,” while the object (those given glad tidings) is mentioned in His statement, “*And to give good tidings to the believers who do righteous deeds that they will have a good reward*.” So how do we know the object of the warning?

The answer [is that] we understand it from the contrast of those given glad tidings, the believers. Thus, “the disbelievers” is implied. This is a benefit from the knowledge of *tafsīr*: something is known

by mentioning its opposite before it. An example of this is the statement of the Exalted:

﴿فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا﴾

Go forth in companies or go forth all together.

[*Sūrah an-Nisā'* 7:4]

"In companies" means separately, and the proof is the mentioning of its opposite ("or go forth all together").

And the statement of the Exalted, "*the believers who do righteous deeds*," shows that it is a must that righteous actions are accompanied by *īmān*. *Īmān* alone is not sufficient; rather, there must [also] be righteous actions. For this reason, it was said to some of the Salaf, "Is not the key to Paradise 'nothing has the right to be worshiped except Allāh'?" Meaning, Paradise will open for whoever comes with [this statement]. [The Salaf] responded, "Certainly, but will the key open without teeth?"

"*The believers*" — Those who believe in what is obligatory to believe. The Prophet ﷺ clarified what is obligatory to believe when Jibril asked him concerning *īmān*. He said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقُدْرَةِ خَيْرِهِ وَشَرِّهِ.

To believe in Allāh, His angels, His Books, His messengers, the Day of Judgment, and divine decree, the good of it and the bad of it.¹

"*The believers who do righteous deeds*" — Meaning [they] perform righteous actions. When is an action considered righteous? The answer [is that] it is not possible for it to be righteous except if it contains two things:

- 1) Sincerity to Allāh the Exalted, by the person only intending by his actions the Face of Allāh and the abode of the hereafter.

¹ *Sahih Muslim* in "The Book of *Īmān*" (1)

2) Following the legislation of Allāh, such that he does not exit from the legislation of Allāh ﷺ.

And it is known that all legislations after the advent of the Messenger of Allāh ﷺ have been abrogated by his legislation ﷺ.

The opposite of sincerity is *shirk*, and the opposite of following is innovation. Neither of these will be accepted regardless of how much they adorn the individual's heart and regardless of the humility and softness they bring to the heart, because they do not agree with the legislation. For this reason, we say that every innovation—regardless of how it is beautified—is not accepted; rather, it is misguidance, as it appears in the statement of the Prophet ﷺ. Thus, whoever does an action that agrees with the pure legislation while his heart contains showing off, then [the action] is not accepted due to its lack of sincerity. And whoever performs actions sincerely but in opposition to the legislation, then they are not accepted. Thus, two affairs must be present: sincerity for Allāh ﷺ and following His Messenger ﷺ; if not, the deed is not righteous.

Then the Exalted explained what the believers are given glad tidings of. He said:

﴿ أَنَّ لَهُمْ أَجْرًا حَسَنًا ⑤ مَا كِتَبْنَا فِيهِ أَبْدًا ⑥ ﴾

They will have a good reward (i.e., Paradise). They will abide therein forever.

“Reward”— Meaning *thawāb* (ثواب), recompense. Allāh ﷺ called the recompense for actions “reward” because it is in response to the action. This is from the justice of the Exalted, that He called the recompense that the obedient person is given “a reward,” such that the person will long for what is contained in it. This is because it is known that if the reward-seeker performs his job, he is deserving of the reward.

And His statement, “good.” A higher description comes in another verse, and it is the statement of the Exalted:

﴿ لِلّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةً ﴾

For those who have done good is the best (reward;
i.e., Paradise) and even more.

[*Sūrah Yūnus* 10:26]

And it comes in another verse:

﴿ هَلْ جَرَاءُ الْإِحْسَانِ إِلَّا إِلْهَ إِحْسَانٌ ﴾

Is there any reward for good other than good?

[*Sūrah ar-Rahmān* 55:60]

So, do we take from this that it necessitates equality, or does this necessitate completeness?

The answer: It necessitates completeness. Thus, we say “good,” meaning it is the best, and there is no doubt about this. There is no reward equal to the reward of Paradise.

VERSES 4 & 5

﴿ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿١﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِأَبَائِهِمْ كَبِيرٌ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٢﴾

And to warn those who say, “Allāh has taken a son.” They have no knowledge of such a thing, nor had their fathers. Grave is the word that comes from their mouths; they utter nothing except a lie.

Tafsīr

This is a warning against the likes of what the Christians say: “The Messiah is Allāh’s son”; and of what the Jews say: “Al-Uzayr is Allāh’s son”; and of what the pagans say, “The angels are Allāh’s daughters.” And al-Uzayr was a righteous man, not a prophet.

﴿ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِأَبَائِهِمْ كَبِيرٌ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٣﴾

They have no knowledge of such a thing, nor had their fathers. Grave is the word that comes from their mouths; they utter nothing except a lie.

Meaning they have no knowledge to claim He has a son, and if knowledge is negated, nothing remains except ignorance.

“Nor had their fathers” — Those who said this have no knowledge

concerning it—they only have guessing and conjecture, and in reality, this is not a science of knowledge.

“Grave is the word that comes from their mouths” — It could be problematic for the student of knowledge that “word” appears in the accusative. [But] this is the accusative of specification, and the doer of the action has been removed and is implied.

“Grave is the word that comes from their mouths” — Meaning, it became tremendous because it is a terrible thing, and refuge is sought with Allāh. As the Exalted said:

﴿ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُنَ مِنْهُ وَتَسْقُطُ الْأَرْضُ وَتَخْرُجُ
الْجِبَالُ هَذَا ۝ أَنْ دَعَوْا لِلرَّحْمَنَ وَلَدًا ۝ وَمَا يَنْبَغِي
لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا ۝ إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ إِلَّا آتَي الرَّحْمَنَ عَبْدًا ۝ ﴾

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they attribute a son to the Most Merciful. But it is not suitable for the Most Merciful that He should beget a son. There is none in the heavens and earth but that he comes to the Most Merciful as a slave.

[Sūrah Maryam 19:90-93]

Meaning, it is impossible, to the highest extent of impossibility, for Him to have a son.

If someone says, “Did not Allāh say:

﴿ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَإِنَّا أَوَّلُ الْعَابِدِينَ ۝ ﴾

‘Say [O Muḥammad]: “If the Most Merciful had a son, I would be the first of [his] worshipers.”’

[Sūrah az-Zukhruf 43:81]

The answer is yes, [He did say this]. But a connection to a condition does not prove the possibility of that condition; we understand from other verses that it is not possible for it to occur. This is similar to the Exalted's statement to His Messenger ﷺ:

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلْ الَّذِينَ يَقْرَئُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾

So if you are in doubt, [O Muḥammad], about that which We have revealed to you, then ask those who have been reading the scripture before you. The truth has certainly come to you from your Lord, so be not of those who doubt it.

[Sūrah Yūnus 10:94]

It is not possible for him ﷺ to doubt, but this [statement] is meant to enforce an affair that will not occur. Like the statement of the Exalted:

﴿لَوْ كَانَ فِيهِمَا آلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا حَفْسَبَحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾

Had there been within the heavens and earth gods besides Allāh, then verily both would have been ruined. Glorified be Allāh, the Lord of the Throne, (high is He) above what they attribute to Him.

[Sūrah al-Anbiyā' 21:22]

It is not possible that there can be gods other than Allāh ﷺ in the heavens and the earth. This proves that connecting a condition is not proof of the possibility of that condition. Rather, it is impossible, to the highest extent of impossibility.

"That comes from their mouths" — Can we understand from His statement "*from their mouths*" that they say with their tongues that which is not in their hearts, not believing with certainty that Allāh has a son? Because what person with an intellect could say Allāh has a

son? How is it possible for Allāh to have a son, a human like us: he eats, drinks, and wears clothes; he gets hungry, thirsty, hot and cold—can this be a son to Allāh the Exalted? This is not possible. For this reason, He said, “*they utter nothing except a lie.*” *In* (إِنْ) here means *mā* (مَا), and from the signs of *in* (إِنْ) meaning negation is that it is followed by *illā* (إِلَّا), meaning “except.”

﴿ إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴾

You, [O Muḥammad], are nothing except a warner.

[*Sūrah Fātir* 35:23]

﴿ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾

This is nothing except obvious magic.

[*Sūrah al-Mā'idah* 5:110]

“*They utter nothing except a lie*”— Meaning that what they are saying is nothing except a lie.

A lie is that which is in opposition to reality, and the truth is that which concurs with reality. For example, if someone were to say, “So-and-so arrived yesterday,” while that person had not arrived, this is a lie, whether that person knew it or not. The proof [of this] is the story of when Subay'ah ﷺ died while his wife was pregnant. Thus, she gave birth after his death, and then she took off the mourning clothes and put on new clothes. She wanted someone to propose to her. So Abū Sunābil entered upon her and said, “You cannot remarry until you wait for four months and 10 days.” He said this because she gave birth after the death of her husband by [only] about four days, more or less.

Therefore, she put the mourning clothes back on, and she went to the Messenger of Allāh ﷺ and informed him of what had happened. He responded, “Abū Sunābil has lied,” despite him not intending to lie—he thought she had to adhere to the longer of the two waiting periods. So, if she remained pregnant after four months

and 10 days, then she would continue to wear the mourning clothes until she gave birth. And if she gave birth before four months and 10 days, then she would continue to wear the mourning clothes until she completed four months and 10 days. Therefore, she would observe whichever period was longer.

But the Sunnah has clarified that the pregnant woman's waiting period is until she gives birth, even if it is less than four months. So the point is, the Prophet ﷺ called the statement of Abū Sunābil a lie, even though he did not intend to lie.

VERSE 6

﴿ فَلَعْلَكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِن لَمْ يُؤْمِنُوا بِهَذَا
الْحَدِيثِ أَسْفًا ﴾ ①

Perhaps you would kill yourself in grief over their footsteps, [O Muḥammad], because they do not believe in this Message.

Tafsīr

﴿ فَلَعْلَكَ ﴾

Perhaps you would

This is addressed to the Messenger of Allāh ﷺ.

﴿ بَاخِعٌ نَفْسَكَ ﴾

Kill yourself

This means “destroy yourself,” because the Prophet ﷺ would become severely sad if the people did not respond to the Message, and his chest would become tight such that he was almost going to die. Therefore, Allāh ﷺ consoled him and explained to him that he has nothing to do with their response to the Message; rather, it is only upon him to convey the Message, which he did.

﴿ آثَارِهِمْ ﴾

Over their footsteps

This means “following their footsteps.” Perhaps they may return after not responding to the Message and turning away.

﴿ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ﴾

Because they do not believe in this Message

This means “they do not believe in this Qur’ān.”

“*Perhaps you would kill yourself*” — This means that perhaps you would kill yourself out of sorrow and grief because they did not believe in this Message. And this is despite their belief in the Message not being upon the Prophet ﷺ. What is important is that the Messenger ﷺ conveyed the Message. Allāh the Exalted said:

﴿ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ﴾

Your duty is only to convey (the Message).

[*Sūrah ar-Ra’d 13:40*]

And likewise are the inheritors who come after him, the scholars. Their job is to convey the Message. As for guidance, then it is in the Hand of Allāh. And it is known that the person, the believer, will be sad if the people do not accept the truth, but being sad if the people do not accept the truth is of two categories:

- 1) The person is sad because he was not accepted.
- 2) The person is sad because the truth was not accepted.

The second category is praiseworthy, because the person in the first category was only calling to himself, while the person in the second category was only calling to Allāh ﷺ. For this reason, Allāh the Exalted said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ ﴾

Invite to the way of your Lord.

[*Sūrah an-Nahl 16:125*]

Verse 6

But if a person says, “I am sad that my statement was not accepted, because it is the truth. Thus, if the truth is clarified to me, even if it is in opposition to my statement, I will hold to it (the truth),” is this person praised or not praised?

The answer is that this person is praised, but he is not like the other person, the one to whom the only important thing is that the truth is accepted, whether it is from him or from other than him.

VERSE 7

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِتُبَلُّوْهُمْ أَيُّهُمْ أَحْسَنُ ﴾
عَمَّا
﴿ ٧ ﴾

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them is best in deeds.

Tafsır

If you reflect over the Qur'ān, you find that most of the time it [mentions] the legislation before the creation. Allāh the Exalted said:

لَرَحْمَنِ ۖ ۚ عَلَمَ الْقُرْآنَ ۖ ۚ خَلَقَ الْإِنْسَانَ ۖ ۚ

The Most Beneficent! Has taught (you mankind) the Qur'ān. He created man.

[*Sūrah ar-Rahmān* 55:1-3]

If you ponder over these verses and their meaning, you find that Allāh began with the legislation before He mentioned the creation and what is connected to the creation. This is because the creation has only been subjugated for the obedience of Allāh ﷺ. Allāh ﷺ said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿١٠﴾

And I have not created the *jinn* or mankind except to worship Me.

[*Sūrah adh-Dhāriyāt* 51:56]

And Allāh ﷺ said:

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ﴾

He it is Who created for you all that is on earth.

[*Sūrah al-Baqarah 2:29*]

Therefore, that which is important is establishing the obedience to Allāh ﷺ.

If you ponder over the point, it explains to you that the foundation of this worldly life and the reason for its creation is only the establishment of Allāh's legislation ﷺ. His statement, "*Verily! We have made*," means "We made." And the verb *ja'ala* (جَعَلَ) means "create," and it also means "to make." If it extends to one object, then it means "create." For example, Allāh's statement:

﴿ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ﴾

And made the darkness and the light.

[*Sūrah al-An'ām 6:1*]

If it extends over two objects, it means "He made." As in Allāh's statement:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ﴾

Verily, We have made it a Qur'ān in Arabic...

[*Sūrah az-Zukhruf 43:3*]

Meaning, "We made it in the Arabic language."

We only mention this point because the Jahmiyyah say that the word *ja'ala* (جَعَلَ) means "to create" in every instance. So they say that His statement:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ﴾

Verily, We have made it a Qur'ān in Arabic...

Means “We have created it.”

But this is incorrect, just based upon the Arabic language alone.

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا﴾

Verily! We have made that which is on earth as an
adornment for it

Here, the word *ja'ala* (جعل) means “He made.” The first object is “that,” and the second object is “adornment.” Meaning, that which is upon the earth has been made by Allāh as an adornment for the earth, and He tests the people with that. Do they attach themselves to this adornment or do they attach themselves to the Creator? The people are of two categories: some of them attach themselves to this adornment and some of them attach themselves to the Creator. Listen to the statement of the Exalted when He clarifies this affair:

﴿وَأَتَلُ عَلَيْهِمْ بَأْلَذِي أَتَيْنَاهُ آتَيْنَا فَانسَلَخَ مِنْهَا فَاتَّبَعُهُ
الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٦﴾ وَلَوْ شِئْنَا لَرَفَعَنَا بِهَا
وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
الْكُلْبِ إِن تَحْمِلْ عَلَيْهِ يَأْهُثْ أَوْ تَنْرُكْهُ يَلْهُثْ ذَلِكَ
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿١٧﴾﴾

And recite to them, [O Muḥammad], the story of him to whom we gave [knowledge of] Our signs, but he threw them away; so the Shaytān pursued him and he became of those who went astray. And had We willed, we would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he [still] lolls his tongue out. Such is the description

of the people who reject Our signs. So relate the stories; perhaps they may reflect.

[*Sūrah al-A'rāf 7:175-176*]

Therefore, Allāh has made this adornment to test the people, and it is the same whether the adornment is from what Allāh has created and originated or if it is from the works of mankind. Thus, the luxurious gold castles are no doubt adornment, but this is from the works of mankind. And the earth with its mountains, rivers, and vegetation; and when Allāh sends down the water upon it, it shakes and it grows; and there are beautiful pairs of every kind—this is [all] from the adornment of Allāh the Exalted.

﴿ لِنَبْلُو هُمْ أَيُّهُمْ أَحْسَنُ عَمَلاً ﴾

In order that We may test them (mankind) as to which of them is best in deeds.

"In order that We may test them (mankind)" — This means, "For us to test them."

*"Which of them is best in deeds" — The pronoun returns to the creation. And ponder His statement, "Which one of them is best in deeds"; He did not say "[has] more deeds" because the consideration is for the action being good, not numerous. With this example, we can say that if a person were to pray four *raka'at* with weak certainty and not following the legislation, and another person prayed two *raka'at* with strong certainty and following the Sunnah, then which one would be better? The second one would be better and there is no doubt about this, because the consideration is for the goodness of the action and its precision, sincerity, and following the Sunnah.*

There are some acts of worship that are better if they are made light. For example, the two *raka'at* before *Fajr*. If a person were to say, "I love to lengthen my recitation of the Qur'ān, my *rukū'*, my *sujūd*, and my standing," and another person were to say, "I love to make mine light," then there is no doubt that the second one is better. Therefore, it is befitting for us, if we see the common people make

the two *raka'at* before *Fajr* lengthy, to ask, “Did you just pray the two *raka'at* before *Fajr* or were you greeting the *masjid*?” If he was greeting the *masjid*, then his situation is okay; but if he was praying the two *raka'at* before *Fajr*, then we say, “No; it is better to make them light.”

In relation to fasting, the Messenger of Allāh ﷺ has allowed this *ummah* to continue fasting throughout the day until the morning, but he encouraged them to break their fast at sunset. Therefore, if two men were fasting and one of them extended his fasting until the morning while the second one broke his fast at sunset, which one of them is better? The second is better, without doubt. As for the first man, there is no prohibition from what he did and it is permissible, but it is not legislated.

Therefore, we draw attention to His statement, “*which of them is best in deeds*.” For this reason, we find the Prophet ﷺ doing worship that was better. He would incite the people to follow the funeral procession, and sometimes the funeral would pass by and he would not follow it. And he would incite the people to fast one day and break their fast the next day (i.e., to fast every other day), but he would not do it himself; rather, sometimes he would continue fasting until it was said he was not going to break his fast, and sometimes he would do the opposite—he would break his fast until it was said he was not going to fast again. All of this was based upon that which was more pleasing to Allāh and better for his heart.

VERSE 8

﴿ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴾

And verily! We shall make all that is on it (the earth) a bare dry soil.

Tafsīr

The statement of the Exalted, “*barren*,” means that Allāh is going to make this earth—with all its adornments, its castles, its trees and vegetation—a barren ground, meaning empty. As Allāh the Exalted has said:

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَسْفُهُمْ رَبِّي نَسْفًا ﴾

And they ask you concerning the mountains, say:
“My Lord will blast them and scatter them as particles of dust.”

[*Sūrah Tā-Hā* 20:105]

Meaning, it shall be completely blown away.

For this reason, it comes in the indefinite tense. It means “it shall be completely blown away.” As the Exalted said:

﴿ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝ لَا تَرَى فِيهَا عِوْجًا وَلَا أَمْتَانًا ۝ ﴾

“Then He shall leave it as a level smooth plain.
You will see therein nothing crooked or curved.”

[*Sūrah Tā-Hā* 20:106-107]

And this shall occur in an instant. “Be,” and it is.

Therefore, O my brother, do not attach your heart to this earth—it is only an adornment, and one day it shall become as though it never was. As Allāh says:

﴿كَانَ لَمْ تَغْنِ بِالْأَمْسِ﴾

As if it had not flourished yesterday!

[*Sūrah Yūnus 10:24*]

Now, ponder this sentence: “*And verily! We shall make...*” There are two points of emphasis here: one is the “*verily*” (*inna*, إِنْ), and the other is the *lām* (ل) of emphasis. Then it has come in a nominal sentence, and this is proof of continuous power. So, when the Day of Judgment is established, where will the castles be? There will be no castles. There will be no mountains. There will be no trees. The earth, all of it, shall be one smooth rock. There will not be any vegetation on it, nor any buildings, trees, or other than that. Allāh is going to change it all and make it barren, free from all of the adornments that are on it now.

VERSE 9

﴿ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمَ كَانُوا مِنْ
آيَاتِنَا عَجَبًا ﴾ ٩

Or do you think that the People of the Cave and
the inscription were a wonder among Our signs?

Tafsīr

﴿ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمَ كَانُوا مِنْ
آيَاتِنَا عَجَبًا ﴾ ٩

Or do you think

“Or” here means “rather”: “Rather, you think...” And this type of question article is [meant] to incite the soul to listen to this story, because verily, it is an amazing story. This story is amazing.

The word *kahf* means a cave inside a mountain.

The word “*inscription*” means “written.” This is because this story was written, from beginning to end, inside a room, inside of this cave.

﴿ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴾ ٩

Were a wonder among Our signs?

This means the People of the Cave and their inscription.

"It was an amazing sign" — Meaning, a sign from the signs of Allāh in the universe. Allāh said, "...*a wonder among Our signs?*" Meaning, this is something to be surprised at and amazed with. These seven individuals, along with their dog, hated what their people were upon from *shirk*. So they left from them in the path of Allāh, wanting to save themselves from what their people were upon. So they took shelter in this cave, and this was from the best favors they could have received, going to this cave — this cave that did not have a door facing the east or the west, *subḥānAllāh*. This was success from Allāh, because if it had faced the east, then the sun would have eaten them up when it was rising, and if it had faced the west, then the sun would have eaten them up when it was setting. As Allāh says:

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَوُرٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرُضُهُمْ ذَاتَ الشَّمَاءِ وَهُمْ فِي فَجُورٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ ﴾

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the *ayāt* (proofs, evidences, signs) of Allāh.

[Sūrah al-Kahf 18:17]

And the explanation of this will come, *inshāAllāh*.

VERSES 10-26 (The Story of the People of the Cave)

Verse 10

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبُّنَا مِنْ لَدُنْكَ
رَحْمَةً وَهَبْنِي لَنَا مِنْ أَمْرِنَا رَشَداً ﴾ (١٦)

(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave, they said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”

Tafsīr

﴿إِذْ أَوَى الْفِتْيَةُ ﴾

When the young men fled for refuge

Here, the story begins. And when He says, “*When the young men fled*,” this is connected with something that is implied, meaning “remember when the young men fled.”

The disbelievers of the Quraysh used to ask the Prophet ﷺ about their story. And the Prophet ﷺ did not read books, so Allāh said about him:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُطُ بِيَمِينِكَ طَيْلًا
إِذَا لَأْرَتَابَ الْمُبْطَلُونَ ﴾

Neither did you (O Muḥammad) read any book before it (this Qur'ān), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

[Sūrah al-'Ankabūt 29:48]

Therefore, he promised them, and Allāh fulfilled and completed his promise.

"Young men" here means young men of complete strength and determination. Allāh says:

﴿إِذْ أَوَى الْفِتْنَةُ إِلَى الْكَهْفِ﴾

(Remember) when the young men fled for refuge (from their disbelieving folk) to the cave...

Meaning they fled from their people, fearing that they would be afflicted by what their people were afflicted with from *shirk* and *kufr*, disbelieving in the Resurrection. They said:

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً﴾

"Our Lord! Bestow on us mercy from Yourself..."

So they sought refuge in Allāh.

"*Bestow on us*" — Meaning, give us.

"*From Yourself*" — Meaning, from you.

"*Mercy*" — Meaning, a mercy with which you will have mercy upon us. This is similar to the statement of the Messenger ﷺ when he said to Abū Bakr ؓ, "I am going to teach you a supplication with which you can supplicate in your prayer."

He said:

قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ثُلُمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Say: “O Allāh, verily, I have oppressed myself with a major oppression and no one forgives sins except you. Therefore, forgive me with a forgiveness from you and have mercy upon me. Verily, you are the Forgiver, the Most Merciful.”²

﴿ وَهَيْئُ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾ ٦٦

“And facilitate for us our affair in the right way!”

This means “make for us.” And the preparation of a thing means to prepare that thing to be good for use.

“*For us our affair in the right way*”— Guidance is the opposite of deviance. This means “make our position that which is in accordance with the truth.”

Verse 11

﴿ فَضَرَبْنَا عَلَى آذانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴾ ١١

So We cast [a cover of sleep] over their ears within the cave for a number of years.

Tafsīr

﴿ فَضَرَبْنَا عَلَى آذانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴾ ١١

So We cast [a cover of sleep] over their ears

This means “We caused them to go into a deep sleep.” And sleep is of two categories:

² *Sahīh al-Bukhāri* 834; *Sahīh Muslim* 48

1) The first category is the light sleep. This type of sleep does not prevent the person from hearing. For this reason, when the first sleep comes to you, you are still able to hear those around you.

2) The second type of sleep is the deep sleep. In this sleep, the person does not hear those around him. For this reason, He said:

﴿فَضَرَبْنَا عَلَى آذَانِهِمْ﴾

So We cast [a cover of sleep] over their ears...

This means “such that they could not hear.”

And then His statement:

﴿فِي الْكَهْفِ سِنِينَ عَدَدًا﴾

...within the cave for a number of years.

This means “for a specific amount of years,” and clarification of this shall come in the statement of the Exalted:

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَأَزْدَادُوا تِسْعًا﴾

And they remained in their cave for 300 years and add nine.

[*Sūrah al-Kahf* 18:25]

Verse 12

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْجِرْبَيْنِ أَحْصَى لِمَا لَبِثُوا
أَمْدًا﴾

Then We raised them up (from their sleep), that We might know which of the two parties was best at calculating the time period that they had tarried.

Tafsīr

﴿ ثُمَّ بَعْثَانَاهُمْ ﴾

Then We raised them up

This is by awakening them from their sleep. And Allāh calls awakening from their sleep “*raised them*” because sleep is death, as Allāh says:

﴿ وَهُوَ الَّذِي يَتَوَفَّ أَكُםْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُنَّكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمَّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَيِّشُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then
He will inform you of what you used to do.

[Sūrah al-An’ām 6:60]

And as Allāh the Exalted says:

﴿ اللَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمَّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

[Sūrah az-Zumar 39:42]

﴿ ثُمَّ بَعْثَاهُمْ لِنَعْلَمَ ﴾

Then We raised them up that We might know

This could be problematic for some. And the problem could be: Does this mean that Allāh did not know about this before it occurred? The answer is no, it does not mean this. But you should know that two things are intended by this phrase:

- 1) It means to make something visible, to make something apparent, and to make something witnessed. Meaning, “We shall show it.” And it is known that the knowledge of something that is going to occur is not like the knowledge of something that has already occurred. Regarding the knowledge of Allāh, then He knows everything before it happens and His knowledge includes all that will happen, and after something occurs, then this knowledge is based upon something that has already occurred.
- 2) The second meaning is that this is knowledge that results in a reward. This is the intent—meaning, “We shall make it known with knowledge that shall result in a reward.” This is similar to the statement of Allāh:

﴿ وَلَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ ﴾

And surely, We shall try you till We test those who strive hard (for the cause of Allāh) and the patient ones...

[Sūrah Muhammad 47:31]

Before we were tested, it was already known to Him who was going to be obedient and who was going to be disobedient, but there was no result from this—no reward or anything. So the meaning became, “We shall make it apparent and witnessed.” And that which is apparent and witnessed is not like that which is going to occur. The second knowledge is that which is based upon a reward.

As for the actualization of the occurrence of this knowledge as it

relates to Allāh, there is no difference concerning what is going to happen and what has already happened. It is all the same.

As it relates to us, then it is true that we know some of what will occur based on the authentic reports, but what we know is going to happen is not like what we have witnessed with our eyes. For this reason, there comes in an authentic narration:

لَيْسَ الْخَبْرُ كَالْمَعَايِنَ.

The information is not like what the eye has seen.³

﴿ أَئِ الْجَزْئُينِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴾ ٢٦

Which of the two parties was best at calculating the time period that they had tarried.

His statement “*two parties*” means “two groups.” As for His statement “*was best at calculating*,” this means “more precise,” and this is not a past tense verb. Rather, it is a noun of preference, so the meaning is “which one of the two groups was more precise in determining the length of time they had spent in the cave,” because they began to disagree about their affairs. One group of them said:

﴿ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ﴾

“We have stayed (perhaps) a day or part of a day.”

[*Sūrah al-Kahf* 18:19]

And the other group said:

﴿ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ﴾

“Your Lord (alone) knows best how long you have stayed...”

[*Sūrah al-Kahf* 18:19]

³ *Musnad Imām Aḥmad* 2447; declared authentic by Shaykh al-Albāni

And then the people after them began to differ about how much time they spent in the cave.

Verse 13

﴿ نَّحْنُ نَقْصُ عَلَيْكَ تَبَاهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴾ ١٣

We narrate unto you (O Muhammed) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.

Tafsīr

Blessed is the one who said this statement, and truthful with knowledge, clarification, and explanation. This is because the speech of Allah ﷺ contains these four matters: knowledge, truthfulness, eloquence, and intention.

The speech of Allah ﷺ is based upon knowledge and truthfulness, and His speech is at the height of eloquence. And it has intention—His speech has the best intention, and what is intended by it is to guide His servants.

﴿ نَّحْنُ نَقْصُ عَلَيْكَ ﴾

We narrate unto you (O Muhammed)

Allah ﷺ narrates the most complete and best stories because their source is knowledge and truthfulness. They come from the best and clearest phrases, and there is no speech clearer than the speech of Allah. You only find those whose hearts Allah has misguided saying [these stories] are tales of the ancients.

These stories have the best intention. Allāh does not want to misguide us by these stories, nor does He want to oppress us by His judgment. Rather, He wants to guide us and to establish justice.

Allāh said “*We*,” so now, if someone says, “Isn’t Allāh only one?” The answer is, “Yes, He is One, without doubt.” But there is also no doubt that Allāh ﷺ is the greatest of the great, and this is from the manners with which the Arabs speak: if one person speaks about himself in the plural, then this means he is great. And it is known that there is nothing or anyone greater than Allāh the Exalted. For this reason, you find the kings or the leaders saying, when they want to give a message, “We, so-and-so, order with such-and-such.” Therefore, every plural pronoun that is attached to Allāh is intended with greatness.

﴿ نَّحْنُ نَقْصُنُ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ ﴾

**We narrate unto you (O Muḥammad) their story
with truth**

Meaning, “We recite to you, and speak to you concerning it.”

“*Their story*” — Meaning, their information.

“*With truth*” — Meaning, with truthfulness that agrees with what occurred.

﴿ نَّحْنُ نَقْصُنُ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴾ ١٣

**Truly! They were young men who believed in their
Lord (Allāh)**

They were a group of youths, but they possessed strong determination, strong bodies, and strong faith.

﴿ وَزِدْنَاهُمْ هُدًى ﴾ ١٣

And We increased them in guidance.

Allāh ﷺ increased them in guidance because Allāh increases those who seek guidance by increasing their guidance. Every time you increase your actions by your knowledge, Allāh will increase you in guidance; meaning, He will increase your knowledge.

Verse 14

﴿ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطَّا ﴾ ١٤

And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.”

Tafsīr

﴿ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ ﴾

And We made firm their hearts

Meaning, [Allāh] made them firm and strong and anchored their hearts, because all of their people were against them. Opposing their people required firmness, especially because they were young, and perhaps the youth will be affected by his father, who will say to him, “Disbelieve.” But Allāh anchored their hearts; thus, they were firm. O Allāh, make us firm, O our Lord.

﴿ إِذْ قَامُوا ﴾

When they stood up

Meaning, when they stood amongst their people proclaiming *tawhīd*, freeing them from what their people were upon.

﴿ قَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ ﴾

And said, ‘Our Lord is the Lord of the heavens and the earth’”

Not “the Lord of so-and-so”; rather, He is the Lord of the heavens and the earth. Thus, He ﷺ is the Owner, the Creator, and the Arranger of the heavens and the earth. “*The Lord*” is a name from the names of Allāh and it means the Creator, the Owner, and the Arranger. And they had no concern for anyone from among their people; thus, they were like the magicians of Pharaoh:

﴿ قَالُوا لَن نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
سَفَاقْضٍ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴾

They said, “Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree [regarding] this worldly life.”

[*Surah Tā-Hā* 20:72]

This worldly life, all of it, is coming to a final end, whether you live for a long time or a short time, and it is a must that every person is facing one of two outcomes: either he will reach feeble old age or he will die, and the end result of feeble old age is also death.

The poet said:

لا طِيبٌ لِّلْعَيْشِ مَا دَامَتْ مُنْغَصَّةً
لَذَّاثَةٌ بِادْكَارِ الْمَوْتِ وَالْهَرَمِ

There is no good in life as long as its very essence is disrupted by the reminder of death and feeble old age.

Every time the person reflects [on the fact] that he is going to die whether he lives a long life or a short life, then he does not enjoy life. But it is from the favor of Allāh ﷺ that the people forget this affair. As for those who forget, some forget due to busying themselves with the obedience of Allāh, and some forget due to busying themselves with the worldly life.

“The heavens and the earth” — The heavens are seven, and likewise the earths are seven, as it is stated in the text; and there is no need to mention it because this is known, and all praises belong to Allāh.

They (the People of the Cave) said, “Never shall we call upon any god other than Him.” [Meaning] we will not make *du'a'*—whether it is *du'a'* for a need or *du'a'* of worship—to any deity other than Allāh. Thus, they affirmed His Lordship and they affirmed His right to be worshiped alone. As for Lordship, they said, “Our Lord is the Lord of the heavens and the earth,” and as for His right to be worshiped alone, they said, “Never shall we call upon any god other than Him.” Meaning, they will not call upon any deity other than Him.

﴿ لَقَدْ قُلْنَا إِذَا شَطَطْلَا ﴾

“If we did, we should indeed have uttered an enormity in disbelief.”

This sentence is emphasized with three things: *lām* (ل), *qad* (قد), and the *waw* for oaths (و القسم).

“If we did, we should indeed have uttered an enormity in disbelief” — Meaning, if we called upon a deity other than Him, then we would have said a deviant statement filled with disbelief. And they spoke the truth: if they had supplicated to other than Allāh, they would have said a statement filled with deviance and disbelief, and refuge is sought with Allāh.

Verse 15

﴿ هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ أَكْلَهَهُ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ يَّبْيَسُ صَفَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴾ ⑯

“These our people have taken for worship gods other than Him (Allāh). Why do they not bring for them a clear authority? And who is more unjust than he who invents a lie against Allāh?”

Tafsīr

﴿ هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ أَكْلَهَهُ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ يَّبْيَسُ صَفَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴾

“These our people have taken for worship gods other than Him.”

This is showing their point of view on isolation from their people.

“*These our people have taken*” — Meaning, they have made deities other than Allāh and worshiped them beside Allāh.

﴿ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ يَّبْيَسُ صَفَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴾

“Why do they not bring for them a clear authority?”

Meaning, why do you not bring for them? And this means: bring proof for them being deities and proof for you worshiping them. Thus, they requested two things from them:

- 1) Affirmation that these are deities.
- 2) Affirmation that they have a right to be worshiped.

And both of these affairs are impossible.

“Clear authority” — *Sultān* means every authority the person has. This could mean proof, like in the statement of the Exalted:

﴿إِنْ عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا﴾

You have no authority for this [claim].

[*Sūrah Yūnus* 10:68]

Or it could mean strength and dominance, such as in the statement of the Exalted concerning the Shaytān:

﴿إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾

His authority is only over those who obey and follow him (the Shaytān), and those who join partners with [Allāh].

[*Sūrah an-Nahl* 16:100]

And it could mean an argument and proof, as in the statement of the Exalted:

﴿سِلْطَانٌ يَّقِينٌ﴾

Clear authority

Meaning, a clear argument that will be an authority for them; for this reason, they said:

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

“And who is more unjust than he who invents a lie against Allāh?”

The letter *fā* (ف) is for separation. “Who” is a question article with the meaning of negation. This means “there is no one more oppressive than the one who invents a lie against Allāh.” And know that if the question article contains the meaning of negation, it brings an extra benefit, and it is a challenge. This is because the general negation does not mean a challenge—if you said, “Zayd did not stand,” this

is not a challenge. But if you said, “Who is more oppressive than the one who invents a lie against Allāh?” This is a challenge. It is as though you said, “Inform me of or present to me someone who is more oppressive than the one who invents a lie against Allāh.”

“And who is more unjust” — Meaning, who is more severe in oppression than the one who invents a lie against Allāh, as it relates to associating partners with Him and other than that? Anyone who invents a lie against Allāh — there is none more oppressive than him. If you lie about a person, this is oppression, and if you lie about a person greater than him, the oppression is worse than the first. If a person lies against Allāh, there is no oppression greater than this. For this reason, the Exalted said:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

**‘And who is more unjust than he who invents a lie
against Allāh?’**

If a person says, “We find that Allāh the Exalted says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

**‘And who is more unjust than he who invents a lie
against Allāh?’**

“And He says:

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ﴾

**‘And who are more unjust than those who prevent
Allāh’s name from being mentioned in His
masājid...’**

[*Sūrah al-Baqarah 2:114*]

“And ‘more unjust’ is a noun of preference, so how can we combine the understanding of these two verses?”

We say: It is a noun of preference for the same meaning in which it appears. For example:

﴿ وَمَنْ أَظْلَمُ مِنْ مَنْ مَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ﴾

And who are more unjust than those who prevent Allāh's name from being mentioned in His masājid...

[*Sūrah al-Baqarah 2:114*]

This means “no one is more unjust (as it relates to preventing) than the one who prevents Allāh's name from being mentioned in His *masājid*.” And as it relates to lying, which lie is most oppressive? The lie against Allāh is the most oppressive. Thus, the oppression is in relation to the meaning in which it appears and it is not unrestricted oppression, because this would be a type of contradiction if it were unrestricted oppression.

But if a person says, “Is it not possible to say they share in oppression?” Meaning, this is the most oppressive thing and that is the most oppressive thing.

The answer is that this is not possible, because it is not possible to compare preventing Allāh's name from being mentioned in the *masjid* with lying about Allāh. The latter is a greater [oppression], so it is not possible to associate these two types of oppression. Thus, the first meaning is correct, that the oppression is in relation to the context in which it appears.

Verse 16

﴿ وَإِذَا عَتَرْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأُفْوِوا إِلَى الْكَهْفِ فَيَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَبِّنُ لَكُمْ مِنْ أَمْرِكُمْ ۝ مَرْفَقًا ۝ ۱۱ ﴾

(The young men said to one another): “And when you withdraw from them and that which they worship, except Allāh, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair.”

Tafsīr

﴿وَإِذْ أَعْتَرْلُكُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأُولَئِكُمْ إِلَى الْكَهْفِ بَرُّوا﴾

“And when you withdraw from them and that which they worship, except Allāh, then seek refuge in the cave...”

This is the statement of the young men. Meaning, they said this to one another: “As long as you have withdrawn from your people and what they worship other than Allāh.”

“And that which they worship, except Allāh” — The likely meaning for this is that their people worshiped Allāh and other than Allāh; thus, they withdrew from their people and what they worshiped other than Allāh. And “except” could possibly mean that these people did not worship Allāh. Thus, the meaning would be “when you withdraw from them and what they worship unrestrictedly.”

“And that which they worship, except Allāh” — Meaning, you did not withdraw from Allāh; rather, you believed in Him. It is likely this exception was [made] out of caution, meaning that the youths said, “*And what they worship except Allāh,*” fearing that perhaps one of the people worshiped Allāh.

The definite article of the word “cave” likely means it was an agreement, as if it were a cave they frequently went to and sought refuge in. Or, it means a complete cave, meaning “go to the complete cave that will protect you from your people.” The first view requires proof that these youths used to go to a specific cave and seek refuge in it. As for the second view, then it appears they were only seeking a cave

that would guard against their people and protect them. Thus, the definite article is to clarify its completeness, meaning “seek refuge in a cave that will guard and protect you against your enemies.”

﴿ يَنْشُرُ لَكُمْ رَبُّكُم مِّنْ رَحْمَتِهِ وَيَهْمِئُ لَكُم مِّنْ أَمْرِكُمْ ﴾
﴿ مِرْفَقًا ١٦ ﴾

“Your Lord will open a way for you from His mercy
and will make easy for you your affair.”

Meaning that if you do this, Allāh will make your affair easy, because whoever leaves something for Allāh, Allāh will replace it with something better.

Verse 17

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهَتَّدُ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴾
﴿ ١٧ ﴾

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is (one) of the *āyāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no *wāli* (guiding friend) to lead him (to the right path).

Tafsīr

The statement of the Exalted:

﴿ وَرَى الشَّمْسَ إِذَا طَلَعَتْ تَنَازُرٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ ﴾

And you might have seen the sun, when it rose,
declining to the right

Now, picture how the cave would be when the sun is declining to the right. The opening of the cave would be towards the left. For this reason, some have said the opening of the cave was toward Ursa Major, the constellation in the sky that is known by the people of the mainland.

﴿ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَاءِ ﴾

And when it set, turning away from them to the left

It would be on the left of the cave.

“Turning away from them” — It is said that this means it left them, and it is said that it shone on them. It is more correct [to say] that it shone on them, and the benefit of the sun shining on them is to prevent their bodies from altering. As the people say, “The sun brings health benefits to the body.”

﴿ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ﴾

While they lay in the midst of the cave.

“They” refers to the youths. This opening was inside the cave, meaning it was not directed at the door of the cave; rather, it was inside the cave. This was more protective for them.

And in His statement “when it rose, declining” and “when it set, turning away from them,” there is proof that the sun rotates, and its rotation is its rising and setting. This is in contrast to what the people say today, which is that the earth rotates and the sun is fixed. As for us, then we have the speech of Allāh. It is obligatory upon us to follow that which is apparent from it and to not waver from that which is apparent except with clear evidence. Thus, if clear-cut proof affirms

that the alternating of the night and the day is due to the earth rotating, then it will be obligatory upon us to interpret the verse with a meaning that agrees with what occurs. We would say, "When it rises according to the eye's view, and when it sets according to the eye's view; and it rotates according to the eye's view, and it turns away according to the eye's view."

As for before it is clarified with clear-cut proof that the sun is fixed and the earth rotates, and its rotation is the alternating of night and day, then we will never accept it. And it is upon us to say, "Verily, the sun is the one that rotates and its rotation is the alternating of night and day." This is because Allāh connects the actions to it (the sun), and the Prophet ﷺ said to Abū Dharr when the sun set:

أَتَدْرِي أَيْنَ تَذَهَّبُ؟

Do you know where it went?⁴

Thus, he connected the movement to [the sun], and we know with sure certainty that Allāh the Exalted is most knowledgeable concerning His creation. No conjecture or speculation is acceptable regarding this. But if it becomes absolutely apparent that the sun is fixed in its place and the earth revolves around it, and this is [what causes] the alternating of night and day, then at that point we will interpret the verses such that there is no contradiction to the Qur'ān.

The statement of the Exalted:

﴿ ذَلِكَ مِنْ آيَاتِ اللَّهِ ﴾

**That is (one) of the *āyāt* (proofs, evidences, signs)
of Allāh.**

This is referring to the situation of these young men:

- 1) Leaving their people

⁴ *Sahīh al-Bukhārī* 3199

- 2) Taking refuge in this cave
- 3) Allāh making easy for them a suitable cave

No doubt this is from the signs of Allāh that prove His wisdom and mercy. Is this considered a *karāmah* (a miraculous sign given to the righteous)? The answer: Yes, this is considered a *karāmah*, without doubt.

﴿ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدٌ وَمَن يُضْلِلُ فَلَن تَجِدَ لَهُ وَلِيًّا
مُرْشِداً ﴾

He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no *walī* (guiding friend) to lead him (to the right path).

“*Whoever is guided*” — “Whoever” is a conditional clause; the answer to the conditional clause is “he will be guided.”

“*But he whom He sends astray*” — Meaning, it will be decreed that he will be misguided.

“*You will find no walī (guiding friend) to lead him (to the right path)*” — Meaning, the one whom He befriends and guides to what is correct; and in this information from Allāh is a warning for us to not ask for guidance from anyone except Allāh.

And we do not become despondent when we see those who are astray, because misguidance is in the Hand of Allāh. Thus, we believe in the divine decree and we do not become angry. The misguidance that occurs is from Allāh, but it is obligatory upon us to guide those who are astray. So there is the legislation and the decree. It is obligatory upon us to be pleased with the decree in every situation, and what is decreed has details. And it is obligatory upon us to be pleased with the legislation in every situation. Thus, we are pleased that Allāh made the people into two categories—guided and misguided—but it is obligatory upon us, despite this, to strive to guide the creation.

Verse 18

﴿ وَتَحْسِبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقْلِبُهُمْ ذَاتَ الْيَمِينِ
وَذَاتَ الشَّمَاءِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوْ اطَّلَعْتَ
عَلَيْهِمْ لَوَيْتَ مِنْهُمْ فِرَارًا وَلَمْلَثَتْ مِنْهُمْ رُعْبًا ﴾ (١٨)

And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

Tafsīr

The statement of the Exalted:

﴿ وَتَحْسِبُهُمْ ﴾

And you would have thought

O those who see, if you would have seen them “awake,” you would have thought they were awake because there were no traces of sleep on them. The sleeping person is relaxed, but it was as though they were awake. Thus, people make a distinction between a sleeping person and a resting person when they see him; even if he is reclining and wants to pretend he is sleeping to deceive his companion, surely [his companion] knows he is not sleeping.

﴿ رُقُودٌ ﴾

While they were asleep.

This is the plural of *rāqid* (رَاقِد).

﴿ وَنُقْلِبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ﴾

And We turned them on their right and on their left sides

Meaning, sometimes they would be on their right and sometimes they would be on their left, and Allāh did not mention their backs or their stomachs because sleeping on the right and the left is more complete.

“*We turned them*”— This is proof that the action of the sleeping person is not attributed to him, because Allāh attributed their turning to Him. Therefore, if the sleeping person says in his sleep, “My wife is divorced,” or “I owe so-and-so 1,000 *riyāl*,” it is not given any consideration, because he did not intend or desire this, in statement or action.

As for the wisdom in their turning from right to left, some of the scholars say it was so the earth would not consume the side of their bodies that was touching it. But what is correct is that this was not the wisdom for [their turning]. The wisdom was so the blood could be balanced in the body, because blood flows through the body, and if he is only on one side, the elevated side will be on the verge of being deprived. But, by the wisdom of Allāh, He caused them to turn.

The statement of the Exalted:

﴿ وَكُلُّهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ﴾

Their dog stretching forth his two forelegs at the entrance.

Meaning, it was as though (and Allāh knows best) the dog did not go to sleep.

“*Stretching forth his two forelegs*”— Meaning, sitting on his stomach, and he had stretched his legs.

"At the entrance" — This is the opening of the cave or the patio of the cave; meaning, either at the entrance of the cave or on the side of the cave in its patio, in order to guard them. In this is proof of the permissibility of using a dog to guard, [for the purpose of] guarding and protecting humans. As for guarding cattle, this proof has come in the Sunnah, and the proof for guarding crops and the like comes in the Sunnah. Protecting humans is even more worthy, as it is permissible to use a dog to guard cattle and crops or for hunting; thus, using him to guard the house is even more worthy.

The statement of the Exalted:

﴿لَوْ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّتَ مِنْهُمْ فِرَارًا وَلَمَلَأْتَ مِنْهُمْ رُعبًا﴾

Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

Meaning, if you had looked upon them, you would have turned away from them in flight, with an awe that Allāh placed in the hearts of those who saw them, such that no one would try to come close to them.

"You would certainly have turned back from them in flight" — Even though they would not have encountered them (in this cave), they would have feared them.

"And would certainly have been filled with awe of them" — They would have been filled completely with fear, not just their hearts being filled with fear. This indicates the severity of the fear in those who saw them.

Verse 19

﴿وَكَذَلِكَ بَعْثَانُهُمْ لِيَسْأَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَيَشْتَمُ قَالُوا لَيَشْتَأْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا

لَبِثْمٌ فَابْعَثُوا أَحَدَكُم بِوْرِقَكُم هَذِهِ إِلَى الْمَدِينَةِ فَلَيَنْظُرْ
 إِلَيْهَا أَزْكَى طَعَامًا فَلَيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلَيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
 بِكُمْ أَحَدًا ﴿١٩﴾

And similarly, We awakened them that they might question one another. A speaker from among them said, “How long have you stayed [here]?” They said, “We have stayed (perhaps) a day or part of a day.” They said, “Your Lord (alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town and let him find out which is the best food, and bring some of that to you. And let him be careful and let no one know of you.”

Tafsīr

The statement of the Exalted:

﴿ وَكَذَلِكَ بَعْثَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ﴾

And similarly, We awakened them that they might question one another.

Meaning, just as We cared for them by making the cave easy for them and granting them this long sleep, Allāh also raised them.

“That they might question one another” — It is the habit of people that when they sleep, they question one another when they wake. Some of them say, “What did you dream about?” And some of them say, “Hopefully you had a good sleep,” and similar conversation.

“We awakened them that they might question” — This does not mean they were raised for the purpose of questioning each other; rather, [it means] they were raised, and then they questioned each other. The *lām* (ل) in this sentence [in the word *liyatashā' alū* (ليتساءلوا), “that they

might question”] is for the outcome, not the purpose, as in the statement of the Exalted:

﴿ فَالْتَّقَطَهُ أَلْ فِرْعَوْنَ لَيْكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ﴾

And the household of Pharaoh picked him up [out of the river], that he might become to them an enemy and a [cause of] grief.

[*Sūrah al-Qaṣāṣ 28:8*]

This *lām* is not for the purpose, ever. It is not possible that it could be for the purpose, because the family of Pharaoh did not pick him up so he could be an enemy to them and a cause of grief. But they picked him up, and [then] he was for them an enemy and a cause of grief.

﴿ قَالَ فَائِلٌ مِّنْهُمْ كَمْ لَيْشْتُمْ ﴾

A speaker from among them said, “How long have you stayed [here]?”

As this is a normal question that is asked, meaning, how long have you stayed?

﴿ قَالُوا لَيْسْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ﴾

They said, “We have stayed (perhaps) a day or part of a day.”

“We have stayed a day” — Meaning, a complete day.

“Or part of a day” — Meaning, they said they had only stayed for part of a day. This was because they entered [the cave] during the beginning of the day and they were raised from their sleep in the evening. So they said, “We have stayed (perhaps) a day,” [meaning], if this was the second day, or “part of a day,” if this was the first day. This is proof they were in a deep sleep.

﴿ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ﴾

They said, “Your Lord (alone) knows best how long you have stayed.”

Meaning, some of them said this to each other. And it is as though whoever said this felt like their sleep was very long, but they were not able to determine the length. As for those who spoke first, they determined how long they had slept based on what was apparent, while those who spoke after did not determine the time they had slept based on what was apparent. This is because the person makes a distinction between a light sleep and a long sleep.

Then some of them said to the others:

﴿ فَابْعَثُوا أَحَدَكُمْ بِوْرِقْكُمْ هَذِهِ إِلَى الْمَدِينَةِ ﴾

“So send one of you with this silver coin of yours to the town...”

Al-wariq (الورق): It is silver, as it comes in the *hadīth*:

وَفِي الرِّقَّةِ رُبْعُ الْعُشْرِ.

For silver, one quarter of one tenth.⁵

And with them were silver coins.

﴿ فَابْعَثُوا أَحَدَكُمْ بِوْرِقْكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلِيَنْظُرْ أَيْهَا أَزْكَى طَعَامًا فَإِنْتُمْ كُمْ بِرِزْقٍ مِّنْهُ ﴾

“So send one of you with this silver coin of yours to the town, and let him find out which is the best food, and bring some of that to you.”

This speech contains the following:

⁵ *Sahīḥ al-Bukhārī* 1454

1) The permissibility of entrusting someone to purchase items. Entrusting someone to purchase or sell is permissible. The Messenger of Allāh ﷺ entrusted one of his Companions to buy a sacrificial animal for him and he gave him a *dīnār*. He said, “Purchase an animal for sacrifice.” So [the Companion] purchased two sheep with the *dīnār*, and then he sold one of them for a *dīnār*; thus, he returned with a sheep and a *dīnār*. So the Prophet ﷺ supplicated for Allāh to bless him in his selling. Thus, even if he bought dirt, he made a profit. The scholars have taken from this *hadīth* that it is permissible to invest the extra money—meaning, it is permissible for a person to invest the money of another person, if he knows the other person will be pleased with that. So [the People of the Cave] entrusted one of them to go to the city to bring provisions.

2) This is also proof that there is nothing wrong with a person requesting the best food. This is based upon their statement, “And let him find out which is the best food.”

3) This is proof that the statement of some of the scholars—that it is not permissible for a seller to say he has the best product—is weak. (They say) you cannot say, “I will sell you the best wheat there is.” This is because there is nothing that is good except that there is something better than it. But it is said this returns to the customs [of the people]. Thus, “the best” means during this time, or in this place.

And is there, in the Sunnah, that which shows you can request the best food? Yes. The Prophet ﷺ approved of the Companions who sold low quality dates for high quality dates to feed the Prophet ﷺ, and he did not prohibit them from this. And he did not say, “This is extravagant; leave off seeking the best.” Allāh may give a person the ability to choose the best food, drinks, housing, clothing, and vehicles. As long as Allāh has given him the ability to do so, he is not blamed.

“And bring some of that to you” — Meaning, buy it and bring it. Thus, they combined entrusting, buying, and retrieving.

﴿ وَلَيَتَّلَطَّفْ وَلَا يُشْعِرْنَ ﴾

“And let him be careful and let no one know of you.”

Meaning, let him go in secret so they will not perceive him and thus harm him. This means they thought they had only slept for a short time, so they commanded [the one who went out] to be subtle and avoid being noticed.

Verse 20

﴿ إِنَّهُمْ إِنْ يَظْهِرُوا عَلَيْكُمْ يَرْجُحُونَكُمْ أَوْ يُعِيدُونَكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْدَأُوا ﴾

“For if they come to know of you, they will stone you or turn you back to their religion, and in that case you will never be successful.”

Tafsīr

Meaning, it is sure they would be killed or forced back on their heels (to disbelief) after their faith.

﴿ وَلَنْ تُفْلِحُوا إِذَا أَبْدَأُوا ﴾

“And in that case you will never be successful.”

Meaning, you will never be successful if you return to their religion. This is proof for taking every possible precaution from the enemy except the impermissible means; if it is impermissible, it is not permissible for the person to fall into it.

Verse 21

﴿ وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيَّنًا رَبِّهِمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَتَتَخَذَنَّ عَلَيْهِمْ مَسْجِدًا ﴾ ⑯

And thus We made their case known to the people, so they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. [That was] when they (the people of the city) disputed among themselves about their affair; they said, “Construct a building over them, their Lord knows best about them,” (then) those who prevailed in the matter said, “We will surely build a place of worship over them.”

Tafsīr

The statement of the Exalted:

﴿ وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ ﴾

And thus We made their case known to the people

Meaning, just as they were raised from their sleep, Allāh caused them to be found—He revealed them to their people.

﴿ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ ﴾

So they might know that the promise of Allāh is true

Allāh revealed them to their people “so they might know that the promise of Allāh is true.” Either this means the establishment of the Hour that they disbelieved in, or that Allāh the Exalted saves the believers from the disbelievers, because these seven were saved from a great nation that was fighting against them and preventing them from *tawhīd*.

﴿ وَإِنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ﴾

And that there can be no doubt about the Hour.

Meaning, the establishment of the Day of Judgment. This means there is no doubt that it will occur and it is a must that it will happen.

﴿ إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرُهُمْ ﴾

[That was] when they (the people of the city) disputed among themselves about their affair

Meaning, We allowed them to find them such that they disputed about their affair. They disputed among themselves about what they should do with them: should we leave them, or what should we do?

﴿ قَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ﴾

They said, “Construct a building over them...”

Meaning, build a structure over them so it will be a monument and a protection for them.

﴿ رَبُّهُمْ أَعْلَمُ بِهِمْ ﴾

“...their Lord knows best about them.”

Meaning, they did not enter into their affair—how they stayed in the cave for 309 years without eating or drinking and how they remained the same.

﴿ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ ﴾

(Then) those who prevailed in the matter said...

They were the leaders.

﴿ لَتَتَخَذَنَّ عَلَيْهِم مَسْجِدًا ﴾

“We will surely build a place of worship over them.”

[Meaning], rather than building a structure over them, we shall surround them and conceal them with this, and there will be no traces of them.

“We will surely build a place of worship over them” — Meaning, we shall make a *masjid* over them and take it as a place to pray. It is apparent that they fulfilled this, because those speaking were the rulers and they prevailed. This action—placing *masājid* over graves—is a means that leads to *shirk*. Our legislation wars against this, such that the Prophet ﷺ said during his death:

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ يُحَذَّرُ صَنَعُوا.

May Allāh’s curse be upon the Jews and the Christians—they took the graves of their prophets as places of worship; beware of what they did.⁶

Verse 22

Then Allāh ﷺ said, in clarifying the difference of the people concerning their number:

⁶ *Sahīh al-Bukhārī* 435, 436; *Sahīh Muslim* 531

﴿ سَيَقُولُونَ تَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُنَارِ فِيهِمْ إِلَّا مِرَأَةٌ ظَاهِرًا وَلَا تَسْتَفِتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴾ ٦٦

They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog—guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muḥammad]: “My Lord is most knowing of their number. None knows them except a few.” So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone.

Tafsīr

They will say three, four, and five. How can there be two statements for one affair of the unseen? There are two answers for this:

The first answer: This means some of them will say they were three with their dog being the fourth. Others will say they were five with their dog being the sixth, and the third group will say they were seven with their dog being the eighth.

The second answer: This means they will waver. One time, they will say they were three. Another time, they will say they were five. Another time, they will say they were seven.

Both of these meanings are possible, and they do not contradict each other. Thus, you find them sometimes saying this and sometimes saying that, based upon what is on their minds.

Allāh the Exalted said:

﴿ رَجْمًا بِالْغَيْبِ ﴾

Guessing at the unseen

He said this concerning those who said:

﴿ ثَلَاثةٌ رَّابُّهُمْ كُلُّهُمْ ﴾

There were three, the fourth of them being their dog

And:

﴿ خَمْسَةٌ سَادُّهُمْ كُلُّهُمْ ﴾

There were five, the sixth of them being their dog

Concerning both of these statements, Allāh the Exalted said that they said this:

﴿ رَجْمًا بِالْغَيْبِ ﴾

Guessing at the unseen

Meaning, those who said this were guessing, and they have no certainty concerning this.

﴿ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كُلُّهُمْ ﴾

And they will say there were seven, and the eighth of them was their dog.

And He did not say about this “guessing at the unseen”; rather, the Exalted was silent about this, and this is proof that their number was seven and the dog was the eighth. This is because Allāh negated the first two statements, and He was silent about the third, so the third statement is correct. This is similar to the statement of Allāh ﷺ concerning the pagans when they committed evil:

﴿ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءُنَا ﴾

And when they commit an immorality, they say,
“We found our fathers doing it...”

[*Sūrah al-A'rāf* 7:28]

This is one.

﴿ وَاللَّهُ أَمْرَنَا بِهَا ﴾

“...and Allāh has ordered us to do it.”

[*Sūrah al-A'rāf* 7:28]

This is two.

Allāh the Exalted said:

﴿ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ طَعْنَاتٍ قُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

Say: “Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?”

[*Sūrah al-A'rāf* 7:28]

Thus, He negated their statement “Allāh ordered us with this,” and He was silent concerning their first statement. This is proof that their first statement, “We found our fathers doing it,” is correct. And here, when He said “guessing at the unseen” concerning the first of the two statements and He was silent about the third statement, it proves that they were seven in number and their dog was the eighth.

﴿ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ ﴾

Say, [O Muḥammad]: “My Lord is most knowing of their number.”

Meaning, if a dispute occurs, then say to the people, “My Lord is most knowing of their number.” Did Allāh inform us of their

number? The answer is yes—He informed us that they were seven and their dog was the eighth. Because Allāh informed us of their number, it is obligatory upon us to return to what Allāh has informed us of, so we say with certainty that their number is seven and the dog was the eighth.

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

“None knows them except a few.”

This means that only a few knew they were seven and their dog was the eighth before Allāh made it known.

﴿فَلَا تُمَارِ فِيهِمْ﴾

So do not argue about them

Meaning, concerning their affair, their era, their places, and their destination.

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا﴾

So do not argue about them except with an obvious argument

Meaning, do not let the argument reach the heart, because if the argument reaches the heart, the argumentation will intensify, tempers will flare, and the veins will swell. And because there is no great benefit in debating concerning them, Allāh the Exalted said: “*So do not argue about them except with an obvious argument.*” This means “with just a conversation upon the tongue that does not reach the heart.” We understand from this that it is not befitting for the person to tire his heart arguing about that which brings no benefit from arguing concerning it. And this occurs a lot. Sometimes, some people get defensive when arguing about something that has no benefit. Thus, we say: My brother, do not tire yourself; make your arguments only upon the tongue, and do not connect your heart to it [such that] you become defensive and angry.

And this is proof that it is not befitting to delve into that which has no benefit, and there is a lot of this, and [this is] mostly what you find in rhetoric. The scholars of rhetoric are those who dispute *tawhid* and ‘*aqidah* and bring things that have no benefit. From this is their statement concerning the beginning and end of time, and the empty statements that resemble this that have no benefit. They write volumes in order to distribute this issue, some affirming it and some denying it, despite it being futile. Thus, do not tire yourself in that which has no benefit, and if you find that your companion is one who argues, say to him, “Just contemplate the affair,” and close the door upon this.

﴿ وَلَا تَسْتَفِتْ فِيهِمْ مِنْهُمْ أَحَدًا ﴾

And do not inquire about them among [the speculators] from anyone.

Meaning, do not consult them concerning the People of the Cave, whether they are from the People of the Book or other than them. Do not consult them about their situation, the era, or location. This shows that it is not fitting for a person to consult someone who is not qualified to make a judgment, even if the person believes he has knowledge. Do not consult him if he is not qualified.

Verses 23–24

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَإِذْ كُرِّبَ رَبَّكَ إِذَا نَسِيَتْ وَقُلْ عَسَى أَنْ يَهْدِنَ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ ﴾

And never say of anything, “I am doing such-and-such thing tomorrow.” Except (with the saying), “If Allāh wills!” And remember your Lord when you forget and say, “Perhaps my Lord will guide me unto a nearer way of truth than this.”

Tafsīr

The statement of the Exalted:

﴿ وَلَا تَقُولَنَّ ﴾

And never say...

This is addressed to the Messenger ﷺ, just as what came before it was addressed to him.

﴿ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴾ ﴿٢٣﴾

...of anything, “I am doing such-and-such thing tomorrow.”

It is mentioned that the Quraysh went to the Jews in Madīnah and said, “A man among us says that he is a prophet.” They replied, “Ask him about three things:

- 1) Concerning the youth who left from their city and sought refuge in the cave, what was their situation?
- 2) And about a man who ruled the East and West of the earth.
- 3) And about the spirit.”

These were the three questions. Thus, they asked the Prophet ﷺ about the People of the Cave. He replied, “I will inform you tomorrow.” Then the revelation stopped for about 15 days; no revelation was sent down to him. And the Prophet ﷺ did not know the stories of the previous nations, as the Exalted said:

﴿ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُطْهُ بِيَمِينِكَ طِيلًا لَّا رَتَابَ الْمُبْطَلُونَ ﴾

Neither did you (O Muḥammad) read any book before it (this Qu'ān), nor did you write any book

with your right hand. In that case, indeed, the followers of falsehood might have doubted.

[*Sūrah al-'Ankabūt* 29:48]

So Allāh tested him—He withheld the revelation for 15 days, just as He tested Sulaymān عليه السلام when he said:

لَا طُوفَنَ اللَّيْلَةَ عَلَىٰ تِسْعِينَ اُمْرَأَةً، كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ.

“Tonight I will go to 90 of my women and each one of them will give birth to a son who will fight in Allāh’s cause.”⁷

The angel said to him, “Say *inshāAllāh*.” But he did not say it; thus, he went to 90 of his women and he was intimate with them. And what occurred? One of them became pregnant with half a child, so Allāh could show His slaves that the affair is His affair, and regardless of the person’s status with Allāh and his prestige, he has no escape from the affair of Allāh.

The revelation did not come for 15 days, and it is known that this would cause grief and sadness to the Prophet ﷺ, as this delay in the information could be a reason for these people to disbelieve in him. The reality is that this is not a reason to disbelieve in him. Perhaps they would say, “Muhammad promised us he would inform us tomorrow and he did not do it, so where is the revelation that he said descended upon him?”

But we say: The delay of the revelation and the delay of the information from the Prophet ﷺ is proof of his truthfulness, because if he was a liar, he would have made up a story between the night and the morning and he would have said, “This is their story.” Thus, the delay of the revelation and the Prophet ﷺ not informing them of anything is proof of the completeness of his truthfulness.

﴿إِلَّا أَن يَشَاءُ اللَّهُ﴾

Except (with the saying), “If Allāh wills!”

⁷ *Sahīḥ al-Bukhārī* 6639; *Sahīḥ Muslim* 1654

Except with the statement that connects the affair with the will of Allāh. And in this, the person has two great benefits:

- 1) Allāh will make the affair easy for the person when he entrusts it to Allah ﷺ.
- 2) If he does not perform the action, he will not have reneged.

Thus, the benefit from His statement, “*I am doing such-and-such thing*,” is that if one says, “I will do this,” and he is saying this by way of information, not a determination to perform an action, then it is not necessary to mention the will (of Allāh). Meaning, if your companion said to you, “Will you come to see me tomorrow?” And you said, “Yes,” but you did not say *inshāAllāh*, then there is no problem, because this is information about what is in your heart, and Allāh has willed what is in your heart, so there is no need to connect it to the will (of Allāh).

As for if you definitely were determined to go, then say *inshāAllāh*. The first was information about what is in your heart, and what is in your heart is occurring now. As for what you will do in the future, then this is information for something that has not occurred, and you do not know if it will occur or not. Pay attention to this difference. If a person said, “I will travel tomorrow,” and this is information about what is in his heart, then it is not necessary to say *inshāAllāh*. Why? Because it is information about something that has occurred. As for if he wants to travel by his statement “I will travel, and I shall prepare for travel and I shall definitely travel,” then here it is a must that he says *inshāAllāh*.

For this reason, the verse states, “*Indeed I am doing such-and-such thing*,” and it is not “I will do.” Rather, he said, “*Indeed I am doing*.” Thus, do not say about a thing in the future, “*Verily, I am doing it*,” except if you connect it with the will of Allāh.

﴿ وَإِذْ كُرْرَبَ إِذَا نَسِيَتْ ﴾

And remember your Lord when you forget

Meaning, remember the affair of your Lord by saying *inshāAllāh*. If you forget to say it, this is because the person may forget, and if he forgets, then Allāh the Exalted has said:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَسِيْنَا أَوْ أَخْطَأْنَا﴾

“Our Lord! Punish us not if we forget or fall into error...”

[*Sūrah al-Baqarah* 2:286]

And the Prophet ﷺ said:

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيْهَا فَلِيُصَلِّهَا إِذَا ذَكَرَهَا.

Whoever sleeps through prayer or forgets it, then let him pray it when he remembers it.⁸

So if a person forgets to mention the will of Allāh, he says it when he remembers, but is it valid? Meaning, if he reneged on an oath, is he absolved for atonement if he said *inshāAllāh* late? Some of the scholars say this is valid even if he does not remember until after a day or two, or a year or two, because Allāh said:

﴿وَإِذْكُرْ رَبَّكَ إِذَا نَسِيْتَ﴾

Remember your Lord when you forget

And some of the scholars say it is not valid except if he remembers soon to make the exception by saying *inshāAllāh*, and this is the statement of the consensus of the scholars. For example, if you said, “By Allāh, I will surely do this,” and you forgot to say *inshāAllāh*, then after 10 days you remembered so you then said, “*InshāAllāh*,” and you had not done the action, based on the premise that the person who says *inshāAllāh* has not reneged—some of the scholars say this is valid, because Allāh the Exalted said:

⁸ *Sahīḥ al-Bukhārī* 597; *Sahīḥ Muslim* 684

﴿ وَإِذْ كُرِّبَ رَبَّكَ إِذَا نَسِيَتْ ﴾

And remember your Lord when you forget

And some of them say it is not valid, because the statement (the promise to fulfill the action) was not based upon the other speech (meaning, the will of Allāh). So what is the benefit derived from Allāh commanding us to remember Him if we forget? The benefit is that it removes the sin from the person, because Allāh said:

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

And never say of anything, “I am doing such-and-such thing tomorrow.” Except (with the saying), “If Allāh wills!”

Thus, if you forget, you say it when you remember, but is it valid such that you have not reneged from your agreement, or does it just remove the sin? What is apparent is that the second view [is correct]—it removes the sin. As for reneging, then he has reneged if he does not fulfill the obligation, because the exception (saying *inshāAllāh*) must be stated at the time.

Does this mean it must be stated at the exact time, or that it must be stated in the same gathering? The answer: There is a difference of opinion. Some of the scholars say that as long as he is in the gathering, it is connected, and if he stands away from the gathering then it is disconnected. They said [this] because the Prophet ﷺ said:

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا.

When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.⁹

Thus, he made their separating the thing that disconnects them.

⁹ *Sahīh al-Bukhārī* 2108; *Sahīh Muslim* 1532

Some of the scholars say the consideration is given to the speech between them being connected. What is apparent (and Allāh knows best) is that if the two parties are sitting together and no speech is mentioned that separates them, then the exception is valid, so he has not reneged.

﴿ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِ رَبِّي لَا قَرَبَ مِنْ هَذَا رَشَداً ﴾ ٤٤

“Perhaps my Lord will guide me unto a nearer way
of truth than this.”

“Perhaps” (*‘asā*, عَسَى) carries the meaning of hope when it comes from the creation. If it comes from the Creator, then [this thing] will occur, as Allāh ﷺ said:

﴿ إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سِيِّلًا ﴾ ٤٨ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴾ ٤٩ ﴾

Except the weak ones among men, women, and children who cannot devise a plan nor are they able to direct their way. For these there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.

[*Sūrah an-Nisā'* 4:98-99]

We say that “hope” (*‘asā*, عَسَى) here means “it will occur.”

And Allāh ﷺ said:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهُ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

The *masājid* of Allāh are only to be maintained by

those who believe in Allāh and the Last Day, establish prayer, give *zakāh*, and fear none but Allāh. It is they who are expected to be on true guidance.

[*Sūrah at-Tawbah* 9:18]

As for when it ('asā, عَسَى) is stated from a person, then it means hope, as in His statement, "Perhaps my Lord will guide me unto a nearer way of truth than this." This is hope.

﴿أَن يَهْدِيَنِي رَبِّي﴾

"...my Lord will guide me..."

This means "He will direct me to the path." Thus, He said:

﴿لَا أَقْرَبُ مِنْ هَذَا رَشْدًا﴾

"...unto a nearer way of truth than this."

This means "to guidance and success." And Allāh did this, as He guided him to what was correct concerning the affair of the People of the Cave.

Verse 25

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

And they stayed in their cave for 300 years and add nine.

Tafsīr

The statement of the Exalted:

﴿وَلَبِثُوا﴾

They stayed

This means the People of the Cave, “*in their cave*” that they chose for themselves and slept in.

﴿ ثَلَاثَ مِائَةٍ ﴾

300 years

If He did not say years, we would not know if it was 300 days, 300 weeks, or 300 years. Thus, when He said “*300 years*,” He clarified that.

﴿ وَازْدَادُوا تِسْعًا ﴾

And add nine

Thus, He added nine years to the 300 years, so they remained there for 309 years.

One might say, “Why didn’t He [just] say ‘*309 years*?’” The answer: This meaning is the same, but the Great Qur’ān is the most eloquent of books; thus, in order to coincide with the previous verses, He said:

﴿ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴾

300 years and add nine.

And it is not as some have said, that 300 years is solar years and the extra nine is for lunar years. It is not possible for us to testify that Allāh intended this. Who is the one who will testify that Allāh intended this? Even if 300 years coincides with the solar years and 309 years coincides with the lunar years, it is not possible for us to testify that Allāh intended this. This is because the calculation of time with Allāh is one, and what is the sign for this calculation with Allāh? The answer: It is the moon.

Thus, we say that the statement “*300 years is for solar years and the additional nine is for lunar years*” is a weak statement.

Firstly: It is not possible for us to testify that Allāh intended this.

Secondly: The number of months and years with Allāh is based upon the lunar calculation. The Exalted said:

﴿ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ
لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ﴾

It is He Who made the sun a shining thing and the moon as a light and measured out its stages, that you might know the number of years and the reckoning.

[Sūrah Yūnus 10:5]

And the Exalted said:

﴿ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجَّ ﴾

They ask you, [O Muhammad], about the new moons. Say: “These are signs to mark fixed periods of time for mankind and for Hajj.”

[Sūrah al-Baqarah 2:189]

Verse 26

﴿ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
أَبْصِرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي
حُكْمِهِ أَحَدًا ﴾ ٣١

Say: “Allāh knows best how long they stayed. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How clearly He sees, and hears [everything]! They have no *wali* (protector) other than Him, and He makes none to share in His legislation.”

Tafsīr

The statement of the Exalted:

﴿ قُلَّ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ﴾

Say: “Allāh knows best how long they stayed.”

This means “Say, O Muḥammad, [that] Allāh is the most knowing of how long they remained.”

This verse is used by those who say His statement:

﴿ وَلَبِثُوا فِي كَهْفِهِمْ ﴾

And they stayed in their cave

[*Sūrah al-Kahf* 18:25]

is from the statement of those who were speaking about the length of time the inhabitants of the cave remained in their cave, and these were the Jews, those who claimed that the Torah proves this. Based upon this, His statement, “*and they stayed*,” would be the object for that which is implied: “And they said, ‘They remained in their cave for 300 years and add nine.’” Then He said:

﴿ قُلَّ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ﴾

Say: “Allāh knows best how long they stayed.”

Even though some scholars of *tafsīr* have stated this, it is not correct. The statement “*and they stayed*” is the statement of Allāh, and His statement “*Allāh knows best how long they stayed*” is for emphasis. Meaning, it is emphasizing the sentence that they remained in their cave for 300 years and add nine, and the meaning of “*Say: Allāh knows best how long they stayed,*” and He has taught us that they stayed “*300 years and add nine.*” And as long as Allāh is the most knowledgeable of how long they stayed, then no one after Him has a say in this.

Allāh ﷺ said:

﴿لَهُ عِيْبُ السَّمَاوَاتِ وَالْأَرْضِ﴾

“He has [knowledge of] the unseen [aspects] of the heavens and the earth.”

Meaning, to Him belongs the unseen of the heavens and the earth, or to Him belongs the knowledge of the unseen of the heavens and the earth; both of these meanings are correct. The heavens are seven, as it is known, and the earth is also seven earths. Thus, no one knows the unseen—the unseen of the heavens and the earth—except Allāh. Whoever claims knowledge of the unseen is a disbeliever.

And what is intended by “the unseen” is the future. As for whoever claims knowledge of that which is present and that which is past, he is not a disbeliever, because this is something that has occurred and his knowledge of it is from the knowledge of the people. But the knowledge of the future can only be for Allāh alone; thus, the one who goes to a fortune-teller to be informed of the future and believes him is a disbeliever in Allāh ﷺ. This is because he has denied the statement of the Exalted:

﴿لَهُ عِيْبُ السَّمَاوَاتِ وَالْأَرْضِ﴾

Say: “None in the heavens and earth knows the unseen except Allāh, nor can they perceive when they shall be resurrected.”

[*Sūrah an-Naml* 27:65]

As for what has [already] occurred, then it is known that [these things] are unknown to some people and known to others.

﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾

How clearly He sees, and hears [everything]!

This is what is referred to by the grammarians as “the verb of amazement.”

“How clearly He sees” refers to what He sees. “How clearly He hears” refers to what He hears. This is the highest description, and Allāh ﷺ sees everything. He sees the crawling of the black ant on a black rock in the darkness of the night, and He sees what the eyes of the people do not perceive from what is even more subtle and hidden. Likewise, in relation to hearing, He hears everything. He knows the secrets and what is even more hidden than them, and He knows what is apparent.

﴿ وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴾

And if you speak aloud, then indeed, He knows the secret and what is [even] more hidden.

[*Sūrah Tā-Hā* 20:7]

‘Ā’ishah ؓ spoke concerning the story of the pleading woman (*al-mujādilah*) when her husband said she was like his mother’s back. The woman came to complain to the Messenger of Allāh ﷺ while ‘Ā’ishah was in her room, and the room was small, as it is known. The Messenger of Allāh ﷺ conversed with the woman while ‘Ā’ishah could not hear some of the conversation. And Allāh the Exalted said:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُبَاجِدُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

Certainly has Allāh heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allāh. And Allāh hears the argument between you both; indeed, Allāh is All-Hearer, All-Seer.

[*Sūrah al-Mujādilah* 58:1]

‘Ā’ishah ؓ said, “All praises belong to Allāh, the One Whose

hearing hears the voices; verily, I was in the room and I did not hear some of the conversation.”¹⁰

Allāh the Exalted is above everything, yet He heard her conversation with the Messenger ﷺ. In this is belief that Allāh the Exalted has sight that reaches everything, and nothing is hidden from His sight, and He has hearing that pierces everything, and nothing is hidden from it.

Belief in that necessitates that the person does not allow his Lord to see or hear from him that which He hates, because he knows that He sees every action he does and hears every statement he makes. This necessitates that you fear Allāh the Exalted and that you do not do an action or make a statement He hates. But the faith is weak, so you find that when the person wants to make a statement or do an action, he does not think about Allāh hearing and seeing him unless he is alerted to this. Heedlessness is rampant, so it is obligatory upon us all to be aware of this great principle.

﴿مَا لَهُم مِّنْ دُونِهِ مِنْ وَلِيٌّ﴾

“They have no *walī* (protector) other than Him”

In this statement, does the pronoun “they” refer back to the Companions of the Cave or does it refer to everyone in the heavens and the earth? The answer: The second answer is the intended one, meaning there is no guardian except Allāh for anyone, even the disbelievers—their Guardian is Allāh ﷺ, and the believers’ Guardian is Allāh ﷺ. Allāh the Exalted said:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمُوْتُ تَوَفَّهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ۝ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ﴾

Until, when death comes to one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their

¹⁰ *Musnad Imām Ahmad* 24195; *Sunan an-Nasā'i* 3490; *Sunan Ibn Mājah* 188

mawlā (true Lord). Surely, His is the judgment and
He is the swiftest in taking account.

[*Sūrah al-An'ām* 6:61-62]

Allāh is the Guardian for everyone, and this guardianship is general. Does not Allāh provide for the disbelievers, cause their bodies to grow, make easy for them the affairs of the heavens and the earth, and subjugate for them the sun, moon, stars, and rain?! This guardianship is given to the believers as well, and this is general.

As for the specific guardianship, then it is for the believers. The Exalted said:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ﴾

Allāh is the *Wāli* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *awliya'* (supporters and helpers) are *tāghīt* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

[*Sūrah al-Baqarah* 2:257]

The specific guardianship necessitates specific concern, such that Allāh directs the slave and opens doors for him to beneficial knowledge and righteous actions. For this reason, He said:

﴿يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

He brings them out from darkness into light.

[*Sūrah al-Baqarah* 2:257]

He removes them (from darkness) with knowledge, so He teaches them first, and He removes them secondly with success.

﴿ مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٌّ ﴾

“They have no *walī* (protector) other than Him”

This sentence contains a preposition (*harf al-jarr*) that is extra, and the meaning would still be established without it. But when it is added, it emphasizes the speech. Thus, it means it is not possible to find any guardian for the inhabitants of the heavens and the earth except Allāh.

His statement:

﴿ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴾

“And He makes none to share in His legislation.”

This is like His statement:

﴿ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ﴾

“Verily, the judgment belongs to Allāh”

[*Sūrah al-An’ām* 6:57]

And He said:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

And in whatsoever you differ, the decision thereof
is with Allāh.

[*Sūrah ash-Shūrā* 42:10]

And the judgment is of two types: universal and legislative. The creation and arrangement of affairs is the universal judgment, while the ruling between people, the commands, and the prohibitions are the legislative judgment. His statement:

﴿ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴾

“And He makes none to share in His legislation.”

This includes both types [of judgment]. Thus, no one shares with Allāh in His ruling in the universe or the legislation, and this contains proof for the obligation of returning to the Islamic legislation of Allāh. It is not for us to legislate in the religion of Allāh that which is not from it—not in the affairs of worship or in the affairs of transactions. As for the one who says it is allowed for us to legislate what is appropriate for our current times concerning transactions, then this statement is false. This is because, based upon this, it would be permissible for us to use usury, it would be permissible for us to gamble, and it would be permissible for us to acquire earnings under false pretenses. The legislation is correct for all places and times, and the last part of this *ummah* will not be rectified except by what rectified the first part of this *ummah*.

As for the universal judgment, no one shares this with Allāh and no one claims this. Is anyone able to bring down the rain? Is anyone able to grasp the heaven and the earth to prevent them from moving from their places? As for the legislated judgment, it is the place of differing for humans, and some of them claim it is their right to legislate for the people what they view to be appropriate.

VERSE 27

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَّبِّكَ لَا مُبْدِلٌ لِّكَلِمَاتِهِ
وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحِدًا ﴾ ﴿٢٧﴾

And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord. None can change His words, and none will you find as a refuge other than Him.

Tafsīr

The statement of the Exalted:

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَّبِّكَ ﴾

And recite what has been revealed to you of the Book of your Lord.

This is like the result from His statement:

﴿ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴾

“And He makes none to share in His legislation.”

[Sūrah al-Kahf 18:26]

Meaning: Since no one shares in His legislation, recite what has been revealed to you.

The word “recite” means the recitation of words, and it also means “to follow.” As for the recitation of the words, then this is clear—

you say, “So-and-so recited Sūrah al-Fātiḥah.” As for the recitation of action, it is to work by the Qur’ān. If you have worked by it, then you have recited it, meaning you have followed it. For this reason, we say about the statement of the Exalted:

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ ﴾

Indeed, those who recite the Book of Allāh and establish prayer...

[Sūrah Fātir 35:29]

That this contains the recitation of words and wisdom.

And the address in His statement “recite” is directed to the Messenger ﷺ. But know that the addresses toward the Messenger ﷺ are divided into three categories:

- 1) That which is proven to be specific to him, then it is specific to him.
- 2) That which is proven to be general, then it is general.
- 3) That which carries both meanings, then it is said that it is general and it is specific. Therefore, the *ummah* follows it based upon him being an example to follow, not based on the address.

An example of that which is proven to be specific is the statement of Allāh ﷺ:

﴿ أَلَمْ نَسْرَخْ لَكَ صَدْرَكَ ﴾

Did We not expand for you, [O Muḥammad], your breast?

[Sūrah ash-Sharḥ 94:1]

There is no doubt this is specific to him. And likewise the statement of the Exalted:

﴿ أَلَمْ يَجْدُكَ بَيْتِيًّا فَآوَى ﴾

Did He not find you an orphan and give [you] refuge?

[Sūrah ad-Duḥā 93:6]

This is specific to him ﷺ.

An example for that which is proven to be general is the statement of the Exalted:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ﴾

O Prophet, when you divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period.

[Sūrah at-Talāq 65:1]

His statement “when you divorce” is plural, and this is for the *ummah*. But Allāh ﷺ addressed the leader of this *ummah*, its Messenger, because they are his followers. So He said, “O Prophet, when you divorce women”; this address includes the Prophet ﷺ and the *ummah* as a whole.

An example of that which contains both affairs is this verse:

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ﴾

And recite what has been revealed to you of the Book of your Lord.

However, a person may say that this verse has what could prove it is specific (as we will mention *inshāAllāh*), but the examples like this are many. What is correct is that it is addressed to the *ummah*, but directed (linguistically) toward its leaders and its example. This is because addresses are directed towards both leaders and followers.

His statement:

﴿ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَّبِّكَ ﴾

What has been revealed to you of the Book of your Lord.

This is the Qur'ān. And the connection of the Lord to the Messenger ﷺ is proof that what Allāh revealed to His Messenger was from His utmost concern for him.

And His statement:

﴿ لَا مُبْدِلَ لِكَلِمَاتِهِ ﴾

None can change His words, and none will you find as a refuge other than Him.

Meaning, no one is able to change His words—neither His words concerning the universe nor the legislation. As for the universe, then it is clear that no one is able to change it. When Allāh the Exalted says the statement “Be” in the universal affair, then no one is able to change it. As for the legislation, then no one is able to change His legislation. The negation here is not for that which exists; rather, it is a negation for the possibility of changing the legislation. Thus, no one is able to legislate and change the legislated words of Allāh, so it is obligatory upon everyone to submit to Allāh. If someone says, “We find those who change the words of Allāh!” And Allāh alludes to this in His statement:

﴿ يُرِيدُونَ أَنْ يُبْدِلُوا كَلَامَ اللَّهِ ﴾

They want to change Allāh's words.

[*Sūrah al-Fath 48:15*]

We say: This is a legislative change. As for the legislative change, this could occur from the people, thus they will change the words from their proper places and explain Allāh's words in a manner He did not intend. And from this is those who deny the attributes of Allāh ﷺ or some of them; this is from changing the words of Allāh.

﴿ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحِدًا ﴾

And none will you find as a refuge other than Him.

Meaning, you will not find (O Prophet) any refuge other than Allāh. This means you will not find anyone to lean toward or to seek refuge in. If someone wants evil for you, you will not find anyone other than Allāh to prevent them. So when the person is afflicted by something that harms him or that which he fears, in whom does he seek refuge? He seeks refuge in Allāh. Similar to this verse is the statement of the Exalted:

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشْدًا ⑯ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحِدًا ⑰ ﴾

Say: “It is not in my power to cause you harm, or to bring you to the right path.” Say: “None can protect me from Allāh’s punishment [if I should disobey Him], nor will I find refuge except in Him.”

[*Sūrah al-Jinn* 72:21-22]

VERSE 28

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشَيِّ
يُرِيدُونَ وَجْهَهُ ﷺ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا ﷺ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
وَكَانَ أَمْرُهُ فُرْطًا ﴾ (٢٨)

And keep yourself patient along with those who call on their Lord in the morning and the evening, seeking His Face. And let not your eyes overlook them, desiring the adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desires and whose affair has been lost.

Tafsīr

The statement of the Exalted;

﴿ وَاصْبِرْ نَفْسَكَ ﴾
And keep yourself patient

This means, refrain your soul with those who call upon Allāh with the *du'a'* of worship and the *du'a'* of need; sit with them and strengthen their resolve.

His statement:

﴿بِالْعَدَاءِ﴾

In the morning

This means during the daytime. And His statement:

﴿وَالْعَشِيِّ﴾

And the evening

This means at the end of the day.

His statement:

﴿يُرِيدُونَ وَجْهَهُ﴾

...seeking His Face

This means they are sincere to Allāh the Exalted—they seek His Face and they do not want anything from the worldly life. They do this for Allāh alone and none other than Him.

This verse affirms that Allāh has a Face, and the scholars of Ahlus-Sunnah are in agreement in affirming the Face of Allāh the Exalted, with proofs from the Book and the Sunnah. Allāh the Exalted said:

﴿وَيَقَنِي وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

And the Face of your Lord full of majesty and honor will abide forever.

[*Sūrah ar-Rahmān* 55:27]

And the Prophet ﷺ said:

أَعُوذُ بِوَجْهِكَ.

I take refuge with Your Face.¹¹

¹¹ *Sahīh al-Bukhārī* 4628

The Salaf and Imāms of this *ummah* have agreed in affirming the Face of Allāh ﷺ. But is this Face similar to the face of the creation? The answer: It is not possible for Allāh's Face to be similar to the face of the creation, due to the statement of the Exalted:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.**

[*Sūrah ash-Shūrā* 42:11]

And the statement of the Exalted:

﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدُهُ وَاصْطَبِرْ
لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

**Lord of the heavens and the earth and all that is
between them, so worship Him (alone) and be
constant and patient in His worship. Do you know
of any who is similar to Him?**

[*Sūrah Maryam* 19:65]

This means a resemblance and a rival. And Allāh ﷺ said:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

So do not set up rivals unto Allāh while you know.

[*Sūrah al-Baqarah* 2:22]

Likewise, for every attribute that Allāh describes Himself with, it is obligatory upon us to take it upon the apparent meaning, without making a likeness. If someone says, “Affirming a face for Allāh necessitates giving a likeness, [so do we] take the statement ‘there is nothing like unto Him’ to mean ‘except in what He has affirmed,’ such as the Face and the two Hands?”

The answer: This [statement] is from obstinacy, because we know

from the perception and the intellect that everything attributed to something is appropriate for that thing. Don't the humans, the camels, the horses, and the elephants have faces? Of course, but are these faces the same? No, never; rather, they are appropriate for that which they are connected to. Rather, even time and place has a face, as it comes in the statement of the Exalted:

﴿ آمِنُوا بِاللَّهِي أَنْزَلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَأَكْفَرُوا
آخِرَةً ﴾

And a faction of the People of the Scripture say [to each other], “Believe in what was revealed to the believers at the face (beginning) of the day and reject it at its end...”

[Sūrah Āli ‘Imrān 3:72]

Thus, a face has been affirmed for time, but is it possible for anyone to say the face of the daytime resembles the face of a human? The answer: It is not possible. Therefore, it is not possible to make a resemblance to whatever Allāh attributes to Himself, such as a Face, with the faces of the creation, because each attribute is appropriate for what it is attributed to.

If someone says, “It has come in an authentic *hadīth* that the Prophet ﷺ said:

إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ عَلَى صُورَتِهِ .

‘Verily, Allāh created Ādam upon His image.’”¹²

What is the response to this? The answer is from one of two angles:

The first angle: Ādam’s image being upon His image does not necessitate any resemblance. The proof for this is what the Prophet ﷺ has informed us of:

¹² *Sahīh Muslim* 2612; *Sahīh al-Bukhārī* 6227

إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

Verily, the first to enter Paradise will be upon the image of the moon on a clear night.¹³

And we know there will be no resemblance between them and the moon, but they will be like the image of the moon in general, in relation to shining, cheerfulness, and light.

The second angle: It is said that the statement “upon His image” means the image that Allāh the Exalted has chosen; and attaching the image of Ādam to Allāh is for honor and exaltation, as in the statement of the Exalted:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ﴾

And who are more unjust than those who prevent Allāh's name from being mentioned in His masājid...

[Sūrah al-Baqarah 2:114]

It is well known that Allāh does not pray in the masājid, but its attachment to Allāh is to honor and exalt them, because they were built for the obedience of Allāh.

And like the statement of Ṣāliḥ رَضِيَ اللَّهُ عَنْهُ to his people:

﴿ نَاقَةَ اللَّهِ وَسُقِيَاهَا ﴾

“That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!”

[Sūrah ash-Shams 91:13]

It is known that this she-camel does not belong to Allāh in the same manner in which it belongs to humans, such that they ride it; but its attachment to Allāh is to honor and exalt it. Therefore, the statement, “He created Ādam upon His image,” or “upon the image of

¹³ *Sahih Muslim* 2834

ar-Rahmān,” means upon the image that He chose for him distinct from the rest of creation. Allāh said in Sūrah al-Infītār:

﴿ يَا أَيُّهَا إِلِٰئِنْسَانُ مَا غَرَّكَ رِبُّكَ الْكَرِيمُ ﴾ الَّذِي خَلَقَكَ
 ﴿ فَسَوَّا كَعَدَلَكَ ﴾ ﴿ ۷ ﴾

O mankind, what has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion...

[Sūrah al-Infītār 82:6-7]

Meaning, the One who made you like this, and this entails the upright stature and upright creation. So we understand now (and all praises belong to Allāh) that Allāh the Exalted has a real Face and it does not resemble the faces of the creation; and His statement, “seeking His Face,” is alluding to sincerity. So it is upon you, O Muslim brother, to have sincerity so you can benefit from your actions.

And His statement:

﴿ وَلَا تَغُرُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا ﴾

And let not your eyes overlook them, desiring the adornments of the worldly life

Meaning, do not take your eyes off these noble men due to wanting the worldly life; rather, always keep your sights fixed on them and always keep their companionship. And His statement, “desiring the adornments of the worldly life,” indicates that it is not prohibited if the Messenger ﷺ left them for a religious benefit.

The statement of the Exalted:

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا ﴾

And do not obey one whose heart We have made heedless of Our remembrance

Meaning, his remembrance of Us and the remembrance of what We have sent down. The first statement means the person who remembers Allāh with his tongue and not his heart, and the second means the man whose heart is heedless from the remembrance of the Qur'ān, so he does not raise his head towards it, and he does not see any problem with his opposition to it.

The statement of the Exalted:

﴿ وَاتَّبَعَ هَوَاهُ ﴾

And who follows his desires

Meaning, he follows whatever his soul desires, and his affair (meaning his condition) has been lost (meaning wasted and squandered). The days and nights go by and he does not benefit in anything.

This verse shows the importance of an attentive heart while remembering Allāh, and the person who remembers Allāh with his tongue but not his heart is void of the blessings from his actions and his time, such that his affair has become lost. You find him remaining for many hours without accomplishing anything; but if his affair was correct with Allāh, he would attain blessing in all of his actions.

VERSE 29

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُرِتْ مِنْ وَمَنْ شَاءَ فَلْيَكُفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَخَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغْيِثُوا يُعَذَّبُو بِمَا إِكْلَمْهُلْ يَشْوِي الْوُجُوهَ بِشَسَ الشَّرَابُ وَسَاءَتْ مُرْنَفَقًا ﴾ ١١

And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like murky oil, which scalds [their] faces. Terrible is the drink, and an evil resting place!

Tafsīr

The statement of the Exalted:

﴿ وَقُلْ ﴾

And say

This is addressed to the Messenger ﷺ.

﴿ الْحَقُّ مِنْ رَبِّكُمْ ﴾

"The truth is from your Lord."

It is not from other than Him, so do not seek the truth from paths other than the path of Allāh ﷺ, because the truth is from Allāh.

﴿فَمَنْ شَاءَ فَلِيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكُفُرْ﴾

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.

The command in His statement, “*let him disbelieve*,” is a threat, not permission; rather, it is a threat, like how a person may threaten someone by saying, “If you are truthful, then do such-and-such.” This is proven by the statement of the Exalted after this:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَادُقُهَا﴾

Verily, We have prepared for the wrongdoers a Fire whose walls will be surrounding them.

Meaning, whoever disbelieves will have a Fire prepared for him. And what is intended by His statement “*the wrongdoers*” is the disbelievers, and the proof for this is His statement, “*let him disbelieve*.”

If someone says, “Is disbelief called oppression?” The answer is: Yes, as Allāh the Exalted said:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

And it is the disbelievers who are the wrongdoers.

[*Sūrah al-Baqarah 2:254*]

There is no one more oppressive than the one who disbelieves in Allāh or makes a rival for Him while He is the One who has created him, Who extends his life and nurtures him.

His statement:

﴿أَحَاطَ بِهِمْ﴾

Surround them

This means that the Fire will surround the inhabitants of the Fire.

﴿ سُرَادِقُهَا ﴾

Walls

This means there will be walls surrounding it such that the Fire will encompass them and they will not be able to flee from it to the right or to the left.

His statement:

﴿ وَإِن يَسْتَغْيِثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ يُئْسِنَ الشَّرَابُ وَسَاءُتْ مُرْتَفَقًا ۚ ۱۶﴾

And if they ask for help, they will be granted water like murky oil, which scalds [their] faces. Terrible is the drink, and an evil resting place!

Meaning, the inhabitants of the Fire will become severely thirsty due to eating from the tree of Zaqqūm or other than that, and they will quench their thirst with that water.

“With water like murky oil” — It will be like thick oil, malodorous and curdled or resembling that, having an evil appearance, such that the souls will not be willing to accept it. As the Exalted said:

﴿ وَيُسْقَى مِن مَاءٍ صَدِيدٍ ۖ ۱۷﴾ يَتَبَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ

And he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty in swallowing it down his throat...

[*Sūrah Ibrāhīm 14:16-17*]

“Which scalds [their] faces” — When he draws near to it, the skin of his face will fall off due to the water’s severe heat, and refuge is sought with Allāh. When it reaches his stomach it will shred it, as the Exalted said:

﴿ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاهُمْ ﴾

...given to drink scalding water that will sever their intestines

[*Sūrah Muḥammad* 47:15]

How tremendous is the pain and anguish for the one whose intestines are severed from the inside! But despite its severing, it shall return to its form, just like the skins.

﴿ كُلَّمَا نَصِبَتْ جُلُودُهُمْ بَدَّلْنَا هُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ ﴾

Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.

[*Sūrah an-Nisā'* 4:56]

Allāhu Akbar, subḥānallāh the One who is able to do all things. This will occur instantaneously—each time the skins are burned, they will be changed, and each time the intestines are severed, they will be quickly restored.

“Terrible is the drink” — This is a vilification and condemnation of this drink.

“An evil resting place” — This means it will be a despised place to reside. And the place of residence could be a good place or it could be an evil place. Concerning Paradise, it is said:

﴿ وَحَسْنَتْ مُرْفَقًا ﴾

What an excellent place [to reside]!

[*Sūrah al-Kahf* 18:31]

And concerning the Fire, it is said:

﴿ ٦٦ ﴾ وَسَاءَتْ مُرْتَفَقًا

An evil resting place.

VERSE 30

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً ﴾ (٣٠)

Indeed, those who have believed and done righteous deeds—certainly, We will not allow to be lost the reward of any who did well in deeds.

Tafsīr

This is the style of the Qur'ān—when Allāh ﷺ mentions the inhabitants of the Fire, He mentions the inhabitants of Paradise. This is the meaning of His statement:

﴿ مَتَانِي ﴾

Oft-repeated.

[Sūrah az-Zumar 39:23]

This means each meaning (the good and the bad) from the conditions and attributes is given so the person can combine fear and hope in his journey to his Lord.

The statement of the Exalted:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴾

Indeed, those who have believed and done
righteous deeds

The meaning of this verse has already been given. The Exalted said:

﴿ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً ﴾

Certainly, We will not allow to be lost the reward of
any who did well in deeds.

He did not say, “Indeed we will not allow to be lost their reward”; rather, He said:

﴿ أَجْرٌ مَنْ أَحْسَنَ عَمَلاً ﴾

...the reward of any who did well in deeds.

This is to clarify that the criterion for them being rewarded is that they did righteous actions.

﴿ هَلْ جَرَاءُ الْإِحْسَانِ إِلَّا إِلْهَسَانٌ ﴾

Is there any reward for good other than good?

[Sūrah ar-Rahmān 55:60]

This is from the angle of the meaning and from the angle of the language so it agrees with the first part of the verse, because if He had said, “Indeed, We will not allow to be lost their reward,” it would have differed from the first part of the verse.

What constitutes a good action? It is by two affairs:

- 1) Sincerity to Allāh ﷺ
- 2) Following the Messenger ﷺ

And the incitement towards righteous actions contained in this verse is not hidden.

VERSE 31

﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيُلْبِسُونَ ثِيابًا حُضْرًا
مِّنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَبِّرِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ
الثَّوَابُ وَحَسُنتُ مُرْتَفَقًا ﴾ ⑩

These [people] will have gardens of perpetual residence ('Adn); from beneath them rivers will flow. They will be adorned therein with bracelets of gold and they will wear green garments of fine and thick silk, reclining therein on adorned couches. Excellent is the reward, and what an excellent resting place!

Tafsīr

The statement of the Exalted:

﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ ﴾

These [people] will have gardens of perpetual residence

This is alluding to those who believe and do righteous actions.

“Gardens”— This is the abode that Allāh has prepared for his friends. It contains that which no eye has seen and no ears have heard, and that which has never crossed the mind and hearts of a human.

﴿ عَدْنٌ ﴾

‘Adn

This means an eternal residence, meaning they will never be asked to leave. And from its complete blessing is that everyone in Paradise will believe that no one has more blessings than him. And from the misery of the inhabitants of the Fire is that every person there will believe that no one is being more severely punished than him. The inhabitant of Paradise will not believe that anyone has more favors than him, because if he did, he would be jealous of their favors, seeing himself as less than them.

﴿ تَحْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ﴾

From beneath them rivers will flow

The rivers of Paradise are of four types, mentioned by Allāh in Sūrah Muḥammad. Allāh the Exalted said:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَاءٍ غَيْرٍ أَسِنٍ وَأَنْهَارٌ مِّنْ لَّيْنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذِي لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفَّى ﴾

The description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey...

[Sūrah Muḥammad 47:15]

Here, He said:

﴿ مِنْ تَحْتِهِمُ الْأَنْهَارُ ﴾

From beneath them

And in another verse He said “*beneath them*,” and in a third verse He said “*from beneath it*,” and in a fourth verse He said “*beneath it*,” and these all have the same meaning. This is because the rivers run beneath the trees and castles of Paradise, so they run beneath its inhabitants.

The statement of the Exalted:

﴿ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ ﴾

They will be adorned therein with bracelets of gold

This means in Paradise.

His statement “*of gold*” clarifies that the bracelets are made of gold, but do not think that the gold of Paradise is similar to the gold present in this world, because there is a tremendous difference. Allāh ﷺ said in the Ḥadīth Qudsi:

أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذْنٌ سَمِعَتْ وَلَا حَطَرَ
عَلَى قَلْبٍ بَشَرٍ.

I have prepared for My righteous servants that which no eye has seen and no ear has heard and that which has not crossed the heart of a human.¹⁴

Thus, if it was like the gold of the earth, we would have already seen it.

The statement of the Exalted:

﴿ وَلَيَبُسُونَ شَيَّاً خُضْرًا مِنْ سُندُسٍ وَإِسْتَرْقٍ ﴾

And they will wear green garments of fine and thick silk.

This is brocade that is thick.

¹⁴ *Sahih al-Bukhari* 4780; *Sahih Muslim* 2824

He specified green because it is the most potent of colors to bring ease to the eye. It contains beauty and ease to the eye.

The Exalted said:

﴿ مُنْتَكِبِينَ فِيهَا عَلَى الْأَرَائِكِ ﴾

Reclining therein on adorned couches

This is the condition of the people in Paradise. Their reclining is an indication of the ease and tranquility of their souls.

“Upon couches” — It is said this is a bed in the beautifully covered tents that resemble cabins.

Allāh the Exalted said:

﴿ نِعْمَ الْثَّوَابُ وَحَسُنتُ مُرْتَفَقًا ﴾ (٢١)

What an excellent resting place!

This is a praise for this Paradise and the pleasures contained in it. It is praise from two directions: it is a blessed reward and an excellent resting place. Allāh the Exalted said:

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقْرًّا وَأَخْسَنُ مَقِيلًا ﴾

The dwellers of Paradise will, on that Day, have the best abode and the best resting places.

[Sūrah al-Furqān 25:24]

VERSES 32 - 44 (The Story of Two Men)

Verse 32

﴿ وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَّقْنَا هُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا رَزْعًا ﴾ ٣٢

And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields, etc.).

Tafsīr

﴿ لَهُم ﴾

To them

This entails the disbelievers of the Quraysh and other than them.

His statement:

﴿ لَجَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَّقْنَا هُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا رَزْعًا ﴾ ٣٢

Unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

Most of what the gardens contained were grapes, and on the edge of the gardens were date palms, and between the two gardens were crops containing fruits.

Verse 33

﴿ كِلْنَا الْجَنَّتَيْنِ آتُ أَكْلُهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرْنَا خِلَالَهُمَا نَهَرًا ﴾ ٣٣

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

Tafsīr

The statement of the Exalted:

﴿ كِلْنَا الْجَنَّتَيْنِ آتُ أَكْلُهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ﴾

Each of those two gardens brought forth its produce, and failed not in the least therein

Meaning it was not deficient.

The statement of the Exalted:

﴿ وَفَجَرْنَا خِلَالَهُمَا نَهَرًا ﴾ ٣٣

And We caused a river to gush forth in the midst of them.

There was between these two gardens a river that ran strong, so each garden had the necessities of life—grapes, date palm trees, crops, and a river gushing between them.

Verse 34

﴿ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثُرُ مِنْكَ مَالًا وَأَعْزَّ نَفَرًا ﴾ ٣٤

And he had fruit and he said to his companion, in the course of mutual talk, “I am more than you in wealth and stronger in respect of men.”

Tafsīr

The statement of the Exalted:

﴿ وَكَانَ لَهُ ثَمَرٌ ﴾

And he had fruit

This means one of the two men had fruit, and it's as though he had a surplus outside of the garden or he had a great deal of fruit in this garden.

And His statement:

﴿ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ ﴾

And he said to his companion, in the course of mutual talk

They were exchanging words.

His statement:

﴿ أَنَا أَكْثُرُ مِنْكَ مَالًا وَأَعْزَّ نَفَرًا ﴾ ٣٤

“I am more than you in wealth and stronger in respect of men.”

He boasted concerning two things: he boasted due to his great wealth and due to his tribe. Thus, he boasted over him due to his wealth and lineage, and he mentioned his favors as a way of boasting, not recalling the favors of Allāh, and the proof is the punishment that ensued.

Verses 35–36

﴿ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظْنُ أَنْ تَبْيَدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظْنُ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلِبًا ﴾٣٦﴿

And he entered his garden while he was unjust to himself. He said, “I do not think that this will ever perish. And I do not think the Hour will ever come. And if indeed I am brought back to my Lord, I will surely find better than this as a return.”

Tafsīr

The statement of the Exalted:

﴿ وَدَخَلَ جَنَّتَهُ ﴾

And he entered his garden

He mentioned “garden” in the singular tense despite His saying previously:

﴿ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ ﴾

Unto one of them We had given two gardens

[*Sūrah al-Kahf* 18:32]

The intent here is either the genus, or the intent is that he entered one of his gardens, the one that was the greatest.

﴿ وَهُوَ طَالِمٌ لِنَفْسِهِ ﴾

While he was unjust to himself

This sentence shows his condition, meaning he was unjust to himself while entering the garden. How was he unjust to himself? He was unjust to himself by disbelief, as shall be explained. He said:

﴿ مَا أَظُنُّ أَنْ تَبِدِّدَ هَذِهِ أَبْدًا ﴾ ٣٥

“I do not think that this will ever perish.”

He did not think that what he possessed would ever diminish or leave him. He was impressed with it, with its strength and beautiful appearance and other than that, such that he forgot that the worldly life will not remain for anyone. Then he added to this, his statement:

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ﴾

“And I do not think the Hour will ever come.”

Thus, he denied the Resurrection. Because he thought his paradise would never end, he said, “There is no Resurrection; rather, it is only the pleasure of this worldly life.”

﴿ وَلَئِنْ رُدِدتُّ إِلَى رَبِّي ﴾

“And if indeed I am brought back to my Lord”

Meaning, if it is a must that the Hour is established and I return to Allāh.

﴿ لَا جِدَنَ خَيْرًا مِنْهَا مُنَقَّلًا ﴾ ٣٦

“I will surely find better than this as a return.”

It is as though he was saying that, because Allāh favored [him] in this world, then it is a must that He favored [him] in the next life. This was a corrupted presumption, because it is not necessary that the person who is favored in this life will be favored in the next life. Nor does it mean that a person will not be favored in the next life if he was not favored in this life. There is no connection between the two; rather, the disbelievers are favored in this life, and the good things are hastened for them in this worldly life, but in the next life they will be punished. This is like what is mentioned in the statement of the Blessed and Exalted:

﴿ لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسُ
قَوْطٌ ⑤ وَلَئِنْ أَذْفَنَاهُ رَحْمَةً مَّنَا مِنْ بَعْدِ ضَرَّاءِ مَسَّتُهُ
لَيَقُولُنَّ هَذَا لِي وَمَا أَظْنُ السَّاعَةَ قَائِمَةً وَلَئِنْ رُحِجْتُ إِلَى
رَبِّي إِنَّ لَيْ عِنْدَهُ لَهُسْنَى ﴾

Man does not tire of supplication for good [things], but if evil touches him, he gives up all hope and is lost in despair. And if We let him taste mercy from Us after an adversity has touched him, he will surely say, “This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best.” But We will surely inform those who disbelieved about what they did, and We will surely make them taste a severe torment.

[Sūrah Fuṣṣilat 41:49-50]

Verse 37

﴿ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقْتَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلاً ⑥ ﴾

His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then fashioned you into a man?”

Tafsīr

The statement of the Exalted:

﴿ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ﴾

His companion said to him while he was conversing with him

Meaning, he was debating him with speech.

﴿ أَكَفَرْتَ بِاللَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴾

“Have you disbelieved in He who created you from dust and then from a sperm-drop and then fashioned you into a man?”

He reminded him of his origin, and the question posed in this sentence is to show his disapproval.

As for His statement, “*He who created you from dust*,” this is because Ādam ﷺ is the father of mankind and he was created from dust. As for “*and then from a sperm-drop*,” this is because the children of Ādam were created from a sperm-drop.

And the meaning of the statement:

﴿ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴾

“He who created you from dust and then from a sperm-drop and then fashioned you into a man?”

This means that the One who created you has the ability over the Resurrection that you deny.

“And then fashioned you” — Meaning, He proportioned you and made you into a man. This question is no doubt for disapproval. Is it possible that the question is also for amazement? The answer: It is possible for it to be for disapproval and amazement—meaning, how could you disbelieve in *“He who created you from dust and then from a sperm-drop and then fashioned you into a man”*?!

We understand from this that the person who denies the Resurrection is a disbeliever, and there is no doubt about this. As the Exalted said:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُعْثُوا هُنْ بَلِي وَرَبِّي لَتَبْعَثُنَّهُنَّ ثُمَّ لَتَبْثُبُنَّ بِمَا عَمِلْتُمْ هُوَ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Those who disbelieve have claimed that they will never be resurrected. Say: “Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy.”

[*Sūrah at-Taghābun 64:7*]

Verse 38

﴿ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾

“But as for me, [I believe] He is Allāh, my Lord, and I do not associate anyone with my Lord.”

Tafsīr

This means that He is Allāh, my Lord, like the statement of the Exalted:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

He is Allāh, the One.

[*Sūrah al-Ikhlas* 112:1]

“And I do not associate anyone with my Lord” — This is like the statement from Ādam’s son to his brother Qābil:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

“Allāh only accepts from the righteous.”

[*Sūrah al-Mā'idah* 5:27]

Meaning, you have disbelieved, but as for me, I am proud of my faith and I believe in Allāh.

Verse 39

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا
بِاللَّهِ إِنْ تَرَنَّ أَنَا أَقْلَمُ مِنْكَ مَا لَا وَلَدًا ﴾

“It was better for you to say, when you entered your garden: ‘That which Allāh wills (will come to pass)! There is no power but with Allāh.’ If you see me less than you in wealth, and children.”

Tafsīr

Meaning: When you entered your garden, why didn’t you say, “That which Allāh wills (will come to pass)! There is no power except with Allāh,” so you could entrust your affair to Allāh ﷺ. The statement:

﴿ مَا شَاءَ اللَّهُ ﴾

That which Allāh wills

[This statement] has two angles:

- 1) *Mā* (that which, مَا) is a relative pronoun acting as the predicate for the subject that has been removed; thus, the implied meaning is “this is what Allāh has willed.”
- 2) *Mā* (that which, مَا) is a conditional clause and “what Allāh has willed” is the verb of the condition; thus, the implied meaning is “what Allāh wills will occur.”

His statement:

﴿ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴾

There is no power but with Allāh

This means that no one has power over anything except Allāh. This means we must entrust the affairs to the power of Allāh. He is the One who has absolute power, and all of the power. This garden did not come about due to your power nor by your will, but [it came about] by the will and power of Allāh. It is necessary for the person, if he is impressed by his wealth, to say, “Allāh has willed, there is no power except with Allāh.” Thus, he can entrust the affair to Allāh ﷺ, not to his own might or power. And there comes a narration stating that whoever says this about something from his wealth that impresses him, then he will not see in it anything he hates.

His statement:

﴿ إِنْ تَرَنِ أَنَا أَقْلَ مِنْكُمَا لَّا وَلَدًا ﴾

“If you see me less than you in wealth, and children.”

Meaning, if you belittle me due to me being less than you in wealth, children, and strength of tribe.

Verse 40

﴿فَعَسَى رَبِّي أَنْ يُؤْتِينِنَّ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا
خُسْبَانًا مِّنَ السَّمَاءِ فَتَصْبِحَ صَعِيدًا زَلَاقًا ﴾ ﴿٤٠﴾

“It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, then it will be a slippery earth.”

Tafsīr

The statement of the Exalted:

﴿فَعَسَى رَبِّي ﴾
“It may be that my Lord”

This sentence is the answer to the condition. Is this a statement of hope or anticipation? The answer is that there are two possibilities:

1) It is [a statement of] hope, and this person supplicated that Allāh would grant him better things and send a calamity from the sky upon [the other man’s] garden because he belittled him. Therefore, he supplicated against [the other man] in accordance with the oppression against him, and it is no problem if the person supplicates against the one who has oppressed him in accordance with the oppression.

It is implied that he supplicated against him so that this boastful person would know his Lord and leave off being impressed with his wealth, and this would be better for him. It is as though he supplicated to Allāh to bring that which would affect him and to rid him of this garden, so this person boasting of his garden and his clan would know the affair belongs to Allāh ﷺ. Therefore, this suppli-

cation against him with that which would harm him is for a greater benefit—the person knowing himself and returning to his Lord is better for him than his boasting over his wealth and his might. This is the meaning if we say this supplication was for hope.

2) The statement was for anticipation. This means, perhaps Allāh the Exalted will remove that which you blame me for and remove that which you are bragging about.

Whichever meaning is correct, the affair occurred either as an answer to his supplication or actualizing what he anticipated.

﴿ وَيُرْسَلَ عَلَيْهَا حُسْنَبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلْفًا ﴾

**“And will send upon it a calamity from the sky,
then it will be a slippery earth.”**

What is meant by “*calamity*” is that which will destroy it, from lightning and other than that.

“*From the sky*”—He specified the sky because that which comes from the earth can be defended against. Suppose there came rain and floods or fires to burn what was in front of it—it is possible to defend against these. But it is extremely difficult, if not impossible, to defend against what comes from the sky.

“*Then it will be a slippery earth*”—Meaning, it will have no vegetation on it and the water will flood it.

Verse 41

﴿ أَوْ يُصْبِحَ مَأْوَهَا غَورًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا ﴾

**“Or its water will become sunken [into the earth],
so that you will never be able to seek it.”**

Tafsīr

His statement:

﴿أَوْ يُصْبِحَ مَا أُهَا غَورًا﴾

“Or its water will become sunken [into the earth]”

This means that you will not find any water in it. Thus, this garden will either be destroyed by flooding or by a lack of water in it; both of these would destroy it. Floods destroy crops, and a lack of water such that the earth cannot be irrigated also destroys crops.

Verse 42

﴿وَاحِيطَ بِشَمَرِهِ فَاصْبَحَ يُقْلِبَ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا
وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشَهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي
أَحَدًا﴾

So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, he could only say, “Would I had ascribed no partners to my Lord!”

Tafsīr

The statement of the Exalted:

﴿وَاحِيطَ بِشَمَرِهِ﴾

So his fruits were encircled

Meaning, the fruits of the owner of the two gardens, so the gardens were destroyed.

﴿ فَاصْبَحَ يُقْلِبُ كَفَيْهِ ﴾

And he remained clapping his hands (with sorrow)

This is because, when a person has regret, he claps his hands over what occurred.

﴿ عَلَىٰ مَا أَنْفَقَ فِيهَا ﴾

Over what he had spent upon it

This is proof that he spent a great deal on it.

﴿ وَهِيَ خَاوِيَّةٌ عَلَىٰ عُرُوشِهَا ﴾

While it was all destroyed on its trellises

Meaning, it was lifeless on its trellises. The trellises are what the grapes are stretched out upon.

﴿ ٥٦ ﴾ ﴿ وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴾

He could only say, "Would I had ascribed no partners to my Lord!"

But regret after the time is gone will not benefit — it only benefits the one who hears the story. As for the person it happened to, regret does not benefit him, because the time has gone by.

Verse 43

﴿ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴾

And he had no group of men to help him against Allah, nor could he defend or save himself.

Tafsīr

The one who was boasting said:

﴿أَنَا أَكْثُرٌ مِّنْكَ مَالًا وَأَعُزُّ نَفْرًا﴾

“I am more than you in wealth and stronger in respect of men.”

[*Sūrah al-Kahf* 18:34]

His men did not protect him against Allāh’s punishment, and he was not able to help himself since he disbelieved, so he was afflicted with this punishment.

Verse 44

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾

There the authority will be for Allāh (alone), the Truth. He is best in reward and best in outcome.

Tafsīr

The statement of the Exalted:

﴿هُنَالِكَ الْوَلَايَةُ﴾

There the authority

This is recited in two ways:

1) *Al-walāyah* (الْوَلَايَةُ)

2) *Al-wilāyah* (الْوِلَايَةُ)

Al-walāyah means assistance, as the Exalted said:

﴿ مَا لَكُمْ مِنْ وَلَيْتَهُمْ مِنْ شَيْءٍ ﴾

You owe no duty of protection to them

[*Sūrah al-Anfāl* 8:72]

Al-wilāyah means authority; thus, on the Day of Judgment, there will be no assistance and no authority except from Allāh. And because there will be no help and authority except from Allāh, then nothing else will bring any benefit to the person whatsoever.

﴿ هُوَ خَيْرٌ شَوَّابًا وَخَيْرٌ عُقْبًا ﴾

He is best in reward and best in outcome.

“*He*” is a pronoun that returns to Allāh.

“*Best in reward*” — This means He is better than others. When He rewards for actions, He is the best to reward. This is because when other than Him reward, they reward in accordance with the action, and if they increase, they increase a little. As for Allāh, then He rewards for an action 10 times up to 700 times, until many times over.

Likewise, He is “*best in outcome*.” This is because the one whose outcome is the help of Allāh ﷺ and His guardianship, then there is no doubt that this is better than all other outcomes where the outcome is the help of other humans. The assistance of humans will cease, but the help of Allāh will remain.

This example given by Allāh in this verse, is it a real example or a hypothetical example? Meaning, is this something that actually occurred or is this a hypothetical example? The answer: Some of the scholars say it is a hypothetical example, like the statement of the Blessed and Exalted:

﴿ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ

شَيْءٌ وَهُوَ كَلِّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهُ لَا يَأْتِ بِحَيْثُ
كَلِّ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعُدْلِ لَا وَهُوَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿

And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian—wherever he directs him, he brings no good. Is he equal to one who commands justice while he is on a straight path?

[Sūrah an-Nahl 16:76]

And His statement:

﴿ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَابِكُونَ وَرَجُلًا
سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا هُنَّ الْحَمْدُ لِلَّهِ هُنَّ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴾

Allāh presents an example: A slave owned by quarreling partners and another belonging exclusively to one man—are they equal in comparison? Praise be to Allāh! But most of them do not know.

[Sūrah az-Zumar 39:29]

And what is similar to this; thus, it would be a hypothetical example and not something that actually occurred. But the context of the conversation and the answer shows that it is a real reality. Thus, they were two men — one whom Allāh had favored, and the other who was not given the likes of the first.

VERSE 45

Then Allāh made another example—He said:

﴿وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّياْحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾ ٤٥

And put forward to them the example of the life of this world, it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.

Tafsīr

The statement of the Exalted:

﴿وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ﴾

And put forward to them the example of the life of this world, it is like the water which We send down from the sky...

“The water from the sky” means the rain.

﴿ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ ﴾

And the vegetation of the earth mingles with it

Meaning, the earth becomes mixed with various types of vegetation—from flowers, leaves, and trees—and it is witnessed how the earth becomes in the spring. *Subhānallāh*. It is as though it is a design from the designs when it mixes with every type of genus.

﴿ فَأَصْبَحَ ﴾

It becomes

Meaning, this vegetation is of a mixed category.

﴿ هَشِيمًا ﴾

Dry and lifeless

Thus, take this example, and it is “*the example of the life of this world*.” Now the world is flourishing for man and they boast over it, but it will subside with death and cease to exist, and this will definitely occur. Either the person will die or he will lose the world. This example occurs exactly like this.

Allāh makes several examples like this in the Noble Qur'ān so that we will not be deceived by this worldly life or cling to it. And it is amazing that we are deceived by it and we hold on to it despite it being filled with stress and grief more than it is filled with comfort and ease.

And the poet said:

فَيَوْمٌ عَلَيْنَا وَيَوْمٌ لَنَا

وَيَوْمٌ نُسَاءٌ وَيَوْمٌ نُسَرٌ

**Thus today is upon us and today is for us
And a day we are forgotten and a day we will perish.**

This does not mean, as it appears to us, that everything is equal, but it means there is no happiness except that it is accompanied by bad, and there is no bad except that it has good with it. But the happiness will be far less than the sadness—even for those who are favored, they cannot enjoy it. As another poet said:

لَا طَيْبٌ لِّلْعَيْشِ مَا دَامَتْ مُنْعَصَةً
لَذَّاتُهُ بِإِدْكَارِ الْمَوْتِ وَالْهَرَمِ

**There is no good in the life as long as it is ruined
by the reminder of death and feeble old age.**

Allāh the Exalted said:

﴿ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

And Allāh is able to do everything.

He has the ability to bring that which exists into non-existence, and He is able to bring that which does not exist into existence. Nothing stands between something not existing and existing except the word “be.” Allāh the Exalted said:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

**Verily, His Command, when He intends a thing, is
only that He says to it, “Be!” and it is!**

[Sūrah Yā-Sīn 36:82]

“Able to do everything”— This is the highest extent of power and ability.

VERSE 46

Then Allāh ﷺ compared that which remains and that which does not remain:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا﴾ (٦)

Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better with your Lord for reward and better for [one's] hope.

Tafsīr

The statement of the Exalted:

﴿الْمَالُ﴾

Wealth

This includes each type of wealth, whether it is possessions, cash, people, or animals.

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا﴾

Wealth and children are [but] adornment of the worldly life.

They will not benefit the person except from what he has put forward.

Sons are mentioned and not daughters because it is the norm that sons are boasted of, and daughters during the Days of Ignorance were considered a humiliation. As Allāh the Exalted said:

﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ﴾

And when one of them is informed of [the birth of] a female, his face becomes dark, and he is filled with inward grief.

[*Sūrah an-Nahl* 16:58]

This means their faces would become dark and their hearts filled with grief.

﴿يَنْوَارَىٰ مِنَ الْقَوْمِ﴾

He hides himself from the people...

[*Sūrah an-Nahl* 16:59]

Meaning, he would go hide from them “*because of the ill of what he has been informed.*” Then he decides within himself: “*Should he keep it in humiliation or bury it in the ground?*”

There remains a third option, which is that he could keep the child with strength and dignity; but this was not possible with them. They only had two options:

- 1) Either keep the child in humiliation
- 2) Or bury it in the ground—this is when they buried the children alive.

Allāh the Exalted said:

﴿أَلَا سَاءَ مَا يَحْكُمُونَ﴾

Unquestionably, evil is what they decide.

[*Sūrah an-Nahl* 16:59]

The statement of the Exalted:

﴿ زِينَةُ الْحَيَاةِ الدُّنْيَا ﴾

Adornment of the worldly life.

Meaning, the person is adorned by having children. If you had multiple youths, 10 sons to greet your guest, you would find this would bring you the height of happiness. This is from adornment. Likewise, if you traveled upon a horse and around you were youths, on the right, left, behind, and in front of you, you would find something from great adornment. But there is something better for you than that.

The statement of the Exalted:

﴿ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثُوَابًا وَخَيْرٌ أَمَلًا ﴾ (٥١)

But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

“But the enduring good deeds” — These are the righteous actions, from the statements and actions; from them is saying: *subḥānallāh, alhamdulillāh*, “there is nothing worthy of worship except Allāh,” *Allāhu Akbar*, and “there is no might or power except with Allāh.” From the good actions are charity, fasting, enjoining the good and forbidding the evil, and other than that; these are the enduring good deeds.

“Are better to your Lord for reward” — Meaning, better for a reward and recompense.

“Better for [one's] hope” — Meaning, it is the best of what a person can hope for, because enduring good deeds are what Allāh has described as remaining. As for the worldly life, it comes to an end.

VERSE 47

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرَنَا هُمْ فَلَمْ
ۚ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and We shall gather them all together so as to leave not one of them behind.

Tafsīr

The statement of the Exalted:

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ ﴾

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust)

Meaning, mention to the people this situation and this great event—“The day We shall cause the mountains to pass away.” And Allāh ﷺ has explained in another verse that they will pass away like a mirage:

﴿ وَسُيِّرْتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴾

And the mountains shall be moved away from their places and they will be as if they were a mirage.

[Sūrah an-Naba' 78:20]

And they will become like wool:

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴾

And the mountains will be like carded wool.

[*Sūrah al-Qāri'ah* 101:5]

This is because Allāh the Exalted will crush the earth; thus, the mountains will become like a heap of sand:

﴿ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهْيَلًا ﴾

On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

[*Sūrah al-Muzzammil* 73:14]

Then the mountains will float away in the sky. This is the meaning of the mountains passing away, and from the verses indicating this meaning is the statement of Allāh ﷺ in *Sūrah an-Naml*:

﴿ وَتَرَى الْجِبَالَ تَحْسِبُهَا جَامِدًا وَهِيَ تَمُرُّ مَرَّ السَّحَابِ هُنَّ صُنْعُ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ﴾

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things.

[*Sūrah an-Naml* 27:88]

Some of the people believe this is referring to the earth's rotation, as you see the mountains and believe them to be fixed but they are rotating. This is an error and speaking about Allāh without knowledge, because the context of this verse refutes that. As Allāh the Exalted said:

﴿ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَغَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ هُوَ كُلُّ أَتُوْهُ دَاخِرِينَ ﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مِنَ السَّحَابِ هُوَ صُنْعُ اللَّهِ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ هُوَ خَيْرُ بِمَا تَفْعَلُونَ ﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ﴾

And (remember) the Day on which the trumpet will be blown and all who are in the heavens and all who are on the earth will be terrified except him whom Allāh will (exempt). And all shall come to Him humbled. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily! He is Well-Acquainted with what you do. Whoever brings a good deed (i.e., belief in the oneness of Allāh along with every deed of righteousness) will have better than its worth, and they will be safe from the terror on that Day.

[Sūrah an-Naml 27:87-89]

Thus, the verse is clearly referring to the Day of Judgment. As for the statement that the Day of Judgment is for the affairs in their actual reality and there will be no pondering or thinking in the next life, this is also incorrect, because it is obligatory upon us to believe in whatever Allāh affirms and to not alter it with our intellects. And Allāh the Exalted said:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ هُوَ زِلْكَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴾ ① يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضِعٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلٍ حَمَلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى ﴾

O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it, every nursing mother will forget her nursing, and every pregnant woman will drop her load, and you will see the people [appearing] intoxicated while they are not intoxicated...

[*Sūrah al-Hajj 22:1-2*]

Thus, if we say this convulsion will occur on the Day of Judgment, then Allāh has clarified that the people will see others and will believe them to be intoxicated while they are not intoxicated. At any rate, it is upon us to take the verses with their apparent meaning and to understand the context, because this will specify the meaning. How many sentences have one meaning in the context and another meaning out of context, but when taken in the context, the meaning is appropriate?

And the statement of the Exalted:

﴿ وَتَرَى الْأَرْضَ بَارِزَةً ﴾

And you will see the earth as a leveled plain

Meaning, it will be flat and leveled; and now it is not leveled because it is rounded, so most of it is not leveled. And most of the earth is hidden by mountains, but on the Day of Judgment there will be no mountains and the earth will not be round; rather, it will be laid out flat. Allāh the Exalted said:

﴿ إِذَا السَّمَاءُ انشَقَّتْ ① وَأَذْنَتْ لِرَبِّهَا وَحْقَّتْ ② وَإِذَا
الْأَرْضُ مُدَّتْ ③ ﴾

When the heaven is split asunder, and listens and obeys its Lord, and it must do so; and when the earth is stretched forth...

[*Sūrah al-Inshiqāq 84:1-3*]

His statement, “*when the earth is stretched forth*,” proves that the earth is not laid flat at the moment.

His statement:

﴿ وَحَشِرْنَاهُمْ ﴾

And We shall gather them

Meaning, mankind; rather, even the beasts will be gathered, as Allāh the Exalted said:

﴿ وَإِذَا الْوُحُوشُ حُشِرْتُ ﴾

And when the wild beasts shall be gathered together

[*Sūrah at-Takwīr* 81:5]

Rather, all the creatures will be gathered, as the Exalted said in Sūrah al-An‘ām:

﴿ وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۖ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

There is not a moving (living) creature on earth, or a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

[*Sūrah al-An‘ām* 6:38]

Thus, everything will be gathered. For this reason, Allāh ﷺ says here, “*And We shall gather them*,” meaning, the people; and in another verse, “*And when the wild beasts shall be gathered together*,” and in the other verse, He mentions all creatures.

And His statement:

﴿ فَلَمْ يُغَادِرْ ﴾

So as to leave not one of them behind.

Meaning, all of the people will be gathered and no one will be left behind, regardless if they die in the ocean or upon land—wherever the place may be, it is a must that they will be gathered on the Day of Judgment.

VERSE 48

وَعَرِضُوا عَلَى رَبِّكَ صَفَّا لَقْدٌ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ هَذِهِ بَلْ زَعَمْتُمُ الَّذِينَ نَجْعَلُ لَكُمْ مَوْعِدًا ﴿٤٨﴾

And they will be presented before your Lord in rows, [and He will say], “You have certainly come to Us just as We created you the first time. But you claimed that We had appointed no meeting for you.”

Tafsīr

The statement of the Exalted:

وَعَرِضُوا

And they will be presented

Meaning, the people will be presented “before your Lord,” meaning, before Allāh ﷺ.

صَفَّا

In rows

Meaning, the people will be in ranks and rows; thus, Allāh will judge them. As for the believer, then Allāh will seclude him by himself and affirm his sins upon him. He will say to him, “You did this and that,” and the person will acknowledge his sins. Then Allāh, the Most Generous of those who show generosity, will say:

إِنِّي قَدْ سَرَّتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ.

“I screened your sins in the world and forgive them for you today.”¹⁵

Allāh ﷺ will forgive him on the Day of Judgment, and He will not take him to account for it while He screened him in the world. How many sins do we have that we commit in private? We have many, whether these sins are apparent sins upon the limbs or sins upon the heart. Evil suspicion exists, envy exists, and wanting evil for a Muslim exists, while these are hidden. And other actions that are actions of the limbs [exist], but Allāh screens the servants. We hope, *inshā Allāh*, that the One who screens us in this world will forgive us in the next life.

Then the Exalted said:

﴿لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوْلَ مَرَّةً﴾

“You have certainly come to Us just as We created you the first time.”

Meaning, this will be said to them.

“As We created you the first time”— You will not have with you any wealth or clothing, or anything else; rather, you will be returned to your original creation. As it appears in an authentic narration, they will be raised on the Day of Judgment:

﴿حُفَّاءَ عُرَّاءَ غُرُّلًا﴾

Naked, barefoot, and uncircumcised¹⁶

Thus, they will be presented to Allāh in rows, and He will say:

¹⁵ *Sahīh al-Bukhārī* 2441; *Sahīh Muslim* 2768

¹⁶ *Sahīh al-Bukhārī* 3349; *Sahīh Muslim* 2860

﴿ لَقَدْ جِئْتُمُنَا كَمَا خَلَقْنَاكُمْ أَوْلَ مَرَّةً ﴾

“You have certainly come to Us just as We created you the first time.”

And it will also be said:

﴿ بَلْ زَعَمْتُمْ أَنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴾ (٤٨)

“But you claimed that We had appointed no meeting for you.”

Thus, they will be chastised.

“You have certainly come to Us”—Thus, there is no escape for you.

“As We created you the first time”—Thus, you have no wealth and no family. And they will also be chastised because they denied the Resurrection; thus, it will be said:

﴿ بَلْ زَعَمْتُمْ ﴾

“But you claimed”

Meaning, in the worldly life [you claimed]:

﴿ أَنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴾ (٤٨)

“That We had appointed no meeting for you.”

And this thought will be proven false.

VERSE 49

﴿ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَا وَيَلْتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ
رَبُّكَ أَحَدًا ﴾

And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, “Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?” And they will find [all] that they did presented [before them]. And your Lord does injustice to no one.

Tafsīr

The Exalted said:

﴿ وَوُضِعَ الْكِتَابُ ﴾

And the record [of deeds] will be placed [open]

Meaning, the books will be passed out among the people, this one taking his book with his right hand, and this one taking his book with his left hand.

﴿ فَتَرَى ﴾

And you will see...

Meaning, the people will see.

﴿الْمُجْرِمِينَ﴾

...the criminals

Meaning, the disbelievers.

﴿مُشْفِقِينَ مِمَّا فِيهِ﴾

Fearful of that within it

Meaning, they will be afraid of what is written in their book because they know what they have put forward for themselves. This is similar to the statement of Allāh the Exalted to the Jews, those who said:

﴿لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً﴾

“Never will the Fire touch us, except for a few days.”

[Sūrah al-Baqarah 2:80]

Thus, they will be challenged and it will be said to them:

﴿قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةٌ مُّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴾

Say to (them): “If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful.”

[Sūrah al-Baqarah 2:94]

Allāh said:

﴿وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ﴾

But they will never long for it, because of what

their hands have put forth.

[*Sūrah al-Baqarah 2:95*]

Meaning, they know that they will be punished when they die, and whoever knows he will be punished when he dies will never wish for death. Thus, these people fear what is in this book—meaning, they know it contains their scandals and great sins. And when they know, they will say, “*Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?*”

Yā (Oh, يَا) is the letter used to call “*woe to us*” and [*woe to us*] is destruction, but how can it be called? The answer: Either the phrase “oh” is for warning only, because the call contains supplication and warning, or we say they placed their destruction in the position of that which has intellect, that which is called. But the first meaning is more correct because nothing needs to be implied for that meaning.

﴿ مَالِ هَذَا الْكِتَابِ ﴾

“What is this book...?”

What is this book for?

﴿ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَخْصَاهَا ﴾

“That leaves nothing small or great except that it has enumerated it?”

Meaning, it has affirmed [these actions] and numbered their sins. This will cause them grief, but this grief will not benefit them.

﴿ وَوَجَدُوا مَا عَمِلُوا ﴾

And they will find [all] that they did...

Meaning, they will find the recompense of what they did.

﴿ حَاضِرًا ﴾

...presented before them.

Nothing will be absent, and the recompense will be based on the actions without any increase for their wrongdoing. Then Allāh the Exalted said:

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

And your Lord does injustice to no one.

This is due to the completeness of His justice. Thus, He will not increase even one sin upon the wrongdoer, and He will not decrease even one good deed from the doer of good. The Exalted said:

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴾

But he who does righteous deeds while he is a believer—he will neither fear injustice nor deprivation.

[Surah Tā-Hā 20:112]

And this verse:

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

And your Lord does injustice to no one.

Injustice is from the attributes that are negated from Allāh. Most of the attributes that are narrated are affirmed attributes, such as life, knowledge, and power. As for the attributes that are negated, then they are mentioned only a little when compared to the affirmed attributes. The *īmān* regarding the negated attributes is not complete except with two affairs:

- 1) Negating this negated attribute.

2) Affirming the perfection of its opposite.

Thus, the negation that does not contain the perfection of the opposite cannot be from Allāh's attributes. Rather, it is a must that everything Allāh negates for Himself contains the affirmation of its opposite. If the negation does not contain perfection, then it could be due to the absence of capability; meaning, the one described is incapable. If it does not contain perfection, then it is due to the weakness of the one described. And if it is solely a negation, then it is absence, not perfection, and Allāh the Exalted has complete attributes, as the Exalted said:

﴿ وَلَّهُ الْمُنْتَهٰ أَعْلَى ﴾

And for Allāh is the highest description.

[*Sūrah an-Nahl* 16:60]

Meaning, He has complete attributes. We said that if the negation does not contain perfection, then it could be due to the absence of ability; how is that? Do we not say that the wall does not oppress anyone? Of course; is this due to the wall's completeness? No. Why? Because the wall cannot accept the attribute of oppression or the attribute of justice; thus, negating oppression for the wall is not due to its perfection. And negation, if it does not contain perfection, may be due to the weakness of the person described. If you described a person as not being oppressive and not responding with evil because he is a weak man and he is not able to help himself, this would not be praise for him.

In summary, every attribute that Allāh describes Himself with is obligatory for us to believe in; if it is a negation, it affirms the opposite, which is perfection. Allāh the Exalted said:

﴿ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَلَمْ يَعِي بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْبِي الْمَوْتَىٰ ۚ بَلَى إِنَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.

[*Sūrah al-Aḥqāf* 46:33]

Based on this principle, Allāh negated weariness and its weakness [for Himself], due to the affirmation of perfection which is the opposite of weakness. Thus, we believe that Allāh ﷺ has complete power and He has no weakness. The Exalted said:

﴿ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا مِنْ سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُعُوبٍ ﴾

And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched Us.

[*Sūrah Qāf* 50:38]

Meaning, no fatigue or weariness touched Him, due to the perfection of His power. We say, “Verily, Allāh does not oppress anyone and this is due to the perfection of His justice.” But the Jahmiyyah say, “He does not oppress because oppression cannot be attributed to Him, because all the creation belongs to Allāh. If they belong to Him and He punishes the one who does good, then He has punished what He owns, and this is not oppression because He can do with His creation what He wills.”

But their statement is false. This is because Allāh ﷺ has promised the doers of good a reward and the doers of evil a punishment. Then, if the person does good and he is punished, and the sinner is rewarded, then the least that can be said—and Allāh is far above this—is that the promise was broken. This is the least that can be said, and no doubt this negates justice and truthfulness. We say to them: Verily, Allāh ﷺ said in a Ḥadīth Qudsi:

يَا عَبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي .

O My slaves, verily, I have prohibited oppression upon Myself.¹⁷

This proves that He has the ability to do so, but He prohibited it from Himself due to His complete justice. Thus, we say Allāh does not oppress anyone due to the completeness of His justice, not because He is not able to do so, as the Jahmiyyah say.

¹⁷ *Sahih Muslim* 2577

VERSE 50

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسٌ
كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفْتَخَذُونَهُ وَذُرْرِيَّتُهُ
أَوْلِيَاءِ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴾ ﴿ ٥٠ ﴾

And [mention] when We said to the angels, “Prostrate to Ādām,” and they prostrated, except Iblīs. He was one of the *jinn* and he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is this exchange for the wrongdoers.

Tafsīr

Idb (إِذْ) is mentioned a lot in the Qur'ān and it implies: mention to your nation so they can take a lesson from it, and clarify to them the virtue of Ādām ﷺ. His statement:

﴿ لِلْمَلَائِكَةِ ﴾

To the angels

They are from the world that is unseen. Allāh created them from light, as the Prophet ﷺ informed us. Allāh taught us in the Qur'ān that He created the *jinn* from fire and He created man from clay. Thus, the creation we know of is that the angels were made from light, the *jinn* from fire, and humans from clay. The angels are from the world of the unseen, and belief in them is from the pillars of faith.

The angels are different from the *shayātīn*, as is explained in this verse. They are stronger than the *shayātīn* and purer than them, and they have abilities that the *shayātīn* do not have. The *shayātīn* are not able to penetrate the heavens; rather, whoever tries to do so is pursued by a fiery comet. As for the angels, they ascend to the heavens; they ascend with the souls of the children of Ādam until they reach Allāh. And they also fill the heavens. Thus, it is upon us to believe in the angels without having any doubt.

They are from the world of the unseen, but they can be perceived by the will of Allāh, as in the case with Jibril ﷺ—the Prophet ﷺ saw him twice and he had 600 wings; one of them filled the heavens. This is proof of his great creation, and the greatness of Jibril's creation is proof of his Creator's greatness. Sometimes Jibril would come in the image in which he was created, and sometimes he would come in the form of a man. But his ability to change forms is not from his might, it is from the might of his Creator. Allāh granted him the ability to change his form.

His statement:

﴿ اسْجُدُوا لِّأَدَمَ ﴾

“Prostrate to Ādam”

Some have said it was a prostration to greet him and not a prostration upon the forehead. They held this view in an effort to flee from this being a prostration upon the forehead, because prostration upon the forehead is only for Allāh. But it is obligatory upon us to take the speech based on what is obvious from it, and we say that the foundation of prostration is that it is upon the forehead. And if this was following Allāh's command, then it was not *shirk*, just like killing a soul without right is a major sin but it becomes obedience if it is obeying a command of Allāh.

Verily, Ibrāhīm was ordered to sacrifice his son, following the command of Allāh, and it was legislated for him to carry out this sacrifice. And it is not hidden that killing the child breaks the ties of

kinship, but when it is a command from Allāh, it becomes obedience. This is because it brings about Allāh's intent, which is a test. Then the command was lifted and the hardship was removed. Thus, if Allāh did not command them to prostrate to Ādam, it would have been *shirk* [when they did it], but when Allāh commanded it, it became obedience.

Ādam is the father of mankind. Allāh created him from clay, and He created him with His Hand. The scholars have stated that Allāh did not create anything with His Hand except Ādam and Paradise, and He wrote the Tawrāh with His Hand. These three things were done by the Hand of Allāh. As for other than Ādam, then it was by the statement "be"; thus, it was. And Ādam was a prophet, not a messenger, because the first messenger to mankind was Nūh ﷺ. Allāh sent him when the people differed.

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ﴾

Mankind was one community and Allāh sent prophets with glad tidings and warnings

[*Sūrah al-Baqarah* 2:213]

The people were one nation and then they differed, so Allāh sent prophets to give glad tidings and to warn. Thus, the first messenger was Nūh ﷺ. And Allāh spoke to Ādam directly. If someone asks, "How can he be a prophet but not a messenger?" The answer is that he is a prophet but not a messenger because there was no need for a messenger—the people were upon one religion, and the people had not spread much and had not been tried much. There were only a few people, and they followed their father and did what he did. When the nation spread and increased and the people differed, Allāh sent the messengers.

﴿ فَسَجَدُوا ﴾

They prostrated...

Following the command of Allāh.

﴿ إِلَّا إِبْلِيسَ ﴾

...except Iblīs.

He did not prostrate. And Iblīs is the Shaytān; he did not prostrate. And Allāh explained the reason for this.

﴿ كَانَ مِنَ الْجِنِّ ﴾

He was one of the *jinn*

This sentence explains Iblīs' condition—he was from the *jinn*, meaning, from a category of the *jinn*, as he is their father.

﴿ فَقَسَقَ عَنْ أَمْرِ رَبِّهِ ﴾

He disobeyed the command of his Lord

Meaning, he went away from the obedience of Allāh concerning His command.

If it is said, “Is it apparent in the Qur’ān that Iblīs was from the angels?” The answer is no, this is not apparent from the Qur’ān, because He said, “*except Iblīs*,” and then He said, “*He was one of the jinn*.”

Yes, the Qur’ān proves the directive was given to Iblīs, as it was given to the angels, but why? The scholars have said that Iblīs would go to the angels and gather with them; thus, the command was given to this group of angels who were created from light, and the Shaytān who was created from fire. So the angels returned to their origin and the Shaytān returned to his origin; and the origin of the Shaytān is arrogance, refusal, and argumentation with falsehood. So he was arrogant and he argued. What did he say to Allāh?

﴿ قَالَ أَنَا خَيْرٌ مِّنْهُ ﴾

He said, “I am better than him.”

[*Sūrah al-A'rāf 7:12*]

[Meaning], “So how can You command me to prostrate to one I am better than?” Then he gave the reason he thought he was better than Ādam—he said:

﴿خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

“You created me from fire and You created him from clay.”

[*Sūrah al-A'rāf 7:12*]

And this was incorrect, because that which is created from clay is better than that which is created from fire. The creation of fire is a burning incinerator. It contains signs of recklessness; thus, you find the flame going to the right and the left. It has no stability.

Ibn al-Qayyim رحمه الله mentioned in his book *Ighāthah al-Labfān*, “There are many differences between clay and fire. And then, just because he was created from fire and if (for the sake of argument) he was better than Ādam, does it give him the right to disobey his Creator's command? Rather, he refused and he was arrogant.”

When Allāh ﷺ explained the condition of the Shaytān, He said:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتُهُ أَوْيَاءً مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ﴾

Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you?

This address is for the one who takes Iblīs and his offspring as protectors rather than Allāh, and they abandon the worship of the Most Merciful. Allāh the Exalted said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ﴾

إِنَّهُ لَكُمْ عَذُولٌ مُّبِينٌ ﴿٦﴾ وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ
 مُّسْتَقِيمٌ ﴿٦﴾

Did I not ordain for you, O Children of Ādam, that you should not worship the Shayṭān? Verily, he is a plain enemy to you. And that you worship [only] Me? This is a straight path.

[Sūrah Yā-Sīn 36:60-61]

“And his offspring”—This means those who were born from him. One of the Salaf was asked by those who delve too deeply into matters, “Does the Shayṭān have a wife?” He responded, “I did not attend the wedding.”

There is no use for this question. We believe he has offspring; as for a wife, or if they are not from a wife, then surely, Allāh created Ḥawā' from Ādam, so it is possible for Allāh to create his offspring as He created Ḥawā' from Ādam. This affair is from the affairs of the unseen. It is not permissible for a person to add something that is not found in the text, because this affair is above our comprehension. We believe that Iblīs has offspring, but does this necessitate that we believe he has a wife? No, it does not necessitate this.

“As protectors and helpers rather than Me”— This means to befriend them and take their commands instead of Allāh’s command.

“While they are enemies to you”— This shows the disapproval, meaning, how can you take them as protectors while they are enemies to you? It is from foolishness and deficient intellect that a person would take his enemy as a protector.

﴿ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴾

What an evil is this exchange for the wrongdoers.

Meaning, this is an evil exchange for them. And what would be a better exchange? The answer: For them to take Allāh as a protector, not the Shayṭān.

“For the wrongdoers” — It is possible for us to say that this means the disbelievers, because they are those who have taken the Shaytān and his offspring as protectors in an absolute manner. And it is possible to say that this is general for the disbelievers and those who do wrong that is less than disbelief. They have taken the Shaytān as a protector according to how much they have turned away from Allāh’s protection.

VERSE 51

﴿ مَا أَشْهَدُتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضْلِلِينَ عَصْدًا ﴾ ⑤١

I (Allāh) did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken those who misguide as helpers.

Tafsīr

The statement of the Exalted:

﴿ مَا أَشْهَدُتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ ﴾

I did not make them witness to the creation of the heavens and the earth

Meaning, those whom the people have taken as protectors have no authority in the creation or the affairs of the universe. Thus, Allāh ﷺ did not cause them to witness the creation of the heavens and the earth. This is because the heavens and the earth were both created before the Shaytān.

﴿ وَلَا خَلْقَ أَنفُسِهِمْ ﴾

Or to the creation of themselves

Meaning, Allāh did not cause some of them to witness the creation of the others. So how can you take them as protectors when they

have no share in the creation, and they did not create or witness anything?

In this sentence is proof that the statement of everyone who speaks about the affairs of the heavens and the earth without legislative proof is not accepted. If a person says the heavens are comprised of such-and-such and the earth is comprised of such-and-such—as some of them say the earth is a piece of the sun, and similar statements that have no authentic proof—we say to them: Allāh did not cause you to witness the creation of the heavens and the earth, so we will not accept any of this from you except if we find tangible proof that cannot be rejected. At that point, we will accept it, because the Qur'ān does not reject that which is tangible.

﴿ وَمَا كُنْتُ ﴾

And I would not

This is referring to Allāh.

﴿ وَمَا كُنْتُ مُتَّخِذًا لِّلْمُضَلِّلِينَ عَضْدًا ﴾ ⑤

**And I would not have taken those who misguide
as helpers.**

Meaning, as helpers to assist the religion. Why? Because those who misguide turn people away from the religion, so how could Allāh take those who misguide as supporters? This is alluding to how it is not befitting for you, O people, to take those who misguide as supporters, seeking aid from them, because they will not benefit you; rather, they will harm you. Therefore, do not rely on the foolish and do not rely on the people of desires and deviance, because it is not possible for them to benefit you; rather, they will harm you. Thus, if Allāh does not take those who misguide as supporters, then we also cannot take those who misguide as supporters, because there is no good in them. This also contains the prohibition of having an evil entourage, and it is a warning from sitting with evil people.

VERSE 52

﴿ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِي الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴾ ٥٢

And the Day when He will say, “Call those (so-called) partners of Mine whom you claimed,” and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

Tafsīr

His statement:

﴿ وَيَوْمَ يَقُولُ ﴾

And the Day when He will say...

This means, “And remember the Day when He will say...”

﴿ نَادُوا شُرَكَائِي الَّذِينَ زَعَمْتُمْ ﴾

“Call those (so-called) partners of Mine whom you claimed”

Thus, they will call upon them and they will not answer them. This will occur on the Day of Judgment. It will be said to them, “Where are those you claimed as My partners? Call upon those you claimed as My partners, and those you claimed as protectors and intercessors.”

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوا لَهُمْ﴾

And they will invoke them, but they will not respond to them.

Thus, these idols will not benefit their people; rather, the idols and those who worshiped them will meet in the Fire. Allāh ﷺ said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَارْدُونَ﴾

Certainly! You (disbelievers) and that which you are worshiping now besides Allāh, are (but) fuel for Hell! (Surely), you will enter it.

[*Sūrah al-Anbiyā' 21:98]*

﴿وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا﴾

And We will put between them [a valley of] destruction.

This “valley” is a place of destruction—meaning, We will place between them a valley of destruction such that they will not be able to go to their partners, and their partners will not be able to go to them. If there was between you and your companion a wall of fire, do you think you would be able to go to assist him, or that he would be able to come to assist you? The answer: This is not possible. Thus, on the Day of Judgment, Allāh will place between them a valley of destruction.

VERSE 53

﴿ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُوا أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴾

And the criminals will see the Fire and will be certain that they are to fall therein. And they will find no way of escape from there.

Tafsīr

His statement:

﴿ وَرَأَى الْمُجْرِمُونَ النَّارَ ﴾

And the criminals will see the Fire

This means the disbelievers. As Allāh ﷺ said:

﴿ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴾

Indeed, We, from the criminals, will take retribution.

[*Sūrah as-Sajdah* 32:22]

﴿ فَظَنُوا أَنَّهُمْ مُّوَاقِعُوهَا ﴾

And will be certain that they are to fall therein.

Here, the word *zannū* (ظنُوا) means “to be certain,” as it comes in the statement of the Exalted:

﴿ الَّذِينَ يَظْلَمُونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ ﴾

(They are those) who are certain that they are going to meet their Lord

[Sūrah al-Baqarah 2:46]

﴿ وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴾
or

And they will find no way of escape from there.

This means they will not find a place to escape to, away from the Fire. Meaning, when they see it and are certain they will fall into it, they would not have found a place to escape from it and seek refuge.

VERSE 54

﴿ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۝
وَكَانَ إِلَيْنَا سُبُّ اكْثَرُ شَيْءٍ جَدَلًا ۝ ۵۴ ﴾

And indeed, We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything.

Tafsīr

﴿ صَرَّفْنَا ۝

We have put forth

Meaning, “We have categorized [into various types],” as the Exalted said:

﴿ وَتَصْرِيفِ الرِّياحِ ۝

He has scattered therein, and in the veering of winds

[Sūrah al-Baqarah 2:164]

Meaning, He placed the wind from the south to the north to the west. He has given every type of example in this Qur'ān. Allāh's speech is the truth. You will find various types of examples in the Qur'ān—sometimes it affirms the Resurrection and sometimes it affirms the Oneness of Allāh, and sometimes it clarifies the condition of this worldly life, and sometimes it clarifies the condition of the next life. Sometimes it is lengthy and sometimes it is summa-

rized. Thus, it has various categories, every category in its proper place, in the most eloquent manner.

﴿ مِنْ كُلِّ مَثَلٍ ﴾

Every kind of example

Meaning, every kind and sort, this being an example for this and that being an example for that. Why? So that man may ponder, take heed, and reflect. But you find some people who do not take a warning from these examples; rather, it is the opposite. For this reason, He said:

﴿ وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ﴾

But, man is ever more quarrelsome than anything.

‘But man’—Some of the scholars of *tafsir* say ‘man’ means the disbelievers. But this is disputed, because there is no proof to specify this. Rather, the statement ‘man’ means human.

‘More quarrelsome than anything’—Meaning, [this is] his most prevalent quality. But in relation to belief, the believer does not quarrel; rather, he submits to the truth and there is no argumentation in it. For this reason, ‘Abdullāh bin Mas‘ūd ﷺ said:

ما أُوتِيَ قوم الجدل إِلَّا ضلوا.

People have not taken up argumentation except that they have gone astray.

Reflect upon the condition of the Companions ﷺ—you find them submitting with the utmost submission to what the legislation brought, and they did not argue or ask why. When the Messenger of Allāh ﷺ said:

تَوَضَّأُوا مِنْ لُحُومِ الْإِبَلِ وَلَا تَوَضَّأُوا مِنْ لُحُومِ الْعَنَمِ.

Perform *wudū'* after eating camel meat and do not perform *wudū'* after eating the meat of sheep.¹⁸

Did the Companions say, “Why?” No; rather, they said, “We hear and we obey.” They did not argue, and they were the same with the rest of the commands. But man, from the aspect of being a human, is more argumentative than anything else. Thus, when you pass by the word *al-insān* (man, الإنسان) in the Qur’ān, do not apply it to the disbeliever unless it comes in that specific context. If this is the context, then the general will refer to the specific (i.e., “man” will refer to the disbeliever), but if this is not the context then it will remain general. So it applies to man from the aspect of him being human, and if his humanity is dominated by *īmān*, his *īmān* will diminish that which opposes the natural inclination.

“But, man is ever more quarrelsome than anything”—This occurred in the statement of the Messenger ﷺ to ‘Ali bin Abī Tālib and his wife Fātimah ؓ the night he found them asleep. He said:

أَلَا تُصَلُّونَ؟

Will you two not pray?

‘Ali ؓ said:

إِنَّ أَنفُسَنَا يَبْدِ اللَّهُ وَلَوْ شَاءَ لَأَيْقَظَنَا.

Verily, our souls are in the Hand of Allāh; if He wants, He will wake us.¹⁹

The Prophet ﷺ left while slapping his thigh and saying:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَّاً.

But, man is ever more quarrelsome than anything.

¹⁸ *Sunan Ibn Mājah* 497

¹⁹ *Sahīh al-Bukhārī* 127; *Sahīh Muslim* 775

There is no doubt that the Messenger ﷺ knew their souls were in the Hand of Allāh. And the Messenger of Allāh ﷺ said concerning the obligatory prayer:

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلَيُصَلِّهَا إِذَا ذَكَرَهَا.

Whoever sleeps through it or forgets it, let him pray it when he remembers it.²⁰

He gave an excuse to the one who forgets or sleeps; so he knew that [their souls were in the Hand of Allāh], but he wanted to incite them. And ‘Ali wanted to repel the blame from him and his wife ﷺ.

²⁰ Sahih Muslim

VERSE 55

﴿ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا
رَبَّهُمْ إِلَّا أَن تَأْتِيهِمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيهِمُ الْعَذَابُ
قُبْلًا ﴾

And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the ways of the ancients be repeated with them or that the punishment should come [directly] before them.

Tafsīr

His statement:

﴿ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا
رَبَّهُمْ ﴾

And nothing has prevented the people from believing

Meaning, the people were not prevented by a lack of clarity from believing and seeking forgiveness, because Allāh has surely provided for the people every example in this Qur'ān, and it is obligatory upon the people, when the examples are given, to believe in them. So they were not prevented due to a lack of clarity, as the affair is clear, and all praises belong to Allāh. The Prophet ﷺ came with pure clarity, but the rejection is due to stubbornness.

For this reason, the Exalted said:

﴿إِلَّا أَن تَأْتِيهِمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبْلًا﴾ ﴿٤٠﴾

Except that the ways of the ancients be repeated with them or that the punishment should come [directly] before them.

Meaning, they are only waiting for that which came to the people before them, or a punishment.

And His statement:

﴿وَيَسْتَغْفِرُوا رَبَّهُمْ﴾

And asking forgiveness from their Lord

Meaning, they seek His forgiveness. Thus, the believer seeks much forgiveness from his Lord. And the disbeliever, when he believes that it is a must to seek forgiveness from his Lord for those sins he has fallen into, then his sins will be removed, when he believes and seeks forgiveness. The Exalted said:

﴿قُل لِّلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ﴾

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.

[Surah al-Anفال 8:38]

“Or that the punishment should come [directly] before them” — Meaning, for the punishment to come directly in front of them. And what is the *sunnah* of the people of old? It is for them to be taken by a general punishment. But Allāh will not take this *ummah* with a complete punishment, because the Prophet ﷺ supplicated to his Lord to not destroy his *ummah* with a general punishment, and Allāh answered his supplication.

VERSE 56

﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ
الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي
وَمَا أَنْذِرُوا هُنُّوا ﴾ ٥٦

And We send not the messengers except as bringers of good tidings and as warners. But those who disbelieve dispute with falsehood in order to refute the truth thereby. And they treat My *āyāt* (evidences, verses, signs, etc.), and that of which they are warned, as jest and mockery.

Tafsīr

The statement of the Exalted:

﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ﴾

And We send not the messengers except as bringers of good tidings and as warners.

This is the job of the messengers. The messengers, from the first of them (Nūh ﷺ) to the last of them (Muhammad ﷺ), were not sent except for these two affairs: as bringers of good tidings and as warners. Meaning, they were not sent to force the people to believe; rather, they were bringers of good tidings and warners, bringing glad tidings to the believers and warning the disbelievers.

﴿ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْخِلُوهُنَا بِهِ الْحَقَّ ﴾

But those who disbelieve dispute with falsehood in order to refute the truth thereby.

Argumentation and disputing is called such by the word *al-jadl* (الْجَذْل), which means to twist the rope until it becomes strong. This is the origin of the word. And arguing with falsehood is incorrect, as was the case with the argument they used against the messengers:

﴿ أَبَشَّرُ يَهُودُنَا ﴾

“Shall mere men guide us?”

[*Sūrah at-Taghābun* 64:6]

﴿ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً ﴾

“Had Allāh willed, He surely could have sent down angels.”

[*Sūrah al-Mu'minūn* 23:24]

And they argued concerning the Resurrection—they said:

﴿ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴾

“Who will give life to these bones when they have rotted away and become dust?”

[*Sūrah Yā-Sīn* 36:78]

They argue concerning their deities. They say, “If the pagans and what they worship other than Allāh will be firewood for the Hellfire, then ‘Isā ﷺ will be firewood for the Hellfire.” And Allāh nullified their argument concerning ‘Isā—Allāh the Exalted said:

﴿ إِنَّ الَّذِينَ سَبَقُتْ لَهُمْ مِنَ الْحُسْنَى ﴾

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

[*Sūrah al-Anbiyā'* 21:101]

And from them is ‘Isā ﷺ.

﴿أُولَئِكَ عَنْهَا مُبَغِّدُونَ﴾

...they will be removed far therefrom (Hell).

[*Sūrah al-Anbiyā’ 21:101*]

This verse explains that everyone who argues in order to refute the truth has a portion of this verse, meaning a portion of disbelief; and refuge is sought with Allāh. This is because the disbelievers are those who debate with falsehood to refute the truth.

If someone says, “How can it be said that the doubts used by the people are false, while they are doubts?” The answer: [This can be said] if their intention for it is refuting the truth; like those who deny the loftiness of Allāh above His Throne, so they say, “If He ascended above His Throne, this means we are giving Him a form.” They argue with falsehood in order to refute the truth that Allāh has affirmed for Himself. As for attributing to Him a form or not, this is something else. The point is, they bring this statement in order to refute the truth.

We are not debating with them the issue of a form or no form—we criticize them for denying the reality of His ascending. As for a form or no form, this is another discussion. We do not affirm or deny the word “form.” As for the meaning, we say: Verily, Allāh is established on His own, described with His attributes; He does what He wills—He rose above His Throne, He descends to the heavens of the world, and He will descend to judge between the slaves. He is impressed, happy, and He laughs. The point is, every time you see a person debating to destroy the truth, then he has a portion of this verse.

﴿وَاتَّخَذُوا آيَاتِي وَمَا أَنْذِرُوا هُزُوا﴾

And they treat My *āyāt* (evidences, verses, signs, etc.), and that of which they are warned, as jest and mockery.

Meaning, the Qur'ān.

“And that of which they are warned” — Meaning, the warning they received about the punishment; they took it as “ridicule.” An example of that is the disbelievers ridiculing what they were told about the tree of Zaqqūm.

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾

Verily, it is a tree that springs out of the bottom of the Hellfire...

[*Sūrah as-Sāfāt* 37:64]

Meaning, in the bottom of it; so they (the disbelievers) began to laugh. How can a tree exit from the bottom of the Fire while it is a tree, which must be far from the fire—fire is hot and dry and the tree is wet. Thus, they began to mock it, and they said, “This is from the blabber of Muḥammad ﷺ.” They took what they were warned against as a jest. And Allāh ﷺ said:

﴿فَإِنَّهُمْ لَا كُلُونَ مِنْهَا فَمَا لَئُونَ مِنْهَا إِلَّا طُؤْنَ﴾

“And indeed, they will eat from it and fill their bellies with it.”

[*Sūrah as-Sāfāt* 37:66]

﴿فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٦٥﴾ فَشَارِبُونَ شُرْبَ الْهَمِيمِ﴾

“And drink boiling water on top of it, so you will drink that like thirsty camels.”

[*Sūrah al-Wāqi'ah* 56:54-55]

They will fill their bellies with this tree of Zaqqūm completely, then they will burn from thirst, so what will they drink? They will drink from boiling water.

﴿فَشَارِبُونَ عَلَيْهِ﴾

“And drink boiling water on top of it”

Verse 56

Meaning, they will drink this on top of what is in their stomachs. This drink is not suitable for humans to drink, but they will be like thirsty camels. They will fill their bellies with this tree in the Fire that they mocked.

VERSE 57

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ
مَا قَدَّمْتُ يَدَاهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذَا
أَبْدَأُوا ﴾

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance, even then they will never be guided.

Tafsīr

His statement:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ بِآيَاتِ رَبِّهِ ﴾

And who is more unjust than one who is reminded of the verses of his Lord

Meaning, he is reminded of the threat of his Lord in the creation, as He destroyed the nations who belied the message, or the legislated warning, which is the Qur'ān.

﴿ فَأَعْرَضَ عَنْهَا ﴾

But turns away from them

And he does not accept them—meaning, no one is more oppressive than him.

“The verses of his Lord” — Meaning, the signs in the universe and the legislation. As for in the universe, it is the eclipse by which Allāh frightens His slaves, and they turn away from it and say, “The eclipse is a natural occurrence and it is not a warning.” This is how they turn away from it. As for the signs in the legislation, they are many, such as the one who is reminded of the verses of Allāh and he turns away from them.

﴿ وَنَسِيَ مَا قَدَّمْتُ يَدَاهُ ﴾

And forgets what his hands have put forth

Meaning, he forgets what his hands have put forth from disbelief, sins, arrogance, and other than that which has prevented him from accepting the truth. This is because the more the person delves into sins (and refuge is sought with Allāh), the further he gets from the truth, as Allāh ﷺ said:

﴿ فَلَمَّا زَاغُوا أَرَأَغَ اللَّهُ قُلُوبَهُمْ ﴾

And when they deviated, Allāh caused their hearts to deviate.

[*Sūrah as-Saf* 61:5]

For this reason, it is obligatory to know that from the most severe punishments for sins is that the person is punished with a sick heart, and refuge is sought with Allāh. If the person is afflicted with the death of a loved one or loss of wealth, this is no doubt a punishment, but if he is tried with alienation of the heart, this punishment is worse, without a doubt. Ibn al-Qayyim رحمه الله said, “By Allāh, my fear is not sins, because there is a path to pardon and forgiveness. But I fear alienation of the heart from the judgment of the revelation of the Qur'ān.” This is what the intelligent person fears. As for the other calamities, they can be atoned for, and perhaps they may increase the person in *īmān*.

﴿ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكْثَرَهُ أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقُرْبًا ﴾

Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness

Meaning, We have made a covering over their heart from the remembrance of the signs of their Lord; thus, they turn away.

“Covering” — Meaning, a cover that prevents them from understanding the Qur'ān; thus, they do not comprehend it. This is an incitement to understand the Qur'ān; it is necessary for the person to recite the Qur'ān and study its meaning. The Companions would not go past 10 verses until they studied them and worked by them.

“And in their ears deafness” — Meaning, complete deafness, and refuge is sought with Allāh. Their hearts have a covering so they cannot understand and their ears are deaf so they cannot hear; thus, they do not hear the truth or understand it.

﴿ وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذَا أَبْدَأُوا ﴾

And if you invite them to guidance, even then they will never be guided.

Meaning, if you directed them to the truth, O Muḥammad, they will never be guided as long as they have coverings over their hearts and their ears have deafness — they will never be guided. So where will the guidance come from while their ears do not hear the truth and their hearts cannot receive the truth?!

If a person says, “Was this a cause for despair for the Prophet ﷺ, that if he called the people they would not accept, or was this an ease for him?” The answer: This was an ease for him, since if they did not accept the truth, then this is not against you, as “*they will never be guided*.”

VERSE 58

﴿ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا^١
لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ
﴾ DA مَوْئِلاً

And your Lord is Most Forgiving, Owner of Mercy.
Were He to call them to account for what they have
earned, then surely, He would have hastened their
punishment. But nay, they have their appointed
time, beyond which they will find no escape.

Tafsīr

His statement:

﴿ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا^١
لَعَجَّلَ لَهُمُ الْعَذَابَ

And your Lord is Most Forgiving, Owner of Mercy.
Were He to call them to account for what they have
earned, then surely, He would have hastened their
punishment.

This was an ease for the Prophet ﷺ from another angle, because it was possible for the Prophet to say, “Why does He not bring the punishment; how can they belie me while I am the Messenger, but Allāh does not punish them?” But Allāh clarified to him that verily, He is the Most Forgiving, meaning He covers the sins and He forgives them.

“Owner of Mercy” — Meaning, the Possessor of Mercy, the One who is merciful with the sinner. For this reason, He said:

﴿ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابُ ﴾

Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.

Meaning, if Allāh wanted to take mankind to account for what they have earned, He would hasten their punishment. And Allāh clarified this in another verse; He said:

﴿ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهِيرَهَا مِنْ دَآبَةٍ ﴾

And if Allāh were to punish people for what they have earned, He would not leave upon the earth any creature.

[*Sūrah Fātir* 35:45]

Meaning, He would destroy them instantly.

﴿ وَلَكِنْ يُؤْخِرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ﴾

But He gives them respite for a specified term

[*Sūrah Fātir* 35:45]

﴿ بَلْ لَهُمْ مَوْعِدٌ ﴾

But nay, they have their appointed time

Bal (nay) is used to negate meaning; but nay, they will not be saved from the punishment if it is delayed for them, and they have their appointed term.

﴿ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴾

Beyond which they will find no escape

Meaning, they will find no place for refuge, and this will take place on the Day of Judgment. This could also refer to what happens to the disbelievers at the hands of the Muslims, as the Exalted said:

﴿ قَاتِلُوْهُمْ يُعَذَّبُهُمُ اللَّهُ بِأَيْدِيهِمْ وَيُخْزِهِمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ⑯ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ﴾

Fight them; Allāh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people. And remove the fury in the believers' hearts. And Allāh turns in forgiveness to whom He wills...

[*Sūrah at-Tawbah* 9:14-15]

Thus, it is likely this refers to the killing that will occur to them in this life, or that which will occur on the Day of Judgment—that which they will not be able to flee from.

VERSE 59

﴿ وَتْلَكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴾

And those cities—We destroyed them when they wronged, and We made for their destruction an appointed time.

Tafsīr

The statement of the Exalted:

﴿ وَتْلَكَ الْقُرَىٰ أَهْلَكْنَاهُمْ ﴾

And those cities—We destroyed them

Meaning, the cities of the previous nations. A person could say there is a problem here, because the towns are inanimate objects and the plural pronoun is not used for inanimate objects (according to the rules of the Arabic language); rather, the feminine singular pronoun is used. So why did He use the plural pronoun?

The answer: He said this because it was the people of the towns who were destroyed, and this is clear proof that the word “town” could mean the inhabitants of the town, and it could mean the structures of the town. The Exalted said:

﴿ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَيْعَثَ فِي أُمَّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كَنَّا مُهْلِكِي الْقُرَىٰ إِلَّا

﴿ وَأَهْلُهَا ظَالِمُونَ ﴾

And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities unless their people were wrongdoers.

[*Sūrah al-Qaṣāṣ* 28:59]

The intent for the word “cities” here is the inhabitants of the cities.

And the Exalted said:

﴿ إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقُرْيَةِ ﴾

“Verily, we are going to destroy the people of this town”

[*Sūrah al-'Ankabūt* 29:31]

﴿ لَمَّا ظَلَمُوا ﴾

When they did wrong

The intent for “wrong” here is disbelief — meaning, when they disbelieved.

﴿ وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴾

And We made for their destruction an appointed time.

We have made their destruction for an appointed time, and Allāh does what He wills. If He wants, He will hasten the punishment, and if He wants, He will delay the punishment. But when the time comes, it will not be delayed. For this reason, Nūḥ ﷺ said:

﴿ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرُ كُمْ إِلَى أَجَلٍ مُسَمَّى ﴾

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

“Verily, the term of Allāh when it comes, cannot be delayed, if you but knew.”

[*Sūrah Nūh* 71:4]

Thus, it is a specific term with Allāh, for a time He has prescribed by His wisdom.

VERSES 60–82 (The Story of al-Khidr and Mūsā)

Verse 60

﴿ وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرُخُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴾ ٦٠

And [mention] when Mūsā said to his servant, “I will not cease [traveling] until I reach the junction of the two seas or until I travel for a long time.”

Tafsīr

﴿ وَإِذْ قَالَ مُوسَى لِفَتَاهُ ﴾

And [mention] when Mūsā said to his servant

Meaning, his servant Yūsha' bin Nūn. Mūsā bin 'Imrān was standing addressing the Children of Israel one day when one of them stood and said, “Is there anyone on the face of the earth more knowledgeable than you?” Mūsā responded, “No.” This was based upon his thought that there was no one more knowledgeable than him. Allāh censured him for that, for not entrusting the knowledge of this affair to Allāh.

Thus, Allāh informed him that He had a slave more knowledgeable than [Mūsā] at the junction of the two seas. And He mentioned to him some signs, and it would be when the fish was lost. So they took a fish with them in a basket, and Mūsā and his servant Yūsha' bin

Nūn began to travel, and this is mentioned in *Sahīh al-Bukhārī*. He was traveling to see the one who was more knowledgeable than him; then he would also take knowledge from him.

Their fish was in the basket, and when they quickly woke from their nap, they did not check the basket for the fish. And the fish had left the basket, by the command of Allāh, leaving the basket and entering the sea.

﴿ مَجْمَعُ الْبَحْرَيْنِ ﴾

The junction of the two seas

It is said this is the area where the Red Sea meets the White Sea, and this was when there was land between them, before the canal was opened. And this view is not strange.

Verse 61

﴿ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَّا حُوتَهُمَا فَاتَّخَذَ سَبِيلَةً فِي الْبَحْرِ سَرَبًا ﴾ ٦١

But when they reached the junction between them,
they forgot their fish, and it took its way through
the sea as in a tunnel.

Tafsīr

The statement of the Exalted:

﴿ فَلَمَّا بَلَغَا ﴾

And when they reached...

Meaning Mūsā and his servant.

﴿ مَجْمَعَ بَيْنِهِمَا ﴾

...the junction between them

﴿ نَسِيَّاً خَوْتَهُمَا ﴾

They forgot their fish

He attributed this action to both of them, even though the one who forgot the fish was the servant and not Mūsā; but if people are together upon one action, the action or statement of one of them can be attributed to all of them. For this reason, Allāh ﷺ addressed the Children of Israel during the time of the Messenger ﷺ. He says:

﴿ وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرًا ﴾

And [recall] when you said, “O Mūsā, we will never believe you until we see Allāh outright.”

[*Sūrah al-Baqarah 2:55*]

Even though they [the Children of Israel during the Prophet’s time] did not say that; rather, their grandfathers said that.

“They forgot their fish” — They forgot their fish, meaning they did not remember it, not that they left it. And this was from the wisdom of Allāh ﷺ — Allāh caused them to forget the fish due to wisdom. Allāh made this fish a sign for Mūsā — at the point they lost the fish, they would find al-Khidr. And this fish was in the basket and they were eating from it. When they reached a certain place, they slept on a rock. When they awoke, the fish was not there, but the youth did not notice the fish missing. *Subḥānallāh*. The fish exited the basket and entered the sea, and it began to swim in the sea and the sea parted.

﴿ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴾

And it took its way through the sea as in a tunnel

Meaning, the fish took a path in the sea.

“Tunnel”—Meaning, a course; thus, the water split and it did not settle. This was from the signs of Allāh, because what occurs normally is that when the fish moves in the sea, the water covers him. But this fish was a sign from Allāh:

Firstly: This fish had died, and they were eating from it, then it came to life and entered the sea again.

Secondly: It took this path, and this is from the signs of Allāh ﷺ.

Verse 62

﴿ فَلَمَّا جَاءُوا رَبَّهُمْ قَالَ لِفَتَاهُ أَتَنَا عَدَائِنَا لَقَدْ لَقِينَا مِنْ سَفَرَنَا هَذَا نَصَبَنَا ﴾

So when they had passed beyond it, [Mūsā] said to his boy, “Bring us our morning meal. We have certainly suffered [much] fatigue in this, our journey.”

Tafsīr

The statement of the Exalted:

﴿ فَلَمَّا جَاءُوا رَبَّهُمْ ﴾

So when they had passed beyond it

Meaning, Mūsā and his servant had gone beyond the place (where they had lost the fish and where they would find al-Khidr).

Mūsā said to his servant:

﴿لَقِيَنَا مِنْ سَفَرِنَا هَذِهِ نَصْبًا ﴾

“We have certainly suffered [much] fatigue in this, our journey.”

This does not mean they had been tired since the beginning of the journey; rather, they were tired since leaving from their nap on the rock. For this reason, he requested the lunch. The scholars have said this was from the signs of Allāh ﷺ because before this, they had traveled a long distance without becoming tired, but when they passed the place where al-Khidr was located, they became tired very quickly, and this was so they would not walk far from where he was located.

Verse 63

﴿قَالَ أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَيْبًا ﴾

He said, “Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but the Shaytān made me forget to remember it. It took its course into the sea in a strange (way)! ”

Tafsīr

His statement:

﴿أَرَأَيْتَ ﴾

“Do you remember”

This was a question of amazement about what happened when they rested on the rock.

﴿فَإِنِّي نَسِيْتُ الْحُوتَ﴾

“I indeed forgot the fish”

Meaning, he forgot to check on the fish or he lost the fish.

﴿وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ وَاتَّخَذَ سَبِيلَةً فِي
الْبَحْرِ عَجَّبًا﴾ ٦٣

“None but the Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!”

Meaning, Mūsā and his servant followed the path of the fish in the water. The water flows, and this fish would pass by it and leave a path in the water like a tunnel. Thus, Mūsā and his servant were amazed, and we too are amazed. This is because water covers what passes through it, but, by the permission of Allāh, the water did not cover this fish.

Verse 64

﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَ عَلَى آثَارِهِمَا قَصَصَا﴾ ٦٤

[Mūsā] said, “That is what we were seeking.” So they returned, following their footprints.

Tafsīr

This is because Allāh informed him they would find al-Khidr where they lost the fish.

﴿فَارْتَدَ عَلَى آثَارِهِمَا قَصَصَا﴾ ٦٤

So they returned, following their footprints.

Meaning, they returned after traveling a tiresome distance. They retraced their footsteps so they would not miss the place where they had rested.

Verse 65

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَا رَحْمَةً مِّنْ عِنْدِنَا وَعَلَمْنَاهُ
منْ لَدُنَّا عِلْمًا ﴾ ٢٥

Then they found one of Our slaves, unto whom
We had bestowed mercy from Us, and whom We
had taught knowledge from Us.

Tafsīr

The statement of the Exalted:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا﴾

Then they found one of Our slaves

This was al-Khiḍr, and this has been authenticated from the Prophet ﷺ.

“One of our slaves” — Was he one of Allāh’s righteous slaves or from the *awliyā’* who were given miraculous signs, or was he from the prophets who received revelation? All of these are possible. But the text proves he was not a messenger or a prophet; rather, he was only a righteous slave to whom Allāh had granted miraculous signs. This was so Allāh could clarify to Mūsā that he did not possess all the knowledge and that he was void of a lot of knowledge.

﴿آتَيْنَا رَحْمَةً مِّنْ عِنْدِنَا﴾

We had bestowed mercy from Us

Meaning Allāh ﷺ made him from His *awliyā'* as a mercy from Him upon him.

﴿ وَعَلِمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴾ ٦٥

We had taught knowledge from Us.

Meaning, knowledge not seen by the people, and in this specific story, it is the knowledge of the unseen, and it is not prophetic knowledge; rather, it is specific knowledge, because this knowledge revealed to al-Khiḍr was not possible to perceive—it was not tangible. It was based on events that would occur in the future; it was something from the unseen. Thus, Allāh revealed to him that which He did not reveal to other humans.

Verse 66

﴿ قَالَ لَهُ مُوسَى هَلْ أَتَبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلِمْتَ رُشْدًا ﴾ ٦٦

Mūsā said to him, “May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?”

Tafsīr

His statement:

﴿ قَالَ لَهُ مُوسَى هَلْ أَتَبِعُكَ ﴾

Mūsā said to him, “May I follow you...”

Meaning, Mūsā said to al-Khiḍr, “May I follow you?” This is from kindness and humility. Reflect upon these manners from Mūsā رضي الله عنه, even though Mūsā was better than him and was noble in the sight of

Allāh. Despite this, he was kind with al-Khidr, because he was going to take from him knowledge that Mūsā had not been taught. This is proof that it is upon the student of knowledge to be kind with his *shaykh* and his teacher, and to deal with him in an honorable manner. Then Mūsā explained to al-Khidr that he did not want to follow him to eat his food or drink from his drink, but:

﴿ عَلَى أَن تُعْلَمَ مِمَّا عُلِّمْتَ رُشْدًا ﴾^{٦٦}

“...that you teach me from what you have been
taught of sound judgment.”

No doubt, al-Khidr would be happy for one to take knowledge from him. It is befitting for everyone that Allāh has granted knowledge to be happy if this knowledge is taken from him. This is because the knowledge taken from a person during his life will benefit him after his death. This comes in the authentic *hadīth*:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ حَارِيَةٍ أَوْ
عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

When the person dies, his actions are cut off except for three: an ongoing charity, knowledge that benefits the people, or a righteous child to supplicate for him.²¹

Verses 67-68

Al-Khidr responded to him:

﴿ قَالَ إِنَّكَ لَن تَسْتَطِعَ مَعِي صَبِرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ
عَلَى مَا لَمْ تُحْطِ بِهِ خُبْرًا ﴿٦٨﴾

He said, “Indeed, you will not be able to have

²¹ *Sahih Muslim* 1631

patience with me! And how can you have patience for what you do not encompass in knowledge?”

Tafsir

He explained his excuse for saying this:

﴿ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحْطِطْ بِهِ خُبْرًا ﴾

“And how can you have patience for what you do not encompass in knowledge?”

And where was al-Khidr’s proof that Mūsā did not have knowledge of this?

The answer: Because Mūsā said:

﴿ عَلَىٰ أَنْ تُعَلِّمَنِ ﴾

“...that you teach me”

This is proof that he did not know what was with al-Khidr.

So what did Mūsā ﷺ say?

Verse 69

﴿ قَالَ سَتَجْدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴾

He (Mūsā) said, “You will find me patient, if Allāh wills, and I will not disobey you in aught.”

Tafsīr

This is what Mūsā ﷺ said. He said this based on what he believed about himself at the time, believing he would be able to be patient. But he attached it to the will of Allāh so it would not be due to pride or amazement about himself.

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ﴾

“You will find me patient, if Allāh wills”

This is like the statement of Ismā’il bin Ibrāhīm ﷺ when he said to his father:

﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ
قَالَ يَا أَبَتِ افْعُلْ مَا تُؤْمِرُ ﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنْ
الصَّابِرِينَ﴾

“O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast.”

[Sūrah as-Sāfāt 37:102]

And Mūsā said to al-Khidr:

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ﴾

“You will find me patient, if Allāh wills.”

Meaning, “Likewise, I will be patient with what you do and with following your commands.”

﴿وَلَا أَعْصِي لَكَ أَمْرًا﴾

“And I will not disobey you in aught.”

Thus, he promised him two things:

- 1) To be patient with what he (al-Khidr) did.
 - 2) To do what he (al-Khidr) commanded and to stay away from what he prohibited.
-

Verse 70

Al-Khidr said:

﴿ قَالَ فَإِنِّي أَتَبْعَثُنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ
لَكَ مِنْهُ ذِكْرًا ﴾ ٧٠

He (al-Khidr) said, “Then, if you follow me, ask me not about anything until I myself mention it to you.”

Tafsir

The statement of the Exalted:

﴿ فَإِنِّي أَتَبْعَثُنِي ﴾
“Then, if you follow me...”

And it was known that he was going to follow him.

﴿ فَلَا تَسْأَلْنِي عَنْ شَيْءٍ ﴾
“Ask me not about anything until I myself mention it to you.”

Meaning, until I mention to you the reason for that action. This is instruction from the teacher to the student to not be hasty in refut-

ing the teacher; rather, he waits until the teacher mentions the affair to him. This is from the manners of the student.

Verse 71

﴿ فَانطَلَقا ٰ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۚ قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴾ (٦)

So they both proceeded, until, when they embarked the ship, he (al-Khidr) scuttled it. (Mūsā) said, “Have you scuttled it in order to drown its people? Verily, you have committed an evil thing.”

Tafsīr

The statement of the Exalted:

﴿ فَانطَلَقا ۚ ﴾

So they both proceeded

This refers to Mūsā and al-Khidr, and there was no mention of the servant. So did the servant not go on the ship, or was he on the ship and he was not mentioned because he was following them?

The answer: That which is apparent (and Allāh knows best) is that he was following them, but he had no connection to the affair. So he followed them:

﴿ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ ﴾

Until, when they embarked the ship

The ship passed while they were walking upon the shore, so they boarded it.

﴿ خَرَقَهَا ﴾

He (al-Khiḍr) scuttled it

Meaning, al-Khiḍr removed one of the planks that was preventing water from entering. Thus, Mūsā said to him:

﴿ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ﴾

“Have you scuttled it in order to drown its people?”

This was Mūsā disapproving of al-Khiḍr, even though he had said to al-Khiḍr:

﴿ سَتَجِدُنِي إِن شَاءَ اللَّهُ ﴾

“You will find me patient, if Allāh wills.”

[*Sūrah al-Kahf* 18:69]

But he was not patient, because this problem was major. If the ship is ruined in the sea, it will sink! His statement, “in order to drown its people,” was in reference to the result from ruining the ship, not al-Khiḍr’s intention, because there is no doubt that Mūsā did not know al-Khiḍr’s intention, and there is no doubt that he knew al-Khiḍr did not want to drown the people of the ship, because if he wanted to do so, he and Mūsā would be from the first to drown.

﴿ لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴾

“Verily, you have committed an evil thing.”

This means he committed something major. Mūsā was extremely strong for the cause of Allāh; thus, he criticized al-Khiḍr, and explained to him that his action would result in drowning. Then he increased in his criticism with the statement, “*Verily, you have committed an evil thing.*”

Verses 72–73

﴿ قَالَ أَلَمْ أَفْلُ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَابِرًا ﴾ 

He (Khidr) said, “Did I not say, verily, you would not be able to have patience with me?”

Thus, Mūsā made an excuse:

﴿ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْنَرًا ﴾ 

He (Mūsā) said, “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).”

Tafsīr

Mūsā forgot because the affair was major and shocking to him—he was going to sink the boat while they were on it. This shows that a person may forget what has preceded due to an affair’s severity.

﴿ بِمَا نَسِيْتُ ﴾

“For what I forgot”

Meaning, his forgetting his statement:

﴿ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا ﴾

“You will find me patient, if Allāh wills.”

[Sūrah al-Kahf 18:69]

﴿ وَلَا تُرْهِقنِي مِنْ أَمْرِي عُسْرًا ﴾ (٧٣)

“Be not hard upon me for my affair (with you).”

Meaning, do not make the affair difficult upon me, and it is as though (and Allāh knows best) this was a prelude of what was to come afterward.

Verse 74

﴿ فَانطَّلَقا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَفْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقْدْ جِئْتَ شَيْئًا نُكْرًا ﴾ (٧٤)

Then they both proceeded, till they met a boy, so he (al-Khidr) killed him. [Mūsā] said, “Have you killed an innocent person who had killed none? Verily, you have committed a great evil thing!”

Tafsīr

﴿ فَانطَّلَقا ﴾

Then they both proceeded

Meaning, after the ship was placed at the port.

﴿ حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ﴾

Until they met a boy, so he (al-Khidr) killed him.

He did not say, “he killed him”; rather, He said, “so he killed him.” But when referring to the ship, he said, “he scuttled it,” and he did not say, “so he scuttled it.” This means that it appears something happened before he killed him. And Mūsā was not patient with this.

﴿ قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً ﴾

“Have you killed an innocent person...?”

This is because children have good deeds written for them while the bad deeds are not written against them; thus, he was innocent.

﴿ بِعَيْرٍ نَفْسٍ ﴾

“...who had killed none?”

Meaning, he did not kill anyone in order [to justify] you killing him. And if [the boy] had killed someone, would he be killed (as punishment)? The answer: In our legislation, he would not be killed, because he is not held responsible (due to his age). It is possible that he had just reached puberty so he was [still] called a youth [while actually being mature]; thus, this would not be problematic.

﴿ لَقَدْ حِبْتَ شَيْئًا نُكْرًا ﴾

**“Verily, you have committed a great evil thing
(*nukra*)!”**

This phrase was more severe than the first phrase. The first time he said:

﴿ لَقَدْ حِبْتَ شَيْئًا إِمْرًا ﴾

“Verily, you have committed an evil thing (*munkar*)!”

[*Sūrah al-Kahf* 18:71]

But here, he said “*nukra*,” meaning a great *munkar*. And the difference between the two actions is that destroying the ship could cause drowning, but it also may not cause drowning, and this is what occurred, since the ship did not sink. As for killing someone, this is something that will surely occur.

Verse 75

Al-Khidr said:

﴿ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبْرًا ﴾ ٧٥

(Al-Khidr) said, “Did I not tell you that you can have no patience with me?”

Tafsīr

His statement:

﴿ أَلَمْ أَقُلْ لَكَ ﴾

“Did I not tell you”

This was more severe blame upon Mūsā than the first time. The first time, al-Khidr said, ‘Did I not say verily you...’ and the second time, he said, ‘Did I not tell you,’ meaning, it is as though you do not understand and you will not understand.

Verse 76

When Mūsā saw he did not have any excuse, he said to him:

﴿ قَالَ إِنِ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبِنِي قَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ﴾ ٧٦

[Mūsā] said, “If I should ask you about anything after this, then do not keep me as a companion. You have obtained an excuse from me.”

Tafsīr

The statement of the Exalted:

﴿ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبِنِي ﴾

“If I should ask you about anything after this, then do not keep me as a companion.”

Meaning, prevent me from accompanying you. And in this statement of Mūsā, there is an indication that Mūsā ﷺ saw al-Khiḍr as having a status above him, because if not, he would have said, “If I should ask you about anything after this, then I will not keep you as a companion.”

﴿ قَدْ بَلَغْتَ مِن لَّدُنِي عُذْرًا ﴾

“You have obtained an excuse from me.”

This is because [al-Khiḍr] had blamed him twice, despite Mūsā ﷺ agreeing not to ask him about anything until it was explained to him.

Verse 77

﴿ فَانطَّلَقَا حَتَّىٰ إِذَا أَتَاهُمَا أَهْلَ قَرْيَةٍ اسْتَطَعُمَا أَهْلَهَا فَأَبَوَا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقَصَ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَا تَحَذَّرْتَ عَلَيْهِ أَجْرًا ﴾

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but the people refused to entertain them. Then they found therein a wall that wanted to collapse and he (al-Khiḍr) set it up straight. (Mūsā) said, “If you had wished, surely, you could have taken wages for it!”

Tafsīr

The statement of the Exalted:

﴿فَانطَّلِقاٰ حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ﴾

Then they both proceeded, till, when they came to
the people of a town

Allāh ﷺ did not specify the town, so there is no need for us to research this town. Rather, we say it is a town that Allāh left obscure, so we do the same.

﴿اسْتَطَعُمَا أَهْلَهَا فَأَبْوَا أَن يُضَيِّقُوهُمَا﴾

They asked them for food, but the people refused
to entertain them.

No doubt this is in opposition to honoring the guest, and this is a deficiency in faith, because the Prophet ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ .

Whoever believes in Allāh and the Last Day, let him honor his guest.²²

﴿فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَن يَنْقُضَ﴾

Then they found therein a wall that wanted to collapse

Meaning, it was leaning and it wanted to collapse. If it is said, “Did the wall have desire?” The answer is: Yes, it had desire. Its leaning was proof that it wanted to collapse. And do not be amazed that inanimate objects have desire, as we have [the example of] Mount Uhud. The Prophet ﷺ said about Mount Uhud:

²² Ṣaḥīḥ al-Bukhārī 6018; Ṣaḥīḥ Muslim 47

يُحِبُّنَا وَنُحِبُّهُ.

It loves us and we love it.²³

Love is an attribute greater than desire. As for the statement of some of the people who give metaphors for the Qur'ān, and they say that this is a euphemism and the wall did not have desire, then there is no angle for them to say this.

﴿ فَاقَامَهُ ﴾

So he (al-Khidr) set it up straight.

How did he set it up? Allāh knows best. Perhaps he did it with his hand and Allāh gave him the strength to do so, and perhaps he built it in the normal way it is built. The important matter is that he set it up. And Allāh did not clarify the length, width, size, or type of wall, so there is no need for us to trouble ourselves to know this.

He (Mūsā) said:

﴿ لَوْ شِئْتَ لَا تَخَدُّتَ عَلَيْهِ أَجْرًا ﴾

“If you had wished, surely, you could have taken wages for it!”

He did not blame him for building the wall, and he did not say, “How can you build it while they did not entertain us as guests?” Rather, he said, “If you had wished, you could have taken wages for it.” And this, no doubt, is a gentle manner and kind presentation.

Verse 78

﴿ قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَابِقُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴾

²³ *Sahīḥ al-Bukhārī* 1481; *Sahīḥ Muslim* 1392

(Al-Khidr) said, “This is the parting between me and you. I will tell you the interpretation of (those) things over which you were unable to hold patience.”

Tafsīr

﴿ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ ﴾

(Al-Khidr) said, “This is the parting between me and you”

Meaning, our companionship has ended.

﴿ سَأَبْيَثُكَ بِئَارِيْلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴾

“I will tell you the interpretation of (those) things over which you were unable to hold patience.”

Meaning, I will soon tell you, before we depart, the explanation for my actions.

Verse 79

﴿ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ ﴾
﴿ ﴿ ٧٩ ﴾ غَصْبًا

“As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it, as there was a king after them who seized every [good] ship by force.”

Tafsīr

﴿ أَمَّا السَّفِينَةُ ﴾

“As for the ship”

Meaning, the ship I ruined.

﴿ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ ﴾

“It belonged to poor people working at sea.”

Meaning, they used the ship for trade and provision or for fishing and the like.

﴿ فَأَرَدْتُ أَنْ أَعِيهَا وَكَانَ وَرَاءُهُمْ مَلِكٌ يَأْخُذُ كُلًّا ﴾

﴿ سَفِينَةٌ غَصِّبًا ﴾

“So I intended to cause defect in it, as there was a king after them who seized every [good] ship by force.”

He wanted to make it defective so the king would pass it by, saying, “This ship is defective, we have no need for it,” because the king only took good, new ships. Thus, the action of al-Khiḍr was to use a harm to repel a greater harm. From this, we take a great benefit: damaging something in order to fix the remaining parts. And doctors use this principle—you will find them taking a piece from the thigh in order to repair the face. The scholars have taken from this that if an endowment is destroyed or ruined, you can sell part of it and use the price to replace the rest of it.

Verse 80

Then al-Khiḍr explained the situation with the boy. He said:

﴿ وَآمَّا الْغُلَامُ فَكَانَ أَبُوهُ مُؤْمِنٍ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴾

“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.”

Tafsīr

The statement of the Exalted:

﴿ أَبُوهُ ﴾

“His parents”

Meaning, his father and mother “*were believers*” while he was a disbeliever.

﴿ فَخَشِينَا ﴾

“And we feared”

The word *al-kashyab* (الخشية) means fear based upon knowledge.

﴿ أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴾

“Lest he should oppress them by rebellion and disbelief.”

Meaning, he would force them to disbelieve, either due to their love for him or other reasons. In most cases, the parents have more effect upon the children, but the children could have an effect upon the parents; just as in most cases, the husband has more effect upon the wife, but the wife could have an effect upon the husband as well.

Verse 81

﴿ فَارْدَنَا أَن يُبَدِّلُهُمَا رَبُّهُمَا حَيْثَا مِنْهُ زَكَاةً وَاقْرَبْ
رُحْمًا ﴾ ﴿٨١﴾

“So we intended that their Lord should change him for them for one better in righteousness and near to mercy.”

Tafsīr

Meaning, if we killed him, then what is with Allāh is better and more lasting. Thus, he wanted Allāh to replace [the boy] with one who was more pure in the religion and better for the ties of kinship.

Verse 82

﴿ وَأَمَّا الْجِدَارُ فَكَانَ لِعَلَامَيْنِ يَتَيَمَّيْنِ فِي الْمَدِيْنَةِ وَكَانَ
تَحْتَهُ كَنْزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَارَادَ رَبُّكَ أَن يَبْلُغا
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَّبِّكَ وَمَا فَعَلْتُهُ
عَنْ أَمْرِي ﴿ ذَلِكَ تَأْوِيلٌ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴾ ﴿٨٢﴾

“And as for the wall, it belonged to two orphan boys in the town, and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

Tafsīr

The statement of the Exalted:

﴿ لِعَلَامَيْنِ ﴾

“Two orphan boys”

This means two youths whose father had passed away.

﴿ وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا ﴾

“And there was under it a treasure belonging to them”

Meaning that beneath the wall, there was wealth buried for the two boys.

﴿ وَكَانَ أَبُوهُمَا صَالِحًا ﴾

“And their father was a righteous man”

Thus, it was from Allāh’s gratitude ﷺ for this righteous father that He would be kind to his children. And this is from the blessings of the parent’s righteousness — Allāh will protect their children.

﴿ فَأَرَادَ رَبُّكَ أَن يَلْعَمَا أَشْدَهُمَا ﴾

“And your Lord intended that they should attain their age of full strength”

Meaning, Allāh wanted them to reach the age of guidance, which is 40 years of age according to many of the scholars.

And here he said “*your Lord intended*,” and he did not say, “I wanted” or “we wanted,” because al-Khiḍr had no power to allow the boys to reach that age. But when he mentioned the fear that the boy would force his parents to disbelieve and the desire to ruin the ship, he

attributed them to himself.

﴿ وَيَسْتَخِرُ جَاهَنَّمَهُمَا ﴾

“And take out their treasure as a mercy from your Lord.”

If the wall were to collapse, the treasure would be visible to the people, and then the people would take it.

﴿ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ﴾

“And I did it not of my own accord.”

Meaning, I did not do this from my intellect or my intelligence; rather, this was inspiration from Allāh ﷺ and success from Him, because these events were above the intellect of a human.

﴿ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴾

“That is the interpretation of those (things) over which you could not hold patience.”

Meaning, this is the interpretation he promised to give Mūsā.

And our *shaykh*, ‘Abdur-Rahmān as-Sa’di رحمه الله, mentions some tremendous benefits for this story in his *Tafsīr* which are not found in any other book; thus, it is upon the student of knowledge to return to it, because it is extremely beneficial. And this is the end of the story between Mūsā and al-Khidr.

VERSES 83-98 (The Story of Dhul-Qarnayn)

Verse 83

Then Allāh the Exalted mentioned another story. They asked the Messenger of Allāh ﷺ a question. He said:

﴿ وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْبَىٰ ۚ قُلْ سَأَتُلوُ عَلَيْكُم مِّنْهُ ۚ ۚ ذِكْرًا ﴾ ٨٣

And they ask you about Dhul-Qarnayn. Say, “I shall recite to you something of his story.”

Tafsīr

The statement of the Exalted:

﴿ وَيَسْأَلُونَكَ ۚ ۚ ﴾

And they ask you...

This is the same whether it was the Jews, the Quraysh, or other than them.

﴿ عَنِ ذِي الْقَرْبَىٰ ۚ ۚ ﴾
...about Dhul-Qarnayn.

Meaning, the Owner of the Two Horns; he is mentioned in history. The Jews said to the Quraysh, “Ask Muḥammad about this man; if he informs you about him, then he is a prophet.” And why was

he called Dhul-Qarnayn? It is said that it means his kingdom was expansive, from the east to the west, as the east and west are both called horns. The Prophet ﷺ said about the east:

حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

From where the horns of the Shayṭān rise.²⁴

So this would be an expression to indicate his kingdom's vastness. And it is [also] said [this name] is due to his strength, as the stallion with horns from the rams is the strongest. And it is [also] said he had a crown on his head that had two horns. In reality, the Great Qur'ān did not clarify why he is called Dhul-Qarnayn, but what is most likely correct is that it is because his kingdom covered the east and the west.

﴿ قُلْ ﴾

Say

[Meaning] to those asking you the question.

﴿ سَأَتُلوُ عَلَيْكُمْ مِّنْهُ ذِكْرًا ﴾

“I shall recite to you something of his story.”

Meaning, I will not recite to you his entire story, but I will narrate to you something from it. Then he began to tell his story.

Verse 84

﴿ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴾

Verily, We established him in the earth, and We gave him the means of everything.

²⁴ *Sahīḥ al-Bukhārī* 3511; *Sahīḥ Muslim* 2905

Tafsīr

The statement of the Exalted:

﴿ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ ﴾

Verily, We established him in the earth

This was by establishing his kingdom, making travel easy for him, and giving him strength.

﴿ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴾

And We gave him the means of everything.

Meaning, what was necessary to accomplish his goals. And His statement:

﴿ مِنْ كُلِّ شَيْءٍ ﴾

everything

This is not general, encompassing everything—what is intended is everything he needed to make his rule strong and to establish him in the land. The proof that “everything” is relative to the person it is ascribed to is what the hoopoe bird said to Sulaymān ﷺ concerning the queen of Yemen:

﴿ وَأَوْتَيْتُ مِنْ كُلِّ شَيْءٍ ﴾

And she has been given of all things

[Sūrah an-Naml 27:23]

And it is not that she was given the kingdom of the heavens and the earth, but she had everything needed to complete her reign.

Likewise, Allāh the Exalted said about the wind of ‘Ād:

﴿ تَدْمِرُ كُلَّ شَيْءٍ ﴾

Destroying everything

[*Sūrah al-Aḥqāf* 46:25]

And it is known that this wind did not destroy everything, since the homes were not destroyed, as the Exalted said:

﴿ فَاصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ﴾

**So they became such that nothing could be seen
except their dwellings!**

[*Sūrah al-Aḥqāf* 46:25]

Verse 85

﴿ فَاتَّبَعَ سَبَبًا ﴾

So he followed a way.

Tafsīr

The statement of the Exalted:

﴿ فَاتَّبَعَ سَبَبًا ﴾

So he followed a way.

This means he followed the way to lead him to his goals, as he was determined, and he benefited from the means Allāh gave him. There are some people who benefit and some who do not; as for this king, he benefited. And he traveled around the earth.

Verse 86

﴿ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ السَّمْسَيْ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِيَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَسْخِذَ فِيهِمْ خُسْنَا ﴾ ﴿٨٦﴾

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration), “O Dhul-Qarnayn! Either you punish them, or treat them with kindness.”

Tafsīr

The statement of the Exalted:

﴿ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ السَّمْسَيْ ﴾

Until, when he reached the setting place of the sun

It is known that the intent is the place where the sun sets, which is the sea, because the one traveling west will encounter the sea and the sun and will find it setting there.

﴿ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِيَّةٍ ﴾

He found it setting in a spring of black muddy (or hot) water

Meaning, it sets in the water in relation to the sight of the people, since, in reality, the sun is better than the earth and bigger than this spring of water, and it rotates around the earth. But there is nothing wrong with mentioning something in the fashion it is seen by the people.

﴿ وَوَجَدَ عِنْدَهَا قَوْمًا ﴾

And he found near it a people

Meaning, he found a people at the source of the spring.

﴿ قُلْنَا يَا ذَا الْقُرْبَانِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَحِذَّ فِيهِمْ ﴾
 حُسْنًا ﴿ ٨٧ ﴾

We (Allāh) said (by inspiration), “O Dhul-Qarnayn!
 Either you punish them, or treat them with
 kindness.”

Meaning, Allāh gave him the choice between punishing them by death or otherwise, or treating them kindly. This was because Dhul-Qarnayn was an intelligent and just ruler.

Verses 87–88

And the proof of his intellect and religion is:

﴿ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَى رَبِّهِ فَيَعْذَبُهُ عَذَابًا شُكْرًا ﴿ ٨٨ ﴾ وَأَمَّا مَنْ آتَمَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً حُسْنَى وَسَتُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿ ٨٩ ﴾

He said, “As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.”

Tafsīr

He ruled with justice.

﴿أَمَّا مَنْ ظَلَمَ﴾

“As for one who wrongs”

And this is by *shirk*, because the word “oppression” is applied to *shirk* and other than that, but what is apparent (and Allāh knows best) is that this is referring to *shirk*. This is because he said:

﴿وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى﴾

“But as for one who believes and does righteousness, he will have a reward of Paradise.”

And this punishment returns to the discretion of the ruler, either by execution or otherwise.

﴿ثُمَّ يُرْدَدُ إِلَى رَبِّهِ فَيُعَذَّبُهُ عَذَابًا نُكَرًا﴾

“Then he will be returned to his Lord, and He will punish him with a terrible punishment.”

This is because the calamities do not purify the disbelievers. The Muslim is purified by the calamities; as for the disbeliever, then he is not—rather, he will be punished in this life and the next.

﴿وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَى
وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾

“But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.”

The believer who works righteous actions will have a reward with Allāh, which is Paradise, as the Exalted said:

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةً﴾

For those who have done good is the best and extra.

[Sūrah Yūnus 10:26]

The Prophet ﷺ explained this good as Paradise, and he explained the extra as looking at the Face of Allāh.

“And we will speak to him from our command with ease” — Meaning, we shall say an easy word to him. Thus, he promised the wrongdoer two things: that he would be punished and then he would be returned to his Lord for a more severe punishment. And the believer was promised two things: that he would have Paradise and that [Dhul-Qarnayn] would deal with him in an easy manner.

But ponder the condition of the polytheists. For them, he began with his punishment and then the punishment of Allāh. As for the believer, he began with the reward of Allāh first and then his kind dealings with them second. The reason for this difference is clear, because the goal of the believer is to reach Paradise, and no doubt reaching Paradise is better and more beloved to him than having a kind word said to him. As for the disbeliever, then he will be punished in this world first before the punishment of the next life, so Dhul-Qarnayn began with that which was easier. Also, the disbeliever fears the punishment of this life more than the punishment of the next life, because he does not believe in the latter.

Verses 89–90

﴿ ثُمَّ أَتَّبَعَ سَبِيلًا ⑯ حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِرْتَرًا ⑰﴾

Then he followed another way. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.

Tafsīr

The statement of the Exalted:

﴿ حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ ﴾

Until, when he came to the rising place of the sun

First, he traveled to the west and he reached as far as he was able to reach, then he returned to the east. Thus, he traveled from the west to the east, and not north and south, because most of the people live west to east. As for the north and south (North and South Poles), most of it is covered with ice, with no inhabitants.

﴿ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِرْتًا ﴾

He found it rising on a people for whom We (Allāh) had provided no shelter against the sun.

He found a people who had no shelter, no shady trees, and no castles. Some of the scholars even said they had no clothes, because clothing is a type of shelter. The point is that the sun was burning them.

Verse 91

﴿ كَذَلِكَ وَقَدْ أَحَاطْنَا بِمَا لَدَيْهِ خُبْرًا ﴾

So (it was)! And We knew all about him (Dhul-Qarnayn).

Tafsīr

Meaning, We knew with clear knowledge that which was with him

from the means of his rule, and everything he possessed.

Verses 92–93

﴿ ثُمَّ أَتَيْتَهُ سَبِيلًا ﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴾ ۖ ۗ

Then he followed (another) way, until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word.

Tafsīr

This was between two mountains between the eastern side of East Asia and the western side, and there was a path between them for the people.

﴿ وَجَدَ مِنْ دُونِهِمَا ﴾

He found, before them...

Meaning, not between them or behind them.

﴿ قَوْمًا ﴾

...a people

It is said they were the Turks.

﴿ يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴾ ۖ ۗ

Who scarcely understood a word.

There are two recitations for this verse. One recitation means they

were barely understood, while the other means they were barely able to understand others—meaning, the people did not know their language and they did not know the language of the people. Both recitations and meanings are correct.

Verse 94

﴿ قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ
فِي الْأَرْضِ فَهُلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا
وَبَيْنَهُمْ سَدًّا ﴾ ٩٤

They said, “O Dhul-Qarnayn! Verily! Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute so you might erect an obstruction between us and them?”

Tafsīr

The statement of the Exalted:

﴿ قَالُوا يَا ذَا الْقُرْنَيْنِ ﴾

They said, “O Dhul-Qarnayn!”

This could present a problem for some. How is it that they scarcely understood a word, yet they addressed him with clear speech?

The answer is very easy: Allāh the Exalted gave Dhul-Qarnayn a great kingdom in which he had translators to convey what the people wanted from him and what he wanted from the people. And it is possible that Allāh ﷺ inspired him with the languages of all those he ruled. What is important is that they addressed him with clear speech, and they addressed him by his nickname as a way of respect.

﴿إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ﴾

“Verily! Ya'jūj and Ma'jūj are doing great mischief in the land.”

Ya'jūj and Ma'jūj are two tribes from the children of Ādam, as it has been authenticated from the Prophet ﷺ:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا آدُمُ فَيَقُولُ لِيَكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدِيْكَ قَالَ يَقُولُ أَخْرِجْ بَعْثَ النَّارِ قَالَ وَمَا بَعْثَ التَّارِ قَالَ مِنْ كُلِّ الْفِي تِسْعَمَائَةٍ وَتِسْعَةَ وَتِسْعِينَ قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ قَالَ فَأَشْتَدَّ ذَلِكَ عَلَيْهِمْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا ذَلِكَ الرَّجُلُ فَقَالَ أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ الْفَا وَمِنْكُمْ رَجُلٌ قَالَ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَا طَمَعَ أَنْ تَكُونُوا رُبِيعَ أَهْلِ الْجَنَّةِ فَحَمَدْنَا اللَّهَ وَكَبَرْنَا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَا طَمَعَ أَنْ تَكُونُوا ثُلَثَ أَهْلِ الْجَنَّةِ .

Allāh ﷺ would say, “O Ādam,” and he would say, “At Thy service, at Thy beck and call, O Lord, and the good is in Your Hand.” Allāh would say, “Bring forth the group of (the denizens of) Fire.” He (Ādam) would say, “Who are the denizens of Hell?” It would be said, “They are 999 out of every thousand.”

He (the Prophet) said, “It is at this juncture that every child would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not in fact be intoxicated, but grievous will be the torment of Allāh.”

He (the narrator) said, “This had a very depressing effect upon them (the Companions of the Prophet) and they said, ‘Messenger of Allāh, who amongst us would be that person (who would be doomed to Hell)?’ He said, ‘Good tidings for you; Ya'jūj and Ma'jūj would be those thousands (who would be the denizens

of Hell) and a person (selected for Paradise) would be amongst you.’’²⁵

From this, we know the error of those who say that their image was not that of humans, and that some of them are extremely short while others are extremely tall, and some of them have flapping ears, etc. All of this is from the tales of the Children of Israel, and it is not permissible to affirm it. Rather, we say they are humans, but they could differ just as people differ—you find the people in this region of the world having a different appearance than those in other regions. But as for their appearance being extremely different, then we say this is not correct.

“Doing great mischief in the land” — Mischief is a general word, including everything that is not correct and not beneficial. They do mischief such as killing, looting, deviance, and *shirk*. So the people needed someone to protect them from these people.

﴿ فَهُلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ يَبْنَنَا وَبَيْتَهُمْ ﴾
سَدًّا

**“Shall we then pay you a tribute so you might erect
a barrier between us and them?”**

Meaning, a barrier that will keep them from reaching us; thus, they offered to give him something, and this was not appropriate, but they feared he would say no and it would not be possible for them to do it after that.

Verse 95

﴿ قَالَ مَا مَكَنِي فِيهِ رَبِّي خَيْرٌ فَأَعْيُنُونِي بِقُوَّةٍ أَجْعَلْ
بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴾
٤٥

²⁵ *Sahīh al-Bukhārī* 3348; *Sahīh Muslim* 222

He said, “That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a barrier.”

Tafsīr

The statement of the Exalted:

﴿ قَالَ مَا مَكَنْيٰ فِيهِ رَبٌّ خَيْرٌ ﴾

He said, “That in which my Lord has established me is better”

Meaning, what my Lord has given me from the kingdom, wealth, servants, and everything, is better than what you present to me. This is similar to what Sulaymān ﷺ said to the queen of Saba' when she offered the gift:

﴿ أَتُمْدُونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهِدْيَتِكُمْ تَفْرَحُونَ ﴾ ﴿ ٣ ﴾

So when they came to Sulaymān, he said, “Do you provide me with wealth? But what Allāh has given me is better than what He has given you. Rather, it is you who rejoice in your gift.”

[Sūrah an-Naml 27:36]

This is the person's acknowledgment of the favors of His Lord, due to which he does not need anyone.

﴿ فَأَعِينُونِي بِقُوَّةٍ ﴾

“But assist me with strength”

Meaning, assist me with manpower, not wealth, because he had great wealth.

﴿أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴾ ٩٦

“I will make between you and them a barrier.”

Meaning, I will make more than what you are asking for. They asked him for an obstruction, but he said a barrier, and a barrier is stronger than an obstruction.

Verse 96

﴿أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَوَّىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴾ ٩٦

“Bring me sheets of iron,” until, when he had filled the gap between the two mountain walls, he said, “Blow [with bellows],” until when he had made it [like] fire, he said, “Bring me molten copper to pour over it.”

Tafsir

The statement of the Exalted:

﴿أَتُونِي زُبَرَ الْحَدِيدِ ﴾

“Bring me sheets of iron”

He was going to make the sheets of iron equal to the mountain, and this proves the great strength during this time period. Thus, he made columns of iron until it was in great towers equal in size to the mountain.

﴿حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴾ ٩٦

Until, when he had filled the gap between the two mountain walls, he said, “Blow [with bellows]”

Meaning, blow upon the iron, and the intent was not “blow with your mouths,” because this is not possible; but rather, blow with the tools you have with you.

﴿ قَالَ آتُونِي أَفْرِغْ عَلَيْهِ قِطْرًا ﴾ ٦١

He said, “Bring me molten copper to pour over it.”

It is known that if iron is kindled with fire, it becomes like fire, as though a piece of it is an ember—rather, hotter than an ember. Then he requested molten copper to pour over it. Thus, when the copper joined with the iron, it became strong and firm.

Verse 97

﴿ فَمَا اسْتَطَاعُوا أَن يَظْهِرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَفْبَا ﴾ ٦٢

So they [Ya'jūj and Ma'jūj] were made powerless to scale it or dig through it.

Tafsīr

﴿ فَمَا اسْتَطَاعُوا أَن يَظْهِرُوهُ ﴾

So they were made powerless to scale it...

Meaning, they are not able to climb it because it is high and slippery.

﴿ وَمَا اسْتَطَاعُوا لَهُ نَفْبَا ﴾ ٦٣

...or dig through it.

It is even harder for them to dig through the iron plated with copper; thus, it is solid and strong.

Verse 98

﴿ قَالَ هَذَا رَحْمَةٌ مِّنْ رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَّبِّي جَعَلَهُ دَكَّاءً ۖ وَكَانَ وَعْدُ رَّبِّي حَقًّا ۚ ﴾ ۹۸

[Dhul-Qarnayn] said, “This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true.”

Tafsīr

The statement of the Exalted:

﴿ قَالَ هَذَا رَحْمَةٌ مِّنْ رَّبِّي ۚ ﴾

[Dhul-Qarnayn] said, “This is a mercy from my Lord...”

Look at the statement of the righteous slaves. He did not attribute what they did to themselves; rather, he attributed it to Allāh ﷺ and His virtue. Similarly, this was the situation with Sulaymān عليه السلام and the ant:

﴿ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالُوا نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوهُ مَسَاكِنَكُمْ لَا يَحْطِمُنَّكُمْ سُلَيْمَانٌ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ۚ ﴾ ۱۸ فَتَبَسَّمَ صَاحِحًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعِنِي أَنْ أَشْكُرَ زِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالَّذِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ۚ ﴾ ۱۹

Until, when they came upon the valley of the ants, an ant said, “O ants, enter your dwellings so you may not be crushed by Sulaymān and his soldiers while they perceive not.” So he [Sulaymān] smiled, amused at her speech, and said, “My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favors that You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”

[*Sūrah an-Naml* 27:18-19]

Dhul-Qarnayn also said:

﴿ هَذَا رَحْمَةٌ مِّنْ رَّبِّي ﴾

“This is a mercy from my Lord”

[Meaning] and it is not from my might or power, but the making of this impervious barrier is a mercy for him (Dhul-Qarnayn) and a mercy for those who sought the barrier from him.

﴿ فَإِذَا جَاءَ وَعْدُ رَّبِّي ﴾

“But when the promise of my Lord comes...”

Meaning, when these corrupt people are released.

﴿ جَعَلَهُ دَكَّاءً ﴾

“...He will make it level”

Meaning, He will completely level it down to the earth. It has been authenticated from the Prophet ﷺ that he said:

وَيُلْلَعَرِبُ مِنْ شَرِّ قَدِ اقْتَرَبَ فُتْحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوحَ وَمَأْجُوحَ مِثْلُ هَذِهِ . وَحَلَقَ بِإِصْبَعِهِ إِلَيْهِمْ وَالَّتِي تَلِيهَا .

“Woe be to the Arabs from a near evil. Today, a hole has been opened in the barrier of Ya'jūj and Ma'jūj like this circle,” and he made a circle with his thumb and the finger next to it.²⁶

Meaning, a small hole that will surely get wider.

﴿ وَكَانَ وَعْدُ رَبِّيْ حَقّاً ﴾

“And ever is the promise of my Lord true.”

What is this promise? The promise is that Allāh ﷺ will release them during the last days, and after the appearance of the Dajjāl and his killing. They will be released like locusts or even more so.

فَيَمْرُأُ اُوَالِّئُلُّهُمْ عَلَى بُحْرَيْةٍ طَبَرِيَّةٍ فَيَشْرُبُونَ مَا فِيهَا وَيَمْرُأُ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءً. وَيُخْصُرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ .

The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say, “There was once water there.” ‘Isā and his companions would then be besieged here.²⁷

(At Tūr, and they would be so much hard-pressed) that the head of the ox would be dearer to them than 100 *dīnār*, and Allāh's prophet ‘Isā and his companions would supplicate to Allāh.

فَيُرْسُلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمْوَتِ نَفْسٍ وَاحِدَةٍ .

Allāh would send to them insects (which would attack their necks), and in the morning, they would perish like one single person.²⁸

The earth will reek with their smell, so Allāh will send birds with long necks to throw their bodies into the sea.

²⁶ *Sahih al-Bukhāri* 3346; *Sahih Muslim* 2880

²⁷ *Sahih Muslim* 2937

²⁸ Ibid

And Allāh has power over all things; thus, we believe in these things as the Prophet ﷺ has informed us. As for how these things will transpire, this is with Allāh ﷺ.

﴿ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ١٨﴾

“And ever is the promise of my Lord true.”

Meaning, the promise of their release; it is a must that everything Allāh promised will occur. This is because not fulfilling a promise is either due to inability or lying, and Allāh is free from inability and lying. Allāh ﷺ does not break His promise, and He has complete ability and complete truthfulness.

VERSE 99

﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفَخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمِيعًا ﴾

And We will leave them that day surging over each other, and [then] the horn will be blown, and We shall collect them all together.

Tafsīr

The statement of the Exalted:

﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ﴾

And We will leave them that day surging over each other

The scholars differed over this. Does it mean they will surge with the people, or does it mean they will surge upon one another when they exit from the barrier? Some of the scholars say they will surge upon each other when they exit on the day Allāh decrees their exit.

﴿ وَنُفَخَ فِي الصُّورِ ﴾

And then the horn will be blown

The one who blows the trumpet is Isrāfil, one of the noble angels. The Prophet ﷺ used to open his prayer at night with the supplication:

اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي
لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ يٰإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطِ
مُسْتَقِيمٍ.

O Allāh, Lord of Jibrā'il, Mīkā'il, and Isrāfil, the Creator of the heavens and the earth, Knower of the unseen, You judge between Your slaves in what they differ in. Guide me to the truth in what the creation has differed in. Verily, You guide whom you will to the straight path.²⁹

Each of these three noble angels is entrusted with an aspect of life: Jibrīl is entrusted with that which gives life to the hearts, Mīkā'il is entrusted with what gives life to the vegetation (which is the rain), and Isrāfil is entrusted with blowing into the trumpet that will give life to the creation during the Resurrection. He will blow into the trumpet twice. The first blowing is that which will shock the creation, and it is not possible for us to perceive the greatness of this. It will shock them and cause them to die after this. All of them will die, except as Allāh wills; this is due to the severity of what will occur. Everyone in the heavens and the earth will die. *Allāhu Akbar*, this is something tremendous. Each time a person tries to picture that, his skin will shiver due to its greatness.

As for the second blowing, Allāh ﷺ said:

﴿ ثُمَّ نُفْخَ فِيهِ أُخْرَى إِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

Then it will be blown again, and at once, they will be standing, looking on.

[*Sūrah az-Zumar* 39:68]

On the second blowing, the people will stand from their graves, looking to see what will occur. As for the bodies in the graves, Allāh the Exalted will send a great rain down to grow them inside the

²⁹ *Sahīḥ Muslim* 770

earth. When the bodies have completed growing, the trumpet will be blown for the Resurrection. “*And at once, they will be standing looking on.*”

﴿ ١٦ ﴾ فَجَمِعْنَاهُمْ جَمِيعًا

We shall collect them all together.

Meaning, We shall collect all of the creation; this includes the humans, *jinn*, angels, animals, and all creatures. Allāh ﷺ said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۖ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۝﴾

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

[*Sūrah al-An'ām* 6:38]

All of the creation, even the angels in the heavens, as Allāh ﷺ said:

﴿ وَجَاءَ رَبِّكَ وَالْمَلَكُ صَفَّاً صَفَّاً ۝﴾

And your Lord comes with the angels in rows

[*Sūrah al-Fajr* 89:22]

What a tremendous event this will be, *Allāhu Akbar*.

VERSE 100

﴿ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴾

And on that Day, We shall present Hell to the disbelievers, plain to view.

Tafsīr

Meaning, We shall present it to them; thus, it will be in front of them. O Allāh, save us from it.

This will be a great event that will cause the hearts to sink. Allāh ﷺ informs us of this so the person can rectify what is between him and Allāh, so he can fear this Day and prepare for it, and picture the Fire as though it is beneath his feet.

Abū Bakr as-Şiddīq رضي الله عنه said:

كُلُّنَا مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنِي مِنْ شَرَابِ نَعْلِهِ .

We reached the morning with our families while death is closer to us than our shoelace.

So picture this and understand that there is nothing between you and it except for your soul exiting your body; at that point, everything ends.

VERSE 101

﴿ الَّذِينَ كَانُتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيغُونَ سَمْعًا ﴾ ﴿ ١١ ﴾

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

Tafsīr

The statement of the Exalted:

﴿ الَّذِينَ كَانُتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي ﴾

Those whose eyes had been within a cover [removed] from My remembrance

These are the disbelievers whose eyes have been covered from the remembrance of Allāh; they do not remember Him. And Allāh said about them:

﴿ عَلَى قُلُوبِهِمْ أَكِنَّهُ ﴾

We have placed over their hearts coverings

[Sūrah al-Kahf 18:57]

Thus, the hearts, eyes, and the hearing—all of them are covered.

﴿ وَكَانُوا لَا يَسْتَطِيغُونَ سَمْعًا ﴾ ﴿ ١١ ﴾

And they were not able to hear.

Does this mean they do not want to hear? Like the statement of the Exalted:

﴿ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ ﴾

Can your Lord send down to us a table spread
(with food) from Heaven?

[*Sūrah al-Mā'idah 5:112*]

This means, “Does He want to?” So in this verse, does hearing mean “responding to the call” or “listening”?“

The answer: Both meanings are correct.

VERSE 102

﴿ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَخَذُوا عِبَادِي مِنْ دُونِي
أُولَيَاً إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلاً ﴾

Then do those who disbelieve think they can take My servants as allies instead of Me? Indeed, We have prepared Hell for the disbelievers as a lodging.

Tafsīr

﴿ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَخَذُوا عِبَادِي مِنْ دُونِي
أُولَيَاً ﴾

Then do those who disbelieve think they can take My servants as allies instead of Me?

Who are these slaves? The answer: Everything is a slave of Allāh.

﴿ إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَيَ الرَّحْمَنِ
عِبْدًا ﴾

There is none in the heavens and the earth but comes unto the Most Beneficent (Allāh) as a slave.

[Sūrah Maryam 19:93]

And who are those slaves they have taken as allies instead of Allāh?

The answer: The angels are worshiped, the messengers are worshiped, the sun is worshiped, the moon is worshiped, the trees are worshiped, the rocks are worshiped, and the graves are worshiped. We ask Allāh for safety and security! The Shaytān comes to man from every path.

Allies — Meaning, as lords; they supplicate to them and seek rain from them, and they forget the alliance of Allāh ﷺ. Do you think those who do this will be helped? No, they will not be helped, and whoever thinks they will has a defect in his intellect.

﴿ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴾ ١٣٥

We have prepared Hell for the disbelievers as a lodging.

Verily, Allāh has prepared the Fire as a place of lodging for the disbelievers, and the meaning of lodging is what the host prepares for the guest. And what an evil guest!

VERSE 103

﴿ قُلْ هَلْ نُبَيِّكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴾ (١٧)

Say, [O Muhammad]: “Shall we inform you of the greatest losers in relation to [their] deeds?”

Tafsīr

Meaning, say, O Muḥammad, to your *ummah*: “Shall we [believers] inform you of the greatest losers in relation to [their] deeds?” The answer is yes. We want to be informed about the greatest losers in relation to their deeds so we can distance ourselves from their actions, and so we can be from the prosperous.

Allāh the Exalted clarified in Sūrah al-‘Aṣr that everyone is lost except those who possess these four attributes:

- 1) Those who believe
- 2) And do righteous actions
- 3) And enjoin each other to the truth
- 4) And enjoin each other to patience.

VERSE 104

Here, He said:

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسُبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾ ١٦٤

“Those whose efforts have been wasted in this life
while they thought they were acquiring good by
their deeds!”

Tafsīr

The statement of the Exalted:

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا ﴾

“Those whose efforts have been wasted in this
life”

Meaning, their efforts are wasted and void in the life of this world,
but:

﴿يَحْسُبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾ ١٦٤

“...they thought they were acquiring good by their
deeds.”

Thus, the truth has been covered from them, and refuge is sought
with Allāh. While they were upon falsehood, they thought falsehood
was the truth, and there are many like this. The Jews, for example,

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believe they are upon the truth, the Christians believe they are upon the truth, and the communists believe they are upon the truth. All of them believe they are upon the truth, so they persist in what they are upon. And there are some of them who know they are not upon the truth, but they remain upon their path due to arrogance.

VERSE 105

﴿ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبَطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴾ ١٥

“Those are the ones who disbelieve in the signs of their Lord and in [their] meeting Him, so their deeds have become worthless; and on the Day of Resurrection, We shall not give them any weight.”

Tafsīr

The statement of the Exalted:

﴿ بِآيَاتِ رَبِّهِمْ ﴾

“The signs of their Lord”

Does this refer to the signs in the creation or the legislative signs?

What is apparent is that it refers to both of them, but those who disbelieved in the messengers disbelieved in the legislative signs, and they did not believe in the signs in the creation. And the proof is that Allāh said that if you ask them who created the heavens and the earth, they will say Allāh ﷺ, and none of them will claim there is another creator with Allāh. But they disbelieved in the legislative signs, they disbelieved in the Messenger ﷺ, and they disbelieved in what he came with.

﴿ وَلِقَائِهِ ﴾

“And their meeting with Him”

And when is the meeting with Allāh? The answer: It is on the Day of Judgment. So they disbelieved in the Day of Judgment and disputed it, and they have been shown the signs but they persist. Allāh the Exalted said:

﴿ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ ۝ وَضَرَبَ لَنَا مَثَلًا ۝ ۷۷ ﴾

Does man not consider that We created him from a [mere] sperm-drop—Yet behold! He (stands forth) as a clear opponent. And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to these bones when they have rotted away and become dust?”

[*Sūrah Yā-Sīn* 36:77-78]

They deny Allāh, so they say, “Who will give life to bones while they are disintegrated?” This is a challenge—who will give them life, because the dust of bones does not contain life?

﴿ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةً ﴾

Say: “He will give them life, the One who produced them the first time.”

[*Sūrah Yā-Sīn* 36:79]

Who is the One who produced them the first time? He is Allāh, and returning life to them is easier than creating them the first time, as Allāh the Exalted said:

﴿ وَهُوَ الَّذِي يَيْدِأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴾

And it is He who begins creation; then He repeats it, and that is [even] easier for Him.

[*Sūrah ar-Rūm* 30:27]

Thus, the proof for the Resurrection and giving life to bones that have become dust is that Allāh began their creation. And when

Zakariyyā was given the glad tidings of a son while he had reached old age and his wife was barren, Allāh the Exalted said:

﴿ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيْهِ هَمِّنْ وَقَدْ خَلَقْتُكَ مِنْ قَبْلٍ وَلَمْ تَكُ شَيْئًا ﴾

Your Lord says, “It is easy for Me. Certainly I have created you before, when you had been nothing!”

[*Sūrah Maryam* 19:9]

Thus, the One who created you before, when you were nothing, has the ability to grant you a son.

﴿ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

“And He is the All-Knower of every creation!”

[*Sūrah Yā-Sīn* 36:79]

Because Allāh is the All-Knower of every creation, He creates what He wills; who has the ability to prevent Him while He is the All-Knower of every creation?

The answer: No one can prevent Him.

﴿ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴾

He, Who produces for you fire out of the green tree, when behold you kindle therewith.

[*Sūrah Yā-Sīn* 36:80]

Fire is brought from the green tree—it is struck with the flint stone and then the fire kindles, and the Arabs were aware of this. Thus, the One who brings fire, which is hot and dry, from this tree, which is moist and cold (meaning these two are complete opposites), has the ability to create mankind and to recreate their bones after they

have become dust. Then He affirmed this fire with His statement, “when behold you kindle therewith.”

﴿ أَوَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ﴾

Is not He, Who created the heavens and the earth,
able to create the like of them? Certainly, indeed!
He is the All-Knowing Supreme Creator.

[Sūrah Yā-Sīn 36:81]

Allāh the Exalted said:

﴿ لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

The creation of the heavens and the earth is indeed
greater than the creation of mankind, yet most of
mankind know not.

[Sūrah Ghāfir 40:57]

Thus, the One who created the heavens and the earth with its great size is able to create that which is not at all comparable to the earth. What are you, O son of Ādam, compared to the earth? Nothing—you were created from it.

“He is the All-Knowing Supreme Creator” — Meaning, He is externally described with creating, and this is emphasis for that which came before it: “And He is the All-Knower of every creation.”

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily, His command, when He intends a thing, is
only that He says to it, “Be!” and it is!

[Sūrah Yā-Sīn 36:82]

He does not need workers or builders, or anything; rather, He says

“Be!” and it is! For this reason, He said:

﴿ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدِينًا مُّحْضَرُونَ ﴾

It will be but one blast, and at once they are all brought present before Us.

[*Sūrah Yā-Sīn* 36:53]

﴿ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ ﴾

So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things.

[*Sūrah Yā-Sīn* 36:83]

The dominion of all things is in His Hand and He arranges it as He wills; thus, we ask Him to guide us to the straight path.

﴿ وَإِلَيْهِ تُرْجَعُونَ ﴾

And to Him you shall be returned.

[*Sūrah Yā-Sīn* 36:83]

This is the eighth proof, and this is proof because, if we were not to be returned to Allāh ﷺ, then our creation would be without meaning, and this negates wisdom.

His statement:

﴿ بِآيَاتِ رَبِّهِمْ ﴾

“The signs of their Lord”

He has obligated them to believe. Because He is their Lord, it is incumbent upon them to obey Him and believe in Him. But the word of punishment has gone forward, so they will not believe.

﴿ فَحِيطَتْ أَعْمَالُهُمْ ﴾

“So their deeds have become worthless”

Meaning, null and void, so they will not benefit from them. Even if the disbeliever does acts of good and gives charity to the poor, verily, that will not benefit him. If Allāh wants to reward him, He will hasten his reward in this life; as for the next life, he will have no portion there at all. And we seek refuge in Allāh from this.

This is because their actions are invalid, but are the actions invalid due only to apostasy, or are there conditions? The answer: There must be conditions, and it is that the person dies upon apostasy. Allāh the Exalted said:

﴿ وَمَن يَرْتَدِدْ مِنْكُمْ عَنِ دِينِهِ فَيَمْتُ وَهُوَ كَافِرٌ فَأُولَئِكَ حِيطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ ﴾

And whosoever of you turns back from his religion
and dies as a disbeliever, then his deeds will be lost
in this life and in the Hereafter

[*Sūrah al-Baqarah 2:217]*

But if the person apostates and then Allāh favors him with returning to Islām, then the righteous actions he did before apostasy return to him.

﴿ فَلَا نُقْبِلُ لَهُمْ بَيْمَ الْقِيَامَةِ وَزُنَانًا ﴾

“And on the Day of Resurrection, We shall not
give them any weight.”

Meaning, they will have no value with Allāh or on the scale.

It is said that this means the disbelievers will not be weighed, because weighing is done by comparing good and bad deeds, and the disbelievers do not have any good deeds to weigh. But what is correct is that all the actions will be weighed. Allāh the Exalted said:

﴿فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ ۚ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۚ﴾
﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۚ فَأُمَّهُ هَاوِيَةٌ ۚ وَمَا أَدْرَاكَ مَا
﴿هِيَةٌ ۚ نَارٌ حَامِيَةٌ ۚ﴾

Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life in Paradise. But as for him whose balance (of good deeds) will be light, His refuge will be an abyss. And what will make you know what it is? (It is) a hot blazing Fire!

[*Sūrah al-Qāri'ah* 101:6-11]

Thus, the scales will be established in order to put the argument against them. And there is a difference of opinion in this issue.

VERSE 106

﴿ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي
هُزُوا ﴾ ١٦١

“That is their recompense, Hell; for what they denied and [because] they took My signs and My messengers in ridicule.”

Tafsīr

﴿ وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوا ﴾ ١٦١
“They took My signs and My messengers in ridicule.”

They, meaning the disbelievers, disbelief and extended their disbelief to others, and they began to ridicule the signs and they ridiculed the messengers, and they did not just stop short with disbelief in Allāh.

They took the messengers for jest, as Allāh ﷺ said to the Messenger ﷺ:

﴿ وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوا ﴾

And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule.

[*Sūrah al-Anbiyā' 21:36]*

And they say:

﴿ أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴾

“Is this the one Allāh has sent as a messenger?”

[*Sūrah al-Furqān* 25:41]

And there is no doubt the question here is for mockery—“Is this the Messenger?!”

﴿ إِنْ كَادَ لَيُضِلُّنَا عَنْ أَلْهَبِنَا لَوْلَا أَنْ صَبَرَنَا عَلَيْهَا ﴾

“He almost would have misled us from our gods had we not been steadfast in [worship of] them.”

[*Sūrah al-Furqān* 25:42]

I seek refuge in Allāh. They boast due to their being patient upon their gods, and aiding them!

VERSE 107

Then He mentioned the reward of those who believe and work righteous actions; I ask Allāh to make me and you from them. He said:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوا لَهُمْ جَنَّاتٌ
الْفِرْدَوْسُ نَزَّلَ ﴾١٦٧﴾

“Indeed, those who have believed and done righteous deeds, they will have the gardens of Paradise as a lodging.”

Tafsīr

This is an exchange—instead of the Hellfire which is the abode for the disbelievers, the gardens of Paradise are the abode for the believers. But there are two conditions:

- 1) Faith
- 2) Righteous actions

Faith is found in the heart and righteous actions are found upon the limbs, and it could also mean the actions of the heart, such as reliance, fear, constant repentance, love, and the like.

﴿الصَّالِحَاتِ﴾
“Righteous deeds”

These are those deeds done sincerely for Allāh, in accordance with the legislation of Allāh. It is not possible for an action to be righteous except with this: sincerity for Allāh and in accordance with Allāh's legislation. Thus, whoever commits *shirk*, his actions are not righteous, and whoever innovates, his actions are not righteous, and they will be rejected. The proof of this is the statement of Allāh ﷺ in the Hadīth Qudsi:

أَنَا أَغْنِيُ الشُّرَكَاءِ عَنِ الشُّرُكِ مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِيْ غَيْرِيْ تَرَكْتُهُ
وَشِرْكَهُ.

I am the One who is the most free from needing any partners. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me and left for the one he associated with Me.³⁰

And the Prophet ﷺ said:

مَنْ عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Whoever does an action that is not from this affair of ours will have it rejected.³¹

Meaning, it will be returned back to him. Thus, the righteous actions require both attributes: sincerity for Allāh and following the legislation.

﴿ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾

“They will have the gardens of Paradise as a lodging.”

Firdaws is a description of Paradise, and this is not referring to the highest level of Paradise, because not every believer who performs righteous actions will enter Firdaws. The Prophet ﷺ said about Firdaws:

³⁰ *Sahih Muslim* 2985

³¹ *Sahih Muslim* 1718

فِإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، أُرَاةٌ فَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ
الْجَنَّةِ.

Verily, it is the middle and highest part of Paradise—above it is the Throne of the Most Merciful, and from it spring the rivers of Paradise.³²

Thus, it contains these four descriptions, and from it spring the rivers of Paradise.

³² *Sahīḥ al-Bukhārī* 2790

VERSE 108

﴿ خَالِدِينَ فِيهَا لَا يَئْغُونَ عَنْهَا حَوَّلًا ﴾

“Wherein they shall dwell (forever). No desire will they have to be removed therefrom.”

Tafsīr

His statement:

﴿ خَالِدِينَ فِيهَا ﴾

“Wherein they shall dwell forever”

This means for eternity, and the people of the Sunnah do not differ concerning this.

﴿ لَا يَئْغُونَ عَنْهَا حَوَّلًا ﴾

“No desire will they have to be removed therefrom.”

Meaning, they will not request an exchange, because each one of them will be pleased with the pleasure found therein, and each one of them will believe that no one has more than him. This is from the completeness of the blessing. For example, if you move into a castle that contains every desire of the soul, but you see the castle of so-and-so is greater than yours, will your happiness be complete?

The answer: For the one who wants this worldly life, his happiness will not be complete, because he sees someone with better than him. But in Paradise, even though the people will be of various levels,

they will have no depression; everyone will believe he has the most blessings. The people of the Fire will be the opposite: each person in the Fire will believe he is the most severely punished.

“No desire will they have to be removed therefrom” — Meaning, if it was said to one of them, “Would you like to exchange your place for another place?” He would respond, “No.”

This is from Allāh’s favor upon the people, such that He will make them content with what He has given them, and they will be at ease with no worries.

VERSE 109

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنَفَّدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَادًا ﴾ ﴿١٥﴾

Say: “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.”

Tafsīr

The statement of the Exalted:

﴿ قُلْ ﴾

Say

Meaning, “Say, O Muhammad.”

﴿ لَوْ كَانَ الْبَحْرُ مِدَادًا ﴾

“If the sea were ink”

Meaning, ink for writing.

﴿ لِكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنَفَّدَ كَلِمَاتُ رَبِّي ﴾

“[For writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted”

This is because He arranges all the affairs with a statement: “Be.” His words are never depleted. Rather, He said in another verse:

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفْلَامٌ وَالْبَحْرُ يَمْدُدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ﴾

And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allāh would not be exhausted. Indeed, Allāh is All-Mighty, All-Wise.

[Sūrah Luqmān 31:27]

The seas would be depleted and the pens would break, but the words of Allāh ﷺ would remain.

﴿ ۚ وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴾

“Even if We brought the like of it as a supplement.”

Meaning, additional seas; for verily, Allāh's words will not be exhausted. This text is clear in affirming speech for Allāh ﷺ. And the words of Allāh ﷺ are categorized into the words for the universe and the words for the legislation. As for the legislation, this is what is revealed to His messengers, and as for the universe, this is what is decreed.

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!

[Sūrah Yā-Sīn 36:82]

Everything is by His will. Thus, He says to everything, “Be!” and it is. And from the words of the legislation is what He reveals to His messengers, such as the words He revealed to Ādam. Verily, Ādam ﷺ was a prophet and not a messenger. Allāh gave him commands

and prohibitions, and the commands and prohibitions are the words of legislation.

VERSE 110

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ ﴿ ١١٠ ﴾

Say: “I am only a man like you, to whom it has been revealed that your god is one God. So whoever would hope for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord.”

Tafsīr

The statement of the Exalted:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ﴾

Say: “I am only a man like you”

Meaning, proclaim to them that you are not an angel, and you are human.

“I am only a man like you” — And He mentioned “like you” to affirm that he is human—meaning, he is a human and nothing more. For this reason, he used to become angry as humans become angry, he used to become sick as people become sick, he used to get hungry as people get hungry, and he used to get thirsty as people get thirsty. And he would protect himself from the heat as people protect themselves from heat, he would protect himself from arrows of

battle as the people did, and he would forget as people forget. Thus, it has been affirmed that the Messenger ﷺ was completely human. And he used to seek shade as the people seek shade.

As for those who falsely believe that the Messenger ﷺ was created from light and that he did not have a shadow, then no doubt this is a lie. Verily, the Messenger ﷺ was like other humans; he had a shadow and he used to seek shade. If the Messenger of Allāh ﷺ did not have a shadow, it would have been narrated through numerous reports, because this would be from the signs of Allāh ﷺ. Thus, the Messenger ﷺ was human like the rest of the people.

Is the Messenger ﷺ able to bring about benefit or harm? The answer: No, as Allāh ﷺ has commanded him to say:

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشْدًا ﴾

Say: “It is not in my power to cause you harm, or to bring you to the right path.”

[*Sūrah al-Jinn* 72:21]

From the amazing affairs is that some people currently connect to the Messenger ﷺ more than they connect to Allāh ﷺ. When you mention the Messenger ﷺ, their skins tremble, and when Allāh is mentioned, it is as though He was not mentioned! Such that some of them are affected when someone swears by the Messenger ﷺ more so than when someone swears by Allāh ﷺ. Such that some of them view visiting the grave of the Messenger ﷺ to be better than visiting the Ka’bah.

And I have witnessed some people prevented from Madīnah during the days of Hajj due to the time of Hajj being near (when Hajj is near, the people are prevented from going to Madīnah so they do not miss Hajj), and I saw the people crying! Saying, “I have been prevented from the lights and prevented from this and that.” Thus, it was said to him, “Why did you come?” He said, “I came to witness the lights.” It is as though he only came to visit Madīnah, and he forgot he came to perform his obligation of Hajj. This is due to

ignorance, and the scholars have not clarified this to the common people because the common person is emotional; if he had been aware of the truth, he would have returned to it.

﴿ يُوحَى إِلَيَّ ﴾

“It has been revealed to me”

This is from the special traits of the Messenger ﷺ. He received revelation, while others did not receive revelation, except for his brothers from the messengers ﷺ.

﴿ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ﴾

“Your god is one God”

This sentence is restrictive. It is as if he said, “There is no deity except for one.”

﴿ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ ﴾

“So whoever would hope for the meeting with his Lord...”

Meaning, whoever has a desire to meet Allāh ﷺ, then let him believe in that.

﴿ فَلْيَعْمَلْ عَمَلاً صَالِحًا ﴾

“...let him do righteous work”

The call is easy. Do you want to meet Allāh while your heart is full of hope? If this is the case:

﴿ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿ ١١٦ ﴾

“Do righteous work and do not associate anyone in the worship of his Lord.”

Every person with an intellect desires to meet Allāh ﷺ. And the meeting with Allāh is not far off. Allāh the Exalted said:

﴿مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

Whoever hopes for the meeting with Allāh, then
Allāh's term is surely coming. And He is the
All-Hearer, the All-Knower.

[*Sūrah al-'Ankabūt* 29:5]

Some of the scholars have said that His statement:

﴿فَإِنَّ أَجَلَ اللَّهِ لَآتٍ﴾
Allāh's term is surely coming

Means “everything that is coming is close.”

“Let him do righteous work and not associate anyone in the worship of his Lord” — If someone says, “Have you not established that righteous actions must have sincerity and follow the Prophet?” We say: Of course, but because sincerity is of extreme importance, He mentioned it specifically after the statement *“let him do righteous work.”*

Ponder the statement *“in the worship of his Lord”* to clarify that the Exalted has the right of you not associating partners with Him, because He is the Lord, the Creator, the King, the Arranger of all the affairs of the creation.

We say with our hearts and our tongues, “Our Lord is Allāh,” and we ask Allāh the Exalted for uprightness so we will be entered into the statement of the Exalted:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

TAFSIR SŪRAH AL-KAHF

Verily, those who say, “Our Lord is Allāh (alone),” and then they *istaqāmū* (stand firm), on them the angels will descend (at the time of their death) (saying), “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”

[*Sūrah Fussilat* 41:30]

All praises belong to Allāh, the One who granted us success in completing this *sūrah*, and may the prayers, peace, and blessings be upon our Prophet Muhammad and upon his family and his Companions.

TAFSEER SOORAH AL **KAHF**

"Whoever recites Soorah Al Kahf on the day of Jumu'ah, will have a light that will shine from him from one Friday to the next"

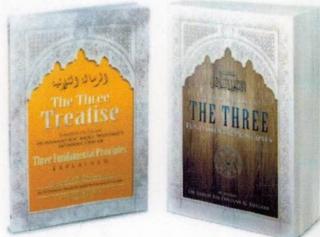
Declared authentic by Shaykh Al Albani

The Prophet ﷺ said: Whoever recites *Soorah Al Kahf* as it was revealed, he will have a light on the Day of Judgment, from his place to Mecca. And whoever recites ten verses from the end of it then when the *Dajjal* appears, he will not harm him. And whoever performs *wudoo* and says: '*Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika*' (O Allah, You are free from every imperfection; praise be to You. I testify that there is no deity worthy of worship except You; I seek Your forgiveness and turn to You in repentance), it will be written for him in a parchment, and it will be placed in a seal, and it will not be broken until the Day of Judgment.

Declared authentic by Shaykh Al Albani



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